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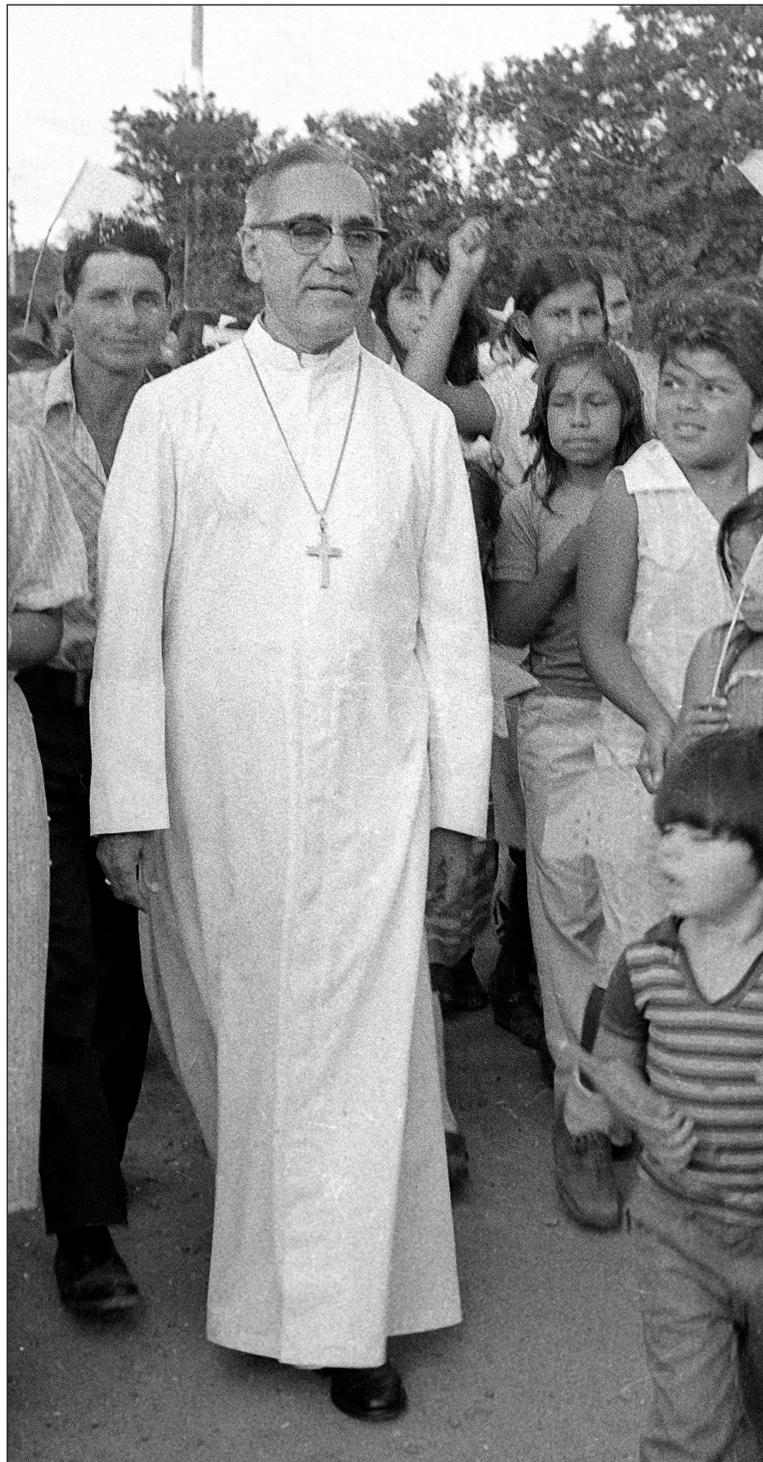
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# TODAY'S CATHOLIC

Volume 94 No. 8

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## Catholic Relief Services' work in El Salvador



CNS photo/Octavio Duran



Provided by Bishop Kevin C. Rhoades

**Following the same route Archbishop St. Oscar Romero once walked, Bishop Kevin C. Rhoades gets a view of the San Salvador suburb of Soyapango during a visit to Catholic Relief Services projects in El Salvador two weeks ago. St. Romero often made himself available to his people by walking through their towns: At left, he passes through Arcatao in 1979. The archbishop was shot and killed March 24, 1980, as he celebrated Mass.**

BY BISHOP KEVIN C. RHOADES

*Following is the second of two articles recounting Bishop Rhoades' meeting and visit to Catholic Relief Services projects in the country of El Salvador Feb. 3-7.*

Throughout the first full day of the trip, visiting CRS' Agriculture and Water Programs, I was reminded of Pope Francis' encyclical *Laudato Si*. El Salvador has suffered a

lot from deforestation, soil erosion and poor management of water, topics addressed by Pope Francis. It was good to see the Church involved in ecological education and responding to the Holy Father's call to care for creation and to protect our common home. The concrete works of CRS and its partners in El Salvador are having a positive impact in the lives of many poor people whose lives have been harmed by the tragic effects of environmental degradation. The projects

we visited give me hope that a better future is being built by those who are assisted by CRS and its partners.

The other major focus of CRS in El Salvador is in the area of Youth, Violence Reduction and Peacebuilding. For me, one of the main highlights of the week was our visit to La Esperanza prison in San Salvador. El Salvador has high levels of violent crime and insecurity due to conflict between rival gangs and between gangs and police forces.

Incarceration rates are very high, though reduced in the last couple of years from 367% overcrowding to the current 215% overcrowded conditions. There are about 40,000 incarcerated persons among El Salvador's 6.3 million people. El Salvador is one of the most violent countries in the world, though there has been a decrease in homicide rates the last few years.

**EL SALVADOR, page 2**

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**EL SALVADOR, from page 1**

La Esperanza is one of eight prisons where CRS works with young prisoners and prison guards in El Salvador in a project called "Second Chances, Private Sector Rehabilitation and Reinsertion." Activities include training on masculinity, communication, trauma healing and conflict resolution. During our visit, we met first with the warden and a judge. They were very supportive of CRS' work in the prison. We then met with a group of 50-60 mostly young inmates who had participated in CRS' *Estoy Dispuesto (I Am Ready)* program. I was struck by the joy of the inmates as they shared the positive impact the program has had on them. The *Estoy Dispuesto* curriculum uses various methodologies based on cognitive behavioral therapy to provide the inmates with social skills to change negative behaviors and develop positive behaviors. The success of the program is evident, since over 90% of participants who have been released from the prison have not re-offended.

We were also given a tour of the overcrowded prison. We saw the cramped cells. We also saw hundreds of inmates attending classes in art, English and other subjects. Two awesome prison bands performed for us. Seeing these men and the rehabilitation taking place was truly one of the highlights of the week.

After the prison visit, we visited one of CRS' *Jovenes Constructores (Youth Builders)* programs at the parish of Our Lady of the Martyrs in San Salvador. It was great to hear the stories of the young people about their experiences in this program which CRS adapted to the Central American context. Over 5,000 young people in El Salvador, Guatemala, Honduras and Nicaragua have gone through the program. In this model, youth are trained over a period of four to six months in life skills, such as constructive conflict resolution, self-esteem, communication skills, team work, responsibility and perseverance. They also learn vocational skills. The program has been very successful — over 70% of graduates from the program get a job, start a business, or go back to school. CRS El Salvador integrates the *Jovenes Constructores* model in all of its Youth Programming.



Photos provided by Bishop Kevin C. Rhoades

**Azdrubal Corvera, a Catholic Relief Services staff member, meets with a group of young men in San Salvador who are participating in a CRS program called "Jovenes Constructores" or "Young Builders." The program's mission is to keep the men out of gangs by developing them into community leaders.**



**The Catholic Church, through Catholic Relief Services, is present in the Central American country of El Salvador in part to provide ecological education and to respond to Laudato Si's call to care for creation. Additionally, the organization works with youth to build peace and reduce violence.**

After the meeting with the young people, we celebrated Mass in the parish church. It was very appropriate that our last Mass together in El Salvador was at a parish with Our Lady of the Martyrs as its patroness. The Church in El Salvador has seen many martyrs in the past several decades, martyrs for peace and justice like St. Oscar Romero.

During the week, we also had good visits with the U.S. Ambassador to El Salvador, Ronald Johnson, and with the Apostolic Nuncio to El Salvador, Archbishop Santo Rocco Gangemi. These visits provided the opportunity to learn about U.S. relations and Vatican relations with El Salvador. Ambassador Johnson and Archbishop Gangemi both expressed their appreciation for the work of CRS.

On my final day in El Salvador, I went with two CRS staff persons to visit Immaculate Conception Parish in Soyapango. We did not have a group visit there because of the dangers in this city. I wanted to visit there since I remembered the famous visit of Archbishop Romero to this extremely poor satellite city of San Salvador, where many people relocated from the eastern part of the country during the civil war. The city is infamously and notoriously known for being the most dangerous city of Central America and a breeding ground for the Mara gangs. It is the place where gang members first

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**EL SALVADOR, from page 2**

arrived after being deported to El Salvador from Los Angeles. Soyapango is a battleground between the MS-13 gang and the 18th Street gang. Most of the murders in El Salvador in the past two decades have been connected in some way to these two gangs and government security forces.

The pastor of Immaculate Conception Parish took us on a walk through the neighborhood. We visited his two churches, which both had Perpetual Adoration chapels where we stopped to pray. It was beautiful to see these oases of prayer in the middle of such a poor and violent area. CRS is implementing a small scholarship program named in honor of Archbishop Romero for 26 young people from the community in Soyapango. These young people use the scholarships to study at local private universities. I was able to meet three of these scholarship recipients and visit their families in their homes. It was wonderful to see that these very promising youth from the neighborhood have this incredible opportunity to receive a university education and to be a sign of hope for the community in Soyapango. They all intend to give back to the community through service in Soyapango after their graduation.

Besides the official visit, I was able to visit with one of the CRS Salvadoran staff the Jesuit Central American University in San Salvador and spend three hours in the Centro Monseñor Romero located there. I visited the house and garden where six Jesuit priests of the university were murdered in 1989, along with their housekeeper and her young daughter. The murders were part of a military campaign that targeted priests who preached about human rights



**The San Salvadoran suburb of Soyapango is seen from a hillside. Situated atop a former landfill, homes in the poor, densely populated area feature tin roofs and dirt floors.**

and took the side of the country's poor. At the center, a student gave us a tour, shared with us the history of that time and showed us graphic photos of the victims as well as some of their and Archbishop Romero's personal belongings, including the clothes worn by the Jesuits when they were murdered. We prayed at their tombs in the university chapel.

I also got to visit the San Salvador volcano within El Boquerón National Park, thanks to my CRS guide. We hiked from the car up to the top of the steep-walled crater, which is 5 kilometers wide and 170 meters deep. It was a spectacular site. El Salvador is called the "Land of the Volcanoes" because it has 20 within the country, two of which are currently active. CRS has also been active in bring-

ing emergency relief to persons affected by earthquakes in El Salvador.

I learned a lot during my week with CRS in El Salvador. I wish to end this column with another quote from St. Oscar Romero that resounds in my heart after visiting El Salvador: "There are many things that can only be seen through eyes that have cried." I met many people in El Salvador who have cried, who have suffered from poverty and violence. I have learned from them, their faith and their hope in the Lord. I believe that St. Oscar Romero has indeed risen again in the people of El Salvador. And one more quote from St. Romero for us to contemplate: "Let us not tire of preaching love; it is the force that will overcome the world."



**Bishop Kevin C. Rhoades and Bishop Felipe J. Estevez gather with altar servers after Mass at Immaculate Conception of Mary Parish in the city of Atiquizaya, El Salvador.**



## Public schedule of Bishop Kevin C. Rhoades

Sunday, February 23: 10 a.m. — Closing Mass for Diocesan World Youth Day, Bishop Luers High School, Fort Wayne  
 Sunday, February 23: 2 p.m. — Rite of Election, Cathedral of the Immaculate Conception, Fort Wayne  
 Monday, February 24: 10 a.m. — Meeting of the Bishop's Cabinet, Archbishop Noll Catholic Center, Fort Wayne  
 Monday, February 24: 6 p.m. — Catholic Legislator Dinner, Ruth's Chris Steakhouse, Indianapolis  
 Tuesday, February 25: 7 a.m. — Servus Omnium Lecture and Breakfast, University of Saint Francis, Fort Wayne  
 Wednesday, February 26: 10:30 a.m. — Mass, Saint Anne Communities, Randallia Place, Fort Wayne  
 Wednesday, February 26: 12 p.m. — Meeting of Board of Directors of Saint Anne Communities, Randallia Place, Fort Wayne  
 Thursday, February 27: 6:30 p.m. — Vespers with PFW Mastodon Catholic Group, St. Charles Borromeo Church, Fort Wayne

## Bishops worldwide laud 'Querida Amazonia' exhortation

BY MARK PATTISON

WASHINGTON (CNS) — Bishops from throughout the world gave high marks to Pope Francis' new apostolic exhortation "Querida Amazonia," taking note of the care with which it was crafted to include the Amazon region's distinct characteristics and its message for the worldwide Church.

"Today our Holy Father Pope Francis offers us a hopeful and challenging vision of the future of the Amazon region, one of the earth's most sensitive and crucial ecosystems, and home to a rich diversity of cultures and peoples," said Archbishop Jose H. Gomez of Los Angeles, president of the U.S. Conference of Catholic Bishops, in a Feb. 12 statement.

"The pope reminds us that the Church serves humanity by proclaiming Jesus Christ and his Gospel of love," the prelate said, "and he calls for an evangelization that respects the identities and histories of the Amazonian peoples and that is open to the 'novelty of the Spirit, who is always able to create something new with the inexhaustible riches of Jesus Christ.'"

Archbishop Gomez added, "He also calls all of us in the Americas and throughout the West to examine our 'style of life' and to reflect on the consequences that our decisions have for the environment and for the poor. Along with my brother bishops here in the United States, I am grateful for the Holy Father's wisdom and guidance and we pledge our continued commitment to evangelizing and building a world that is more just and fraternal and that respects the integrity of God's creation."



CNS Photo/Paul Jeffrey

**His face painted red with urucum, a man participates in a march by indigenous people through the streets of Atalaia do Norte in Brazil's Amazon region March 27. The Vatican released Pope Francis' postsynodal apostolic exhortation, "Querida Amazonia" (Beloved Amazonia), Feb. 12.**

"Querida Amazonia" ("Beloved Amazon") is divided into four chapters, each one focusing on a specific "dream" — social, cultural, ecological and ecclesial — each of which were dimensions presented during October's Synod on the Amazon. Dated Feb. 2, the feast of the Presentation, it was released Feb. 12 at the Vatican.

In the apostolic exhortation, Pope Francis declared that the Amazon region is "facing an ecological disaster" and that its people are "witnessing an increase of xenophobia, sexual exploitation and human trafficking."

"Cities, which should be places of encounter, of mutual enrichment and of exchange

**AMAZONIA, page 6**



STATEMENT OF BISHOP KEVIN C. RHOADES

# Friendship with Our Jewish Brothers and Sisters

This past November, over 1,000 Catholics and Jews of Fort Wayne, Indiana, gathered to pray together at St. Elizabeth Ann Seton Church in a beautiful service during the visit to our community of the “Violins of Hope” — violins that were played by Jewish prisoners at concentrations camps during the Holocaust. Our praying the psalms together and listening to the violins and our communities’ choirs brought us tears of both sadness and joy — sadness at the horrors of the Holocaust, and joy at the love we share as brothers and sisters, drawn together by a common spiritual patrimony.

We recognize that the anti-Judaism and anti-Semitism of past centuries contributed to the rise of the Nazi project to exterminate Jews. Learning from the tragedy of the Holocaust, the Church deplored in her 1965 landmark document, *Nostra Aetate* (*In Our Time*), “all hatreds, persecutions, displays of antisemitism leveled at any time or from any source against the Jews.” This important statement from the Second Vatican Council also affirmed that “the Jews should not be spoken of as rejected or accursed as if this followed from holy Scripture. Consequently, all must take care, lest in catechizing or in preaching the Word of God, they teach anything which is not in accord with the truth of the Gospel message or the spirit of Christ” (NA 4).

Unfortunately, there has been a rise in recent years of anti-Jewish and anti-Semitic rhetoric in our society. Further, there have been incidents of violence incited by hateful speech about Jews. The Church has firmly condemned such rhetoric and violence. Those who speak of Jews as our enemies are mistaken. Pope St. Paul VI, Pope St. John Paul II, Pope Benedict XVI, and Pope Francis have consistently referred to our Jewish brothers and sisters as “friends” whom we love and esteem, not as enemies or adversaries whom we reject. Language matters. Language that incites animosity is harmful. This is not to say that there are not disagreements between Christians and Jews about matters of faith, but such disagreements need not imply hostility. The only truly Christian attitude towards the Jewish people is an attitude of respect, esteem, and love. As members of God’s family, we are bound to one another in His plan of salvation.

Here is what the Catechism of the Catholic Church teaches as the authentic doctrine of our faith regarding the relationship of the Church with the Jewish people:

*When she delves into her own*



Kevin Kilbane

**Bishop Kevin C. Rhoades and Rabbi Paula Janye Winnig pray during the Jewish-Catholic Interfaith Prayer Service in Fort Wayne Nov. 20. The service took place during a two-week, multi-event exhibit called Violins of Hope, which featured violins previously played by Jews who died during the Holocaust.**

*mystery, the Church, the People of God in the New Covenant, discovers her link with the Jewish people, ‘the first to hear the Word of God.’ The Jewish faith, unlike other non-Christian religions, is already a response to God’s revelation in the Old Testament. To the Jews ‘belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race, according to the flesh, is the Christ’ (Romans 9:4-5), ‘for the gifts and the call of God are irrevocable’ (Romans 11:29). (CCC 839)*

We must never forget that

Judaism was the religion of Jesus, Mary and Joseph, the apostles, and of the early disciples who spread the good news of Christ to the world (cf. NA 4). The four gospels were written by Jews, about a Jew and originally for a Jewish readership. The Jewish people, then, are Jesus’ own family.

Though many Jews did not accept the Gospel or opposed its spreading, they were not thereby rejected by God. In this regard, the Council Fathers stated that “even so, the apostle Paul maintains that the Jews remain very dear to God, for the sake of the patriarchs, since God does not

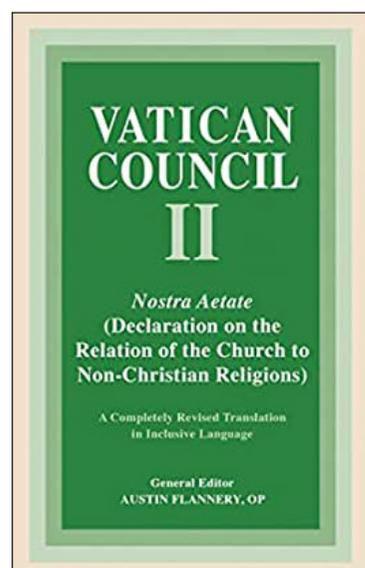
take back the gifts he bestowed or the choice he made” (NA 4).

Very importantly, the Second Vatican Council rejected the accusation that Jews were “Christ-killers,” a charge that through the centuries resulted in anti-Jewish hatred and persecution. The Council Fathers stated the following: “Even though the Jewish authorities and those who followed their lead pressed for the death of Christ (cf. John 19:6), neither all Jews indiscriminately at that time, nor Jews today, can be charged with the crimes committed during his passion” (NA 4). In fact, Church teaching is clear

does not hesitate to impute to Christians the gravest responsibility for the torments inflicted upon Jesus, a responsibility with which they have all too often burdened the Jews alone” (CCC 598).

These authoritative statements of the Second Vatican Council have been communicated and expanded upon by all our recent Popes. *These teachings are not optional for Catholics but require our consent as true expressions of our faith.* Negative language towards Jews as a people, a culture or a religion, is not acceptable. For example, some authors partially quote a few Biblical texts to justify anti-Jewish sentiments — texts that either refer only to certain categories of Jews, or that defend the Christian mission against Jews who originally opposed it. While some of these passages are polemical in tone, they nevertheless do not reflect contempt or hostility for Jews themselves, as the Pontifical Biblical Commission explained in its 2002 statement, “The Jewish People and Their Sacred Scriptures in the Christian Bible.” There, then-Cardinal Joseph Ratzinger emphasized that such texts should not be used as a pretext for anti-Semitic or anti-Jewish contempt. Instead, they need to be interpreted first, in relation to the whole message of the Bible and second, according to their concrete historical context; viz., as growing from within the conflicts between the nascent Church and the broader Jewish community, or as a part of the eventual division between the young Church and Judaism by the time of the Emperor Constantine (314 AD). However, no matter their differences, the parting of ways between Christians and Jews never canceled out the spiritual bond between these two parts of the same family.

Some writers today do not present Jews or Judaism in a respectful or theologically correct manner. The Vatican Commission for Religious Relations with the Jews issued an important 1985 document: “Notes on the Correct Way to Present the Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church.” In that document, the Commission states that “we must rid ourselves... of the traditional idea of a people punished, preserved as a living argument for Christian apologetic. It remains a chosen people [...] the permanence of Israel is accompanied by a continuous spiritual fecundity.” As a result, the Catholic Church offers no shelter to anti-Jewish bias, regardless of its content or expression. This applies to racist



regarding who was responsible for the death of Jesus: it is all of us! The Catechism says: “In her Magisterial teaching of the faith and in the witness of her saints, the Church has never forgotten that ‘sinners were the authors and the ministers of all the sufferings that the divine Redeemer endured’ (NA 4). Taking into account the fact that our sins affect Christ himself, the Church



Jennifer Barton

**Students use the historic violins to provide musical accompaniment during the interfaith service.**



Jennifer Barton

**Rabbi Winnig, clergy leader of Congregation Achduth Vesholom in Fort Wayne, addresses worshippers.**

# Remains of aborted babies buried in South Bend

BY ANN CAREY

A cold, gray, wintry day in South Bend seemed like an appropriate setting for the burial of 2,411 aborted babies, whose remains were interred there Feb. 12.

The babies had been aborted between 2000 and 2003 by the late Dr. Ulrich "George" Klopfer, who operated abortion clinics in Indiana since the 1970s and committed an estimated 30,000 abortions before having his license revoked in 2016.

The medically preserved remains of those fetuses had been transported across state lines and stored for years on Klopfer's Illinois property, in his garage and in the trunk of a car. The grisly discovery of the remains was made after his death Sept. 3 last year. Neither his family nor authorities have been able to determine why Klopfer kept the remains instead of properly disposing of them. Indiana law now requires fetal remains to be cremated or buried.

Records found with the remains indicated the abortions had taken place in South Bend, Fort Wayne and Gary, so Indiana Attorney General Curtis T. Hill Jr. took possession of them.

Originally, an effort was made to determine in which city each abortion took place so that the remains could be returned home for burial. The state received several offers of burial locations, including an offer by Bishop Kevin C. Rhoades of the Diocese of Fort Wayne-South for space and services at Catholic Cemetery in Fort Wayne.

However, Klopfer's records were so incomplete and inaccurate



Ann Carey

**A memorial stone has been placed at the burial site of 2,411 aborted fetuses found in the Illinois home of deceased northern Indiana abortionist Ulrich Klopfer last fall. The South Bend funeral home at which a burial service took place Feb. 12 for the fetuses also provided a tent with chairs for family members — chairs that remained empty during the brief service.**

rate that Hill's office was unable to determine where each abortion occurred. Thus, it was decided to bury the remains together, "each connected by their common fate," Hill explained at the burial service. South Bend was chosen as the site because it is the most central of the three cities involved.

In his opening remarks at the

burial service, Hill told a somber crowd of over 200 mourners: "The shocking discovery of 2,411 medically preserved fetal remains in Illinois left in a garage and in the trunk of a car was horrifying to anyone with normal sensibilities. Regrettably, there is no shortage of depravity in our world today, including due regard for the most vulnerable among us. And so, we brought them home, back to Indiana."

The attorney general said that not only was it Indiana law that fetal remains be buried, it was fitting and proper for the aborted babies to receive a final resting place, just as it is appropriate for any human being. He observed that people hope it could never happen that 2,411 unborn human beings would be terminated, discarded, lost and forgotten.

"But friends, we will not forget," Hill said. "We therefore honor and memorialize these unborn that their lives be remembered not for their brevity, but for how their discovery has impacted our collective conscience. May each of the 2,411 buried here rest in peace."

Hill thanked Indiana, Illinois and local authorities who worked together to bring the babies to their final resting place and acknowledged the many offers of assistance by countless others

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Provided by the Indiana Office of the Attorney General

**Indiana Attorney General Curtis Hill Jr. speaks during a brief news conference at Southlawn Cemetery in South Bend Wednesday, Feb. 12, before a burial service for 2,411 aborted fetuses found in the home of deceased abortionist Ulrich Klopfer in September. A just-passed Indiana law now requires fetal remains to be cremated or buried.**

## Spring confirmation Mass schedule

The following is the schedule of spring Masses at which Bishop Kevin C. Rhoades will confer the sacrament of confirmation.

Parish and location	Date	Time
<i>Additional parishes included</i>		
St. Elizabeth Ann Seton Church, Fort Wayne	March 14	10 a.m.
St. Dominic Church, Bremen	March 22	10:30 a.m.
Queen of Peace Church, Mishawaka	March 26	7 p.m.
Holy Family Church, South Bend	March 27	7 p.m.
<i>St. John the Baptist Parish, South Bend</i>		
St. Therese, Little Flower Church, South Bend	April 15	7 p.m.
<i>St. Augustine Parish, South Bend</i>		
<i>St. Patrick Parish, South Bend</i>		
<i>St. Hedwig Parish, South Bend</i>		
<i>St. Patrick Parish, Walkerton</i>		
Our Lady of Hungary Church, South Bend	April 17	7 p.m.
St. Adalbert Church, South Bend	April 19	3 p.m.
<i>St. Casimir Parish, South Bend</i>		
Immaculate Conception Church, Auburn	April 21	7 p.m.
<i>St. Joseph Parish, Garrett</i>		
St. Mary of the Assumption Church, Avilla	April 22	7 p.m.
<i>Immaculate Conception Parish, Kendallville</i>		
Most Precious Blood Church, Fort Wayne	April 23	7 p.m.
St. Mary of the Lake Church, Culver	April 25	9 a.m.
<i>Culver Academy Students</i>		
Basilica of the Sacred Heart, Notre Dame	April 26	11:45 a.m.
<i>Mass with sacrament of confirmation and Rite of Reception into Full Communion</i>		
St. Paul of the Cross Church, Columbia City	April 28	7 p.m.
<i>St. John Bosco Parish, Churubusco</i>		
<i>Immaculate Conception Parish, Ege</i>		
St. Michael Church, Plymouth	April 30	7 p.m.
St. Vincent de Paul Church, Elkhart	May 1	7 p.m.
St. Vincent de Paul Church, Elkhart	May 2	10 a.m.
St. Thomas the Apostle Church, Elkhart	May 2	4:30 p.m.
St. Pius X Church, Granger	May 3	2 p.m.
St. John the Baptist Church, Fort Wayne	May 5	7 p.m.
<i>St. Therese Parish, Fort Wayne</i>		
Bishop William A. Wack, CSC, will celebrate a confirmation Mass at		
Sacred Heart Church, Warsaw	May 6	7 p.m.
<i>St. Francis Xavier Parish, Pierceton</i>		
St. John the Baptist Church, New Haven	May 7	7 p.m.
<i>St. Louis, Besancon Parish, New Haven</i>		
<i>St. Rose of Lima Parish, Monroeville</i>		
SS. Peter and Paul Church, Huntington	May 8	7 p.m.
<i>St. Mary Parish, Huntington</i>		
<i>St. Joseph Parish, Roanoke</i>		
<i>St. Catherine of Alexandria Parish, Nix Settlement</i>		
<i>St. Bernard Parish, Wabash</i>		
<i>St. Robert Bellarmine Parish, North Manchester</i>		
St. Vincent de Paul Church, Fort Wayne	May 9	10 a.m.
St. Anthony of Padua Church, Angola	May 9	5 p.m.
<i>St. Paul Chapel, Clear Lake</i>		
Our Lady of Guadalupe Church, Warsaw	May 10	10:30 a.m.
St. Mary of the Assumption Church, Decatur	May 13	7 p.m.
<i>St. Joseph Parish, Bluffton</i>		
Our Lady of Good Hope Church, Fort Wayne	May 17	5 p.m.
Cathedral of the Immaculate Conception, Fort Wayne	May 20	7 p.m.
<i>St. Mary, Mother of God Parish, Fort Wayne</i>		
<i>St. Peter Parish, Fort Wayne</i>		
<i>St. Henry Parish, Fort Wayne</i>		
<i>St. Joseph Parish, Fort Wayne</i>		
<i>Queen of Angels Parish, Fort Wayne</i>		
<i>St. Joseph — Hessen Cassel Parish</i>		
St. Patrick Church, Ligonier	May 24	10:15 a.m.
St. Matthew Cathedral, South Bend	May 30	4 p.m.
<i>Adult confirmations</i>		
Cathedral of the Immaculate Conception, Fort Wayne	May 31	11:30 a.m.
<i>Adult confirmations</i>		

**AMAZONIA, from page 3**

between different cultures, become a tragic scenario of discarded lives," Pope Francis said, yet "the Amazon region has become a source of artistic, literary, musical and cultural inspiration."

The pope noted, "The Amazon is also the spinal column that creates harmony and unity," but acknowledged, "Sadly, many of those living in the Amazon region have acquired habits typical of the larger cities, where consumerism and the culture of waste are already deeply rooted."

Pope Francis said, "An authentic option for the poor and the abandoned, while motivating us to liberate them from material poverty and to defend their rights, also involves inviting them to a friendship with the Lord that can elevate and dignify them. How sad it would be if they were to receive from us a body of teachings or a moral code, but not the great message of salvation."

Archbishop Mark Coleridge of Brisbane, Australia, president of the Australian bishops' conference, said "Querida Amazonia" addressed two issues critical to the Australian context: indigenous culture and an integral understanding of ecology.

"The Amazon has a unique place in the planet's ecological footprint and its abuse in various forms is having and will continue to have an impact on the connection between humanity and the planet, our common home," Archbishop Coleridge said in a Feb. 12 statement. "Here in Australia we see, at times dramatically, the damage done by abuse of the natural world —



CNS photo/David Agren

**Jesuit Father Alfredo Ferro celebrates Mass July 14 in the indigenous community of Nazaret, Colombia.**

not only to the environment but also to wildlife, to communities and countless individuals." Pope Francis, as always, is anxious that the people of the world are not 'robbed of hope.' In calling for an ecological conversion, he invites us all to move from awareness to active response, and to see, especially in our young people, the signs of hope for the future and the spur to action in the present," said a Feb. 12 statement from Archbishop Eamon Martin of Armagh, Northern Ireland, who is primate of all Ireland.

"The Holy Father today presents a clear-sighted analysis of the grave threats to the peoples and ecosystems of the Amazon, and by extension to the earth, our common home," Archbishop Martin added. "He highlights the problems of poverty, economic and social injustice and the violation of human rights which are intertwined in the vicious cycle of ecological and human degradation."

"Querida Amazonia" is a "remarkable exhortation" in that "the mission comes before the church, which is a means not an end," wrote Austen Ivereigh, a fellow in contemporary church history at the University of Oxford and the author of two books on Pope Francis. He made the comments in a Feb. 12 essay in the British Catholic journal *The Tablet*. "The mission is the inculturation of the Gospel."

In the exhortation, Pope Francis said "women who play a central role in Amazonian communities should be given leadership roles than do not entail ordination," but would include a commission from the local bishop, Ivereigh noted. "This, he says, would also allow women to have a real and effective impact on the organization, the most important decisions and the direction of communities, 'while continuing to do so in a way that reflects their womanhood.'"

This is but one example

ate each other and try to cooperate." This is especially important as the Church and the Jewish communities continue to address religious and ethical questions that both face in a world intent upon challenging religious freedom. Jews and Christians can impact society profoundly when they stand together on key issues such as the sanctity of human life, immigration reform, health care, human trafficking and world peace.

Even as we Catholics profess our belief in Christ as the Messiah, the Son of God, and Savior of the world, we also recognize God's unfailing, steadfast love for His chosen people, Israel. In our mission of preaching Christ to the world, we do not dismiss or reject the spiritual treasures of the Jewish people. Also, as Pope St. John Paul II said in Miami in 1987: "Differences in faith should not cause enmity but open up the way of reconciliation, so that in the end 'God may be all in all' (*1 Corinthians 15:28*)." Similarly, Pope Benedict XVI said that in those areas of faith in which we diverge, "we need to show respect and love for one another" (*Visit to Synagogue of Cologne, 19 August 2005*).

In this age of social media, people read or listen to all kinds of opinions expressed about Judaism and the Jewish people on internet blogs, websites, and the like. Some are filled with false and hateful rhetoric, opposed to the very spirit of Christianity. As Catholics, we must reject any that express, or can lead to, contempt for Jews. It is important that Catholics embrace and follow the message of *Nostra Aetate*, the authoritative, conciliar teaching of the Church. Pope St. John Paul II said that it is "a teaching which it is necessary to accept not merely as something fitting, but much more as an expression of the faith, as an inspiration of the Holy Spirit, as a word of the Divine Wisdom" (*L'Osservatore Romano, 29 January 1985*).

Let us give thanks to God for the growth in trust and friendship established between Catholics and Jews since the Second Vatican Council. May the Lord accompany us on our journey of friendship and bless us with His peace!

+ Kevin C. Rhoades

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

of how Pope Francis wants Catholics to hear the change in the Church called for by the Spirit, according to Ivereigh. "Some will be frustrated, disappointed and perplexed. Others will be delighted," he said.

Count the Women's Ordination Conference in the first group. While it "applauds the pope's sincere concern for the global climate catastrophe and its particular threats within the Amazonian region," it said in a Feb. 12 statement, "the pope is willfully turning his back on the calls of women for recognition of the sacramental ministries they offer the people of the Amazon and the global church."

The statement, from executive director Kate McElwee, added: "The pope seemingly ignores the synod's request for more study on the possibility of women deacons, and instead, in the face of sacramental scarcity, calls for prayer for male vocations to priesthood. This shows, yet again, that a synod without the equal voice and votes of women will never produce fruit that satisfies the urgent needs of the people of God."

Regarding women's ordina-

tion, Pope Francis said in an interview for a new book on St. John Paul II released Feb. 11 that this question "is no longer open for discussion because the pronouncement of John Paul II was definitive." The current pope's predecessor rules out women priests.

Some prelates took to Twitter to offer their observations on "Querida Amazonia."

Pope Francis' own Twitter account posted this shortly after the exhortation's release: "I dream of Christian communities capable of generous commitment, incarnate in the Amazon region, and giving the Church new faces with Amazonian features."

Bishop Joseph E. Strickland of Tyler, Texas, tweeted in response: "Beautiful. May the Amazon region and every region of the world be transformed in the Image of Jesus Christ. Pray for the Holy Father."

Bishop Richard F. Stika of Knoxville, Tennessee, tweeted Feb. 12: "So the doom and gloomers I guess will find something else to attack the pope but he said no to married clergy and woman deacons."

**REMAINS, from page 5**

across the state.

Palmer Funeral Home donated the burial space at its Southlawn Cemetery and the memorial stone, which reads, "In memory of the 2,411 precious unborn buried here on February 12, 2020." The funeral home also provided a tent with chairs for family members, chairs that remained empty during the brief burial service.

The attorney general also thanked the 200-plus mourners for coming to "personally honor and memorialize these 2,411 precious unborn who now stand as a reminder of the fragility of life and of the obligation of the state and of the nation to preserve human dignity and respect for all."

After Hill left the podium to conduct a news conference, a multifaith prayer service took place, led by a variety of religious leaders. Among them was Father

Glenn Kehrman, pastor of South Bend's Holy Family and St. John the Baptist parishes and a board member of Catholic Charities and Right to Life Michiana (formerly St. Joseph County Right to Life). Father Kehrman offered a modified version of the Catholic Church's prayer of Commendation of an Infant Who Died Before Baptism.

Sister Agnes Marie Regan of the Sisters of St. Francis of Perpetual Adoration in Mishawaka attended the burial service with several of her Franciscan sisters, and probably spoke for the hundreds of mourners when she told *Today's Catholic* that she attended because, "These are our brothers and sisters."

A memorial service at the gravesite will take place Sunday, Feb. 23, at 3 p.m., sponsored by the right to life groups of Lake County, Michiana and Northeast Indiana.



Ann Carey

People pray at a burial service Feb. 12 for the 2,411 fetuses found in the Illinois home of abortionist Ulrich Klopfer after his death last fall. The fetuses were aborted at Klopfer's former offices in Gary, South Bend and Fort Wayne.

# Child advocates align against bill treating youth as adults

Despite a chorus of opposition, a controversial bill that would send children as young as 12 to the adult criminal justice system has passed the Indiana Senate and now awaits consideration in the House.

Senate Bill 449, authored by Sen. Erin Houchin, R-Salem, would reduce the age from 13 to 12 for a minor to be tried as an adult in certain cases, increase penalties for attempted offenses, and open the door to hundreds of teenagers being automatically transferred from the juvenile to the adult court system. There, opponents argue, young people would be placed in a potentially dangerous environment where the emphasis is on punishment rather than rehabilitation — at an age when numerous studies show the brain is still developing and behavior can be changed with positive reinforcement.

Houchin sponsored a similar bill last year that passed the Senate before stalling in the House. Her proposed legislation is in response to a May 2018 shooting at Noblesville West Middle School in Hamilton County, in which a student injured a classmate and a teacher.

As it did with the bill in 2019, the Indiana Catholic Conference strongly opposes this measure.

“If a 12-year-old is committing serious crimes, society needs to intervene to determine how it happened and, with compassion, look to how we can prevent it from happening again,” said Angela Espada, executive director

of the ICC, the public policy voice of the Catholic Church in Indiana, and a former deputy prosecutor. “Treating someone whose brain hasn’t fully developed as an adult without knowing how the child came to be involved in a crime doesn’t benefit the child or our society.”

The ICC’s concerns echo those of more than 40 organizations and individuals represented either in person or in writing at a Senate committee hearing on the bill last month. In her testimony, Judge Marilyn Moores noted that Indiana was the second state in the nation to adopt a juvenile court system more than a century ago because the legal community and lawmakers “recognized that children are fundamentally different than adults.”

“A plethora of research confirms that the brains of children and youth are not fully developed ... and they are not fully developed until the age of 25,” said Moores, a juvenile court judge in Marion County.

Calling the adult criminal justice system “a patently dangerous system for kids,” Moores also pointed to research demonstrating that the rates of recidivism — that is, repeat offenses — are higher for juveniles who are treated as adults.

“Waiver to adult court causes juveniles to re-offend more seriously, more quickly and more violently,” Moores said. “It just doesn’t work.”

In addition, she and other child advocates raised serious concerns about long-term men-

## INDIANA CATHOLIC CONFERENCE

BY VICTORIA ARTHUR

tal health effects and increased suicide rates in young people subjected to the adult court system. While awaiting trial in adult correctional facilities, youths frequently are placed in solitary confinement to keep them from being physically or sexually assaulted by older inmates. But the impact of this isolation is devastating, according to Dr. Sarah Stelzner, an Indianapolis-based pediatrician and legislative co-chair for the Indiana chapter of the American Academy of Pediatrics.

“This is a toxic environment for children,” Stelzner said. “Young people held in adult facilities are nine times more likely to commit suicide. This is tragic, when research clearly shows that children at this age can be helped in the proper environment. They need wraparound services in terms of mental health and education, and the adult system offers none of that.”

“When we think about consequences for children who make poor decisions, we need to think about what has happened to them to make them act that way in the first place — not impose more toxic influences on them,” Stelzner continued. “Instead of

building healthy children and young people, we are fixing broken adults.”

She and others with grave concerns about Senate Bill 449 also noted that it would have an especially negative impact on children of color, who are already over-represented in the legal system.

Following its Feb. 4 passage by the Senate in a 31-18 vote, the bill has been referred to the House committee on courts and criminal code for consideration. The coalition that opposed and ultimately succeeded in defeating Houchin’s proposed legislation last year must stand firm against this bill as well, said JauNae Hanger, an attorney and president of the Children’s Policy and Law Initiative of Indiana.

“It’s hard to fathom why legislators are even considering this,” Hanger said. “We know that children are different from adults. We know that children are amenable to rehabilitation,

and that harsh punishment doesn’t bring about the desired result of changing behavior. What should be driving decisions in the correctional system is the question of what the child needs — not punishment that leads to extreme trauma and permanent impacts on the child and the entire community.

“We are working very hard to prevent a hearing on this bill in the House.”

**To follow Senate Bill 449 and other priority legislation of the ICC, visit [www.indianacc.org](http://www.indianacc.org).** This website includes access to I-CAN, the Indiana Catholic Action Network, which offers the Church’s position on key issues. Those who sign up for I-CAN receive alerts on legislation moving forward and ways to contact their elected representatives.



The 2020 Symposium on Saint Thomas Aquinas

## “Thomas Aquinas and the Demons of Work”



In this presentation, St. Thomas Aquinas, himself a relentless worker and arguably someone who suffered from burnout, will guide us through the ways we can confront our demons: the work ethic, acedia, and burnout. The Aquinas Symposium is sponsored by the Joyce McMahon Hank Aquinas Chair in Catholic Theology.

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**Thursday, March 26 at 7:30 p.m.**  
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## Change to public charge rule seen to have chilling effect on immigrants

NEW YORK (CNS) — Widespread confusion about a recent change to the so-called “public charge” law that limits immigrants’ use of government benefit programs will have a chilling effect on people, including those who are not covered by the ruling, according to staff at Cabrini Immigrant Services of NYC. “It’s a bad rule, like a bad immigrant version of the old telephone game,” Oscar Montes said. “Information filters down and people are getting scared about things that don’t affect them.” Montes is immigration staff attorney for Cabrini Immigrant Services. He led a Feb. 13 workshop about the change at the organization’s basement headquarters in a building behind St. Teresa’s Church on New York’s Lower East Side. The public charge test has been a feature of U.S. immigration law since 1882, when it was first used to deny admission to the country to people who might depend on the government as their main source of support. It also is applied to noncitizens who seek lawful permanent residence, familiarly known as green card status. The new regulation promulgated by the Department of Homeland Security redefines public charge more broadly than in the past. Starting Feb. 24, it will assess whether a noncitizen receives or is likely to receive one or more certain public benefits for more than 12 months in a 36-month period. Receipt of two benefits in one month, such as food stamps and government-subsidized housing, counts as two months.

## Couple strengthens faith on Camino; trek leads up to wedding

ARLINGTON, Va. (CNS) — It’s sometimes said that life is a journey. For Karla and Jason De Los Reyes, preparing for their new life together involved a literal journey — traveling 74 miles on foot along the Camino de Santiago in the days leading up to their wedding in Spain. The couple, who are parishioners of the Cathedral of St. Matthew in Washington, had both hiked the Camino individually — Karla in 2015, Jason in 2018. As they thought about where to get married, they considered El Salvador, where Karla is from originally, and Texas, where Jason is from. But nothing struck a chord quite like “the Way” — which pilgrims have traveled to the final resting place of the apostle St. James the Greater since the 10th century. “We referred to our wedding planning as a camino,” said Karla, a kindergarten teacher at the Basilica School of St. Mary in Alexandria, in the Diocese of Arlington. Armed with a 25-page spreadsheet, the couple zig-zagged through Spanish bureau-

# NEWS BRIEFS

## For Redskins tight end, each day starts and ends with God



CNS photo/Tim Heitman-USA TODAY Sports via Reuters

Washington Redskins tight end Hale Hentges (88) runs the ball against Dallas Cowboys outside linebacker Sean Lee (50) during a game in Arlington, Texas, Dec. 29. Hentges, a 2011 graduate of Immaculate Conception School and a 2015 graduate of Helias Catholic High School in Jefferson City, Mo., visited students at Immaculate Conception Jan. 29. He told them that he goes into every play with a prayer in his heart. “Jesus, I trust in You. I could score a touchdown or break a leg and never play again. So whatever is supposed to happen on this play, just let it happen.” He also said, “God has given me gifts and He has given you outstanding, phenomenal gifts, and He wants you to use them to glorify Him and His kingdom.”

cracy, sans wedding planner, to line everything up for a Catholic wedding last December. They got married Dec. 12, the feast of Our Lady of Guadalupe, at a former monastery, the Pazo de San Lorenzo in Santiago. “We had a lot of support from our families,” Jason told the Arlington Catholic Herald, the diocesan newspaper. “We packed everything for the wedding and left it with her parents to bring to Spain.” Friends also joined in on long training walks.

## Spanish, Portuguese bishops reject moves to legalize euthanasia

OXFORD, England (CNS) — Spanish and Portuguese Church leaders rejected plans to legalize euthanasia in their traditionally Catholic countries, and urged broad discussions of such proposals before they are considered by legislators. “It’s painful this law began its process when we were celebrating the World Day of the Sick,” Auxiliary Bishop Luis Arguello of Valladolid, secretary general of the Spanish bishops’ conference, told a forum Feb. 11. “In welcoming human life in all circumstances, the Church does not defend therapeutic cruelty in keeping life going mechanically

at all costs. But solutions cannot lie in making the suffering person disappear,” he said at the event organized by the Valladolid-based El Norte de Castilla daily. The bishop’s comments came as the Spanish parliament voted 208 to 140 to advance draft legislation by the government of Prime Minister Pedro Sanchez.

## Immigrant college students discuss what they’ve faced and what’s ahead

ARLINGTON, Va. (CNS) — On any college campus, it wouldn’t be hard to find students who say how hard they worked to get where they are or to stay

there — from the application process, tuition costs and keeping up with the workload. On Feb. 12, in an auditorium on Marymount University campus in Arlington, a group of immigrant students did just that and then some, highlighting typical college student challenges but ones that were magnified by language barriers, financial constraints and immigration “obstacles” as one student put it. Most in the panel also had to meet these challenges pretty much by themselves — without the help of their parents. All of them also are coping with the ongoing threat of not knowing their future status in the U.S. since the fate of the Deferred Action for Childhood Arrivals program, known as DACA, still hangs in the balance awaiting the Supreme Court’s decision to allow it to continue or not. Marymount University currently has about 80 DACA students. The campus panel discussion, titled “Students Speak Out: Justice for Immigrants in an Era of Deportation,” was part of the university’s Ethics Week program. It was moderated by John Gehring, the Catholic program director for Faith in Public Life, a Washington-based advocacy group. In introducing the panelists to students and faculty members, Gehring said their stories are raw and serve to remind listeners that immigration is not an abstract issue but often one that involves faith and perseverance.

## Faith is lived in community, not isolation, pope says

VATICAN CITY (CNS) — Lay men and women live out their Christian calling by sharing the gifts they received from God with others and not keeping them for themselves, Pope Francis said. In a message to participants at a conference for lay Catholics in Madrid Feb. 14, the pope said that Christians are called “to live the faith, not individually or in isolation but in community, as a people loved and willed by God. To do this, it is essential to be aware that we are part of a Christian community. We are not just another group, nor an NGO, but the family of God gathered around the same Lord,” he said. The two-day conference, titled “The People of God Going Out,” was sponsored by the Spanish bishop’s conference. According to its website, the event’s goal was “to energize the laity in Spain starting from the leadership and participation of the laity themselves.” The pope noted that the conference began on the feast day of Sts. Cyril and Methodius, the patron saints of Europe who “promoted a great evangelization in this continent, bringing the message of the Gospel to those who did not know it, making it understandable and close to the people of their time, with a new language and forms.”

## St. Jude parishioner earns Eagle Scout rank

FORT WAYNE — David LaMaster of Boy Scout Troop 451 at St. Jude Parish, Fort Wayne, conducted his Eagle Scout Court of Honor on Jan. 19. The rank of Eagle Scout is the highest rank in the Boy Scouts of America organization.



DAVID  
LAMASTER

As part of earning the Eagle Scout rank, a Scout must demonstrate leadership in completing a service project. LaMaster turned to the Fort Wayne Parks and Recreation Department to make a positive impact on the Franke Park Day Camp program. He led Scouts, family and friends in clearing an overgrown trail around Frog Pond and refurbishing the camp's flagpole. Franke Park holds cherished memories for LaMaster because his mother, Laura, spent her youth there as a day camp counselor.

As a Cub Scout, David earned the Parvuli Dei religious emblem and the highest rank in Cub Scouts, the Arrow of Light. After crossing over to Boy Scouts, he earned 28 merit badges and several Scouting awards, and participated in multiple service projects. Scouting instilled in him a love of the local community, he said. When he was 13, his troop visited Mayor Tom Henry's office to learn how to be a good citizen. Five years later, he is an active member of the Mayor's Youth Engagement Council.

During the Eagle Court of Honor ceremony, David expressed gratitude to all who supported him throughout his

# AROUND THE DIOCESE

## Scout Sunday blessing



Provided by Laura E. Ray

In observance of Scout Sunday Feb. 9, Scouts from Cub Pack 10, Cub Pack 555 and Scouts BSA Troop 572, all sponsored by St. Pius X Parish in Granger, received a blessing around the baptismal font by pastor Msgr. William Schooler after the 10 a.m. Mass.

Scouting journey. He shared how the Scouting program has helped him set a long-term goal and persevere to accomplish it. Msgr. Robert Schulte, pastor of St. Jude and an Eagle Scout himself, congratulated David for earning the honor.

## Grady honored with ACP Hall of Fame Award

NOTRE DAME — Thomas Grady, chief executive officer and publisher of Ave Maria Press, has been honored with the Association of Catholic Publishers 2020 Hall of Fame Award for his contributions to Catholic publishing.

Grady joined Ave Maria in 2005. Prior to that, he ran his own literary agency and served as publisher, editorial director and editor at HarperSanFrancisco (now HarperOne) from 1986 to 1997. He also was an editor at both Winston-Seabury Press and Meadowbrook Press.

In addition to his duties as publisher and CEO, Grady also took on the role of editorial director for the past few years. During that time, the publishing team increased the number of titles released from 30 to 40 annually.

Perhaps Grady's most important contribution to Catholic publishing as a whole is his commitment to the development of authors whose works have since been recognized as trailblazing for the Catholic Church, including Rev. Michael White and Tom Corcoran, Lisa M. Hendey, Brandon Vogt, Brian Doyle, Joyce Rupp and Paula Huston.

Grady plans to retire from Ave Maria in the fall.

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

FORT WAYNE — The Rite of Election of Catechumens and the Call to Continuing Conversion of Candidates are being celebrated this week in the cathedrals of the Diocese of Fort Wayne-South Bend. The rites will take place at the Cathedral of the Immaculate Conception, Fort Wayne, Sunday, Feb. 23, at 2 p.m. and at St. Matthew Cathedral, South Bend, Sunday, March 1, at 2 p.m.

Catechumens are those unbaptized individuals who will be entering the Catholic Church by receiving the sacraments of initiation — baptism, confirmation and first holy Eucharist — at the Easter Vigil on the night of April 11. Candidates are those who are already baptized and who will complete their initiation and enter into full communion with the Catholic Church the same night.

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

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

# Learning to better defend life

BY JILL A. BOUGHTON

More than 80 people spent five hours Feb. 8 learning how to be more convincing defenders of life. Attendees at the annual Kloska Family Life Defenders Boot Camp ranged from junior high students, who couldn't recall having had a previous conversation about life issues, to those active in right-to-life advocacy since 1973.

Among the latter was a post-abortive woman eager to share her story with those present. She said she would have changed her mind about her abortion if only one person had questioned the decision she was told was medically necessary.

This year's event — a tradition since 2014 — took place for the first time at Bethel University in Mishawaka. The Stroik, Kendzicky and Edmonds families sponsored scholarships for students from Marian High School, Mishawaka; Saint Joseph High School, South Bend; and Trinity School at Greenlawn, South Bend. There also was at least one mother-son pair present, along with a homeschool contingent.

One of the homeschool students, Mia Towers, said she knew abortion was wrong but hadn't known how to explain why to someone else. Carla Martin, from St. Monica Parish, Mishawaka, pointed out that it's easier to defend life on Facebook than in person.

Joanne Connaughton and Andrea Kane both have witnessed outside Whole Women's Health, an unlicensed abortion clinic on Lincolnway West in South Bend. Connaughton told about a grumpy gentleman who regularly asked the pro-life sidewalk counselors why they were harassing women: They simply told him they loved those women. His position didn't seem to soften, but one freezing day he suggested an older pro-life witness go to the nearby dollar store and get himself a warm hat.

One day when Kane was on the sidewalk by herself, she became apprehensive as a man in a truck drove up. He asked

if she was praying, and when she said yes, tears ran down his cheek. He told her he and his friends, who were constructing a new Women's Care Center across the street, were praying as they worked, and he also asked her to pray for his post-abortive niece.

The boot camp's presenters were from Created Equal, based in Columbus, Ohio. First-time participants attended The Case for Life 101 seminar led by Gabriel Vance, a 24-year-old father of three. Asking "What are the preborn?" he used human embryology and philosophy to show that life begins at conception. Apart from prejudices like "ageism," he said, the differences between the born and preborn — such as size, location, level of development and degree of dependency — don't alter the value of human life.

Seth Drayer led The Case for Life 201 session for students who had taken the previous seminar, engaging them in dialogue about whether the value of a human life is based on who someone is or on what she can do. Both speakers modeled a respectful attitude that makes them effective, they said, in contrast to the shaming, confrontational tactics that give the pro-life movement a bad name.

"What's good about that pro-choice argument?" asked Drayer. "In what ways is that a good analogy? Where does it break down?"

Conversation tactics shared by Vance included asking good questions, sharing stories, finding common ground and helping the other person follow his reasoning to its logical conclusion, even though that's often a position he isn't willing to espouse.

Drayer pointed out that the "default" position for people who identify both as pro-choice and pro-life is apathy. However, many abortion advocates are more passionate about killing babies than we are about saving them, he told the group. So how can the hearts of more people be motivated to take sacrificial action?

He pointed out that in other social movements, showing photos of the victims has been very effective. Gen. Eisenhower made his soldiers walk through a con-



Photos provided by Jay Burke

**Pro-life advocates hear strategies for compassionately defending their views during the Kloska Family Life Defenders Boot Camp Feb. 8 in Mishawaka. Although advocates of all ages attended the day's sessions, young adults were particularly well represented.**



**A young mother listens to a Life Defender speaker during a breakout session.**

centration camp to see what they had been fighting for, for example, and Rosa Parks was inspired to stay in her seat on the bus by remembering horrendous photos of the mutilated body of Emmett Till. Time magazine recently put on its cover the face of a young woman her relatives disfigured after she dared to protest spousal

abuse.

In the same way, the images of aborted babies powerfully convey the humanity of the preborn.

The session 101 attendees broke up into pairs to role play, one arguing each side of the debate. After that exercise, Vance patiently addressed some of the hard questions that surfaced.

To those who see abortion as a necessary development stemming from women's suffrage and feminism — despite the fact that the early suffragettes were pro-life — he exclaimed, "What a demeaning view of a woman, to think she's not strong and capable enough to succeed after enduring a nine-month pregnancy!" An attendee also pointed out that those who exploit and traffic women often force them to abort their children.

Vance pointed out that a woman doesn't have to choose between aborting and parenting a child; there are 2 million American families waiting to adopt. Instead of "giving up her baby," the birth mother can "make a loving adoption plan."

At the end of the afternoon, Created Equal said there were three spaces left on its annual Justice Ride, a bus trip to Florida over spring break that includes intensive training and opportunities to share the pro-life message on several college campuses. Right to Life Michiana offered to pay for those trips, and Vance promised, "You will see minds changed and babies saved from abortion." Melanie Garcia of Right to Life Michiana also talked about local opportunities to witness and for education, including sidewalk counselor training at Notre Dame Feb. 29, praying and holding signs in front of Whole Women's Health

an hour a month and making presentations to eighth graders about fetal development.

Allen County Right to Life of Northeast Indiana, and it also sponsors Life Defenders boot camps like the one in South Bend. One will take place in Kendallville March 14, but the premier event is a summer overnight at the University of Saint Francis, Fort Wayne, which more than 100 high school and college students from several states will attend July 10-11. Speakers from Life Training Institute in Colorado Springs, Colorado, will present the 17th annual camp, which has been "equipping Christians to defend their unborn neighbors since 2004." Advanced Pro-Life Apologetics 301 at that event will be presented by Scott Klusendorf, author of "The Case for Life," a must-read for people who care about the issue of abortion.

In the words of Abigail Lorenzen, operations and media director, Right to Life of Northeast Indiana, "Whether you think you know it all when it comes to pro-life apologetics, or if you're nervous about having conversations with people about abortion, Life Defenders will be enormously beneficial. Its simple way of breaking down seemingly complex arguments to their fundamentals and pairing them with logical responses based in science and reason makes it the best training available. There's no better way to spend your day than coming to Life Defenders and learning how to defend the innocent lives our country labels 'disposable.'"

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# Caty Burke: youthful enthusiasm in marriage ministry

BY JILL A. BOUGHTON

Ironically, it was a presentation about annulment that launched Caty Burke's passion for marriage and family ministry.

Now associate director for Marriage, Family and Pro-Life Ministry in the Diocese of Fort Wayne-South Bend, Caty Long was a senior at Franciscan University of Steubenville, Ohio, when Cardinal Raymond Burke came to give a talk on annulment. She had already switched her major from English to theology and catechetics, because she felt called to work for the Church.

When she realized that most people in the Church were married, she began to understand how essential it was to foster strong marriages through preparation, support and enrichment. She enrolled in the Master of Theological Studies program at the Pontifical John Paul II Institute for Studies on Marriage and Family in Washington, D.C.

In the meantime, Ryan Burke, whom she had met at Franciscan University, was working on his master's degree in education at Providence College, Rhode Island. The college has a program similar to the University of Notre Dame's Alliance for Catholic Education, which provides support to various aspects of Catholic education nationwide.

Ryan and Caty entered into the marriage covenant on Aug. 11, 2018. During their first year of marriage, Ryan taught high school theology while Caty served as events coordinator for National Shrine of the Divine Mercy in Stockbridge, Massachusetts.

Caty's job didn't utilize all her training and passion for helping people encounter Christ in family life, and both spouses wanted to be closer to their family and friends. Ryan had grown up in St. Louis, Missouri, and Caty in Mishawaka, where her parents



Provided by Caty Burke

**Caty Burke and her husband, Ryan, enjoy Christmas with Ryan's extended family in St. Louis in December. Caty is the associate director for Marriage, Family and Pro-life Ministry for the diocese: She has a passion for helping people encounter Christ in family life.**

moved so she could attend St. Bavo School and Marian High School. In the Antioch youth group, she had found friends and role models who were formative in her own faith journey.

Ryan and Caty joke that a fire in their Massachusetts apartment last Easter morning lit the fire under them to move back to the Midwest, to wherever either of them first found a job. Caty interviewed for her current

position in the Secretariat for Evangelization and Discipleship with Lisa Everett, who had accompanied her Marian group to the National March for Life years earlier.

Caty is grateful to have Everett as a mentor, since she has 30 years of experience in ministry. In her new full-time position, which Caty began at the end of July, she oversees Office of Marriage and Pro-Life Ministry

events and programs on the Fort Wayne side of the diocese. Ryan is a long-term substitute teacher, currently teaching theology at Bishop Dwenger High School. The couple attend St. John the Baptist Parish, Fort Wayne.

Having a young adult in the position signals the ministry's intention to reach out to young people who are dating, engaged and married.

Caty's ministry is pro-life, pro-woman and pro-family, helping equip parishes to be more lovingly involved with women, men and children in difficult situations. She is excited and prepared for the challenge: It was

actually awareness of contemporary challenges that first kindled her passion for pro-life, marriage and family ministry.

Although Caty has many ideas and hopes to inaugurate in Fort Wayne several programs that have been piloted in the South Bend area, she also is eager to listen and learn. She has a goal of fostering community, not just presenting programs. She

also hopes to empower spouses to minister to each other and would like to collaborate with priests and parishes, not just in marriage preparation but for ongoing enrichment and help for struggling marriages.

*Caty's ministry is pro-life, pro-woman and pro-family, helping equip parishes to be more lovingly involved with women, men and children in difficult situations.*

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TODAY'S CATHOLIC

# A servant's heart

BY JENNIFER BARTON

**P**hil Hayes, Mike Plenzler, James Summers and Harry Verhiley, all members of St. Pius X Parish in Granger, are pursuing a vocation to the diaconate. They are currently in formation and encouraged by their pastor, Msgr. William Schooler.

A deacon's role in the Church is Biblical. St. Stephen, "a man filled with faith and the Holy Spirit," (Acts 6:5) was one of the earliest deacons mentioned in the New Testament. Their role was to care for the poor and widows in the apostolic community. Deacons in the modern-day Church fill a similar role of service.

## Called to serve

One commonality in each of their stories was the "call to give more," as Verhiley said. While the diaconate may not have been in their earliest career plans, they

had already been contributing much of themselves to the parish, and this seemed taking the next step. Plenzler stated, "I'm in a spot in my life where I need to put my talents to work for God."

Since joining St. Pius in 1997 with his wife, Tracey, Plenzler has become involved most notably in Christ Renews His Parish. "These activities, meetings and retreats have made me look deeper at what I am doing with my life. My mother and father, brothers, sisters-in-law, friends and fellow St. Pius parishioners are all supporting me in this discernment," he said.

Plenzler points to his father's ordination to the diaconate in the Diocese of Toledo as inspiration as well. "[It] was a moving experience beyond all others."

Summers began his service to the Church around 40 years ago as a lector, bringing the Word of God to fellow Catholics. "It is

DEACONS, page 13



Photos provided by Kim Mauch

Parish involvement led four men, parishioners of St. Pius X in Granger, to their calling as deacons. They are currently in formation. Pictured from left, with their wives, are Mike and Tracey Plenzler, Claire and Phil Hayes, Wendy and James Summers and Joanne and Harry Verhiley.



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**DEACONS, from page 12**

one of my greatest joys in life ... I look forward to being able to proclaim the Gospel."

Remaining Catholic has not always been easy for Summers and his wife, Wendy, who experienced instances of racism in predominantly white Catholic communities. They even considered leaving the Church during some of those moments. But the community at St. Pius has provided a positive experience for them, and they attended the National Black Catholic Congress in Indianapolis in 2012. "For the first time ever, I did not feel like a visitor in my own church," said Wendy.

When the Diocese of Fort Wayne-South Bend formed the Black Catholic Advisory Board in 2012, James and Wendy were asked to join. "Through that, we learned what the Church truly teaches about valuing others and were trained in building intercultural competence for ministers," James said.

Hayes' journey to the diaconate was more literal. On a pilgrimage to Fatima during the 100<sup>th</sup> anniversary, he felt God speak to him through other pilgrims. "They were telling me I should retire (after 38 years in manufacturing management) to do more for Christ's Church," he said.

He didn't know what form his service would take, however, until he saw a notice in the bulletin months later about formation for the diaconate. At first hesitant, a series of homilies from Msgr. Schooler on answering God's call convinced him. "After nine months of discernment, the classes started one week after my last day at work. This was no coincidence; only God could have planned that timing!"

A deep love for his faith led Verhiley to the diaconate. "I love our Lord, I love His Church and if I can serve in some way, I will. I know the Church needs holy men to serve; I am not holy, but I desire holiness. It seems to be the next step in my life, since I have had the great opportunity to serve our Lord's Church. Each time I heard or read the Gospel where our Lord commands 'put out into the deep,' I have felt the need to respond." He sees the diaconate as a way to continue teaching theology and answering God's call to trust in Him and continue in His work.

**Intentional outreach**

A deacon acts to encourage people in their relationship with Jesus, so not only must his own relationship be strong, he also has to be knowledgeable. Plenzler relished the opportunity to continue learning about his faith "so I could put it into action to bring more people to Christ."

James Summers is eager to help build relationships. "Jesus went directly to the excluded and very intentionally made them

know they were loved. Perhaps I can recognize those who, for whatever reason, don't feel invited or welcomed and put my arms around them, walk with them and help them see they are both welcomed and loved."

St. Pius currently has a deacon, Louis Giovannini, who assists at daily Mass and during special sacraments and funerals, according to Msgr. Schooler, as well as holding down a full-time job. "He also runs a very successful program, 'Marriage in Christ,'" said Msgr. Schooler.

He emphasized the many ways that St. Pius fosters vocations to all aspects of religious life, from priests to religious sisters to deacons.

"As members of St. Pius X Catholic Church in Granger, we recognize our role in helping young people discern their vocations. In our parish school, religious education program and in our homeschool community, we teach the various ways to live our baptismal promises and pray for those already in formation."



Pictured from left, are Mike Plenzler, Phil Hayes, James Summers and Harry Verhiley.

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# Love of God, reverence for Mary mark installation of Gary's new bishop

BY MARLENE A. ZLOZA

GARY, Ind. (CNS) — Bishop Robert J. McClory embraced the people of the Diocese of Gary with these words: “I will love you and honor you all the days of my life.”

This brought to a close his episcopal ordination and installation Mass Feb. 11 that established him as the diocese's fifth bishop in 64 years.

The Detroit native chose the feast day of Our Lady of Lourdes for the ceremony establishing him as the new shepherd for the Northwest Indiana counties of Lake, Porter, LaPorte and Starke, and reverence for Mary was a recurring theme during the Mass.

“Today is the feast of Our Lady of Lourdes, and she is willing to help us when we ask for help and protection,” said Archbishop Christopher Pierre, apostolic nuncio to the U.S., who read the Holy See mandate and apostolic letter verifying Pope Francis' appointment of then-Msgr. McClory as the bishop of Gary Nov. 26.

The new bishop spoke of giving thanks and honor to Our Lady of Lourdes when introducing the recessional hymn, “Immaculate Mary,” sung daily during the procession of pilgrims to the Grotto of Our Lady of Lourdes in France.

Msgr. McClory, 56, made that pilgrimage himself last fall, dedicating himself to Mary just days before he learned of his episcopal appointment.

After the mandate and letter was presented to the diocesan college of consultors and the bishops, priests and deacons

in attendance, the soon to be ordained bishop carried it through Holy Angels Cathedral, happily displaying it to the congregation.

That was the most memorable moment for Marie Arter, principal of Queen of All Saints School in Michigan City. “If you didn't get goose bumps day, you never will,” she told the Northwest Indiana Catholic, Gary's diocesan newspaper. “I was so honored to be here. When he walked around the church with that letter was what I'll remember most.”

High school senior Isaiah Martin, a parishioner of St. Mary Parish in Kouts, Indiana, described the Mass as “astounding,” and said his favorite part was the laying on of hands by principal consecrator Archbishop Charles C. Thompson of Indianapolis, followed by co-consecrators Archbishop Allen H. Vigneron of Detroit and retired Bishop Dale J. Melzek of Gary, both chosen for the honor by the bishop-designate.

At the time of his appointment to Gary, then-Msgr. McClory was rector of the National Shrine of the Little Flower Basilica in Royal Oak, in the Detroit archdiocese. He was ordained a priest of the archdiocese May 22, 1999.

Following Archbishop Thompson, more than 30 concelebrating bishops, including Bishop Kevin C. Rhoades of the Diocese of Fort Wayne-South Bend, came forward next individually to lay their hands on the bishop-designate during the accompanying ordination prayer.

Father Michael Yadron, pastor of St. Thomas More Parish in Munster, Indiana, whose tenure



CNS photo/Anthony D. Alonzo, Northwest Indiana Catholic

**Bishop Robert J. McClory displays the papal bull appointing him to head the Diocese of Gary, Ind., during his ordination and installation Mass at Holy Angels Cathedral in Gary Feb. 11. Bishop McClory, a native of Detroit, most recently served as pastor-rector of the National Shrine of the Little Flower Basilica in Royal Oak, Mich., before becoming the fifth bishop of the Gary diocese.**

as diocesan administrator ended with Bishop McClory's ordination, called the laying on of hands “a very powerful moment” for the new bishop.

The priest was named diocesan administrator after then-Gary Bishop Donald J. Hying was appointed bishop of Madison, Wisconsin, in April 2019; he was installed there in June.

Father Yadron said the most memorable part of the Mass for him came when he shared the sign of peace “with all of the Indiana bishops who I served with, seeing them (as colleagues) for the last time.”

He called the liturgy “spirit-filled, authentic, holy and welcoming. Archbishop Thompson's homily was just fantastic, and Bishop McClory's talk after Communion

was very authentic,” he said.

In his homily before the ordination rite, Archbishop Thompson called the bishop-designate a “pastor, shepherd, teacher and administrator” and pondered why he would say “yes” “to an assignment he had to know would change his life drastically and take him away from his home, archdiocese and family.

“His vision of serving knows no boundaries,” the archbishop said, answering his own question. “Thank you for saying ‘yes’ to the call.

“The same spirit that came upon the apostles” will empower Gary's new bishop “to share the good news of salvation in Jesus Christ,” he said. “Trust in the Lord, who has chosen you, and on this feast of Our Lady of

Lourdes, remember that we came to Jesus through her.”

Alice Gorski, a member of the Parish Life Committee at St. Joan of Arc Parish in Merrillville, said later that the ordination Mass “took my breath away. I will remember most when they gave him his insignia — the miter, crozier and ring.”

The crozier chosen for the ordination Mass, representing the bishop's call to pastor his flock, once belonged to Archbishop John F. Noll. He was the bishop of what was then named the Diocese of Fort Wayne from 1925 until his death in 1956. Pope Pius XII gave him the personal title of archbishop in 1953. Out of that diocese, now the Diocese of Fort Wayne-South Bend, the four-county Gary Diocese was created in 1956.

The Noll staff was given to the Gary diocese by its founding prelate, Bishop Andrew G. Grutka.

Waiting in line to greet Bishop McClory at the reception following his ordination Mass, Father Patrick Wainwright, of the Miles Christi religious order in Detroit, said he got to know the new prelate as chancellor of the Archdiocese of Detroit.

“He's very kind, priestly, caring and a holy shepherd, as well as organized,” said Father Wainwright, a veteran of five episcopal ordinations who dubbed the Diocese of Gary event “perfect.”

His message to the bishop? “God bless him, protect him and guide him.”

*Zloza is a staff writer at the Northwest Indiana Catholic, newspaper of the Diocese of Gary.*



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## Coach visits St. Mary of the Assumption School



Provided by Heather Taub

Jason Garrett, football coach at Bishop Dwenger High School, Fort Wayne, visited St. Mary of the Assumption School, Avilla, to talk about teamwork, commitment, hard work and dedication. He encouraged the students to give all the glory to God in what they do, whether in the classroom or during extracurricular activities. Several senior members of the Bishop Dwenger football team accompanied coach Garrett and helped the St. Mary team practice the virtues.

## Goshen center benefits from Valentines and support



Denise Fedorow

Audrey Wallach of St. John the Evangelist School, Goshen, gives a handmade Valentine to Sue Kirkpatrick, a resident at Waterford Crossing Health Center in Goshen. Audrey and her siblings, along with several other families from St. John, visited the nursing home on Valentine's Day to hand out the cards and carnations. The event was organized by the St. John's Moms group, which, along with offering support to one another, strive to teach their children to live out their Catholic faith in the community.

## Saint Mary's College names 14th president

NOTRE DAME — The board of trustees at Saint Mary's College has announced that Dr. Katie Conboy has been selected as the 14th president of the 176-year-old Catholic women's liberal arts college.

The announcement was made at a ceremony in Spes Unica Hall on the college campus Feb. 12, in front of a gathering of students, faculty, staff, trustees, Sisters of the Holy Cross and invited guests. Hundreds of alumnae and study abroad students also watched the event via livestream. Conboy succeeds Dr. Nancy Nekvasil, who has served as interim president since 2018.

Conboy is provost and senior vice president at Simmons University, a women's college in Boston, a position she's held since 2013. Prior to Simmons, she was at Stonehill College, a Holy Cross institution in North Easton, Massachusetts, where



DR. KATIE CONBOY

she served first as a professor of English literature and then as provost. Conboy earned her Ph.D. in English literature from the University of Notre Dame in 1986, and her undergraduate degree at the University of Kansas in 1981.

Conboy expressed her enthusiasm to join the campus community. As the future president of Saint Mary's, she will carry on the mission of providing undergraduate women with a strong, liberal arts education and the opportunity to advance their education in a growing number of coeducational graduate programs as well. The college currently has a total enrollment of over 1,500 students and an employee base of 538 faculty, administrators and staff.

Conboy will begin her role as president on June 1.



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## Driving with God

This morning, I was taking my high school freshman to school. Halfway there, coming toward us, was an emergency vehicle with flashing lights and sirens blaring. We were stopped at an intersection at a red light. Two cars pulled in front of the emergency vehicle from the side, presumably so as to make the green light. The emergency vehicle had to slow down to miss the last car.

I've seen this and similar behavior a lot lately in drivers on the road — cars that don't slow down and pull over for emergency vehicles, others that rush past a school bus that is stopping and has an armguard coming out, vehicles that come to a four-way stop, barely stop and then plow through or go out of turn. My personal pet peeve is the driver who passes you on the right, speeds past you, then gets back into your lane on the left and turns on his signal to turn ... left, causing you to have to stop.

Drivers, in general, seem to be moving toward a trend of selfishness and lack of caution. I suspect this a form of feeling entitled. I feel like this is my space, my lane, my route, my day ... my, my, my ... Sprinkle this with a little competition and you've got a recipe for more dangerous roads. And definitely, on a different level, simply an unkind world.

What does this have to do in a family column about faith?

I think if we step back and look at what is happening, we can see several things: an increase in selfishness, a lack

of humility and too much rushing. It's selfish to take the first, the best, the most, of anything. It's also a bit prideful. The Bible tells us "...when you are invited, go and recline at the last place so that when the one who has invited you comes, he may say to you, 'Friend, move up higher,' then you will have a honor in the sight of all who are at the table with you." (Luke 14:10) This is also just good manners. When we are driving, we shouldn't automatically assume the road is ours only or first.

Next let's look at the rushing thing. We go here. We go there. Rushing with driving, however, starts with rushing before even getting in the car. We overschedule, overcommit. People can get a hold of us nearly any time, day or night, on account of split-second sending emails and texts. We are on information overload because of modern technology that provides up-to-the-second news when we open our computers or other devices for the day. Many times we need these devices for work, so it's not just a matter of keeping them off or eliminating them.

The information is almost always negative. It adds just another load of stress to hear about this crime or that virus, or these politicians duking it out.

Have you ever been guilty of cramming in doing just one more thing before leaving for an appointment? Perhaps it is putting a stray cup in the dishwasher, grabbing the garbage for the can as you are walking out, or answering just one quick text. You know how long it takes to



### EVERYDAY CATHOLIC

HERESA A. THOMAS

get to the appointment, so you work right up to the time you have to leave. But you didn't account for the funeral procession you get behind, or the train that passes in front of your destination route, or the roads that are a wee bit icy or uncharacteristically traffic-filled. Then stress rises, and we are tempted to be like the annoying drivers I spoke of in the first paragraph. We set ourselves up for stress, entitlement and bad driving by rushing.

What's the answer? Well, first, while I see a general negative selfish trend in drivers in the last few years, it seems to be escalating, I'm not saying all people are like that. I need to put these frustrating driving moments in perspective. I'm heartened when I arrive at a stop sign and the fellow who was clearly there first smiles and motions me to go ahead. I know I have control of such courtesies as well.

Second, I try to leave the house a little earlier, to maintain my own sense of calm and to allow for intrusions of the time that inevitably will occur.

Every morning on my way

THOMAS, page 17

## Why we should care about the beloved Amazon

Pope Francis can be stubborn. If Americans are unlikely to care about Ukraine, as our secretary of state reportedly suggested recently, what is the likelihood American Catholics will care about the Amazon?

I admire Pope Francis' stubbornness, therefore, in insisting on a synod of bishops at the Vatican last year to focus the Church's attention on a remote and generally unknown corner of the world.

To say it is unknown is to say that it largely goes unnoticed by Western countries, unless they have industries that are benefiting from the region's resources. It is not unknown to the 31,000,000 people who live there, including 3,000,000 indigenous peoples and descendants of African slaves.

Theirs is a region five times the size of Alaska, a region claimed by multiple countries and a region that is undergoing profound environmental and social change.

As a bishop of Latin America,



### AMID THE FRAY

GREG ERLANDSON

Pope Francis is well aware of the Amazon — its challenges and its people — which is why he called the synod and now has written a postsynodal apostolic exhortation titled "Beloved Amazonia."

This apostolic exhortation has been the subject of much speculation about what it might or might not say about the region's painful shortage of clergy. Because the Eucharist and confession are rarities in many communities, would he allow married deacons

priests, as a majority of the synod fathers proposed?

While the pope, as is his style, allowed an open discussion of this topic, clearly he felt there

ERLANDSON, page 17

*It is not unknown to the  
31,000,000 people who live there,  
including 3,000,000 indigenous  
peoples and descendants  
of African slaves.*

## If we follow God's law out of love for Him, we act fittingly



### THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

### Seventh Sunday in Ordinary Time Matthew 5:38-48

The first reading is from the Book of Leviticus, one of the five books of the Pentateuch, the Torah, the basic revelation by God to the Chosen People.

This reading recalls the day when God spoke to Moses. "I the Lord, your God, am holy," says God. He continues that no one must hate another, using the term "brother" as if to emphasize the point.

The reading sets the stage for the message from St. Matthew's Gospel that will follow as the

third reading.

St. Paul's First Epistle to the Corinthians provides the second reading. A favorite image employed by Paul throughout his writings was that, through faith and in baptism, Christians literally bond with Christ. In Christ, they become heirs to eternal life. In Christ, they receive the Holy Spirit, bringing into their very being divine grace and strength.

Having made this point, the Apostle then continues to remind the Corinthian Christians that they are not ultimately wise. They may be wise "in a worldly sense," but often genuine wisdom comes across as foolishness to the worldly.

It was a fitting reminder. Corinth was totally immersed in the pagan world of the Roman Empire. Everything extolled the majesty of the Roman culture. After all, this culture had created the legal system that brought order to human society, a system that still lives, being the basis of law in Western civilization to this day. The very wonders

of Roman architecture and art reaffirmed the depth and greatness of human wisdom in the empire.

Against this backdrop of the splendor of all things Roman and pagan, Paul tells the Corinthians that there is much more. It is life with God, in Christ.

St. Matthew's Gospel furnishes the last reading. The context is the Lord's sermon on a hillside to a multitude.

The background is the Jewish preoccupation with keeping God's law. In the Covenant, so basic to Judaism, God called the Jews to obedience. By obeying divine law, they would indeed be God's people, and God would protect them and bless them.

Here, in this reading from St. Matthew's Gospel, the Lord sets forth a series of admonitions. He fundamentally gives a basis for obeying the law, separating truly Christian response to the law, which is love for God and others, from a series of merely expedient rules.

### Reflection

God has revealed to us the divine law. It is no set of rules for the sake of rules. Rather, it is the blueprint by which we can live, more fully resembling the perfection and love that dwells in the Holy Trinity. Therefore, the law of God is vitally important.

In each of the statements of Jesus recorded in this reading from St. Matthew's Gospel, Jesus draws a significant distinction. Realizing that God's law, as revealed to Moses, is of God and cannot be abridged or cancelled, the Lord did not discount the law or belittle it.

On the contrary, Jesus reaffirmed the law. He clarified the law's purpose and the ideal response to it. Observing God's law does not mean simply going through motions, as positive as the results might be. More profoundly, it means obeying God because of our trust in, and love for, God.

God is love, and at the root of faith in God is realizing that God's love for us is unlimited.

Enriching God's law is mercy. Revenge is out. Settling scores, however just a grievance, is out. God's love perfects. If we react because of our love for God, then we obey fittingly.

The reading finally reveals to us the identity of the Lord. God gave the law. Only God, as lawgiver, can interpret the law. Jesus acts in a divine role by answering questions about the law. He is God.

### READINGS

**Sunday:** Lv 19:1-2, 17-18 ps 103:1-4, 8, 10, 12-13 1 Cor 3:16-23 Mt 5:38-48

**Monday:** Jas 3:13-18 Ps 19:8-10, 15 Mk 9:14-29

**Tuesday:** Jas 4:1-10 Ps 55:7-11, 23 Mk 9:30-37

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

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

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

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

# Auschwitz and 'intrinsic evil'

Seventy-five years ago, on Jan. 27, 1945, the infantrymen of the Red Army's 322nd Rifle Division were bludgeoning their way into the Third Reich when they discovered the Auschwitz-Birkenau extermination camps. The German inventors of industrialized mass slaughter had cleared out earlier, forcing some 60,000 prisoners deemed capable of slave labor in the Fatherland on a march westward, during which many died.

Battle-hardened Russian veterans of the brutal war on the Eastern Front were nonetheless shocked by what they found at Auschwitz-Birkenau: 6,000 living skeletons, many suffering from diseases that would kill them before medical care and food restored their strength.

On his pilgrimage there in June 1979, Pope St. John Paul II called Auschwitz-Birkenau the "Golgotha of the modern world." And it is striking that a world largely inured to murder on a vast scale still recognizes in Auschwitz an icon of radical evil: a barbaric grotesquerie no sane person would attempt to justify. In that sense, the lethal reality of what happened at Auschwitz-Birkenau stands in contradiction to the claim by some Catholic moral theologians — once thought marginalized but now back in business — that there are no "intrinsically evil acts."

If you cannot concede that what was done to over 1 million innocents in the torture cells, on the gallows, at the "Wall of Death" and in the gas chambers and crematoria of Auschwitz-Birkenau was "intrinsically evil" — gravely wrong, period — then you are a moral cretin, no matter what your highest earned degree may be.

I've been to the Auschwitz-Birkenau complex perhaps 10 times: in recent years, to pray at the cell in Auschwitz I where St. Maximilian Kolbe was starved for two weeks before being killed

by an injection of carbolic acid, or to hike around the perimeter of Auschwitz II-Birkenau, praying the sorrowful mysteries of the rosary while walking past the likely site of St. Edith Stein's gassing and cremation. And for me, as for many others, the questions inevitably occur: How? Why?

Poland is not on the periphery of Europe; Poland is at the center of Europe, and that part of Poland that was annexed to the Third Reich in 1939 is in the southernmost part of what, after postwar border adjustments, is now central Poland. So at Auschwitz and Birkenau — the German names for the absorbed Polish towns of Oswiecim and Brzezinka — you are not anywhere near the savage peripheries of the film "Apocalypto." You are, rather, in the middle of the continent that, in the mid-20th century, considered itself the center of world civilization. And that is where the industrialized mass murder of innocents was undertaken.

Libraries of books have been written in an attempt to grasp how Germany, a country renowned for its accomplishments in the arts and sciences, could have handed itself over to a genocidal maniac who looked like a Charlie Chaplin character and rabble-roused in screechy German colored by a strong Austrian accent. That question becomes even more urgent when, in the exhibits at Auschwitz I, the visitor ponders black-and-white photos of the "selection" process at the railroad tracks leading into Auschwitz II-Birkenau — and notices that the SS officers making instant decisions about the life and death of those being unloaded from the cattle cars in which they'd been transported across Europe are quite at ease. Some of the officers are even smiling. Then you learn that the men who invented this horror



## THE CATHOLIC DIFFERENCE

GEORGE WEIGEL

included eight officials with the coveted German doctoral degree. And you ask again, "How? Why?"

One piece of that jigsaw puzzle of evil falls into place when it's remembered that, in the 1920s, German intellectuals developed the notion of "Lebensunwertes Leben": "Life unworthy of life." Influenced by the pseudo-science of eugenics and the concern for "race purity," then epidemic throughout the West (not excluding the United States), this wicked idea was first applied to the physically and intellectually handicapped, especially children. From there, it was a short step to its application to Jews, Roma, homosexuals, Slavs and other "Untermenschen": lower life-forms. And the concept of "life unworthy of life," it must be remembered, was not developed by clods, but by highly educated people — people who likely thought there was no such thing as an "intrinsically evil act."

On the anniversary, we fool ourselves if we think humanity has learned its lesson and that an Auschwitz could never happen again. As the Italian Holocaust survivor Primo Levi put it, it did happen, so it can happen again. The form may be different; but the rationale will almost certainly be the same.

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

plight of the vulnerable.

"Beloved Amazonia" is a passionate document in that it weaves in not only the testimonies of numerous previous Church statements, but also the reflections of Latin American poets such as Ana Varela Tafur:

"Many are the trees where torture dwelt, and vast are the forests purchased with a thousand deaths."

The document pays tribute to the land and to the diversity of cultures that subsist upon it. At the same time, the pope knows that there is no returning to some perfect past. Modernity has arrived, and with it all sorts of changes that — even with the best of intentions — will impact the people and their land.

There is a kind of a problem social scientists call a "wicked problem": complex, hard to

define, without definitive solutions. The plight of the Amazon is a wicked problem demanding enormous resources and focus from a variety of countries, yet without certainty of the results nor the avoidance of unintended consequences.

The pope asks that we, the Church, accompany and support the Amazonian peoples, and that we engage them in the search for solutions. He also reminds the Church that it is not an NGO or aid organization only. It is to evangelize and bring the good news to the people of the region. Christ is the answer, even as we are to be the hands and the feet of Christ.

Greg Erlandson, director and editor-in-chief of Catholic News Service, can be reached at [gerlandson@catholicnews.com](mailto:gerlandson@catholicnews.com).

## SCRIPTURE SEARCH®

Gospel for February 23, 2020

Matthew 5: 38-48

Following is a word search based on the Gospel reading for the Seventh Sunday in Ordinary Time, Cycle A: a new law of retribution. The words can be found in all directions in the puzzle.

AN EYE	A TOOTH	STRIKES YOU
RIGHT CHEEK	TURN	THE OTHER
CLOAK	AS WELL	GIVE TO
BORROW	NEIGHBOR	ENEMY
PRAY FOR	PERSECUTE	CHILDREN
FATHER	RISE	RAIN
YOU GREET	BROTHERS	BE PERFECT

## PERFECTION

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

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## ST. MARGARET OF CORTONA

1247-1297

FEAST FEBRUARY 22



This Italian penitent was the daughter of Tuscan peasants and, for nine years, the mistress of a young nobleman near Montepulciano. After her lover died violently, Margaret and her illegitimate child were given a home by the Franciscans in Cortona. She became a Franciscan tertiary and practiced severe self-denial. Until her son grew up, she earned their living and performed works of charity.

In one vision, Christ told her she was "the third light" of the order, after Francis and Clare. Her prayers and counsel prompted many conversions, and she was considered a living saint.

### ERLANDSON, from page 16

was not a consensus supporting such an exception and that he himself was unprepared to take such a step. This was greeted with disappointment by some and relief by others.

What is unfortunate about this and other controversies is that the enormous pastoral concern that the Holy Father and the Church has for this region got lost.

To modify an old political catchphrase, "It's about the souls, stupid." The souls of the Amazonians, many of them forced from their land, exploited and vulnerable. The soul of Amazonia itself, being stripped by fire and dam and chainsaw. Even the souls of those who would exploit and burn and lay waste, and the souls of those of us who turn our backs on the

### THOMAS, from page 16

back from dropping off my daughter, I turn on an audio recording of Father Peyton praying that day's mysteries of the rosary. Coincidentally or providentially, it takes exactly the amount of time to pray one mystery from the school parking lot to my garage. Listening to the audio and praying along keep me concentrating on the meditations of the mystery and keep me focused on God and His will for me that day.

Today it occurred to me I

should perhaps pray for those around me in their cars, going to their own destinations. In that way I can be an anonymous channel of grace for them, even if they never know it.

I may not be able to reverse the trend of poor driving, but at least I won't be part of the problem. And I may just make a difference in my little corner of the world.

Theresa Thomas is the wife of David and the mother of nine children.

# Books offer spiritual nourishment during Lent, Easter season

WASHINGTON (CNS) — Here are some new books that might be useful for spiritual reading during Lent and the Easter season:

— “Sacred Space for Lent 2020” by the Irish Jesuits. Loyola Press (Chicago, 2020). 98 pp., \$3.95.

— “Jesus, Friend of My Soul: Reflections for the Lenten Journey” by Joyce Rupp. Ave Maria Press (Notre Dame, Indiana, 2020). 128 pp., \$13.95.

— “Messages of Trust for Lent 2020” by Michael White and Tom Corcoran. Ave Maria Press (Notre Dame, Indiana, 2019). 64 pp., \$1.95.

— “The Living Gospel: Daily Devotions for Lent 2020” by Greg Kandra. Ave Maria Press (Notre Dame, Indiana, 2019). 196 pp., \$2.25.

— “Living Memento Mori: My Journey Through the Stations of the Cross” by Emily M. DeArdo. Ave Maria Press (Notre Dame, Indiana, 2020). 128 pp., \$13.95.

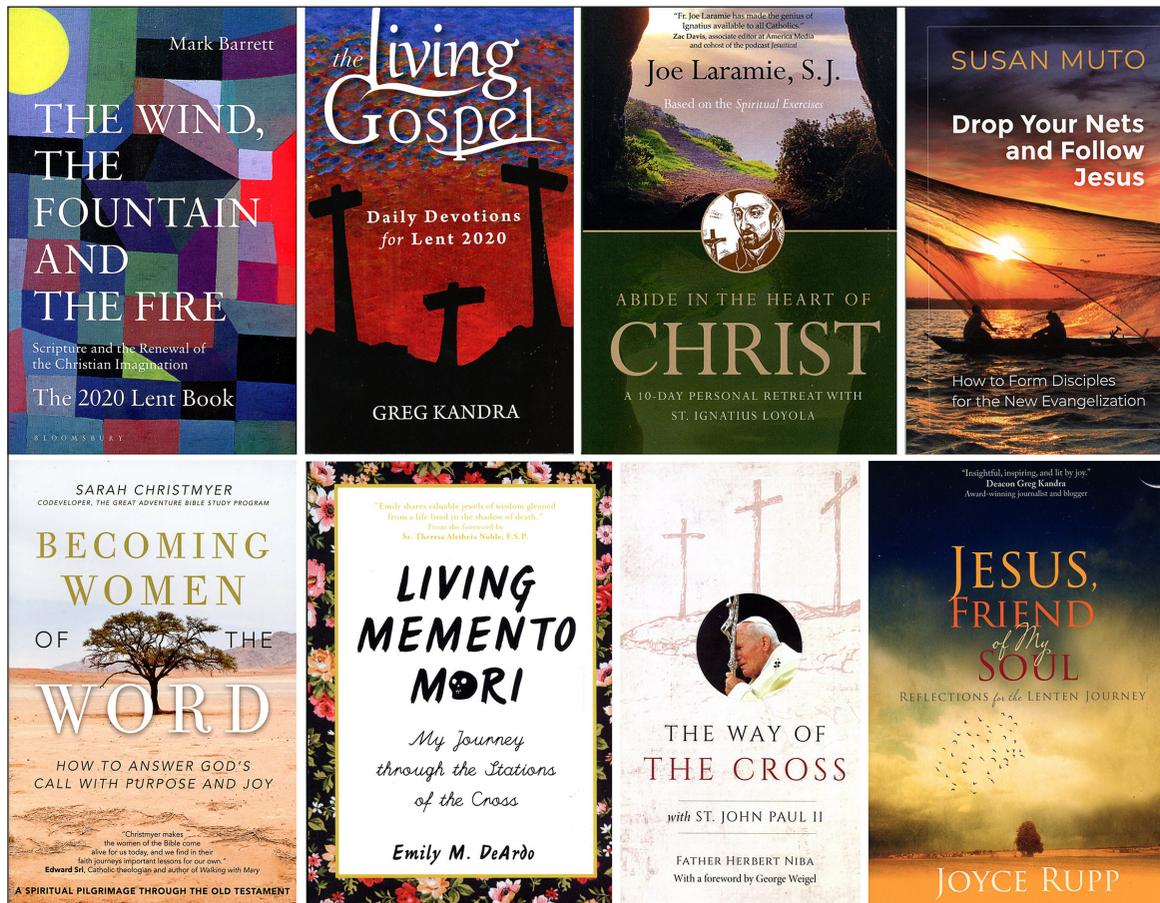
— “The Wind, the Fountain and the Fire: Scripture and the Renewal of the Christian Imagination, The 2020 Lent Book” by Mark Barrett.

Bloomsbury Continuum (New York, 2020). 192 pp., \$15.

— “The Way of the Cross With St. John Paul II” by Father Herbert Niba. Our Sunday Visitor (Huntington, Indiana, 2019). 96 pp., \$5.95.

— “Small Simple Ways: An Ignatian Daybook for Healthy Spiritual Living” by Vinita Hampton Wright. Loyola Press (Chicago, 2019). 384 pp., \$14.95.

— “Drop Your Nets and Follow Jesus: How to



This composite photo illustrates a variety of books for spiritual reading during Lent and Easter. “The Wind, the Fountain and the Fire: Scripture and the Renewal of the Christian Imagination, The 2020 Lent Book” by Mark Barrett; “The Living Gospel: Daily Devotions for Lent 2020” by Greg Kandra; “Abide in the Heart of Christ: A 10-Day Personal Retreat With St. Ignatius Loyola” by Joseph Laramie, SJ; “Drop Your Nets and Follow Jesus: How to Form Disciples for the New Evangelization” by Susan Muto; “Becoming Women of the Word: How to Answer God’s Call With Purpose and Joy” by Sarah Christmyer; “Living Memento Mori: My Journey Through the Stations of the Cross” by Emily M. DeArdo; “The Way of the Cross With St. John Paul II” by Father Herbert Niba; and “Jesus, Friend of My Soul: Reflections for the Lenten Journey” by Joyce Rupp.

Form Disciples for the New Evangelization” by Susan Muto. New City Press (Hyde Park, New York, 2019). 156 pp., \$16.95.

— “Abide in the Heart of Christ: A 10-Day Personal Retreat With St. Ignatius Loyola” by Joe Laramie, SJ. Ave Maria

Press (Notre Dame, Indiana, 2019). 160 pp., \$14.95.

— “Holy Angels Prayer Book,” from the Catholic Treasury

Series, written and compiled by Mary Mark Wickenhiser, FSP. Pauline Books & Media (Boston, 2019). 176 pp., \$17.95.

— “2020: A Book of Grace-Filled Days” by Amy Welborn. Loyola Press (Chicago, 2019). 408 pp., \$14.95.

— “Becoming Women of the Word: How to Answer God’s Call With Purpose and Joy” by Sarah Christmyer. Ave Maria Press (Notre Dame, Indiana, 2019). 160 pp., \$15.95.

— “A Lenten Journey With Mother Mary” by Father Edward Looney. Sophia Institute Press (Manchester, New Hampshire, 2020). 144 pp., \$14.95.

— “A Devotional Journey into the Easter Mystery: How Prayerful Participation in the Paschal Mystery Brings Life, Joy and Happiness” by Christopher Carstens. Sophia Institute Press (Manchester, New Hampshire, 2020). 225 pp., \$18.95.

— “Encountering Mother Teresa” by Linda Schaefer. Our Sunday Visitor (Huntington, Indiana, 2019). 288 pp., \$39.95.

— “Holy Handmaids of the Lord: Women Saints Who Won the Battle for Souls” by Julie Onderko. Sophia Institute Press (Manchester, New Hampshire, 2019). 149 pp., \$14.95.

— “Saints at Heart: How Fault-Filled, Problem-Prone, Imperfect People Like Us Can Be Holy” by Bert Ghezzi. Paraclete Press (Brewster, Massachusetts, 2019). 174 pp., \$14.99.



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# WHAT'S HAPPENING?

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

**Casino night at St. Michael the Archangel**  
AUBURN — St. Michael the Archangel Parish will have a casino night Friday, Feb. 21, at the Auburn Elks Lodge No. 1978, 311 East 9th St., from 7-11 p.m. with hors d'oeuvres from Sutton's Deli, dessert bar, games and door prizes. Tickets are \$30 at the door or \$25 in advance, with a limited number of tickets sold. Ticket price includes \$50 of 'Casino Cash,' hors d'oeuvres, and dessert bar. Cash Bar and additional Casino Cash available. Proceeds to benefit the St. Michael's Tuition Fund. Contact Jillian Dunn at 260-414-0154.

**Knights to host breakfast at Queen of Angels Parish**  
FORT WAYNE — St. Gaspar del Bufalo Council No. 11043 will serve breakfast on Sunday, Feb. 23, from 9 a.m. to 12 p.m. in the Activities Center at Queen of Angels, 1500 W. State Blvd. Cost is \$10 for adults, \$5 for children 6-12, and \$25 per family. \$5 carryout packs will be available. Proceeds this month will help support Gibault Children's Services.

**Fish fry**  
ARCOLA — St. Patrick Church Arcola will have a fish fry on Friday, March 13, from 4-7 p.m. in the parish hall. Peanut butter

and jelly sandwiches available. Adults \$10, seniors 60 plus \$9, children 5-10 \$5, children under 4 free. Drive through and carry-out available.

**Notre Dame Football Smoker**  
FORT WAYNE — The 24th annual Notre Dame Football Smoker at St. Joseph - Hessen Cassel is taking place on Sunday, Feb. 23. Doors open at 12:30 p.m. This is a stag only event and once you are in the door it is all you can eat and drink. Must be 21 years or older to enter. Senior Notre Dame football players will be attending. There will be door prizes and other gaming taking place throughout the event.

## REST IN PEACE

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Paul Kocsis, 80,  
St. Paul Chapel

**Granger**  
Nolan Zent, 2,  
St. Pius X

**Huntington**  
Sister Francesca  
McGarry, OLVM, 94,  
Archbishop Noll  
Memorial Chapel

**Mishawaka**  
Joan Dean, 84,  
St. Bavo

Teresa Grimm, 64,  
Queen of Peace

**South Bend**  
Dennis Banicki, 67,  
St. John the Baptist

Richard Barger, 86,  
St. Anthony de Padua

Eleanor Filippek, 98,  
Christ the King

Ernestine J. Gardner,  
82, Sacred Heart of  
Jesus

Irene Grzeszczyk, 95,  
St. Hedwig

Kay S. Markiewicz, 82,  
Holy Family

Aurora Santeusario,  
79, St. Anthony de  
Padua

Pre-sale tickets are \$20, and \$25 at the door. Pre-sale tickets can be purchased at Nine Mile Restaurant/Bar or by calling Jay at 260-445-6054.

**St. Augustine Mardi Gras dinner auction**  
SOUTH BEND — The 19th annual Mardi Gras dinner and silent auction of the Tolton Society will be Tuesday, Feb. 25, from 5:30-7:30 p.m. at St. Augustine

Church, 1501 W. Washington St. Experience an authentic "Taste of New Orleans" silent auction and more. Tickets are \$20, \$10 for pre-teens, age 5 and under free. Proceeds will benefit the charitable works of the Tolton Society. For information contact Annie Tardy at [artardy@hotmail.com](mailto:artardy@hotmail.com), 574-707-1232.



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at Lafayette and Jefferson in Fort Wayne  
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(Lenten prayer service with ashes at 11:00 a.m.)**




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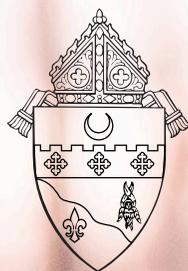
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— Bishop Kevin C. Rhoades