

# TODAY'S CATHOLIC

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*St. Joseph, protector of the Holy Family*

Today's Catholic file photo

The powerful model of St. Joseph, protector of the Holy Family, is drawing more and more Catholics to the idea of consecrating their life to him. Several parishes in the Diocese of Fort Wayne-South Bend currently host classes to help individuals open their hearts to his guidance and dedicate their lives to following his example. His feast day is March 19. See story on page 11.

## TODAY'S CATHOLIC

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# Dioceses adopt wide-ranging plans to limit spread of COVID-19

WASHINGTON (CNS) — Dioceses nationwide are taking precautions to guard against the spread of the coronavirus, or COVID-19, and reminding parishioners to take commonsense steps related to hygiene in their personal lives.

Among the most common preventative measures being taken are urging reception of holy Communion in the hand, suspension of distribution of the Communion cup and exchanging the sign of peace without physical contact.

Diocesan leaders also asked people who are ill to refrain from attending Mass.

"If you are sick, stay home until you are feeling better," Bishop David A. Zubik of Pittsburgh said in a March 2 announcement to parishioners.

From Charlotte, North Carolina, to Honolulu, diocesan officials were implementing general steps recommended by the U.S. Conference of Catholic Bishops' Committee on Divine Worship to limit the potential spread of illness during Mass. By March 4, the coronavirus had reached at least 75 countries including the United States; and health officials in the U.S. confirmed more than 100 cases of the illness in 15 states, including at least 15 deaths.

Worldwide by March 4, more than 94,000 cases and more than 3,200 deaths have been attributed to the coronavirus, with most in China, the epicenter of the outbreak.

At the same time, at least one bishop urged calm as people responded to the coronavirus, designated COVID-19 by world health authorities.

"Please encourage your communities during this time of uncertainty to prepare, but not panic," Auxiliary Bishop Joel M. Konzen, administrator of the Archdiocese of Atlanta, said in a Feb. 28 memo. He said precautions preventing the spread of COVID-19 were similar to those



CNS photo/Christopher Aluka Berry, Reuters  
**People give the sign of peace while refraining from bodily contact during Mass at Our Lady of Lourdes Catholic Church in Atlanta March 8. Amid coronavirus concerns, the Atlanta archdiocese and other places of worship around the country and abroad have taken precautionary steps for the health and safety of congregations.**

to prevent the spread of flu.

In a Feb. 28 letter, Charlotte Bishop Peter J. Jugis urged clergy to remind parishioners to cover coughs and sneezes and throw away used tissues, clean all "high-touch" surfaces daily, avoid shaking hands, wash hands often and not share personal items such as cups and eating utensils.

Like diocesan officials across the U.S., Bishop Jugis encouraged priests not to extend the sign of peace, distribute Communion from the cup or invite people to shake hands in greeting at Mass or other gatherings. Those who distribute holy Communion should wash their hands before Mass and clean their hands again before and after distributing Communion, he said.

Similar precautions were

being implemented in the Washington, Baltimore, Chicago and Newark, New Jersey, archdioceses and the Jackson, Mississippi, and Little Rock, Arkansas, dioceses and elsewhere. The Diocese of Fort Worth, Texas, reminded the faithful March 4 that precautions put in place Jan. 10 for the current flu season — such as suspending distribution of the blood of Christ and handshakes during the sign of peace at Mass — remain in effect.

Beyond those steps, the Archdiocese of Miami suggested that parishes empty the holy water fonts at church entrances, and it also is allowing extraordinary ministers of holy Communion who feel uncomfortable in carrying out their ministry to temporarily step down.

Among the many precautionary steps also being taken in the Baltimore archdiocese, maintenance workers will step up efforts at parishes to disinfect areas that frequently come into contact with hands, such as tops of pews.

In similar letters to priests and deacons and to school administrators, Baltimore Archbishop William E. Lori also advised they follow general guidelines laid out by the federal Centers for Disease Control and Prevention and the Maryland Department of Health, including: Wash your hands frequently with an alcohol-based hand sanitizer or soap and water for at least 20 seconds; cover your mouth and nose while coughing or sneezing; avoid close contact



CNS photo/Philip Toscano, PA Wire via Reuters

**A person illustrates washing hands under a tap. Dioceses worldwide are taking precautions to guard against the spread of the coronavirus and reminding parishioners to take commonsense steps related to hygiene in their personal lives.**

## Diocese of Fort Wayne-South Bend issues local directives

FORT WAYNE — The spread of the new coronavirus is being carefully monitored by the U.S. Conference of Catholic Bishops and all dioceses in the state of Indiana, including the Diocese of Fort Wayne-South Bend.

Locally, a new webpage has been created to share COVID-19 information and directives that affect Catholic school parents and members of all parishes: [www.diocesefwsb.org/covid-19](http://www.diocesefwsb.org/covid-19). Please visit the site regularly for updates.

On March 6, the same day the first COVID-19 case in Indiana was confirmed, Bishop Kevin C. Rhoades issued directives to all parishes in the diocese. The directives are designed to prevent the potential spread of the disease in the Diocese of Fort Wayne-South Bend and were effective immediately.

—The distribution of the Precious Blood to liturgical ministers and the faithful has been temporarily suspended. As always, the whole Christ, that is, His body, blood, soul and divinity, is present when only the host is received.

—The sign of peace should not be given by the customary handshake. It could be exchanged without physical contact but instead by a bow of the head and greeting of peace, if desired. Or it can be omitted altogether, according the direction of the celebrant.

—All of the Catholic faithful are asked to refrain from holding hands during the Our Father prayer, where this is a custom.

The Office of Worship and Bishop Rhoades also remind all Catholics of the diocese that anyone impaired by fever or other flu-like symptoms is exempted from the obligation to attend Sunday Mass for the duration of their illness. A recent memo about the virus from the Office of Worship to priests emphasized this point and included a reminder that any Catholic who is ill, "as a matter of charity" should stay home, "so as not to transmit illness to others."

The Catholic Schools Office continues to monitor the spread of the virus as well. Catholic schools of the diocese are in a constant state of readiness for emergencies, and Dr. Joseph Brettnacher, superintendent, participated in a recent COVID-19 Community Preparedness Advisory Group for Allen County. Diocesan schools have been asked to review their pandemic plans within their overall school safety plan and encouraged to consult with their local health department in the planning process. Additional guidance will be forthcoming from the Indiana State Department of Health, and as this information becomes available, it will be shared with schools.

# Conference explores how laity can help heal the Church after crisis

BY ANN CAREY

A March 4-6 conference at the University of Notre Dame focused on how lay people in the Catholic Church can help address the clergy sexual abuse crisis. It was the second program in the 2019-20 Notre Dame Forum series examining the crisis and the Church's response to it.

The conference title was *Called and Co-Responsible*, drawing on a 2012 talk by Pope Benedict XVI in which he said laity "should not be regarded as 'collaborators' of the clergy, but rather, a people who are really 'co-responsible' for the Church's being and acting." This co-responsible role of the laity also has been articulated by Pope Francis throughout his pontificate.

Professor John Cavadini, director of Notre Dame's McGrath Institute for Church Life, which sponsored the conference, welcomed the attendees and expressed the hope that the gathering could explore creative responses to the sexual abuse crisis by examining new ways of thinking about the partnership between laity and clergy in carrying out the mission of the Church.

Archbishop Rino Fisichella, president of the Pontifical Council for Promoting the New Evangelization, was scheduled to give the conference keynote on lay co-responsibility for evangelization. However, he was unable to make the trip because the university currently is not allowing travelers from Rome onto campus because of the coronavirus outbreak in Italy.

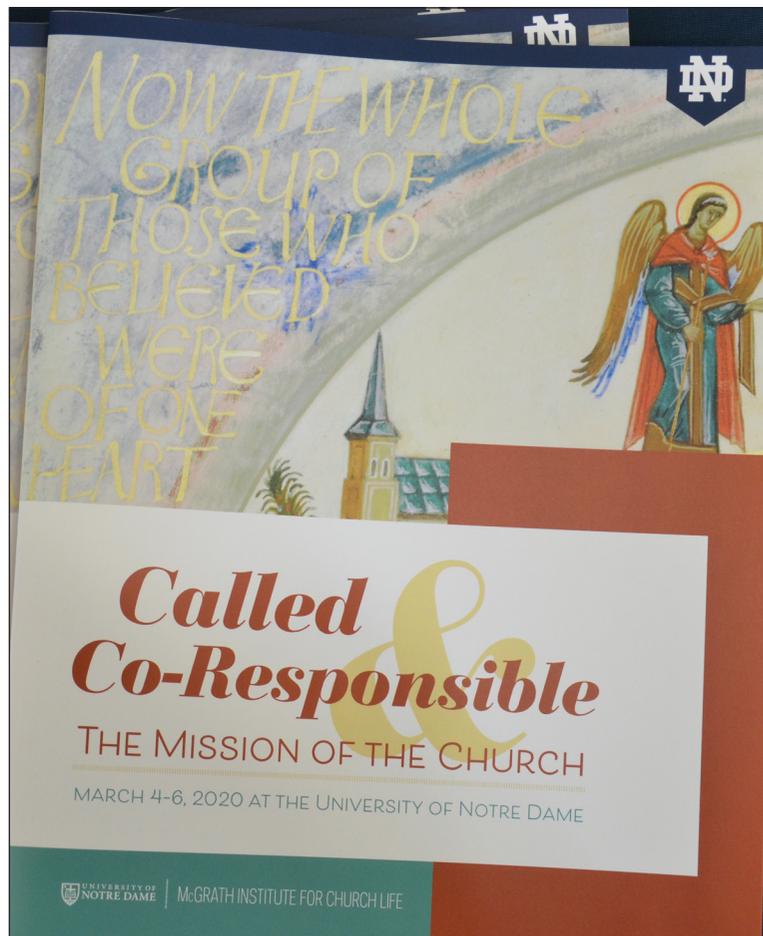
Bishop Kevin C. Rhoades of the host Diocese of Fort Wayne-South Bend read Archbishop Fisichella's paper, in which the archbishop reminded those gathered that responsibility goes along with freedom in all aspects of life.

The archbishop referred to the letters of St. Paul to demonstrate that all believers are called to be disciples and to evangelize, which can be done even under difficult circumstances, as Paul proved in his letters from prison.

"God's word cannot be chained," Archbishop Fisichella wrote.

He also noted that society today has "new idols" who lack intellectual depth, and "11<sup>th</sup>-hour messiahs" who preach the end of the world. Further, in the coming decades, he said, there will be even more corruption, people in relationships without responsibility and legislation contrary to the dignity of the human person.

Still, Christians must continue to live a "coherent" lifestyle in face of these challenges, the



Photos provided by McGrath Institute for Church Life

**The McGrath Institute for Church Life convened a conference March 4-6, "Called and Co-Responsible: Exploring Co-Responsibility for the Mission of the Church," which examined the potential role of the laity in helping the Church respond to the abuse crisis and move forward in its mission.**

archbishop wrote, and the need will be even greater for people like St. Paul to evangelize the world, and laity share this responsibility.

In one of eight plenary sessions of the conference, Kerry Robinson spoke about lay co-responsibility for a culture of healing from the sexual abuse crisis in the Church. She is founding executive director and global ambassador of the Leadership Roundtable, an organization of lay, religious and clergy experts who offer expertise to assist the Catholic Church with best practices and accountability in management, finances, communications and human resource development.

Robinson noted that "the twin crises of abuse and fractured trust in Church leadership" have made these difficult times to be Catholic. The abuse crisis has eroded the moral authority of the Church, she said, and has negatively affected evangelization, the credibility of Church leadership and the Church's financial well-being.

Restoring trust in the Church requires "cultural change based on transparency, accountability, competency and justice," Robinson said. She stressed that laypeople need to be part of the solution not only because of their expertise, but also because of their diversity in outlook and experience.

She wondered how differently

the Church would have handled the sexual abuse crisis if the laity, particularly parents, had been included early on in leadership and decision-making.

"We need the diversity of perspective and experiences to be healthy and whole and wiser and more prudent," she said.

It is not easy to transform the Church from a clerical culture to a co-responsible culture, Robinson continued, but recovery and reform are necessary for healing. While caring for and loving victims of abuse is primary, she advocated for additional changes including women on all levels of decision-making; holding bishops accountable to lay boards; employing effective selection processes for ordained and lay leaders; and reforming seminaries by including more women on seminary faculties, integrating seminarians into classes with lay counterparts and hiring female faculty.

In a question-and-answer session after Robinson's talk, Bishop Rhoades affirmed the value of lay involvement in the mission of the Church, saying "I don't know what I'd do without the help of laity."

He also gave some insights into the difficulties experienced by clergy and bishops because of the crisis. While the vast majority of abuse cases occurred before the U.S. bishops' 2002 Charter for the Protection of Children and Young People, recent details



## Public schedule of Bishop Kevin C. Rhoades

Sunday, March 15: 10:30 a.m. — Mass, St. Patrick Church, Walkerton  
 Monday, March 16: 10 a.m. — Meeting of the Bishop's Cabinet, Archbishop Noll Center, Fort Wayne  
 Tuesday, March 17: 9 a.m. — Talk at Mary our Mother Group, St. Elizabeth Ann Seton Church, Fort Wayne  
 Wednesday, March 18: 12 p.m. — Redeemer Radio Sharathon, Fort Wayne  
 Wednesday, March 18: 3 p.m. — Meeting of Our Sunday Visitor Institute Committee, Homewood Suites Hotel, Fort Wayne  
 Wednesday, March 18: 7 p.m. — Mass, Immaculate Conception Church, Ege  
 Thursday, March 19: 8:30 a.m. — Meeting of Board of Directors of Our Sunday Visitor, Archbishop Noll Center, Fort Wayne  
 Thursday, March 19: 4 p.m. — Meeting of Board of Directors of Catholic Charities, Archbishop Noll Center, Fort Wayne  
 Saturday, March 21: 6 p.m. — Saint Joseph High School Spring Auction, The Armory, South Bend



**Among the conference's distinguished presenters were Msgr. Michael Heintz, professor of theology at Mount St. Mary's Seminary in Emmitsburg, Maryland, and Colleen Moore, director of formation for the McGrath Institute for Church Life. Msgr. Heintz and Moore spoke about forming pastoral leaders for co-responsibility.**

about these past abuses have made some people mistakenly think that the abuse is continuing unabated, he said.

There actually has been a steep decline in Church abuse cases since 2002, and the charter has been revised three times, most recently in 2018. Bishops have tried to be faithful to the charter and have learned from their experiences by, for example, implementing new practices such as making public the list of credibly accused priests, Bishop Rhoades said.

He related two challenges that bishops have faced in dealing with the crisis: the fear of unjust accusations against priests and bishops, and the feeling among some parishioners that a bishop was not fair to a priest in removing him from a parish because of credible allegations, details of which a bishop cannot make public.

Msgr. Michael Heintz, a priest of the Diocese of Fort Wayne-South Bend and academic dean, theology professor and spiritual director at Mount St. Mary's Seminary in Emmitsburg, Maryland, also addressed the seminary topic touched on by

Robinson. He discussed the evolution of seminary training, from the past tendency to spiritualize problems and ignore human formation to the present approach of forming a fully integrated man, with all aspects of his life in balance so that he can best serve God's people.

"What we can do is help a man recognize his weaknesses as well as his gifts and to live in such a way before God and his formators and his superiors that he allows grace and human help to grow to integrate that better," Msgr. Heintz said.

Another challenge today is a general distrust of institutions and authority, he said. That trust needs to be rebuilt, which will take time. He noted that 100 years ago, priests didn't have to work as hard to gain people's trust.

Priests need to work at that rebuilding "by being men of credibility who are trustworthy because we live lives of integrity," Msgr. Heintz said. With trustworthiness comes authority, and priestly authority means imitating the spousal love of Christ for His bride, the Church.

# Pope chooses 'synodality' as theme for 2022 synod

BY CINDY WOODEN

VATICAN CITY (CNS) — Pope Francis has decided the next world Synod of Bishops at the Vatican, which will take place in October 2022, will have the theme: "For a synodal church: Communion, participation and mission."

The Vatican announced the choice of "synodality" as the theme in a brief communique March 7.

"Synodality," which literally means "walking together," has become a key topic of Pope Francis' pontificate, but one which has raised questions and even confusion.

The basic idea in the pope's teaching is that the grace of baptism makes one part of the body of the Church and, therefore, responsible for its life and mission. In a hierarchical Church, that shared responsibility calls for regular, serious and structural forums for listening to all members of the Church. At the same time, as the pope has said, it does not mean putting

decisions to a vote as if a synod were a parliament.

In 2018, the International Theological Commission, which advises the Congregation for the Doctrine of the Faith, published a document on the topic, "Synodality In the Life and Mission of the Church."

Synodality, which has been present in Christianity since its very beginning, the document said, is not simply about involving people in decision making, but involving all the baptized in discerning God's will and listening to the Holy Spirit. The goal, it said, always is to find the best ways for every baptized person to fulfill the Church's mission of proclaiming God's love and salvation in Jesus Christ to the world.

Regarding questions that continue to be raised about the similarities and differences between synodality and a democratic form of Church governance, the commission wrote: "A synodal church is a church of participation and co-responsibility. In exercising synodality she is

called to give expression to the participation of all, according to each one's calling, with the authority conferred by Christ on the College of Bishops headed by the pope. Participation is based on the fact that all the faithful are qualified and called to serve each other through the gifts they have all received from the Holy Spirit."

At the same time, it said, "the authority of pastors is a specific gift of the Spirit of Christ the head for the upbuilding of the entire body, not a delegated and representative function of the people."

**Bishops walk in procession from St. Peter's Basilica at the start of the Synod of Bishops for the Amazon at the Vatican in this Oct. 7 file photo. Pope Francis has chosen the theme of "synodality" for the next synod in 2022.**



CNS photo/Paul Haring

# 'Gender ideology' doesn't belong in Catholic education, say speakers

BY MARIA WIERING

ST. PAUL, Minn. (CNS) — In a culture where public school policies are increasingly pushing parents out of important conversations about their child's sexual identity and gender expression, Catholic educators need to take an opposite approach, said speakers at a seminar on the issue.

Sponsored by the Archdiocese of St. Paul and Minneapolis' Office for the Mission of Catholic Education, the seminar sought to explain the recent document from the Vatican Congregation for Catholic Education on the danger of gender theory, "Male and Female He Created Them."

The seminar was offered twice, Feb. 20 and 21, with the first day for principals and pastors with schools, and the second day for parish religious education directors and pastors without schools.

Catholic families are not immune to the influences of gender theory, or the ideology that a person's identity as male or female is independent of his or her biological sex, said Mary Rice Hasson, one of the featured speakers at the four-hour seminar.

But those Catholic families deserve parishes and schools that support them with a vision of the human person rooted in the Catholic Church's teaching, she said, not one that simply affirms a child's desire to be known as someone opposite their biological sex or living on a gender spectrum.

An attorney and fellow at the Ethics and Public Policy Center in Washington, as well as the director of the Catholic Women's Forum, Hasson said that Church leaders need to take their cue about how to deal with this issue from Pope Francis.

Pope Francis has emphasized the importance of pastoral accompaniment that "starts with the person," while speaking clearly about gender ideology, calling it "wicked" and "a global war" on the family, Hasson said. He has spoken of the need to combat gender theory as an ideology, as it seeks to erase the idea of family and the complementarity of men and women, she said.

The theory has spread internationally and been embraced by influential governments, businesses and advocacy groups, and its promoters often use intimidation to squelch a traditional view of creation, calling it bigotry, she said.

Meanwhile, the number of people who identify as transgender or "nonbinary," meaning they don't identify as either male or female, is growing, Hasson said, and medical and psychological standards of care in the U.S. now favor assisting children experiencing identity confusion in changing their bodies to affirm their desired gender identity, regardless of parents' wishes.

In Minnesota, public schools are expected to affirm the gender expressions of students who identify as transgender or "gender nonconforming," said Emily Dahdah, associate director of

Catholic education for the archdiocese.

The Minnesota Department of Education's 2017 "Toolkit for Ensuring Safe and Supportive Schools for Transgender and Gender Nonconforming Students," the document on best practice recommendations for the state's public schools, states that schools should relate to students according to the student's "gender identity" instead of his or her biological sex.

The approach to these issues in the toolkit forms the basis for the training of teachers on the topic of gender identity according to the state's new culture competency for teacher re-licensure, Dahdah said.

Some districts' policies are thoroughly grounded in gender theory in their understanding of the human person, she said, noting that the policies begin with a list of definitions, "because the policies otherwise don't make sense from a worldview outside of the one proposed by gender theory."

Dahdah explained these policies require that students be addressed by their preferred pronouns and allowed to use facilities, such as bathrooms and locker rooms, and overnight accommodations "consistent with their gender identity" which may or may not be the same as the students' biological sex.

Students also must be allowed to play on sports teams according to their gender identity, not biological sex.

Some district policies require district staff to honor a child's request to use names, pronouns,

bathrooms and lockers room that align with a student's declared gender identity regardless of parental consent.

"In a local public school district in the Twin Cities, school employees are expected to affirm a child's desire (to express an identity that differs from his or her biological sex) 'regardless of parental consent.' This phrase 'regardless of parental consent' occurs over and over again in the district's written expectations for how district staff will implement the gender inclusion policy," Dahdah said.

She explained that in these procedures, staff are told to let the child determine how information about a child's gender identity is shared with parents.

"So if John — who is a biological male and desires to assert a female gender identity — wants to be called Mary, the child can tell the teachers to call 'her' Mary at school, but refer to the child as John when speaking with the child's parents," she said.

Beyond guidelines and policies about how public schools are expected to relate to people who identify as transgender or gender nonconforming, gender theory permeates public school culture, Hasson said.

"One thing that parents erroneously assume is that they can opt their kids out of problematic content, or they can shield their kids from problematic content. The problem is, this is coming in through the culture of the school," she said.

"You can't opt out of culture, and so it is changing the way our kids are thinking in every

way: the vocabulary that's used, the celebrations that occur, then being forced to use someone's chosen name or pronoun," she added.

"An insidious aspect of what's going on in public schools is that parents are being kept in the dark. They're being shut out of the conversation," she continued. "Schools are judging whether parents are safe to be brought into the conversation of whether their child is going to be transitioned at school, whether that child's going to be allowed to assume a different name and be treated like the opposite sex. That's tremendously dangerous."

However, in the dissonance between the Catholic worldview and gender theory, Hasson cautioned the audience to "presume the best of even those with whom we disagree."

"Because what we do share is a common desire to alleviate people's suffering, to help people find a way to flourish in what can be a very confusing culture," Hasson said.

Catholics should, however, be aware that advocacy organizations are targeting Christians "to find people of goodwill who acknowledge the dignity of every person, who have hearts of compassion, who want to help," she said. "But then what we're seeing is that people with an agenda are telling us what to believe, telling us what our faith should teach."

*Wiering is editor of The Catholic Spirit, newspaper of the Archdiocese of St. Paul and Minneapolis.*

# Legislation lifts barriers to careers for youth in poverty

For a young person in a poor family, an internship or other work-based learning opportunity can offer the first step to a better life. But for many impoverished youths in Indiana, that path is never taken – because the wages they earn from those jobs can prevent their families from continuing to receive the government assistance they desperately need.

A bill that unanimously passed both the Indiana House and Senate would help break down those barriers. House Bill 1009, authored by Rep. Chuck Goodrich, R-Noblesville, would exempt a student's income earned through a paid internship, apprenticeship or other work-based opportunity from their family's eligibility for the Temporary Assistance for Needy Families program and the Supplemental Nutrition Assistance Program, more commonly known as food stamps. Goodrich said that students too often turn down promising opportunities because their earnings could put their families over the household income threshold for receiving help through these programs.

"Many companies today have a minimum requirement of one to two years of relevant work experience, even for entry-level jobs," Goodrich said. "Programs like internships and apprentice-

ships are essential educational and networking opportunities that every student should be able to participate in without worrying about how it will affect their family's financial situation."

Beyond offering a brighter future for young people in difficult circumstances, Goodrich said the legislation makes good economic sense for Indiana. Governor Eric Holcomb has launched an initiative known as Next Level Jobs that aims to take the state's workforce to the next level with a focus on in-demand, high-paying positions. Next Level Jobs provides free training for Hoosiers and reimbursements for Indiana employers offering such training in high-demand fields like health care and information technology.

The governor's agenda calls for filling more than 1 million job openings in Indiana by 2025. According to state officials, there are currently 45,000 positions available for highly skilled individuals.

"Indiana's unemployment rate continues to sit below the national average, but we also have more jobs available than workers to fill them," Goodrich said. "This bill reaffirms our continued focus on growing our workforce to help support a solid pipeline of skilled workers to keep Indiana's economic momentum moving forward."

House Bill 1009, which was awaiting the governor's signature at press time, had strong backing from the Indiana Catholic Conference.

"The ICC supported this bill

## INDIANA CATHOLIC CONFERENCE

BY VICTORIA ARTHUR

because it supports the family unit," said Angela Espada, executive director of the ICC, the public policy voice of the Catholic Church in Indiana. "The families affected by this bill receive public assistance, which means they are financially vulnerable. Our faith calls us to assist the poor."

"Supporting this bill is also important because it allows young people to be exposed to internships and programs that can help them break the cycle of poverty without hurting their families' eligibility for assistance."

Espada was among those who testified in favor of the legislation before a House committee, along with Jessica Fraser, program director for the Indiana Institute for Working Families.

"We were hearing from practitioners in the (Next Level Jobs) initiative that students were being discouraged from participating because of these financial concerns," said Fraser, a member of St. Thomas Aquinas Parish in Indianapolis. "The state is allocating money towards work-based learning programs, but students are afraid that their families are going to get punished from an economic stand-

point if they pursue these opportunities."

In the final days of this year's short legislative session, Fraser said she was encouraged by the strong support for House Bill 1009 in both chambers of the General Assembly. As a public policy expert on TANF, she considered the forward movement on the bill a bright spot after the roadblocks encountered in the legislature on TANF itself.

TANF is a federal government program that provides grants to the states for distribution to families in deep poverty. Because of antiquated state guidelines, the \$288 maximum monthly payout for a family of three in deep poverty has not been adjusted for inflation in more than 30 years. Senate Bill 111 would have modernized TANF in Indiana, but the measure did not receive a hearing.

Fraser explained that if House Bill 1009 becomes law, TANF benefits would receive immediate protection, unlike those related

to SNAP and for Medicaid, which would require the state to file for a waiver and then await federal approval.

"TANF is unique in that the state has the power right now to decide what is and isn't income," Fraser said. "The state would be able to make this change for TANF families right away under its own authority, so that is exciting to us because it's progress on the TANF portion right away."

"I am very hopeful that the governor will sign this legislation."

**To follow 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.



REP. CHUCK GOODRICH

### VIRUS, from page 2

with people who are sick; if you are sick, stay home from work or school; and in general practice good health habits.

Guidelines from the Ohio Department of Health for dealing with contagious illnesses were reviewed in a statement shared with parishes and posted on the Diocese of Cleveland's website March 2.

The diocese's Office for Worship also reminded priests, deacons and extraordinary ministers of holy Communion to continue practicing good hygiene including frequent hand washing.

Archbishop John C. Wester of Santa Fe, New Mexico, updated liturgical practices introduced in January because of the severity of the flu season in Utah. In a March 3 statement, he mandated that holy Communion be received in the hand.

"What is important is that we

receive our Blessed Lord in holy Communion," he said. "How we receive, while very personal to the individual communicant, is not crucial. ... Receiving Communion in the hand is every bit as respectful as receiving on the tongue."

At the U.S. Conference of Catholic Bishops, Msgr. J. Brian Bransfield, general secretary, March 3 requested in an email to staff that they "refrain, until further notice, from planning any new international travel."

He called on workers who already had purchased tickets for travel

to "reconsider the necessity of the trip in consultation with your senior staff supervisor and determine an appropriate plan of action."

Meanwhile, the Diocese of Honolulu in mid-February declined to put in place any restrictions at Mass. However, Father Pascal Abaya, rector of the

Cathedral Basilica of Our Lady of Peace in the Hawaiian capital told worshippers the Communion cup no longer would be distributed, a step he called "precautionary" during flu season.

In New Haven, Connecticut, where the Knights of Columbus has its headquarters, spokesman Joseph Cullen said March 4: "We are keeping those who work for the Knights of Columbus up to date on resources and best practices to avoid infection and contagion."

"Our local councils and individual Knights, he added, "are praying for the sick and those who have died, and we stand ready to comply with any diocesan policies that are applicable to K of C programs. The same is true of civil efforts to prevent the spread of the virus."

**Editor's Note:** Guidelines developed by the USCCB for influenza and liturgy are posted online at [www.usccb.org/prayer-and-worship/sacred-art-and-music/influenza-and-the-liturgy.cfm](http://www.usccb.org/prayer-and-worship/sacred-art-and-music/influenza-and-the-liturgy.cfm).

Contributing to this story was Tim Swift, the social media coordinator for the Catholic Review and the Archdiocese of Baltimore.

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**FIRST ALERT**  
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## Priest offers suffering from brain tumor for victims of clergy sex abuse

GREENCASTLE, Ind. (CNS) — Father John Hollowell cried as he sat in the confessional of St. Paul the Apostle Church in Greencastle. It was the summer of 2018 — a time when the tragedy of clergy sexual abuse surfaced again through government investigations and media reports. Father Hollowell cried as he thought of the suffering of abuse victims across several decades. From these tears came a prayer. Father Hollowell asked God to let him bear a cross on behalf of the victims of clergy sexual abuse. About 18 months later, it would seem that prayer was answered. After having several fainting spells and spasms in 2019, Father Hollowell was diagnosed at the Mayo Clinic in Minnesota earlier this month with a brain tumor. His doctors have given him a promising prognosis. But his treatment will involve brain surgery and the potential for radiation, chemotherapy and therapy to recover from possible effects to his speaking and motor skills. Looking back on his prayer, Father Hollowell recalled that it wasn't just a passing thought. "It definitely stuck in my mind," he said. "I remember thinking about it for a while and praying it, making a declaration to the Lord in prayer. I knew when I made the prayer in 2018 that it may very well be answered in a very serious way."

## Nashville, Tenn., begins long recovery from devastating tornado

NASHVILLE, Tenn. (CNS) — The historic Church of the Assumption in Nashville's Germantown neighborhood was one of a number of churches and other buildings that suffered significant damage early March 3 when a tornado cut a swath of destruction through the city that stretched for miles. At least 24 people died from storm-related injuries, including five children under the age of 13, according to news reports. Civil authorities said initially 90 people had been reported missing, but by the next day, most had been found. Two tornadoes swept through Middle Tennessee, and the National Weather Service confirmed the one that touched down in east Nashville was an EF-3. "We are fortunate in so much as we have been able to determine thus far, the employees of the diocese, our parishes and schools have escaped harm and for this we are grateful," said a statement from the Nashville diocese. "We are assessing building damage at the Church of the Assumption, Holy Name, St. Vincent de Paul and Holy Rosary as well as other parishes that are in the path of

## March 17: Feast day of St. Patrick



CNS photo/Gregory A. Shemitz

A statue of St. Patrick is seen at the Church of St. Michael in New York City. The feast of St. Patrick, patron of Ireland, is March 17.

the storm." The Church of the Assumption is one of the oldest Catholic churches in the diocese. It was built in 1858 with, in part, reclaimed bricks from Nashville's first Catholic church, Holy Rosary Cathedral. Assumption served the German immigrants of Nashville and was occupied by Union troops during the Civil War.

## Poll: Fewer U.S. Catholics see Christian persecution as an urgent issue

NEW YORK (CNS) — Over half of U.S. Catholics are "very concerned" about global Christian persecution, but this group

accounts for 52% of Catholics today, compared to 58% in winter 2019 — a decline of more than 10%, according to a new poll. It also showed the number of U.S. Catholics who think Christian persecution is "very severe" declined by 11% compared to a year ago, dropping from 46% to 41%. Results of the third annual nationwide poll examining the views of U.S. Catholics on the global persecution of Christians were released March 4. The poll was conducted by McLaughlin & Associates for Aid to the Church in Need-USA, an international papal agency that supports suffering and persecuted Christians in more than 140 countries. Respondents also ranked global Christian persecution as a less urgent issue than human traffick-

ing, poverty, climate change and the global refugee crisis. "While 52% of American Catholics show strong concern about the persecution of Christians, it is nevertheless disheartening to see the drop in their number compared to a year ago," George Marlin, chairman of Aid to the Church in Need-USA, said in a statement.

## After leading 'virtual' Angelus, pope blesses crowd in St. Peter's Square

VATICAN CITY (CNS) — Pope Francis did not recite the Sunday Angelus from the window of his studio overlooking St. Peter's

Square March 8, but he did go to the window to wave and to bless the pilgrims who showed up anyway. The Vatican had announced the day before that the Angelus prayer and the pope's weekly general audience March 11 would be livestreamed from the papal library "to avoid the risk of spreading the COVID-19 (coronavirus)," especially given the crowding that occurs at the security checkpoints on entering the square. The Italian government and Vatican City State health services have asked people throughout Italy to avoid large gatherings, particularly indoors, and to keep a yard's distance between people in public in the hopes of slowing the spread of the virus. Pope Francis began his Angelus address acknowledging that "it's a bit odd, today's Angelus prayer with the pope 'caged' in the library," but he said he could see there were people in the square and he was with all those who were praying with him. "I am close in prayer to the people who are suffering from the current coronavirus epidemic and all those who are caring for them," the pope said. "I join my brother bishops in encouraging the faithful to live this difficult moment with the strength of faith, the certainty of hope and the fervor of charity."

## As the Church becomes more diverse, Catholic vote becomes harder to define

WASHINGTON (CNS) — In the last presidential election, some political pundits referred to the "Catholic vote," one that predicted Donald Trump's rise to the presidency, and one that aligned in 2016 with the voting constituency that landed him the White House: overwhelmingly white and politically conservative voters. But what the vote also revealed was a demographic shift taking place among Catholic voters, one that depends more on the ethnic background of the person casting the vote than on a religious affiliation. "When we don't talk about the white Catholic vote vs. the Hispanic Catholic vote, we're really missing a lot," said Elizabeth Podrebarac Sciupac, senior researcher at the Pew Research Center and one of the panelists of "Faith and the Faithful in the 2020 Presidential Primaries" roundtable hosted March 4 by the Initiative on Catholic Social Thought and Public Life at Georgetown University. "We know the entire U.S. is becoming far more politically polarized than ever before and religious groups are not immune to that," she said. Though 52% of Catholic voters cast ballots for Trump in the 2016 presidential election, the majority of Latino Catholics — which at 38% of the U.S. Catholic population is the second largest ethnic group in the Church — overwhelmingly voted for Democratic candidate Hillary Clinton.

# AROUND THE DIOCESE

## Parish mission planned for Immaculate Conception

LAOTTO — A parish mission is planned for Immaculate Conception Parish, 7046 E 400 S., starting Sunday, March 15, at 7 p.m. The theme of the mission will be “Be renewed and worship the Father in spirit and in Truth.” (Jn 4:23)

On Sunday, March 15, hear about “Turbulent Times for Faith” from Mary Jo Parrish from St. Vincent de Paul Parish, Fort Wayne.

On Monday, March 16, hear about how Christians are treasures and gifts of the Holy Spirit, from Deborah Baum of Bishop Luers High School, Fort Wayne.

On Tuesday, March 17, be “Renewed by the Sacraments” with Father Jonathan Norton from Sacred Heart Parish, Warsaw.

On Wednesday, March 18, a Mass with Bishop Kevin C. Rhoades will be celebrated at 7 p.m.

Visit [www.iccege.org](http://www.iccege.org) or contact Paul Sade, 260-609-5607 or [sadep@sgcs.k12.in.us](mailto:sadep@sgcs.k12.in.us), for more information.

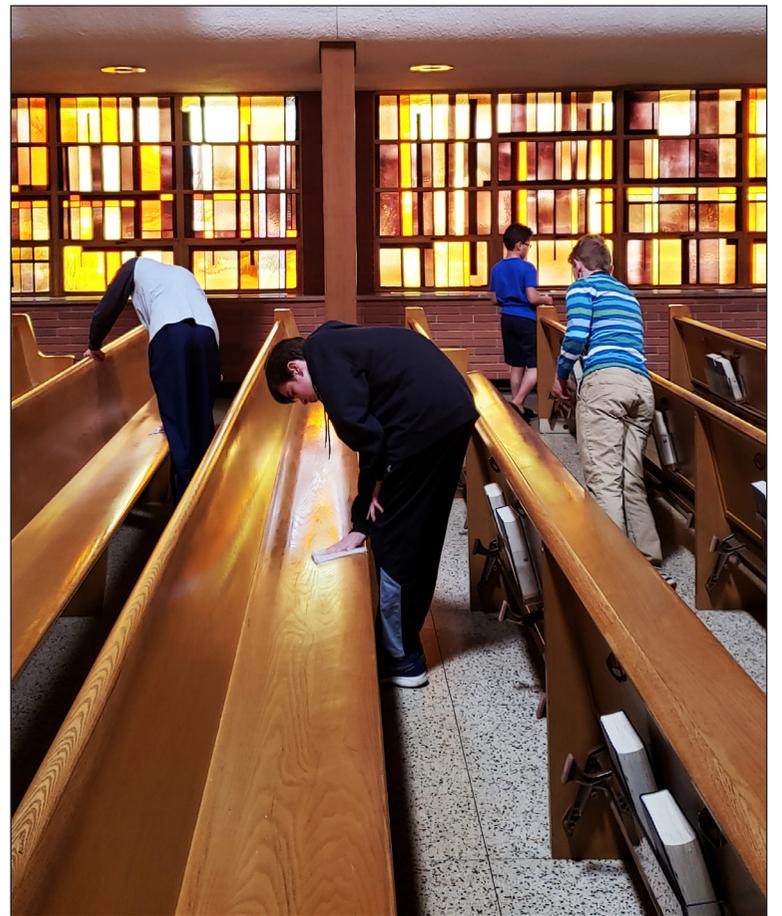
## Hellinger instituted as acolyte



Provided by Pontifical North American College

Mark Hellinger, a seminarian of the Diocese of Fort Wayne-South Bend, receives a paten containing hosts from the Most Reverend J. Augustine DiNola, OP, adjunct secretary of the Congregation for the Doctrine of the Faith, Feb. 23 during Mass at the Chapel of the Immaculate Conception, Pontifical North American College, Vatican City. At the Mass, the Ministry of Acolyte was conferred on Hellinger and 37 other second-year students who are in formation for the priesthood at the college seminary.

## Timely service provided to parish



Provided by Laura E. Ray

In light of concerns about the new coronavirus, Scouts in the diocesan Ad Altare Dei emblem class volunteered to wipe down all the pews at St. Thomas the Apostle Church in Elkhart with a sanitizing solution prior to the parish's Sunday evening Mass on March 8. Service to parishes is a part of the Ad Altare Dei Scouts' study of the seven sacraments of the Catholic Church.

## St. Joseph students have heart



Provided by Libby Alberding

Students at St. Joseph School, Decatur, learned about the biology and functions of the human heart during the Kids Heart Challenge in March. As part of the challenge, the students also raised \$1,512 for the American Heart Association. The top fundraising students were honored by the school for their life-saving effort and received a heart-shaped keychain.

## Life in the Spirit seminar



Provided by Esther Terry

Lindenwood Retreat and Conference Center, Plymouth, was host March 6-7 to about 120 Spanish-speaking prayer group leaders and others of the Diocese of Fort Wayne-South Bend who were seeking ongoing formation and renewal. Professor Paco Gavrilides from Sacred Heart Major Seminary in Detroit spoke to the participants on themes including salvation, the Holy Spirit, faith, repentance and maturity of faith. Parishioners of St. John the Evangelist, Goshen; St. Vincent de Paul, Elkhart; St. Patrick, Fort Wayne; St. Adalbert, South Bend; Our Lady of Guadalupe, Warsaw; Our Lady of Hungary, South Bend; St. Joseph, LaGrange; and St. Michael, Plymouth, participated.

# Scrutinies bring catechumens closer to the celebration of Easter

BY JANET PATTERSON

The liturgical season of Lent soon will be half over. For catechumens who will be baptized at the Easter Vigil Mass, it's time to prepare for the part of the Rite of Christian Initiation of Adults called the scrutinies.

For individuals desiring baptism and the other sacraments of initiation into the Catholic faith, the final weeks of preparation during Lent are known as the period of Purification and Enlightenment in the language of the rite, which is commonly called RCIA. Part of that process of purification is the commitment to let go of old ways of living and embrace the new ways of

the Christian life. And the catechumens' parish community is called upon to help.

Father J. Steele, pastor of Immaculate Conception in Kendallville and Blessed Sacrament in Albion, noted that the scrutinies are celebrated on the third, fourth and fifth Sundays of Lent. He sees them as a celebration of God's love for those coming into the faith.

"It's important to say that we are prized and valued by God. That we are loved," he said.

"There is spiritual warfare going on

for our souls and the scrutinies and exorcisms are an aid in that war." "Exorcism," in this case, means minor exorcisms, or petitions offered to draw the attention of catechumens to the real nature of Christian life the struggle between flesh and spirit, the importance of self-denial for reaching the blessedness of God's kingdom and the unending need for God's help.

Father Steele explains that the scrutinies are celebrated only for the catechumens, those who have never been baptized.

The scrutinies may be just for the catechumens, but Father Steele believes that witnessing them is enriching for the entire community.

In the early Church, those who were becoming Christian went through a lengthy process that often took years to accomplish. For fear of persecution, many of the rites that now are celebrated publicly were done in secret, such as the passing on of the Creed and teaching the Our Father.

Over the centuries, the ways in which people came into the Church were changed until the Second Vatican Council when it was decided to restore the catechumenate.

RCIA now provides a roadmap for those seeking baptism in the Catholic Church.

Within this rite are a series of landmarks along the journey to full initiation into the faith through the sacraments of baptism, confirmation and Eucharist.

The journey begins with the pre-catechumenate, or the period of inquiry leading to entry in the Order of Catechumens in the Rite of Acceptance.

The catechumenate period is a time of learning the Catholic faith. It's a time for the catechumens to consider what God is saying to them in the Scriptures, how they will respond to God's call to live as a Christian and what baptism as a Catholic Christian will mean in their lives.

Catechumens who are ready to request baptism are enrolled among the elect by the bishop at the diocesan Rite of Election, and they begin their final preparations during Lent, or the time of Purification and Enlightenment.

During this period the entire Church prays for and tries to support the elect. The scrutinies are a public celebration of the continuing conversion that is taking place, explained Father Steele. These three rituals occur during Mass and include the reading of the Gospels telling the stories of the woman at the well, the man born blind and the raising of Lazarus, the Gospels generally read during the Lenten Sundays of Cycle A.

Historically, the exorcisms and scrutinies are believed to have been separate events that were celebrated sometimes on a daily basis in the early Church. According to theologian Father Paul Turner, "they consistently served as a way of ritually assessing one's readiness for baptism."

In one of the early Church documents, the "Apostolic Tradition," the practice was to examine catechumens' conduct daily followed by the laying on of hands and prayers of exorcism by the bishop in the period leading up to baptism. Over the centuries, the times and natures of the scrutinies changed. As baptism became more common during infancy, the exorcisms came to be invoked within the baptismal rite.

With the institution of the

RCIA in the United States in the 1980s, the scrutinies and exorcisms were again separated from baptism for adults. "The Rite of Christian Initiation of Adults," a church document that prescribes how the process is to be observed, says that the three scrutinies help to "complete the conversion of the elect and deepen their resolve to hold fast to Christ" through Scripture readings and prayers.

Father Steele pointed out that for a parish with catechumens, experiencing the scrutinies gives the sense that "we're all in this together."

At the beginning of each of the scrutinies the catechumens are invited by the priest celebrating the rites to kneel and pray as the parish community intercedes for them.

The three catechumens and three candidates who are in the RCIA process at Father Steele's two parishes are learning about Catholic morality, sexual morality and Catholic social teaching in the weeks leading up to the celebration of the scrutinies. While the candidates do not participate in the scrutinies and exorcisms, Father Steele said they are learning, along with the catechumens, about the social dimension of sin.

Their earlier preparation included discussions about the theology of God, Church doctrines, the Trinity and Christology, and the sacraments. The final weeks of Lent will include sessions on eucharistic adoration, confession, eschatology or the end times, and finally the rites of Holy Week. Father Steele said they also will observe the ancient practices of the presentation of the Nicene Creed, the Our Father, and the ephphetha, or "Be Opened" rite in their final preparations for Easter.



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— Father Tony Steinacker, 2019

# Ugandan Stations of the Cross reflects culture of local parish

BY JENNIFER MILLER

When St. Augustine parishioner Cheryl Ashe first saw the long, yellow banner with Jesus crucified in the middle, surrounded by the Stations of the Cross, she felt it would be important to share with the whole Diocese of Fort Wayne-South Bend. The hand-painted cloth was made in an artist colony in Uganda in 2012, and the South Bend parish was able to purchase it two years ago to display during Lent.

"We're a Universal Church, and here a predominantly Caucasian diocese, but the fastest-growing parts of the Church are in Africa and Asia. Why not remind people that the art you traditionally see is not necessarily what Mary and Joseph looked like?" Ashe asked.

Artists for centuries have expressed their religious beliefs through the context of their cultures. To better express their faith through their own understood way of living, they have depicted the Holy Family in their various cultures and time periods.

Mary put herself into this context as well. In each of her apparitions on earth, the mother of the Lord has come to God's people in a language, skin color and outfit they would recognize.

"Now we recognize the importance of reflecting the scenes of Jesus' life, as it pertains to different people's culture," Ashe explained. For her, seeing an image of Jesus that reflects her faith family is important.

Father Leonard Collins, CSC, agreed. He explained that the parish of St. Augustine was founded in 1928 with African American roots, when six families from Pascagoula, Mississippi, migrated to South Bend for work in local factories. They couldn't find a welcoming Catholic church in which to worship. They did, however, meet a Holy Cross priest at the University of Notre Dame who offered to say Mass.

The group quickly developed into a formal parish. In the 1960s, St. Augustine became a diocesan parish staffed by Holy Cross priests, but the African American heritage and spirituality of the original worshippers are still strongly present. Parishioners from all around South Bend gather to worship and share hospitality together while children play, people catch up and elderly parishioners



Photos by Jennifer Miller

Displayed at St. Augustine Parish in South Bend, a banner that was made in Uganda depicts Jesus' crucifixion and the 14 Stations of the Cross with images relatable to the African American community.

debate politics. And each year the parish's Tolton Society offers for sale a calendar made by the Josephite Pastoral Center, with images of a Jesus with darker skin than the historic middle eastern image of Him.

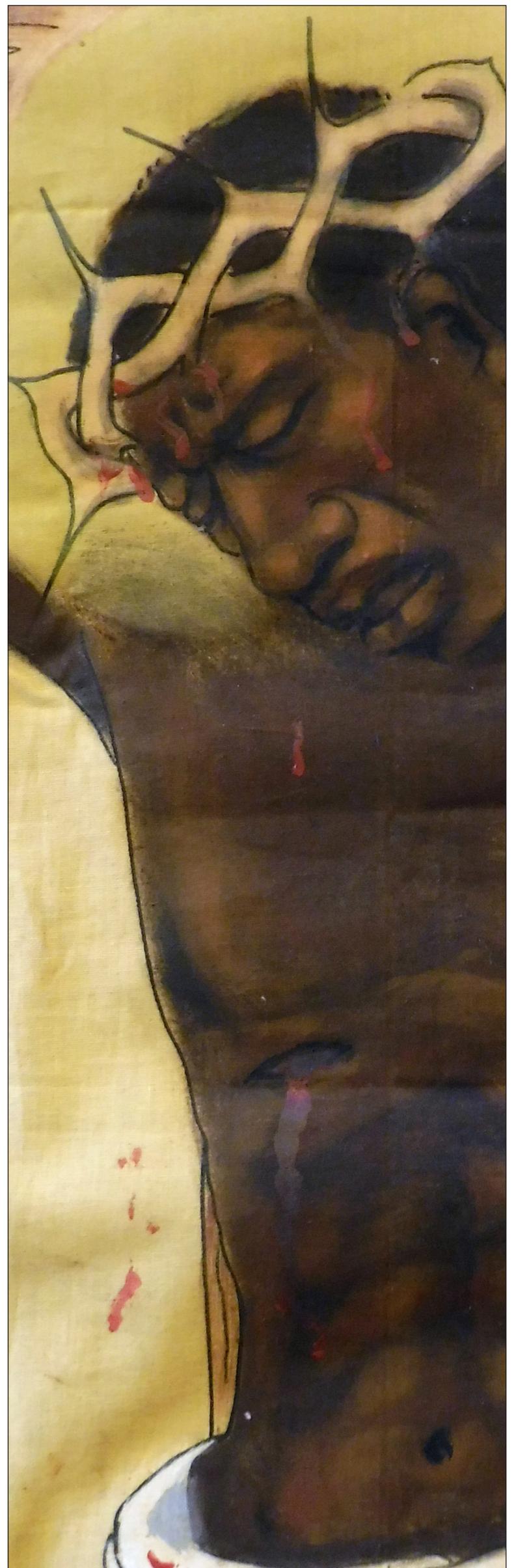
Such images are important to people's spirituality, so they can pray with a visual of a God who looks like they do. All people, the Bible says, are made in His image and likeness.

This was the inspiration behind the parish's Lenten banner of Christ crucified. Holy Cross priests in Uganda started an artist colony so that local, self-trained artists could share their work with the larger community and earn a living wage from it. Wooden carvings, batik cloth prints and Last Supper banners are just some of the many pieces St. Augustine has acquired from the Ugandan artists.

The Lenten piece, which the parish hangs in the main nave of the church, features an African Jesus, the Savior, dying on the wooden cross. With both a crown of thorns and a halo surrounding His head, the artwork shows both the fully human and fully divine reality of the Son of God as He offers His life for the salvation of the world. Blood drips down His body, reminding the faithful of the precious Body and Blood that they are about to receive in holy Communion.

The image is so realistic that one can feel His pain and anguish on the cross, as well as His faith and obedience to the Father's will, in the suffering. The 14 Stations of the Cross, from His being condemned to death to being buried in the tomb are depicted in a typical Ugandan cultural context with Pontius Pilate dressed as an African judge, Veronica clothed as a Ugandan single woman and Simon the Cyrene as a local laborer.

Allowing worshippers to connect in a new way with the familiar crucifixion story reminds all of the universal, salvific message of God.



*The image is so realistic that one can feel His pain and anguish on the cross, as well as His faith and obedience to the Father's will, in the suffering.*



STAY WITH US

# Convenient grace

Profiles in the CCD/Religious Education setting

## Catechist shares the joy he experienced at initiation

BY TAMI DELUCENAY

The introduction to the Rite of Christian Initiation of Adults says that those who desire initiation “see the living God and enter the way of faith and conversion as the Holy Spirit opens their hearts.”

Christopher Riley, parishioner and catechist at St. Pius X Parish, Granger, declared his own such desire and his intention to enter into full communion with the Catholic Church in 2016.

“I grew up in Los Angeles and came to South Bend to enter law school at the University of Notre Dame. Upon my graduation in 2001, I said, ‘I’ll return (to South Bend) when the weather changes.’ (But) I continue to live and practice law here in Granger,” chuckled Riley.

Riley previously had attended an Assembly of God church in California. “My move to South Bend led me to spend time searching for a faith community. The times I attended St. Pius, I would learn more in Father Bill Schooler’s seven-minute homilies about the depth of Catholicism and sacred tradition, and how to live the faith we practice, then the other faith traditions I attended. I was also experiencing a medical crisis at the time, and I felt God’s presence through the people at St. Pius.” He was confirmed and received the Eucharist in the Catholic Church in 2016.

He embraces the call to live out his Catholic faith in the many ministries of parish life. Riley currently serves as an extraordinary minister of holy Communion, sacristan and Knights of Columbus member. He is on the Christ Renews His Parish welcome ministry, he is treasurer for the local St. Vincent de Paul conference and also is involved in a new men’s ministry, “That Man Is You.”

Then, a few years ago, he volunteered to be a catechist.

“One of my brothers in Christ from CRHP needed an assistant in his religious education class, so simply out of need I began assisting with the confirmation class. The past two years I have had my own class. This year, I have 12 students and I co-teach with my fiancée, Athelia (Diamond). We use the Socratic method to engage the students in higher-thinking skills.” The Socratic method is a learning



Tami DeLucenay

**Catechist Christopher Riley and his fiancée, Athelia Diamond, share the joy they have because of their faith with confirmation candidates at St. Pius X Parish, Granger. Riley completed his sacraments of initiation into the Catholic Church in 2016.**

methodology that encourages critical thinking by asking students to challenge their own assumptions.

In the first year of the two-year preparation, “This is the year which is a review of everything they have learned about their faith up to this point in their lives,” Riley explained. The students now can actively participate in discussion-and-answer with complete sentences and look to sacred tradition and the Scriptures to illustrate and see examples of why we do what we do.”

“I just love these kids” stated Diamond. “It’s amazing to watch them grow from the beginning of class till now; they go from trying to find the Gospel of Matthew to being able to find books in the Old Testament, such as Sirach, and the Gospels, in a matter of seconds.”

Diamond is originally from Kalamazoo, Michigan, and was a member of St. Augustine Cathedral Parish prior to com-

ing to Granger and St. Pius. She worked for St. Joseph County in the Planning, Infrastructure and Growth Department before leaving that position to become a fulltime caregiver for Riley, who has medical conditions.

Riley does not let his physical limitations keep him from serving others. As he prepares to celebrate the anniversary of his completion of the sacraments of initiation at the Easter Vigil, he shared his thoughts to all of those entering into the Church this spring.

“Newly confirmed Catholics consciously chose the Church and have an infectious enthusiasm for its teachings,” he said. “Imparting those teachings to the next generation of Catholics is an unparalleled spiritual experience.”

“I choose to share what I have experienced in my faith journey in any way I can,” Riley shared. He hopes this year’s newly initiated will do the same among those with whom they come into contact.



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DIOCESE OF FORT WAYNE-SOUTH BEND  
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# Parishes plan consecrations to St. Joseph

BY JENNIFER BARTON

Remembered primarily at Christmastime, St. Joseph's model of profound faith often is eclipsed by his revered family during the rest of the year. The quiet example of the foster father of Jesus Christ belies, however, his powerful example of earthly fatherhood and a holy spouse.

Devotion to St. Joseph is increasing worldwide, and several parishes within the Diocese of Fort Wayne-South Bend are embracing the devotion as well. Father Daniel Whelan, parochial vicar at Our Lady of Good Hope in Fort Wayne, is leading one group of parishioners in preparation to consecrate themselves to him in April. Father Whelan dedicated himself to St. Joseph more than 10 years ago, when he was ordained, and he expresses a great love for the saint.

"Joseph is the universal saint because we can all relate to him," he said. "Even though I'm a priest, I can relate because I'm still a man. Joseph took Mary into his home; I can relate to that. But married couples can relate to that as well."

To prepare his group for their consecration, Father Whelan chose a book that he has used previously, "True Devotion to St. Joseph and the Church," which adopts a 40-day consecration model. Early this year, Father Donald Calloway, MIC, released a different book outlining a 33-day preparation exercise: "Consecration to St. Joseph: the Wonders of Our Spiritual Father." It has garnered thousands of followers around the world. Father Whelan believes the most important thing is simply to perform the consecration, regardless of what method is used.

Rather than picturing Joseph as an old man, both consecration books champion the idea of St. Joseph as a strong young man, able to protect Mary and Jesus, and who demonstrated his holiness through a celibate relationship with Mary. They also base Joseph's plan to divorce Mary on what is known as the "Reverence Theory," to which many Church theologians and mystics subscribe. The theory states that Joseph doubted himself, not Mary, and revered her enough to step away, taking the shame of the divorce upon himself. "That's a man's man," said Father Whelan.

Father Whelan emphasized that devotion to St. Joseph neither takes away from Mary's role in salvation history nor from Jesus, who was obedient to His earthly father. "Joseph is very key. Mary is the Mediatrix of Graces, but just below her is Joseph." In 2014, Bishop Kevin C.



CNS photo/Gregory A. Shemitz

St. Joseph is depicted in a stained-glass window at St. Andrew Church in Sag Harbor, N.Y. The feast of St. Joseph, patron of the universal Church, is March 19.

Rhoades consecrated the entire diocese to Mary.

By divine providence, Father Whelan decided to begin his parish's preparation for consecration to St. Joseph before he had learned of Father Calloway's popular new book about it. One of the mostly male participants in the Our Lady of Good Hope preparation class is Ross Hafner, who said he chose to participate in order to learn more about "this most important saint after our Blessed Mother."

It's easy to relate to St. Joseph, Hafner said, because of his own roles as a "worker," husband and father. "If I want to make Christ the center of my family, there's no better conduit to Him than through the Blessed Mother and St. Joseph. St. Joseph has had a major impact on my life as a father, husband and Catholic man."

The preparation process already has had an impact on Hafner. "I've seen the fruits of this consecration come to life in a deeper relationship with my family, a sense of peace during stressful times at work, and a deeper, more intimate prayer life than I ever have had before. I will forever feel a more intimate connection with the Holy Family as I continue to guide my own family down the path to their eternal resting place in heaven."

Frank Villella, a fellow Our

Lady of Good Hope parishioner preparing for consecration, said he felt drawn to St. Joseph as a spiritual father. "I also felt that St. Joseph would give me strength and guidance in any need that would present itself in my life." Because of the upcoming consecration, Villella already finds himself praying daily to St. Joseph. "St. Joseph is leading me to a closer relationship with God. I have come to appreciate more deeply the joys and sorrows in his life, and his faith and trust in the Lord." He hopes to be more like St. Joseph in "holiness and virtue" at the end of the 40 days.

In Mishawaka, both St. Joseph and St. Monica parishes are using Father Calloway's book to prepare for their consecrations. St. Joseph Parish is praying the suggested prayers on each Monday throughout March. At St. Monica, after finishing the book participants will meet for Mass on the Solemnity of St. Joseph, March 19. Following Mass will be a dinner served in honor of St. Joseph — a longtime tradition at the parish.

Theresa Delgado brought the idea of having a parish consecration to St. Joseph to the attention of pastor Father Jacob Meyer earlier this year, after looking

JOSEPH, page 14



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## Integrity: To whom does it matter?

On Fat Tuesday, I gave a talk titled, "Business as a Force for Good." A gentleman from the back haltingly raised a question, "What would you do when all your competitors cheat?"

This is a common inquiry. People want to do good, but they are subjected to an increasingly lax moral environment where cheating not only takes place but seems to become more routine.

Studies on academic integrity report rampant cheating across campuses with and without honor codes; people list degrees they have not earned; bank personnel create false accounts; parents bribe academic counselors and admission officials; car companies fudge test data; drug companies overcharge and oversell; politicians blatantly lie; even Church leaders pen anonymous articles with damaging accusations.

Goodness and integrity — to whom do these matter?

First, it matters to the people relying on the products and services an organization provides. We know so little about what we buy, whether it be food, car repair, plumbing services, health care or investments that we rely on an implicit contract of truthfulness and integrity.

Regulation and consumer protection provide some guardrails, but these are seldom high enough or sufficiently comprehensive to prevent all misbehavior. Competitors who cheat may gain a one-time advantage, but not a position of sustainable success.

I do believe that any enter-

prise that stands behind its offerings and charges a reasonable price delivers not only a product, but peace of mind to the customer who senses she is in the hands of good people who care.

Second, integrity matters to society. What would our lives together as a human community be like if we give up on integrity as the general presumption? How would we retain the goodwill, mutual amity and collaboration needed in the most basic of daily interactions?

What answer would you give to another student who posed this challenge: "Dean Woo, these speakers who preached ethical behavior, did they really behave that way?"

Answers given in words do not matter. People will compose answers that constitute profound perceptions of how the world really works by the behaviors they observe.

As they watch us, will they conclude that "everyone cheats" is a gross mischaracterization, because they have seen otherwise? Or will they harden into cynics who either compromise or withdraw?

Third, our integrity should matter most to us. There is no hiding from God: God is either sovereign in our lives or not. As Jesus taught, we need to be clear on what belongs to God and what belongs to the world. I know of people who get to this point, so filled with the presence of God that they could not help but do the right things.

Dr. Li Wenliang, who first discussed the emergence of the Wuhan virus with his colleagues,



CAROLYN WOO

### OUR GLOBAL FAMILY

was censored and then died of the disease. A poem written in memory of him indicates that he did not want to be a hero. He was deeply sad to leave his parents and his wife, who is pregnant with their second child. He also was worried about the mortgage to be paid. The poem states that his sense of loyalty, duty and care took over:

"I cannot just see this unknown virus/ Hurting my peers/ And so many innocent people."

It's thought that Dr. Wenliang was a "seeker of the faith." The poem's ending proclaimed:

"I have fought the good fight./ And I have finished the race./ I have kept the faith./ Now there is in store for me the crown of righteousness.' (2 Tim 4:7)"

*Editor's note: Woo's talk, "Business as a Force for Good," was the 2020 Servus Omnium lecture at the University of Saint Francis, Fort Wayne.*

**Carolyn Woo** is the distinguished president's fellow for global development at Purdue University. She served as the CEO and president of Catholic Relief Services from 2012 to 2016.

## 'Joyful momentum' when two or more are gathered

There comes a moment when something clicks. At a book club or a Bible study. In a carpool circle or a coffee shop. A connection is made, and a gathering turns into a group, taking on a life of its own.

Elizabeth Tomlin has experienced it many times. As a nomadic army wife, she's come to rely on it.

There was the time she had just moved to Texas and she showed up at a parish get-together with a casserole. The other young moms embraced her. Fresh flowers, name tags and free child care eased her entry. Their warm smiles sealed the deal.

There was the time her teenage son broke his arm while her husband was deployed, and a new friend arrived at the hospital with a stroller and blankets, whisking away her 1-year-old.

And there was the time last summer, after yet another move, that housing plans were delayed and her family had to stay in a hotel for 50 days. Elizabeth and another newly relocated mom met at a laundromat once a week. Doing the laundry together became a highlight of the summer.

With each new beginning came more insights into the vital role of women's ministry. No, she could not Bubble Wrap her heart every time the family packed up and moved out. But she could share it with others, experiencing the power of



CHRISTINA CAPECCHI

### TWENTY SOMETHING

vulnerability and shared faith.

Elizabeth became a founding member of the Military Council of Catholic Women. She served as a de facto consultant to Catholics trying to start or grow women's groups.

The Washington-based mom with curly red hair, an adventurous spirit and a buoyant faith came to realize she had something to say. She began rising at 5 a.m. to write in the dining room, coffee at hand. Stories poured out. Practical tips interspersed with spiritual insights. Reflection questions, prayers and accounts of female saints. Soon she had written a book, which was just published by Ave Maria Press.

The title — "Joyful Momentum" — alludes to the biblical friendship that offered the perfect starting point: the visitation between Mary and her pregnant cousin, Elizabeth. An exchange that was equal parts joy and mystery.

The title also conveys the practical nature of the book: keys to growing the kind of ministry

**CAPECCHI, page 13**

## Jesus is the source of eternal life



### THE SUNDAY GOSPEL

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### Third Sunday of Lent John 4:5-42

The source of the first biblical reading for this Lenten weekend's liturgies is the Book of Exodus, one of those five books of the Bible regarded as the basis of God's revelation to the Chosen People. They saw in these books the initial theological concepts and practical regulations about human behavior, as given by God to Moses.

Together, these books constitute the Torah, still the cornerstone of Judaism. Another name for them is the Pentateuch, with this term coming from the Greek word for five.

As the title implies, the Book

of Exodus greatly is concerned with the experiences of the Hebrews as they fled Egypt and moved toward the land that God had promised them. It was a very difficult trip. Even today, a journey across the Sinai Peninsula can evoke attention and even worry. Not surprisingly, the Hebrews wondered if they had swapped the witch for the devil as they wandered across Sinai. In frustration, bewilderment and misery they grumbled about Moses, who led the way.

Water was, and is, a precious commodity in this arid environment. The people feared that thirst would result in death. Moses, enlightened by God, told them to look for water in an improbable place, the side of a rock. The people struck the rock and water flowed.

St. Paul's Epistle to the Romans supplies the second reading. As is typical of Paul's writing, this passage celebrates Jesus as the only source of life, and of bonding with God. It proclaims salvation in Christ as the gift coming from the willing sacrifice of the Lord on Calvary.

For its last reading this

weekend, the Church presents a section of St. John's Gospel. It is the story of the Lord's meeting with the Samaritan woman beside a well in Samaria. The reading is heavy with lessons for us.

First, the site was Samaria. For the Jews of the Lord's time, Samaria represented many bad things. The woman was a Samaritan.

Samaritans were of Hebrew heritage, but they had acquiesced when foreigners invaded the land, compromising with paganism, and even intermarrying with pagan foreigners. Intermarriage added insult to injury, because by such unions Samaritans diluted the Hebrew heritage.

Faithful Jews scorned Samaritans and looked upon them with contempt. Also, at the time of Jesus, no adult, unmarried man ever engaged a strange woman in conversation, let alone a Samaritan.

The message is that, obviously, Jesus set all these considerations aside. He bore the mercy of God, and this mercy was meant for everyone. No

exceptions.

Furthermore, by outreach to this Samaritan woman, the Lord asserts that every person possesses a dignity, indeed a right to eternal life. More than Moses of old, Jesus promises a gift of water, life-giving and satisfying, available from no well or spring beside a rock.

Finally, the Lord predicts that a new order is coming. It will be neither centralized in Jerusalem, nor on the mountaintops where the Samaritans customarily worshipped.

### Reflection

Very much a part of Lent are the Church's preparations to receive new members during the Easter Vigil. Central to the Vigil is the triumphant celebration of the Eucharist. The Lord lives!

Water also is a prominent symbol. With water ritually blessed at the Vigil, the Church will baptize new members.

For those Catholics already members of the Church and not being baptized at the Easter Vigil, but participants nevertheless, water also will

symbolize life. The previously baptized will renew their baptismal promises aloud. The priest will sprinkle them with blessed water to recall their baptisms.

While this water will symbolize new life, in these readings, the Church tells us that God alone, in Jesus, is the source of life eternal, as baptism indicates.

Lent is our time to decide whether to receive this life or not.

### READINGS

**Sunday:** Ex 17:3-7 Ps 95:1-2, 6-9 Rom 5:1-2, 5-8 Jn 4:5-42

**Monday:** 2 Kgs 5:1-15b Pss 42:2-3; 43:3-4 Lk 4:24-30

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

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

**Thursday:** 2 Sm 7:4-5a, 12-14a, 16 Ps 89:2-5, 27, 29 Rom 4:13, 16-18, 22 Mt 1:16, 18-21, 24a

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

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

# A hundred love letters

In a recent essay in the Wall Street Journal, Kimberly Cutter chronicled the death of her father by suicide. As he struggled with rapidly progressing prostate cancer, he lost more than 30 pounds, becoming gaunt and emaciated. Back pain and nausea forced him to spend much of his time in bed.

A few days before Christmas, he shared with Kimberly that he was thinking about shooting himself. Kimberly argued with him, stressing that she and her sisters couldn't accept a violent ending: "If he shot himself, my father would die alone. Someone in our family would have to find him," she wrote.

His daughters convinced him to look into other options. When he started investigating lethal drugs he ran into questions of reliability. He encountered horror stories about "wrong dosages and unreliable contents, painful, drawn-out demises." A lifelong marksman, he deemed the gun his best option: "If I shoot myself, I know I won't miss."

Kimberly then describes an important decision she made:

"I couldn't accept my father's threat to shoot himself. I thought about violence and the fear that always lies beneath it. How violence, in essence, is a twisted cry for help. At some point, it occurred to me that what I needed was a way to make my father feel loved. If I could make him feel loved enough, maybe he would not forget my sisters and me in his lowest moments and do what his darkest impulses urged.

"Late that night, I had an idea. It was childishly simple. Corny, really. I would start sending him daily love notes. I sent the first email the next morning. The subject line read: 'Reasons Why I Love You.' ... As soon as I sent it, I knew I was onto something. ... For the next 99 days, I continued sending my father a different reason why I loved him

each morning. They ranged from the ridiculous to the sublime — from memories of snorkeling with him through a school of angelfish in Jupiter, to his incomparable Daffy Duck imitation: 'Suffering Succotash!' ... I could tell the emails were working; I could hear it in my father's voice when I spoke to him on the phone; could feel it in the grateful emails he sent back in response. The daily act of pulling up a reason I loved him and sending it to him seemed to restore him in some essential way ... My father never again discussed with me his plans for how or when he would die."

Kimberly's hundred love letters emboldened her dad to live out his life more fully and resist his fears for much longer than he would have otherwise. Tragically, however, they did not stop his suicide. He ended up purchasing lethal barbiturates from a company in China and, late in his illness, consumed the fatal powder.

His death left painful contradictions, as suicide always does. He had acceded to his daughters' requests to avoid shooting himself, using drugs rather than a bullet, but he still died alone, discovered by a stunned family member. And while his suicide was perhaps not as violent, death by overdose can feel just as violent as death by gunfire. The underlying reality of pills, powders or poisons still involves a brutal devastation of our physiology. Our bodies often resist, with the vomiting of pills, convulsions, paralysis, and the like. Although Kimberly and her sisters may have preferred that their dad succumb to toxins instead of a bullet, those sentiments, in the final analysis, are more poetic than rational.

Sometimes the poetic may feel like all we have when we're confronted with the tragedy and incoherence of certain human choices. Another incoherent part



## MAKING SENSE OF BIOETHICS

FATHER TAD PACHOLCZYK

of Kimberly's story is the fact that, despite her father's suicide, she seems to support the idea of physician-assisted suicide. While no one wants a loved one to experience pain and agony in the final days, only a false and misguided sense of compassion could conclude that instead of eliminating the suffering, we should eliminate the sufferer.

Kimberly may well have been aware of these inconsistencies as she embarked on the project of crafting a hundred love letters to her father, striving to help him understand that he was treasured and still a source of blessing to others in spite of his painful trials. Each of our loving human gestures speaks volumes about the singular power of love to overcome fear and to strengthen us in adversity.

While the hundred letters did not ultimately dissuade him from giving into the temptation to take his life, they nevertheless give us a step we can take when confronted with loved ones who think their life no longer has meaning or that death is better than life. And there is no need to wait until loved ones are in agony to pick up the pen to say, in one or more ways, how much and why they're loved.

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

### CAPECCHI, from page 12

that develops momentum. It explores how to cultivate spiritual friendships, practice hospitality, embrace your strengths, serve the community, resolve conflict and mentor new leaders.

Women need relationships — more so than ever, perhaps, in an Instagram age.

"Our faith is incarnational," said Elizabeth, now 39. "We are supposed to walk alongside our sisters in Christ. Face-to-face connections cannot be replicated by social media, and if we try to substitute emoji hearts for actually having a heartfelt conversation, we will fall into the trap of becoming digitally addicted yet interpersonally detached."

As she settles into her two-story brick colonial on an

Air Force base near Tacoma, Elizabeth has an opportunity to live out the lessons she wrote.

"Something I learn and relearn is that when you accept hospitality, you are also helping the person serving you because you are affirming that person's service," she said. "God put us into community to lift each other up."

There is plenty of laughter along the way.

Elizabeth likes to quote St. Ignatius of Loyola, who said: "Laugh and grow strong."

Laughter helps an absurdity look more like an amusement, an adventure. It softens as it strengthens.

Just as surely as it bonds women finding humor in a shared experience, it also directs them to God, Elizabeth said. "We laugh when our spirits are light. I think of laughter

as an involuntary expression of gratitude. When our spirits are light, it's easy to see God's goodness."

**Christina Capecci** is a freelance writer from Inver Grove Heights, Minnesota.

## SCRIPTURE SEARCH®

Gospel for March 15, 2020

John 5: 5-15; 19a-26, 37a, 40-42

Following is a word search based on the Gospel reading for the Third Sunday of Lent, Cycle A: a new disciple found at a well. The words can be found in all directions in the puzzle.

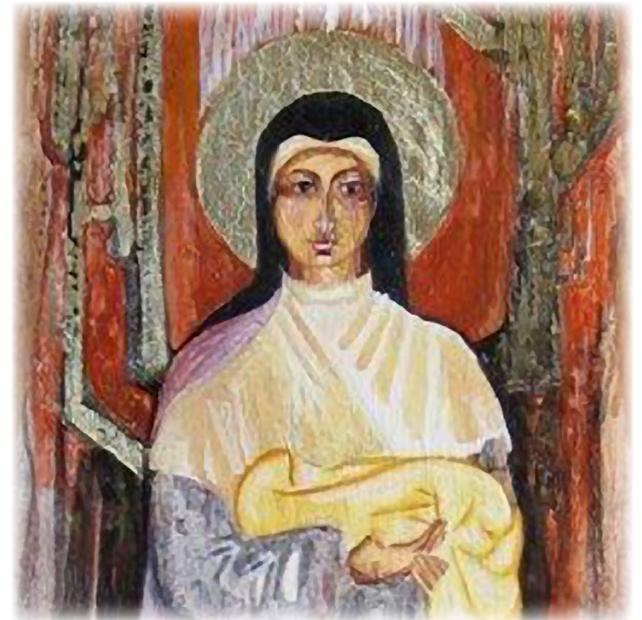
SYCHAR	WELL	TIRED
DRAW WATER	GIVE ME	BUY FOOD
SAMARITAN	A JEW	GIFT
OF GOD	THIRSTY AGAIN	ETERNAL
MOUNTAIN	WORSHIP	THE HOUR
SPIRIT	TRUTH	MESSIAH
CHRIST	TWO DAYS	SAVIOR

### THIRSTING

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 T F L K I U W A R F L H  
 N I D S E L L W G O E C  
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## Saint of the Week



### St. Colette of Corbie

1381-1447  
 Feast March 6

Born Nicolette Boellet in France, this reforming saint preferred Colette, her nickname. She entered and left several religious orders, then lived as an anchorite, or hermit, for three years. Eventually, she discerned that God wanted her to return Franciscan religious to their original rule of strict poverty. She was empowered in her reforms by the schismatic Benedict XIII, recognized in France as pope. Considered the founder of the Colettine Poor Clares, Colette also helped inaugurate reforms among Franciscan friars. She spent every Friday fasting and meditating on Christ's Passion. After reportedly saving the life of a woman dying in childbirth, Colette was considered a patron of expectant mothers.

**JOSEPH, from page 11**

back over the last three years of her life and seeing how active St. Joseph has been in it. Working with the parish, she was able to obtain 100 copies of Father Calloway's book, of which 90-95 were bought by parishioners.

"Joseph is a positive male influence. The way the world is going, we need more strong men," Delgado said. "I like to think of him more as an adoptive father – that's a lifelong commitment."

During the last 150 years, St. Joseph's profile has increased. His name has been inserted into the eucharistic prayers of the Mass, and the Litany of St. Joseph was sanctioned by Pope St. Pius X

in 1909. It christens this silent saint with compelling titles like the Renowned Offspring of David, Mirror of Patience, and perhaps most powerfully, the Terror of Demons. A novena to St. Joseph was approved by the Church in 1950.

This year marks the 150th anniversary of the declaration of St. Joseph as patron of the Universal Church.

In his book, Father Calloway expresses the "dire" need for Joseph's example and intervention in the modern age. Father Whelan reiterated the same. "If we're going to try to get stronger families, really solidify what does it mean to be a holy family ... there's no better people to imitate than the Holy

Family." Both priests stress that the family is under brutal spiritual attack, and that the protector of the Holy Family is also the modern family's protector and example of true masculinity and spiritual fatherhood.

Family." Both priests stress that the family is under brutal spiritual attack, and that the protector of the Holy Family is also the modern family's protector and example of true masculinity and spiritual fatherhood.

St. Teresa of Ávila claimed that Joseph never refused her anything, so all Catholics can confidently go to Joseph in times of need.

In much the same way that May is the month of Mary, so March is the month of Joseph. And while some consecrations to him take place on his solemnity, the starting dates of preparation sometimes also fall during the month. Using the 33-day exercise, a start date of March 30 would complete consecration on May 1, another observance honoring him: the feast of St. Joseph the Worker.

*This year marks the 150th anniversary of the declaration of St. Joseph as patron of the Universal Church.*

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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.

**Cemetery cleanup**

**SOUTH BEND** — Sacred Heart Cemetery (corner of Western Ave. and Pine Rd.) will conduct a spring cleanup from Monday, March 30, through Saturday, April 4. Please have all fall and Christmas decorations removed from the graves by this time.

**Come and See weekend offered**

**ST. MARY-OF-THE-WOODS** — See how the Sisters of Providence of Saint Mary-of-the-Woods are living Jesus' mission today. Single, Catholic women ages 18-42 are invited to a Come and See weekend retreat at Saint Mary-of-the-Woods, Indiana, April 3-5. Register or learn more at [ComeandSee.SistersofProvidence.org](http://ComeandSee.SistersofProvidence.org) or contact Sister Joni at 361-500-9505 or [jluna@spsmw.org](mailto:jluna@spsmw.org).

**St. Patrick's Day celebration (a wee bit early)**

**LAGRO** — A St. Patrick's Day celebration begins with Mass on Sunday, March 15, at 12:30 p.m. at historic St. Patrick Church, 950 Main St. "An Irish Melody" — a program of the sacred and the secular, including the Honeywell Singers, Irish dance and an Irish

singalong — begins at 2 p.m. The program will be followed by refreshments and social hour. The event is free and open to the public. Freewill donations are welcome. Contact Janet Poole 260-563-1008.

**Bingo at St. Joseph - Hessen Cassel**

**FORT WAYNE** — Bingo will be played at St. Joseph - Hessen Cassel Parish, 11521 Old Decatur Road S., on Sunday, March 15. Doors open at 2 p.m. and games start at 2:30 p.m. Cost is \$25/person and includes 10 games with payouts of \$25 to \$100. Must be 18 to play. Bring a canned good donation for the food bank and receive extra door prize tickets.

**FISH FRIES • MARCH 20**

**St. Charles Borromeo Parish fish fry**  
**FORT WAYNE** — St. Charles Borromeo Parish, 4916 Trier Rd., will host a fish fry, Friday, March 20, from 4:30-7 p.m. Tickets are adults 13 and up \$10; children 5-12 \$5; grilled cheese meal \$4; children under 5 free. Carryout \$10. Contact 260-482-2186 or [stcparishoffice@yahoo.com](mailto:stcparishoffice@yahoo.com).

**St. Matthew Cathedral fish fry**

**SOUTH BEND** — St. Matthew Cathedral, 1701 Miami St., will have a fish fry Friday, March 20, from 4:30-7:30 p.m. All adults \$10, children 12 and under free. All carryouts \$10 including children. Salad bar available, must dine in.

**Visit**  
[todayscatholic.org/event](http://todayscatholic.org/event)  
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## REST IN PEACE

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Margaret Milner, 80,  
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Nancy D. Werling, 76,  
Our Lady of Good  
Hope

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St. Pius X

David Franks, 69,  
St. Pius X

Henry McCullough,  
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Sheila Rojics, 72,  
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**Huntington**

Kathy A. Hemker, 69,  
SS. Peter and Paul

**Mishawaka**

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96, St. Bavo

Lois DeCloedt, 88,  
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James D. Luczyk, 69,  
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**St Elizabeth Seton Catholic Church, Carmel IN, is seeking a Coordinator of Stewardship and Membership** who reports to the Director of Finance. The Coordinator provides leadership, strategic direction and coordination for all parish stewardship, fundraising efforts, and initiatives, including Diocesan appeals, offertory enhancement campaigns, and Parish Database Management. Coordinator Develops and implements a stewardship program that: increases parishioner's awareness of stewardship, challenges them to integrate stewardship into their daily lives, to engage parishioners into active, full and mindful participation in the parish and, encourages generous sharing of financial resources.

**RESPONSIBILITIES INCLUDE** (but are not limited to):

- Must be a practicing Catholic in good standing.
- Cultivates best practices for engaging parishioners through gifts of time, talent, and treasure.
- Ability to build positive and enduring relationships with clergy, parish staff, lay leaders and ministers, as well as diocesan staff and leadership.
- Partners with parish Stewardship Council to cultivate a warm and hospitable culture of stewardship in the parish that is guided by the parish mission.
- Guides and implements stewardship and parish wide fundraising calendar for key events working in close collaboration with Administrative office.
- Prepares accurate reports for staff and parishioners as needed including annual giving statements to parishioners.
- Strong written communication skills, including the ability to write in a clear, concise, persuasive, and grammatically correct manner.
- Ability to respond well to shifting priorities and changing work situations; ability to work effectively in ambiguous situations; ability to develop new skills to remain effective; ability to adapt to changes; ability to adapt strategies in response to new information or changes to a situation.

Please send cover letter, resume, and salary history, in confidence, to:  
Kevin Sweeney, Director of Finance  
St. Elizabeth Seton Catholic Church, Carmel IN  
[kevin.sweeney@setoncarmel.org](mailto:kevin.sweeney@setoncarmel.org)

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# Ste. Anne Church named basilica, cementing its importance to Detroit

BY MICHAEL STECHSCHULTE

DETROIT (CNS) — It took just 319 years, but the Vatican has recognized the special dignity of Detroit's oldest parish, Ste. Anne Parish, with the designation of its church as a minor basilica.

Msgr. Charles Kosanke, pastor of Ste. Anne and nearby Holy Trinity Parish, announced the news March 1 during weekend Masses. Detroit Archbishop Allen H. Vigneron will mark the his-

toric occasion during a Sunday, April 26, Mass when he will read the decree from the pope.

The honor, bestowed by Pope Francis through the Vatican's Congregation for Divine Worship and the Discipline of the Sacraments, makes Ste. Anne the second basilica in the Archdiocese of Detroit and the third in Michigan. Nationwide, only 86 churches carry the designation, and about 1,700 churches worldwide.

Msgr. Kosanke expressed

his gratitude to the pope and to Archbishop Vigneron for championing the cause, which began when the parish submitted a 223-page application to Rome in July 2018.

Founded on July 26, 1701, by French missionaries, Ste. Anne Parish is the second oldest continually operating Catholic parish in the United States.

While the Cathedral of the Most Blessed Sacrament in Detroit remains the principal church of the archdiocese, basilicas often



CNS photo/James Silvestri, Detroit Catholic

**Congregants at a March 1 Mass at Detroit's Ste. Anne Church, shown in this Feb. 26 photo, heard the announcement that Pope Francis had designated the church as a minor basilica. The parish was founded in 1701 by French missionaries, two days after the founding of the city itself. The current church is the parish's eighth.**

hold places of special honor as pilgrimage sites and signify a closer relationship with the pope.

Ste. Anne Church has long held a privileged place in the Archdiocese of Detroit, but its status was raised further in 2011 when Pope Benedict XVI recognized St. Anne, the mother of Christ, as the patroness of the local Catholic Church.

"We probably have about 15,000 people a year come on some type of pilgrimage to venerate the relics at Ste. Anne's, mostly during our July novena, but also throughout the year," Msgr. Kosanke said.

While Ste. Anne Church's history and prominence alone might suggest its designation as a basilica, Msgr. Kosanke said it was the parish's outreach to the poor that caught Pope Francis' eye during a September 2017 visit to the parish by the Sistine Chapel Choir.

"I was told by the director of the choir that when Pope Francis went over the itinerary to approve it, he was very interested that the concert at Ste. Anne's was free to the community," Msgr. Kosanke said. "We wanted the concert to be free so that anybody, regardless of economic background, could come and enjoy the pope's choir, and the director told me how touched the pope was.

"So, after that performance, which went very well, that's when we said, 'We've got to start this process (of applying to become a basilica),' " Msgr. Kosanke said.

After gathering the requisite materials — which included historical documentation, photographs of the church's interior and exterior, and information about the parish's ministries, liturgies and worship space — the parish presented them to Archbishop Vigneron, who forwarded the application to

the U.S. Conference of Catholic Bishops' Committee on Divine Worship in July 2018.

The conference sent the materials to Cardinal Robert Sarah, prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, and Archbishop Vigneron heard back from the congregation in January.

The faithful can receive a plenary indulgence for prayerfully visiting a basilica during certain days of the liturgical year, provided they are properly disposed via receiving sacramental confession, Communion and praying for the intentions of the pope.

Ste. Anne's origins are French, but today it is the spiritual home to 575 registered families representing a diverse congregation that is predominantly Hispanic, but also includes African Americans, Filipinos, whites and other ethnic groups.

In 2018, the parish was selected as one of 20 parishes nationwide to participate in Matthew Kelly's Dynamic Parish program, through which Kelly's organization would invest \$1 million over five years through engaging events, programs and services.

Since it is 133 years old, Ste. Anne Church is in need of some renovations, Msgr. Kosanke said, and a campaign will be undertaken soon to finance repairs to the interior and exterior.

"The church will eventually be air-conditioned," Msgr. Kosanke said. "And then phase two is the interior, replastering, repainting, refinishing the pews, restoring the organ, the stained-glass windows, cleaning them for the first time in probably its history. And then phase three will be the redoing the campus, including the plaza. So, it's going to be quite a project that's going to take a few years to do."

*Stechschulte is editor-in-chief of Detroit Catholic, the news outlet of the Archdiocese of Detroit.*

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10	Most Precious Blood	DOUBLE YOUR DOLLAR Tippmann Hour	Saint Jude
11	Our Lady of Good Hope	Saint Joseph Hessen Cassel	Saint Charles
12	Bishop Rhoades	Sacred Heart Latin Mass Parish	Saint Patrick Arcola
1	Saint John the Baptist New Haven	Saint John the Baptist FW	Saint Elizabeth Ann Seton
2	Huntington Catholic	Saint Mary Decatur	Saint Vincent de Paul
3	Saint Robert Bellarmine Manchester	Saint Aloysius Yoder	Queen of Angels
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