

# TODAY'S CATHOLIC

Volume 95 No. 13

TODAYSCATHOLIC.org

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# Pastoral visit honors St. Joseph, model of faithfulness



Jennifer Barton

**Chaplain Father Terrence Coonan looks on as Bishop Kevin C. Rhoades consecrates the host during Mass at Saint Joseph High School in South Bend during a pastoral visit March 19, the feast day of St. Joseph. Father Coonan and co-chaplain Father Gilbrian Stoy, CSC, concelebrated the Mass for the student body.**

BY JENNIFER BARTON

Saint Joseph High School principal John Kennedy welcomed Bishop Kevin C. Rhoades for a pastoral visit on March 19, stating he could feel the presence of St. Joseph, the great saint, in the building that day. While the bishop often comes to the South Bend school on or near the solemnity of St. Joseph, this year's visit was exceptional due to Pope Francis' declaration of 2021 as the Year of St. Joseph.

In addition to saying Mass for the students, Bishop Rhoades led a prayer service to St. Joseph that was livestreamed and recorded from the school's chapel on YouTube so Catholic schools throughout the Diocese of Fort

Wayne-South Bend could participate. In it, Bishop Rhoades explained that, "We are celebrating a special Year of Saint Joseph because it is the 150<sup>th</sup> anniversary of the proclamation of St. Joseph as the Patron Saint of the Universal Catholic Church by Blessed Pope Pius IX."

The bishop related that St. Joseph is recognized as the patron of the Church because of his protecting role over the Child Jesus and His mother, Mary, and for his unquestioning obedience to God. "St. Joseph trusted God's word and was always ready to do God's will. Mary and Joseph both teach us to have a strong faith in God and to be obedient to God's will. They were always faithful to God's call. They both loved and served God. They loved and served Jesus.

"That's our call too – to have faith in God, to trust and obey God. When we do, we find joy and peace in our lives," he said. The prayer service concluded with the Litany of St. Joseph.

Bishop Rhoades began his visit by meeting with the school's theology teachers, then celebrated Mass for half of the student population in the gymnasium. The rest of the students remained in their classrooms and participated through the livestream.

Saint Joseph High School chaplains Father Terrence Coonan and Father Gilbrian Stoy, CSC, concelebrated. Nine students were confirmed during the Mass. Bishop Rhoades told the confirmed they would never forget the date of their confirmation because it took place on the

solemnity of St. Joseph, patron of their school.

In his homily, Bishop Rhoades expounded on the virtues of St. Joseph, stating that, "We can look to him as a father and ask him to guide us and obtain for us grace, mercy and courage in our following his son, Jesus." He spoke about the Gospel passage in which Mary and Joseph found the Child Jesus in the Temple and Mary's anxious questioning of Him.

"Jesus said to His parents: 'I must be in my Father's house,'" Bishop Rhoades stated. "It was a necessity. Jesus was conscious of His identity, of His relationship with God. He must be about His Father's business. This was

# TODAY'S CATHOLIC

(ISSN 0891-1533)  
(USPS 403630)

Official newspaper of the  
Diocese of Fort Wayne-South Bend  
P.O. Box 11169  
Fort Wayne, IN 46856

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Published weekly except for the last Sunday in December; and every other week from third Sunday in May through fourth Sunday in August, by the Diocese of Fort Wayne-South Bend, 915 S. Clinton St., P.O. Box 390, Fort Wayne, IN 46801. Periodicals postage paid at Fort Wayne, IN, and additional mailing office.

**POSTMASTER:** Send address changes to: Today's Catholic, P.O. Box 11169, Fort Wayne, IN 46856-1169 or email: [circulation@diocesefwsb.org](mailto:circulation@diocesefwsb.org)

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News deadline is 10 days prior to publication date. Advertising deadline is nine days before publication date.

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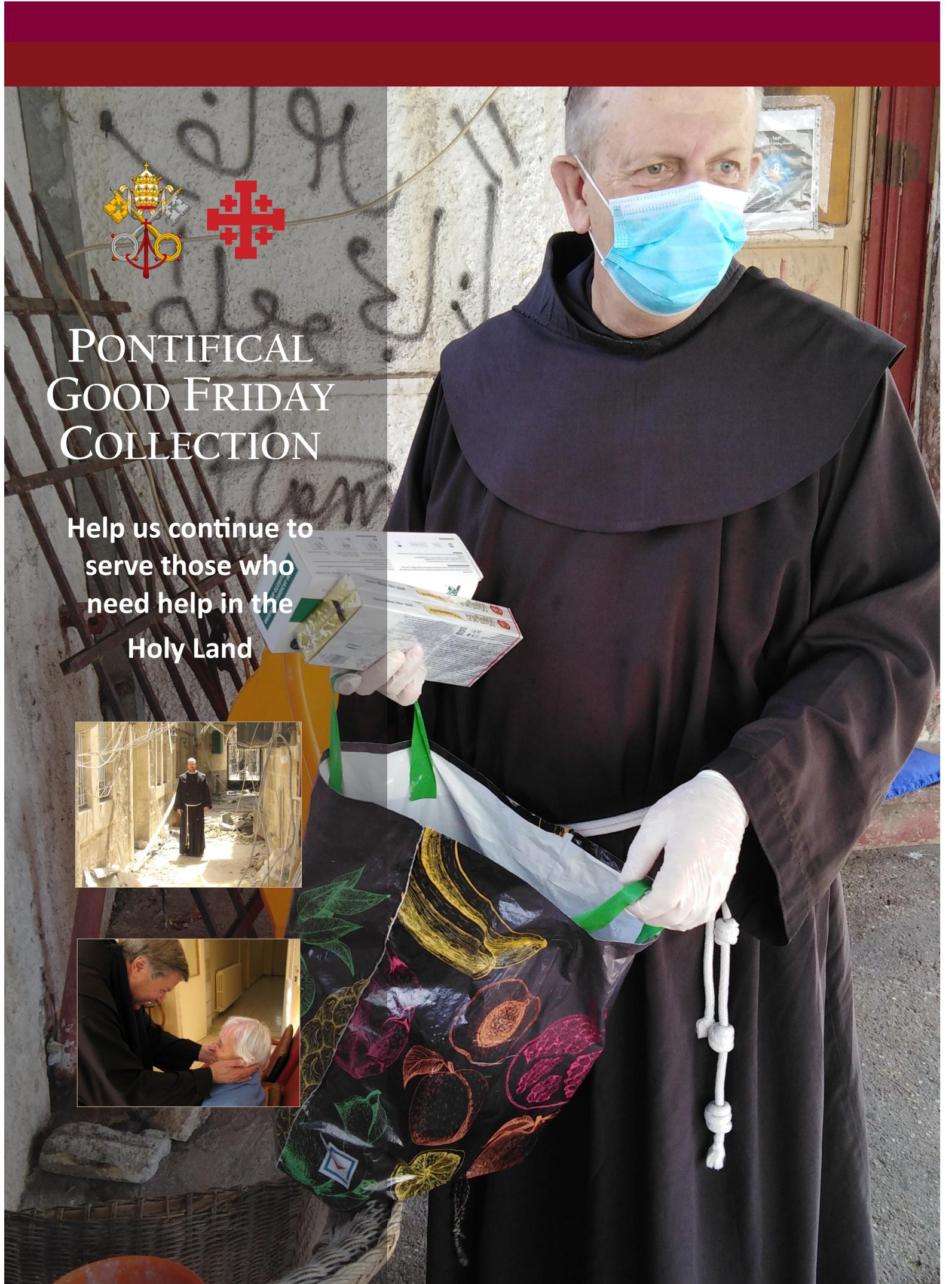
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# 'Remarkably successful': \$6.6 million pledged to Annual Bishop's Appeal

BY JODI MARLIN

The Annual Bishop's Appeal, with \$6,598,000 pledged thus far in the 2020-21 period, looks to be the largest total, noncapital campaign collection of the appeal to date.

Parishes of the diocese may feel that the good news is particularly a blessing for them. Indeed it is. Lowered parish ABA goals for 2020-21, precipitated by the COVID-19 pandemic and combined with an unexpected and marked increase in generosity and cost-cutting measures at the diocesan level, means that a record \$1.5 million of the pledged amount will be returned to parishes for current and new programs, community outreach, technology upgrades, scholarships and other needs.

Usually, parish ABA goals increase slightly from year-to-year, but 2020-21 was far from usual. With the pandemic bearing down, the Diocese of Fort Wayne-South Bend chose to not only forgo an increase in 2020-21 goals but to reduce them by a total of \$490,000 from 2019-20. Then, record giving took place. The combination resulted in a larger-than-normal amount — \$1.56 million — being returned to parishes to help them cope with life post-COVID-19.

Pledges will continue to be paid until December and are expected to inch the final total to just over \$6.6 million.

Secretary of Stewardship and Development Jeff Boetticher noted that there have been years in which the total amount pledged to the ABA campaign was actually higher, but those totals included capital campaigns that were rolled into the appeal in some parishes.

The total amount pledged this year reflects a 2.5% percent increase over 2019-20, which was a 6.7% over 2018-19.

The number of new donors also increased in 2020-21: Almost 2,500 households contributed for the first time, 18.3% more than during the 2019-20 appeal.

Boetticher credits pastors of the diocese with making a concerted effort to share news about this year's Annual Bishops Appeal during a time when the methods of communication that had worked in the past were suddenly much less effective. Fewer people in the pews, due the pandemic, forced the use of new methods: Many parishes posted the ABA video on their website or emailed it to parishioners. Also for the first time, a letter from Bishop Kevin C. Rhoades about the Annual Bishops Appeal was mailed directly to all Catholic households in the diocese.

"It is the Year of St. Joseph,



and our patron saint is keeping us under the protection of his cloak," said Father Evaristo Olivera, whose Fort Wayne parish of St. Joseph is seeing a significant increase from 2019-20's \$1,743.67 parish average.

"The openness to help and share with others, especially during this challenging time of pandemic causing many of our own to be sick, out of jobs and suffering the loss of a dear one in the family. Despite the additional economic stress our families still graciously answered the call to spread the light of God's love! I am overwhelmed by this generosity." The funds will help cover the costs associated with replacing a cooling system; improving accessibility and security to the parish hall, which is in the church basement; and possibly providing easier and more convenient access to the church main entrance.

"Spreading the light of God's love," the theme for this year's Annual Bishop's Appeal, seemed to appeal to Catholics who were feeling the darkness of not being able to go Mass, distancing from loved ones for an extended period of time and living in fear of contracting the COVID-19 virus, said Boetticher. The ABA video, which featured a moving homily by Vicar General Father Mark Gurtner, has been described to Boetticher as "powerful" and "timely."

"Our diocesan parishioners gave more than they ever have before and they gave it early in the ABA season, easing the minds of pastors and facilitating parish financial planning," said Boetticher. "God has truly blessed us with their generosity!"

Also among the parishes rejoicing in a significantly larger-than-normal amount of funds returned from the ABA are Christ the King Parish in South Bend and SS. Peter and Paul Parish in Huntington.

"Even with all the challenges that so many of our parishioners have faced this past year, they still kept up their giving to the appeal, which says an awful lot

about their commitment to the parish and the diocese," said Father Steve Lacroix of Christ the King. "The parish incurred extra expenses due to the pandemic, and income from collections and tuition was been affected by the pandemic as well. "The over-goal amount that we receive will go a long way toward offsetting these losses so that our parish staff can keep the parish running smoothly. I feel so blessed to have such dedicated and faith-filled parishioners," he said.

The unexpected level of generosity from donors at SS. Peter and Paul pushed the parish over its goal by the largest amount, compared to other parishes of the diocese. The temporary suspension of Masses in the spring and continued distance from the liturgy by those with ongoing concerns for their health may have prompted additional giving as a way to make up for not being able to put an envelope in the collection basket, or a way to share blessings with the less fortunate during a year of adversity, pastor Father Tony Steinacker surmised.

A portion of the money returned to SS. Peter and Paul will be given to the Catholic Community Foundation to enrich an endowment that benefits the parish and Huntington Catholic School, said Father Steinacker. It will also offer the parish the ability to continue providing subscriptions to Formed.org and to make available the Word on Fire program by Bishop Robert Barron, as well as ensure the continuation of a free vacation Bible school each summer. Maintenance and improvements to the historic church will be facilitated, and some of the funds will be directed to continuing the parish's outreach to those in material or spiritual need. Additionally, it will fund a new scholarship to Huntington Catholic School — which the parish supports in conjunction with St. Mary Parish — in memory of former teacher and director of religious education Dan DeLaGrange.



## Public schedule of Bishop Kevin C. Rhoades

Sunday, March 28: 9 a.m. — Palm Sunday Mass of the Passion of the Lord, St. Matthew Cathedral, South Bend  
 Sunday, March 28: 5:30 p.m. — Vespers and Dinner, Henri de Lubac Jesuit Community, South Bend  
 Monday, March 29: 7:30 p.m. — Chrism Mass, St. Matthew Cathedral, South Bend  
 Tuesday, March 30: 7:30 p.m. — Chrism Mass, Cathedral of the Immaculate Conception, Fort Wayne  
 Thursday, April 1: 7 p.m. — Mass of the Lord's Supper, St. Matthew Cathedral, South Bend  
 Friday, April 2: 1 p.m. — The Celebration of the Lord's Passion, Cathedral of the Immaculate Conception, Fort Wayne  
 Saturday, April 3: 8:45 p.m. — The Easter Vigil in the Holy Night, Cathedral of the Immaculate Conception, Fort Wayne

## Father Ed Ruetz, diocesan priest and advocate, dies

BY DON CLEMMER

Father Edward J. Ruetz, a retired priest of the Diocese of Fort Wayne-South Bend, died on Monday, March 15, in South Bend, following a long illness. He was 95, and he lived the 58 years of his priesthood walking with the people he served and speaking out against injustice.

Born in Racine, Wisconsin, on Oct. 14, 1925, one of 11 children of Joseph and Margaret (Meyers) Ruetz, his family moved to South Bend when he was 5 years old. One of his first memories was witnessing the funeral procession of Notre Dame football coach Knute Rockne in 1931. He earned a bachelor's degree in business from the University of Notre Dame in 1947.

After being drafted into the U.S. Army during the Korean War, he earned a master's degree in social work from Loyola University in Chicago. He worked at Catholic Social Services in Detroit and, following a disastrous blind date in Cincinnati, discerned his vocation to the priesthood on the long drive back up I-75.

He entered the seminary in 1958, at the age of 33, attending St. Mary College in Louisville, Kentucky, and Theological College at The Catholic University of America in Washington.

"He was a 'big brother' I had never had," said Earl Kumfer, a retired philosophy and theology professor at the University of Saint Francis in Fort Wayne, who studied as a Basselin Scholar at Theological College at the same time. "He cared genuinely about people and taught me about listening to what was in people's hearts. In any contact or conversation, he was always 100% present."

At age 37, Ed Ruetz was one of several men ordained at St. Matthew Cathedral in South Bend on Dec. 23, 1962, by Bishop Leo A. Pursley. Another



FATHER EDWARD J. RUETZ

group was ordained the day before in Fort Wayne; the class of 1963 was ordained early because the bishop expected to be back in Rome in the spring for the next session of the Second Vatican Council, an event that shaped Father Ruetz profoundly.

"Before the 1960s, I was a Baltimore Catechism Catholic. I had all my values settled on a latticework with each value related to all the other values," he later recalled. "I spent the late 1950s and 1960s reconstructing my latticework, rearranging my values in relation to each other, according to my deeper understanding of human life."

Teaching fourth grade religion in one of his early assignments, he once pinned a \$20 bill to the board and challenged the students to name a sin that was not also a failure to love. The prize went unclaimed.

"He was so dynamic a teacher, and was beloved by myself and my fellow students," recalled Sean Didier, whose family first encountered Father Ruetz at St. Jude, Fort Wayne, and would remain friends with him for over 50 years. "His ability to reach out to people and minister inspired me to become a teacher in our diocese."

From 1966-1974, he served as an assistant at St. Mary in

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# Catholic leaders speak out against violence toward Asian Americans

BY CAROL ZIMMERMANN

WASHINGTON (CNS) — In the days following the March 16 shootings in Atlanta that left eight people dead, including six Asian American women, protests and vigils took place around the country remembering the victims and calling for an end to a growing wave of anti-Asian racism and violence.

"We must support all victims of violence and stand in solidarity with those who are vulnerable in our communities," said Atlanta Archbishop Gregory J. Hartmayer in a March 17 statement.

He also pointed out many people "endure discrimination, aggression and violence every day of their lives," and said Christians must work to protect the whole community, speaking up against aggression and actively pursuing an end to "racism and discrimination of every kind."

Bishop Oscar A. Solis of Salt Lake City, chairman of the U.S. Conference of Catholic Bishops' Subcommittee on Asian and Pacific Island Affairs, echoed the Atlanta archbishop's call to stand in solidarity with the vulnerable.

In a March 22 statement, he said the Atlanta shootings have "prompted national dialogue on addressing anti-Asian bias that has taken the form of numerous other acts of physical violence, verbal attacks and destruction of



CNS photo/Shannon Stapleton, Reuters

**A girl in Atlanta holds a flower March 21 during a vigil at a makeshift memorial outside the Gold Spa following the deadly shootings March 16 at three day spas in metro Atlanta.**

property against those of Asian descent over the last year that have left communities across the country traumatized."

The bishop said he was deeply saddened the mass shooting has "tragically taken the lives of eight people and has renewed concerns about a rise of hostility against individuals of Asian descent."

"As bishops, we decry any kind of hatred and violence, particularly based on race, ethnicity or sex," he said. "We pray for the families and friends of those who were lost, and for their communities, who may feel unsafe and vulnerable at this time."

Although the suspect,

21-year-old Robert Long of Woodstock, Georgia, has been arrested and charged with eight counts of murder and one count of aggravated assault for the shootings at three spas in the Atlanta metro area, he has not yet been charged with a hate crime.

Investigators are still looking into if the crimes were racially motivated or if, as Long claimed, they were committed to end his temptation because he is a sex addict.

Chicago Cardinal Blase J. Cupich specifically addressed "brothers and sisters in the Asian American community" in a March 18 statement, telling them

they should know the archdiocese and the entire church stands with them "in this moment of grief and horror."

He noted there has been a 150% increase in anti-Asian hate crimes in the past year, and that while hate crimes in general dropped 7%, this situation is intolerable.

"We pray for all who suffer racist violence and hate speech," Cardinal Cupich said. "There can be no place for either in our society, and it is incumbent on all of us to resist language, culture and acts that denigrate Asian Americans and all people of color — because they have deadly consequences."

"We must be ever vigilant against words that inspire acts of hate — this responsibility is even greater for elected officials."

Detroit Archbishop Allen H. Vigneron also noted the Atlanta-area shootings occurred against a backdrop of an "increase in reports of verbal and physical

assaults against Asians and Asian Americans" since the start of the COVID-19 pandemic.

"During this time, we have witnessed with growing alarm the increase in reports of verbal and physical assaults against Asians and Asian Americans," the archbishop said March 21.

The archbishop, who is USCCB vice president, said the Atlanta shootings "cut deep into existing wounds carved over the past year" and urged prayers for the victims and their grieving friends and families.

Days after the Atlanta shootings, President Joe Biden said he urged Congress to pass the COVID-19 Hate Crimes Act. He said the measure would expedite the federal government's response to hate crimes that have risen during the pandemic, support state and local governments to improve hate crimes reporting and make information on hate crimes more accessible to Asian American communities.

## RUETZ, from page 3

downtown Fort Wayne, initially under the mentorship of pastor Father Ralph Larson. Father Ruetz later recalled:

"Ralph said to me, 'Ed, I hope that there is no comfortable pew in this church.' By this he meant that the message from the liturgies and homilies would bring out Jesus' authentic message ... His way of agape love to the least of our brothers and sisters."

Applying his expertise as a social worker, Father Ruetz helped grow the parish into one defined by the spirit of the council and a commitment to peace and justice. St. Mary's ministries, and particularly the soup kitchen he was instrumental in starting, are pillars of social outreach in Fort Wayne to the present day.

"Our parish was involved in marches for civil rights, grape boycott, and we were an anti-war parish from 1969 to the end of the Vietnam conflict," Father Ruetz later recalled. "And women-friends raised my consciousness about the plight of women."

"He helped expand my concept of God and deepen my young faith," said Rosemary Mausser, who joined the parish in 1971 with her then-fiancé.

"What I remember the most was his passion for social justice. His homilies seemed to revolve around that theme, as well as

compassion, mercy and acceptance of all peoples," recalled Joan Luther, who also joined St. Mary Parish with her husband during that era.

"I knew him as the champion of people on life's fringes and a mentor, friend and prophet to many," said Steve Sullivan, a retired English professor at the University of Saint Francis, who was teaching at Huntington Catholic High School in the late 1960s. "Our school was entirely Caucasian, and so Ed arranged to have a meeting of senior high school students from Fort Wayne Central High School meet in a daylong retreat at Victory Noll in Huntington. The event was resoundingly successful and a turning point for the students."

Father Ruetz taught sociology at Holy Cross College at Notre Dame from 1974-79 and served for 15 years as a chaplain at St. Joseph's Hospital in Mishawaka. He retired in 1994. He was a member of a priest support group (1979-2015), a founding member of Earthworks Community in Plymouth and for over 30 years, he worked as a team member with the Beginning Experience South Bend organization, which sponsored weekend retreats for widowed and divorced persons.

Father Ruetz celebrated Mass at the Monastery of the Handmaids of the Most Holy

Trinity in South Bend from 1981 until a year before his death. He also continued to pursue his passion of infusing the 15-billion-year creation story of the universe into theology, recognizing its implications on how people of faith view themselves and their relationship to the rest of creation.

He was an inveterate letter writer, from his Christmas letters to numerous notes to Church officials, elected leaders and various publications. A vocal social justice advocate, he especially took issue with those who used religion to marginalize others.

"These believing Christians seem never to have understood that their beloved Jesus' basic ministry was to those on the fringes of his Jewish society: the poor, disabled, lepers, taxcollectors, prostitutes and sinners. Jesus served all people without discrimination," he wrote in a 2015 letter to the editor of the South Bend Tribune.

Father Ruetz was buried March 18 in Cedar Grove Cemetery on the Notre Dame campus, very near where he witnessed the Rockne funeral procession. He is survived by one sister, Marjorie Narducci; a brother, Robert; a sister-in-law, Carolyn Ruetz; many nephews and nieces and many friends who were touched by his life and ministry.



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# Legislation would eliminate licensing requirement to carry handguns

Lawmakers are considering a measure that would make Indiana the 17th state to allow individuals to carry a handgun without a license — a move opposed by many in the law enforcement community as well as the Catholic Church.

House Bill 1369, which passed the Indiana House of Representatives 65-31 and is now awaiting action in the Senate, would repeal the law that requires a person to obtain a license to carry a handgun in Indiana. So-called “lawful carry” or “Constitutional carry” measures such as this are aimed at removing the hurdles that lawful citizens face in obtaining handgun permits, according to Rep. Ben Smaltz (R-Auburn), the bill’s author.

Smaltz and other proponents, including the National Rifle Association, argue that law-abiding citizens should not have to face undue burdens to defend

themselves or otherwise exercise a right that is guaranteed by the Second Amendment.

But many law enforcement officials caution that if passed, House Bill 1369 would make Hoosiers less safe and put police officers at greater risk. In recent testimony before the House

Public Policy Committee, Lafayette Police Chief Patrick Flannelly told lawmakers that eliminating the handgun licensing system poses an “unnecessary risk to public safety.”

Speaking on behalf of the Indiana Association of Chiefs of Police, Flannelly said that while the organization “supports the Second Amendment for law-abiding citizens,” it opposes this legislation.

“Under current law, those of us in law enforcement rely on the licensing process as a filter to prevent the carrying of handguns by applicants with criminal histories, drug addiction, mental illness and other factors,”

*“Under current law, those of us in law enforcement rely on the licensing process as a filter to prevent the carrying of handguns by applicants with criminal histories, drug addiction, mental illness and other factors.”*

PATRICK FLANNELLY,  
LAFAYETTE POLICE CHIEF

## INDIANA CATHOLIC CONFERENCE

BY VICTORIA ARTHUR

Flannelly said. “This process acts as a screening mechanism for law enforcement to keep guns out of the hands of those who should not have them in the first place.

“With gun violence increasing year after year with no sign of slowing, it’s hard for me to understand why we would want to strip away one of the most effective tools that we have for our officers on the streets today that help us prevent catastrophic events in our communities.”

The Indiana State Police does not publicly comment on pending legislation, according to its public information office. However, ISP Superintendent Douglas Carter testified at the same hearing on House Bill 1369, pointing out that his agency has rejected thousands of permit requests over the past several years.

“The process works,” said Carter, who recently began his ninth year representing the ISP and its nearly 1,300 state troopers.

The Indiana Catholic Conference, which serves as the

public policy voice of the Catholic Church in Indiana, stands in opposition to House Bill 1369. Angela Espada, executive director of the ICC, brings a unique perspective to the legislation as an attorney with previous experience working in the criminal justice system.

“As a former deputy prosecutor in Marion County as well as being the past president of a not-for-profit that provided assistance to girls from challenging backgrounds, I have witnessed the destruction caused by easily obtained guns,” Espada said. “It does not have to be an either/or proposition. Society can have Second Amendment rights without putting society at greater risk by allowing people to carry a handgun without a license.”

The Catholic Church has long advocated for the prevention of gun and other violence as part of its commitment to promoting a culture of life. Last fall, leaders of the U.S. Conference of Catholic Bishops opened their annual meeting by calling for legislation to curb gun violence, including banning assault weapons and requiring universal background checks.

“More than ever, the Church and all people of good will must work together to confront the pervasive culture of violence,” the bishops wrote in a recent statement. “The Church has been a consistent voice for the promotion of peace at home and around the world and a strong

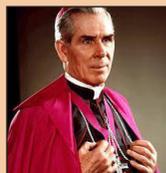
advocate for the reasonable regulation of firearms. (We recognize) that recourse to self-defense is legitimate but also that guns are simply too easily accessible.”

Espada said that in considering House Bill 1369 and similar legislation, lawmakers and members of the public should “think about the responsibilities that go along with their rights.” She offers a simple analogy: the process for legally driving a motor vehicle.

“Most people don’t need guns, but they do need cars, particularly in Indiana where mass transit is not readily available. But to have and operate one you need to register the vehicle and obtain a driver’s license,” Espada said. “A handgun in the wrong hands can do as much or more damage than a car. If we license vehicles to hold people accountable, why not handguns?”

“We urge everyone to contact their senators to oppose House Bill 1369, which would only make our citizens and our communities less safe.”

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



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## Pope elevates Ireland's national Knock Shrine to international status

DUBLIN (CNS) — Pope Francis has elevated the National Sanctuary of Our Lady of Knock to the status of an International Shrine of Eucharistic and Marian Devotion. In a message delivered from the Vatican via video link March 19, the feast of St. Joseph, Pope Francis described it as an "important moment in the life of the shrine" and "a great responsibility." With all churches in Ireland closed to public worship under Level 5 COVID-19 restrictions, the pope's message was relayed to an empty Apparition Chapel at Knock Shrine, where Mass was concelebrated by Archbishop Michael Neary of Tuam and Knock's rector, Father Richard Gibbons. The Mass was livestreamed. Speaking in Italian, Pope Francis said the designation would mean always having "your arms wide open as a sign of welcome to every pilgrim who may arrive from any part of the world, asking nothing in return but only recognizing him as a brother or a sister who desires to share the same experience of fraternal prayer." Paying tribute to the Irish faithful he said: "You have been a missionary people. We cannot forget how many priests left their homeland in order to become missionaries of the Gospel. Nor can we forget the many lay people who immigrated to faraway lands but still kept their devotion to Our Lady."

## Pope says he, too, kneels on Myanmar streets, begging for end to violence

VATICAN CITY (CNS) — As security forces in Myanmar have increased their crackdown on civilians, with disappearances, detentions and the killing of peaceful protesters, Pope Francis appealed for an end to violence and the start of dialogue. "Once again, and with much sorrow, I feel compelled to mention the tragic situation in Myanmar, where so many people, especially young people, are losing their lives for offering hope to their country," the pope said at the end of his weekly general audience March 17. Without mentioning her name, the pope recalled the iconic gestures of Sister Ann Nu Thawng, who made headlines when photographs were published of her kneeling before police seeking to shield peaceful protesters and of her extending her arms begging police not to shoot or hurt anyone. "I, too, kneel on the streets of Myanmar and say, 'Stop the violence,'" Pope Francis said. "I, too, spread wide my arms and say, 'Make way for dialogue.'" Bloodshed "resolves nothing," he said, repeating his call for dialogue to begin.

# NEWS BRIEFS

## Migrants overwhelm US border



CNS photo/Jose Luis Gonzalez, Reuters

A child from Central America, who was deported from the U.S. with his family, plays with a toy boat inside the Good Samaritan shelter in Ciudad Juarez, Mexico, March 21. So many migrants have crossed the U.S.-Mexico border in recent weeks that federal officials announced that a downtown Dallas facility had been chosen to house up to 3,000 migrant teenagers starting the week of March 15. The Catholic faithful in the Diocese of Dallas sprang into action to help. "For Catholic Charities, we are here to help all in need and there is no question that these kids are in need — and we're here to help," said Dave Woodyard, president and CEO of Catholic Charities Dallas.

## Bishops back bill to protect faith-based foster care, adoption providers

WASHINGTON (CNS) — Legislation introduced in the Senate and the House aims to protect "the cherished freedom of religious liberty" of faith-based foster care and adoption providers who believe children "deserve to be placed with a married mother and father," the chairmen of three U.S. bishops' committees said March 15. The Child Welfare Provider Inclusion Act of 2021 would prevent the federal government and any state receiving federal funds for child welfare services from taking "adverse action against a provider that declines to conduct its services in a manner that would violate its religious or moral principles." Sen. Tim Scott, R-S.C., and Rep. Mike Kelly, R-Pa., introduced identical bills in their respective chambers March

10. The measure would cover all agencies that receive funding under Part B or Part E of Title IV of the Social Security Act. Part B covers child and family services, and Part E covers federal payments for foster care, prevention and permanency. "Child welfare providers, who serve the needs and rights of children regardless of background, enjoy the cherished freedom of religious liberty like all Americans," the bishops wrote in a letter of support to Scott and Kelly.

## Brazilians 'need vaccines now,' says document signed by bishops, others

SAO PAULO (CNS) — The Brazilian bishops' conference and five civil society groups criticized the federal government response to the COVID-19 pandemic. In a document titled, "The People

Cannot Pay With Their Lives," the groups said it was time to end the escalation of death. The groups, which formed the Pact for Life and for Brazil consortium, presented the document on a video call to the National Forum of Governors. "There is no time to waste; denialism kills," said the document, referring to stances taken by Brazilian President Jair Bolsonaro, who has denied the critical situation the country is facing and downplayed the importance of using masks and maintaining social distancing. Brazil faces its worst peak of the COVID-19 pandemic, and the six signatories call for the mass vaccination of the population. "The Brazilian people need vaccines now. The virus will not go away through obscurantism, angry speeches or offensive phrases. Enough nonsense and irresponsibility," the document said.

## Lebanon's 'new poor' seek help when they used to be the ones to donate

BEIRUT (CNS) — Lebanon is facing a "virus of crises." In the throes of a collapsing economy exacerbated by the coronavirus pandemic and devastation from the catastrophic Beirut port blast last August, Lebanon is sinking further into a dire situation. "Now we have the 'new' poor," Carmelite Father Michel Abboud, president of Caritas Lebanon said of the rapidly rising segment of the country's population. "So many people have lost their jobs. Before, they came to us to donate. Now, in despair, they are coming to ask for help." The Lebanese currency has lost nearly 90% of its value over the past 18 months, driving more than half of the population below the poverty line. A wage equal to \$1,000 is now worth less than \$100, and inflation is skyrocketing. "The suffering of the people. The anxiety of the people. The 'virus' of the crises in Lebanon. We have many problems in Lebanon," Father Abboud told Catholic News Service. "Now we are in the tunnel. The majority of families repeat the same expression to us: 'Our lives have changed. We were well-to-do, now we are poor,'" he said. "It's a tragedy."

## Virginia bishops say allowing unlimited abortion is 'deplorable policy'

RICHMOND, Va. (CNS) — By signing a measure that inserts abortion without limits into Virginia's health benefits exchange, Gov. Ralph Northam "has crossed yet another tragic threshold," said the heads of the state's two Catholic dioceses. "We decry the enactment of this deplorable policy, which is built on the destructive lie that abortion is health care. We are saddened when we contemplate the increased number of unborn lives likely to be lost as a result," Arlington Bishop Michael F. Burbidge and Richmond Bishop Barry C. Knestout said in a joint statement March 12. The health exchange is a virtual marketplace created under the federal Affordable Care Act, and through it an estimated 240,000 Virginians access their health plans, the bishops explained. "Under state law for the past decade, plans participating in Virginia's health exchange were prohibited from covering most abortions," they said. "This fundamentally pro-life provision undoubtedly saved many lives. Starting July 1 of this year, however, that provision will be eradicated from our law. Consequently, and tragically, health plans in the exchange will be allowed to cover abortions for any reason."

## World Apostolate of Fatima scholarship essay contest

FORT WAYNE — The World Apostolate of Fatima (Blue Army) Fort Wayne/South Bend Division will award a \$500 scholarship to a student in eighth grade from three areas of the diocese — Fort Wayne, central and South Bend — for a grand total of \$1500.

Any student who is currently in eighth grade may submit an essay, whether a private, public or home-school student.

Three winners will be selected by the World Apostolate of Fatima judging committee and approved by WAF spiritual director Father Glenn Kohrman and Father Robert Garrow.

Our Lady of Fatima warned that Russia would multiply its errors if it did not honor her request. During her last apparition, on Oct. 13, 1917, she identified herself as “I am the Lady of the Rosary,” and asked the children to continue to pray the Most Holy Rosary each day. Three weeks later, Russia suffered a revolution and the government was overthrown.

The essay theme is to identify one or more errors of Russia and give examples of how people are still suffering from these errors today.

Essays need to be written in 12 point/Times New Roman font, no less than 500 words and up to 2,500 words in length. All essays should be submitted no later than May 13 to Anita Senesac at [anita@fatimafwsb.org](mailto:anita@fatimafwsb.org) or FWSB WAF Blue Army Inc., P.O. Box 10032, Fort Wayne, IN 46850. The three winners will be announced June 5.

# AROUND THE DIOCESE

## NCAA men's basketball tourney team chaplains



CNS photo/Deacon Austin Bosse via The Catholic Post

Deacon Austin Bosse, left, a seminarian from the Diocese of Peoria, Ill., takes a selfie with Brian Florin, a seminarian from the Diocese of Fort Wayne-South Bend, Ind., as the Mount St. Mary's Mountaineers basketball team works out in the background in Indiana March 16. Deacon Bosse is the chaplain and Florin is assistant chaplain for the Maryland team. Because of COVID-19, this year's tournament is being played entirely in the Indianapolis area to reduce travel for the 68 teams involved. Chaplains are present “to help them spiritually, because that's an aspect of their life and if it's not in order, they're not going to be as good as they can be — as a human being or a player,” said Deacon Bosse. Mount St. Mary's was defeated by Texas Southern University in First Four play March 18.

## Client stories wanted by Catholic Charities

FORT WAYNE — As Catholic Charities approaches its 100th anniversary in 2022, stories from past and present individuals, couples and families it has served are being collected. The stories will help Catholic Charities celebrate this milestone.

The staff of Catholic Charities would like to hear how Catholic Charities has made an impact on those served by the agency over the years. Past employees, board members, volunteers or clients who received services from any of past or present programs are encouraged to share what programs they were enrolled in, how long ago and how Catholic Charities was able to help.

Past programs operated by Catholic Charities were Birthing the Vision, Children's Cottage, Circle of Mercy Day Care Center, foster parent training (1997), faith-based initiatives, home visitors, Project Rachel, Saint Anne's Home (1967-2015), summer enrichment, the Rainbows, Ten-O-Four Home, Villa of the Woods in Fort Wayne and Vincent House in Elkhart.

Current programs run by the agency are adoption; assistance with rent, food or utilities; backpack program; Christmas program; counseling; coats program; disaster relief; Education Creates Hope and Opportunity; food pantry; Hispanic health advocate; immigration services; pregnancy counseling; refugee services; Retired Senior Volunteer Program; services to survivors of human trafficking; Senior Community Services Employment Program; VITA Tax; and youth mentoring.

To share a story, visit [www.ccfwsb.org/share-your-story](http://www.ccfwsb.org/share-your-story).



Photos provided by Pontifical North American College

Archbishop Jorge Carlos Patrón Wong, Secretary for Seminaries in the Congregation for Clergy, confers the ministry of acolyte on Zane Langenbrunner, in left photo, and Samuel Anderson, at right in right photo, seminarians of the Diocese of Fort Wayne-South Bend, March 7 at the Pontifical North American College in Rome. As acolytes, the seminarians are now commissioned to assist priests and deacons in the fulfillment of their ministries at the altar and in the distribution of holy Communion.

# A Christian family Seder meal

FORT WAYNE — For a number of years now, the Deacon Frederick and Lisa Everett family has enjoyed the tradition of celebrating a Christian Seder meal on Holy Thursday. A Seder meal, of course, is a Jewish tradition that was set out in the Book of Exodus as a means of remembering the original Passover when the Hebrews were finally freed from the clutches of Pharaoh.

The meal is an in-depth lesson in Christian theology: Readings from the Old and New Testament give participants a clear understanding of the sacred mystery of the Eucharist and its fulfillment of the promise of the old Covenant, and the meal sets the stage for the reality of Good Friday and the joy of Easter.

A Christian Seder requires the same basic preparation and elements of the Jewish meal and ritual and modifies some of the parts in order to affirm how Jesus has fulfilled many of the prayers, customs and symbols within the ritual. For example, the Jewish Seder leaves an open seat at the table for the Prophet Elijah, the precursor of the Messiah, should he, in fact, return that very evening. The Everetts' Christian Seder, on the other hand, affirms that John the Baptist has already played the role of Elijah in signaling the coming of the Messiah — Jesus of Nazareth. In their family Seder, a seat is left open for Jesus, should He, in fact, return that very evening.

The reason that a Christian Seder is most appropriately celebrated on Holy Thursday is that the Last Supper celebrated by Jesus and His disciples was almost certainly a Seder meal. In their family, the Everetts have found that this tradition has not only deepened their appreciation and understanding of the Last Supper but has also strengthened their identity as a people closely related to Christians' spiritual elder brothers — the Jews.

## Preparation for the meal

According to Jewish tradition, the entire house including storage areas and other nonliving spaces should be meticulously cleaned to ensure that not even a crumb of leavened bread remains before the Seder meal. In the Everett's Christian version, they basically sweep and clean the kitchen and eating area and leave the Roman Meal bread in the pantry. They set and decorate the table as for a formal occasion, including two candles.

The preparation of the Jewish Seder meal is based on the directives given in Exodus 12 and involves eating roasted lamb, unleavened bread called matzo and bitter herbs — usually horseradish. Over the centuries, other items have been added such as parsley, a roasted egg, a mixture of apples, nuts and wine (or grape juice) called charoseth that symbolizes the mortar and bricks used during slavery in Egypt, dishes of salt water and a cup of wine or grape juice for each person.

Near the father's place setting, there should be set the following, each on a separate plate: three whole squares of matzo are specially placed on top of each other, each separated by a napkin; an egg that has been boiled and then broiled until browned; and a lamb bone roasted with or without meat.

Finally, a pitcher of water and a basin are prepared. These are used by the father to both wash his hands in a symbolic ritual of purification, as the priest does in Mass, and to wash the feet of all of the other family members, as Jesus did. This symbolizes that the father's authority in the family is one of service for the good of all its members.

## The meal and the ritual

The Seder meal consists of two parts. First come the ceremonial foods of matzo, horseradish, charoseth and other items with a series of ritual questions and answers. This is followed by a favorite family meal of ordinary foods. A final ritual closes the evening.

The ceremony of the cleaning of leaven begins when a few crumbs of leavened bread are dropped on



## Charoseth

**Recipe — makes about 3 cups**  
**5 apples, peeled and finely chopped**  
**2/3 cup almonds or walnuts, finely chopped**  
**3 tablespoons sugar or to taste**  
**1/2 teaspoon ground cinnamon**  
**Grated rind of 1 lemon**

**Mix together and add a quarter cup of sweet red wine or grape juice**

**At each place setting, there should be two sprigs of parsley, a tablespoon of charoseth, a cup for wine or juice, a dish of saltwater (which may be shared by a few), half a teaspoon of horseradish and a quarter square of matzo (matzo crackers are available in most grocery stores in the section with Jewish food items). There is also an extra place setting left open for Jesus as a reminder of both His absence and His eventual return.**

the floor and the father sweeps them up as a symbol that the house is ready.

The mother then lights the candles and recites the following prayer: "Blessed are you, O Lord our God, King of the Universe, who sanctifies us by your Word and your Spirit. In your name we light these candles on the night when we recall the Passover supper which your Son, Our Lord Jesus, celebrated with His disciples."

The father then lifts his cup, the cup of sanctification, and explains that sanctification means to be set apart. He recalls how the Hebrews were physically freed by God to be His people and how Jesus fulfilled this covenant, freed all from sin and sanctifies with the gift of the Holy Spirit. Everyone drinks from his or her cup.

The father explains how Jesus washed the feet of His disciples at the Last Supper. In Jesus' time, this job would have been left to the lowest servant in the household. He goes on to wash the feet of those gathered around the table in imitation of Jesus. Bishops and pastors throughout the world perform this ancient ritual on this same evening at the Mass of the Lord's Supper. He finishes by washing his hands.

The father invites everyone to dip a sprig of parsley into a dish of saltwater and to eat a bite of it in order to remember the bitterness and tears of slavery and the water of the Red Sea in which Pharaoh's army was drowned.

The father takes the middle square of the matzos on the plate, breaks it in half, puts one half back and hides the other half anywhere he wants in the house while everyone keeps their eyes closed. The children will look for it later.

At this point, the youngest child who can read has a conversation around four questions that the child poses to the father.

**Child:** "Why is this night different from all other nights?"

**Father:** "Once our elder brothers were slaves in Egypt, but now they are free. On this night, our brother Jesus gave us His body and blood as a gift so that we would be free from our sins and be able to live as sons and daughters of God."

**Child:** "On other nights we eat regular bread. On this night why do we eat only matzo?"

**Father:** "Matzo reminds us that when the Hebrews left Egypt, they were in such a hurry that they didn't have time to let their dough rise. Instead, they baked it flat."

**Child:** "On other nights we eat all kinds of vegetables. On this night why do we eat only bitter ones?"

**Father:** "The bitterness of the parsley reminds us of the bitterness of both physical and spiritual slavery."

**Child:** "On all other nights we don't dip our vegetables even once. On this night why do we dip them?"

**Father:** "The saltwater reminds us of the tears of slavery and of our deliverance."

The father explains that the story of Passover is a

# l: Bring theology to the table

story of miracles, a story of redemption, a story of the mighty power of God to overcome evil. Readers may be used.

**Reader 1:** “The Lord had promised the land of Israel to Abraham, Isaac and Jacob. Yet here were their children in Egypt. The Pharaoh who had come to power feared them. These foreigners in our midst are prospering and have grown numerous, he thought. Suppose they join with our enemies and turn against us! Pharaoh decided to exert greater control over this people, imposing harsh and bitter slavery upon the Israelites. Still, God blessed His people in strength and number.”

**Reader 2:** “Pharaoh grew more frightened and ordered every baby boy among the Israelites to be drowned in the Nile River. One Israelite couple hid their little boy for three months. Finally, entrusting his future to God, they set him in a basket and placed him upon the river. His sister, Miriam, watched as he floated downstream. Coming upon the basket, Pharaoh’s daughter took pity on the child and chose to raise him as her own son. She called him Moses, meaning ‘drawn from the water.’”

**Reader 3:** “Moses grew and became aware of the sufferings of his people. One day, in a rage, he lost control of himself and killed an Egyptian who was beating a Hebrew slave. Fleeing the palace and the eye of Pharaoh, Moses became a shepherd in the land of Midian, far from the cries of his suffering brothers.”

**Reader 4:** “The Lord, however, saw the affliction of the children of Israel and heard their groaning. He would raise up a deliverer to lead them out of bondage. It was then that He appeared to Moses in the midst of a bush that burned with fire yet was not consumed. Moses drew close and listened as God commissioned him to go to Pharaoh. Fearful and reluctant, still Moses agreed to bring God’s message to the king of Egypt, ‘Let my people go!’”

Each person places horseradish on a matzo and eats it, symbolizing the bitterness of slavery. Then, each person places charoseth on a matzo and eats it, symbolizing the mortar that was used with the bricks during the time of slavery.

**Father:** “Moses went to Pharaoh with God’s command, ‘Let my people go!’ But God warned Moses that Pharaoh wouldn’t easily agree. The Lord sent plagues — blood in their water, frogs everywhere, lice, wild animals, diseases in their cattle, boils, hail, locusts everywhere, and darkness throughout the land — but with each plague, Pharaoh refused and made his heart



Photos by pxfuel.com

harder against God. With the 10th and most awful plague — the death of all the firstborn of Egypt — God broke through Pharaoh’s hard heart.

“We fill our cups a second time now. A full cup is a sign of joy, and we’re certainly filled with joy that God has set us free — but we should also remember how much that freedom cost. Many lives were lost to save our people from slavery in Egypt — but an even greater price was paid to save us from slavery to sin: the death of Jesus, God’s only Son. The second cup is the cup of plagues.

“This lamb bone stands for the lamb whose blood on the Israelite houses was a sign to God. God told Moses, ‘The lamb must be perfect’ and when it is killed, ‘the people are to mark their door frames with some of the blood ... They are to eat the meat that night, along with bitter herbs and unleavened bread. Eat quickly, with your coat ready, your shoes on your feet, and your walking stick in your hand. It is the Lord’s Passover. The blood will show your obedience; when I see the blood, I will pass over you and no plague will touch you when I punish Egypt.’ (Ex. 12:3-13) We are reminded by Moses that it is the Lord Himself who redeemed our elder brothers from slavery. ‘So the Lord brought us out of Egypt with a mighty hand and an outstretched arm, with great terror and with miraculous signs and wonders.’”

The father explains that the egg is a reminder of the destruction of the Temple in Jerusalem in A.D. 70. For Jews, especially, this is a bitter reality and a cause for mourning. Christians, however, see this as a sign that Jesus is a fulfillment of the covenant and that Holy of Holies present in the original temple that contained the sacred bread has been replaced by the tabernacles of the world where the sacred bread from heaven — Jesus Himself — resides as spiritual food. The egg is then dipped in the saltwater and eaten.

At this point, the ceremony pauses so that a favorite family meal of ordinary foods may be eaten.

The Greek word “afikomen,” loosely translated,

means, “after dinner.” At the end of the regular meal, the children then search for the missing piece of matzo. Whoever finds it gets a small reward, like a coin or a piece of candy. The father then divides the matzo — called here the afikomen — into pieces and distributes it.

**Father:** “It was likely here that Jesus added the words: ‘This is my Body given for you; do this in remembrance of me’ (Luke 22:19). Jesus changed the significance of the matzo forever, and gives us His body at every Mass. This afikomen, like the Eucharist, is broken in small pieces and everyone must eat their own piece, just as each of us must accept Jesus’ grace for ourselves. No other person can do it for us. Think about Jesus, the Lamb of God, whose body we are privileged to truly receive in the Eucharist, our once, now and forever Passover sacrifice.” (All eat.)

The third cup is the cup of redemption. The father takes the cup.

**Father:** “It was likely here that Jesus added the words: ‘This cup that is poured out for you is the new covenant in my blood’ (Luke 22:20). Jesus changed the significance of this cup forever and gives us His blood at every Mass. This third cup is called the cup of redemption because we were bought out of slavery at a great price — the blood of Our Lord and Savior, who will one day return in power and glory.” (All drink.)

Looking out for Jesus takes place during the final cup — the cup of praise. Finally, the children look out the door to see if there is any sign of Jesus’ return. The father asks if He is here. The children respond that there is no sign of Him. The father responds, ‘Maybe next year.’ A final cup is raised and a prayer said praising God, thanking Him for His goodness and asking that Jesus may soon return. Everyone responds, “Come, Lord Jesus.” This Christian Seder is now complete.

*Information provided by Lisa Everett, deputy director of the Secretariat for Evangelization and Discipleship.*



# Sacred Heart celebrates eucharistic liturgy with Bishop Rhoades

BY DENISE FEDOROW

**B**ishop Kevin C. Rhoades celebrated Mass with students at Sacred Heart School in Warsaw Tuesday, March 16, and told them he “couldn’t think of a better way to start my day.”

Because the students were learning about the virtue of persistence that week, Bishop Rhoades thanked them for their “persistence in faith during this pandemic.”

The Mass was concelebrated with Sacred Heart pastor Father Jonathan Norton. Bishop Rhoades told students and staff it was such a special week for him to make his pastoral visit as it was Lent, the next day was the feast of St. Patrick and Friday was the feast of St. Joseph — “two great saints.”

During his homily, Bishop Rhoades told the students his favorite subject while in school was Bible history. He asked them to recall four major prophets from the Old Testament — Isaiah, Jeremiah, Ezekiel and Daniel. He also commended the young student who gave the first reading, Oliver Dixon, saying he did a great job and that Father Norton should put him on the lector list for Sundays.

The bishop spoke about the reading from Ezekiel 47: 1-9, 12 sharing with the students that the prophets had visions of the future and that the water flowing from the temple was a foreshadowing of Jesus, the new temple.

“God dwelled in the temple, and God dwells in Jesus, who is greater than any building,” he said.

He asked the students if they recalled what flowed from Jesus on the cross when the soldier put the sword in his side. He was pleased with one young man’s response: “grace and mercy.” “What a beautiful answer,” Bishop Rhoades said.

When another student responded “blood and water,” he told them, “The water represents the Holy Spirit — the grace and mercy that comes from the heart of Jesus.”

As he spoke about the Gospel reading, John 5: 1-16, which told of the miracle of healing the lame man, he said, “That one man was there for 38 years, lame and sick — talk about persistence!”

Jesus’ compassion healed the man instantaneously, the bishop noted. “Think about your own life in this season of Lent. He wants to heal us. Confession gives us new life and then we’re to bear good fruit — live our lives like Jesus and help the sick and poor and bring His life and love to others. The holy Eucharist helps us do that, because we receive the body and blood of Jesus, which gives us the grace to love like Jesus and bring Him to others.”

Virtue equals strength



Photos by Denise Fedorow

**A student of Sacred Heart School in Warsaw leads the responsorial Psalm during a Mass celebrated by Bishop Kevin C. Rhoades March 16 at the school.**



**The bishop speaks with Sacred Heart pastor Father Jonathan Norton, center, principal Mike McClain and a parishioner following the Mass.**

Sacred Heart principal Mike McClain shared that the school has begun using the Virtue Equals Strength program, a virtue-based formation program for Catholic schools, colleges and parishes. McClain said the program focuses on a virtue of the week and provides resources including praise and worship music, short videos and the ability to integrate the virtue into the classroom and beyond. The week of March 15-19, the virtue was resilience and persistence.

McClain said the program is a five-year commitment, and he expressed gratitude that the diocese generously partnered with the school for the cost of the first year. McClain said the program has been terrific. “The kids love it and when you have a conversation with them, they know their stuff.”

The school also has a positive behavior intervention reward program and they’re able to incorporate the virtue of the week into that reward program as well.

“They are showing us how they incorporate it into their lives and how they interact with one another at school,” he said.

The school also has a STREAM program, which stands for science, technology, religion, engineering, arts and math.

“Being in the orthopedic capi-

tal of the world we thought that the STEM factor was important but also appreciate having our faith and fine arts interwoven into it,” he said.

The program is called Project Lead the Way and helps students understand that “we identify as Christians first. We refer to it as our ‘Catholic lens.’ We integrate faith into the academics, and we’re virtuous in how we deal with each other.”

Sacred Heart has 124 students in K through sixth grade and 40 preschool students. The preschool students are off-site this year in order to have the space to social distance the grade school students.

Although athletics and arts have been challenging during the pandemic, at Sacred Heart they’re managing to still have interleague sports games with the public schools for volleyball, soccer, boys and girls basketball and track and field.

Many of school clubs like twirling and tumbling, the running club and robotics have also been able to meet either virtually or in person with COVID-19 protocols. The very popular LEGO club has not been able to meet, however.

McClain praised the art and music teachers for their creativity in interweaving faith and making things happen. The school held an outdoor Christmas festival with a live Nativity, at which the fourth graders played “Once in a Royal David City” on their recorders, fifth graders played “Little Drummer Boy” on bucket drums and the sixth grade choir performed several pieces.

“It was a cold night, but it was one of those times when we were able to get together and celebrate safely,” McClain said.

An outdoor spring festival is planned for mid-May.

McClain, who is in his second year as principal at Sacred Heart, said some safety improvements are being made to the facility.

“Every school says they’re a family but at Sacred Heart you feel that sense of community, warmth and love the minute you come in the door,” he said.

The principal said he and the faculty and staff knew this would be a challenging year, so he and Father Norton wanted the focus to be on seeking joy. They start each day with praise and worship music, which has changed to Gregorian chant during Lent.

At the end of Mass, Bishop Rhoades asked the students if they knew the clerical title of St. Patrick. He asked them to pray that the Bishop of Ireland intercede for him on St. Patrick’s Day and said he’d be praying for them as well.

After the recession, McClain also led the students in the Prayer of the Most Holy Redeemer. It’s how they end each student Mass, he said, and goes along with Father Norton’s desire to create a culture of prayer in the students.

At Sacred Heart, McClain said they’re seeking joy and “making ourselves a beacon of light to the community around us and beyond.”



**Creating a culture of prayer and instilling Christian values are priorities at Sacred Heart School.**



Photos by Jennifer Miller

Young adults and friends listen attentively to a presentation during a young adult retreat in Ancilla Domini Chapel at Lindenwood Retreat & Conference Center March 20.

# Building relationships focus of young adult in-person retreat

BY JENNIFER MILLER

Quickly, all 60 spots were filled and a waiting list formed when the announcement was made that the spring diocesan young adult retreat would take place in person this year. The weekend emphasized that the spiritual life is still very relevant during a global pandemic.

The retreat was the first young adult event to take place in person since COVID-19 began, as well as the first event Lindenwood Retreat & Conference Center has hosted since that time. The quiet excitement and joy of physically being together — even masked and socially distanced — was palpable. From Saturday morning to Sunday afternoon on a perfect spring weather weekend, March 20-21, young adults gathered at the Donaldson center to grow in their relationship with Christ.

Sean Allen, director of young adult and campus ministry, was grateful for the opportunity to offer the retreat. “Young adults in their 20s and 30s have been disproportionately affected negatively by social distancing restrictions. Loneliness and mental health issues are at record levels, so it was very important to us that we hold the retreat in person rather than virtually,” he explained. “Through the thoughtful planning of the retreat team and Lindenwood staff, we were able to keep the focus on our relationship with God, and God was not held back from being present with us and providing us beautiful graces.

“The Young Adult Retreat is a wonderful opportunity for the



Sister M. Benedicta Duna, OSF, assistant director of campus ministry at the University of Saint Francis, Fort Wayne, offers a talk on “Made for Relationship with the Son,” in which she witnessed and opened Scripture to encourage participants to claim Jesus’ abundant love, already present in His intimate relationship with each person.

diocese to support young adults and foster deeper intimacy with the Lord, especially after such a challenging year,” he said.

The theme of the weekend was “Identity: Made for Relationship.” The welcoming small-group leaders and participants alike said they enjoyed the time set apart on the historic grounds of the motherhouse of the Poor Handmaids of Jesus Christ. Even masked, smiles were evident, as was a sense of belonging, both to God and to one another in community.

Retreatants raved about the excellent quality of the talks and the speakers’ ability to share the faith as well as demonstrate a good sense of humor. Father Jonathan Norton, pastor of Sacred Heart Parish in Warsaw,

began by focusing on being made for relationship with the Father. Small-group discussions and thoughtful, reflective questions followed each talk and helped participants process the experience.

Sister M. Benedicta Duna, OSF, assistant director of campus ministry at the University of Saint Francis, Fort Wayne, discussed being made for relationship with the Son. Her presentation was followed by adoration, confession, free time and a third talk by Father Benjamin Muhlenkamp, pastor of St. Anthony de Padua Parish, South Bend, focusing on relationship with the Holy Spirit. Craft time, prayer and daily Mass celebrated

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# We're all becoming Platonists now – and that's not good

One of the most fundamental divides in the history of philosophy is that between a more Platonic approach and a more Aristotelian approach. Plato, of course, saw the universal or formal level of being as more real, more noble, whereas Aristotle, while acknowledging the existence and importance of the abstract, favored the concrete and particular.

This differentiation was famously illustrated by Raphael in his masterpiece “The School of Athens,” the central figures of which are Plato, his finger pointing upward to the realm of the forms, and Aristotle, stretching his palm downward to the particular things of the earth.

This archetypal demarcation had (and has) implications for how we think about religion, science, society, ethics and politics. Just as most Beatles fans separate themselves rather naturally into Lennon or McCartney camps, so most philosophers can be, at least broadly speaking, characterized as either more Platonic or more Aristotelian in orientation. So far, so harmless, for each side complements and balances the other.

However, in the political arena, the option for a Platonic rather than an Aristotelian framework has more dangerous implications, and no one saw this more clearly than the 20<sup>th</sup>-century theoretician Karl Popper.

In his principal work, “The Open Society and Its Enemies,” Popper identified Plato as the father of modern totalitarianism, for Platonic political thought, he argued, subordinates the individual to a grandly abstract

construal of justice. So as to attain the right balance between the three great divisions of society — guardians, auxiliaries and workers — the guardians, Plato’s philosopher-kings, can utterly control the lives of those in his charge, even to the point of censoring music and poetry, regulating pregnancy and childbirth, eliminating private property, and annulling the individual family.

Though he revered Plato, Aristotle departed from this conception of the good society and took as his point of departure the aspiration and freedom of the individual — though certainly by our standards he was far from ideal in this area.

Popper contended that the Platonic streak runs perilously



## WORD ON FIRE

BISHOP ROBERT BARRON

through Western history but manifested itself with particular destructiveness in the totalitarisms of the 20<sup>th</sup> century, which had their roots in Hegel and Marx. These highly influential Germans were, Popper held, basically Platonic in their tendency to subordinate the individual to the abstractions of “history” or “progress” or “the revolution,” and their practical political disciples in the 20<sup>th</sup> century presided, predictably, over the piling up of corpses.

Why this little tour of the history of Plato’s influence on political thinking? I feel obligated to rehearse it because, in many senses, we are all becoming Platonists now — and this should worry us.

Under pressure from the “woke,” politically-correct culture, almost all of us automatically think in terms of generic categories and not in terms of individuals. When considering, for example, an appointment or an election or the constitution of a board of directors, we hardly ever ask the question, “Well, who is the best-qualified person?” Rather, we wonder whether a candidate is African American, or Hispanic, or lesbian, or transgendered, or a woman, etc. Or we fret whether

the right balance of minority groups will be met by hiring this or that man, or to what degree a given woman represents an intersectional crossing of generic traits. In so doing, we are trying, in the Platonic manner, to satisfy an abstract norm of justice by subordinating the particular qualities of individuals to collective categories.

An upshot of this political and cultural Platonism is that we are tending to reverence equity of outcome over equality of opportunity. The former is a function of compelling conformity to predetermined abstractions, while the latter, congruent with a much more Aristotelian mindset, is a determination to level the playing field as much as possible so as to give each individual a chance to achieve his or her goals.

When the Rev. Martin Luther King Jr. expressed his dream that his “little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character,” he was extolling the value of equality of opportunity, not equity of outcome. And he was explicitly distancing himself from the view that we should look first to abstract categories of race and skin color when making determinations of social status.

The “woke” movement today is decidedly Platonist in orientation, and it carries with that Platonism the totalitarian attitude that Karl Popper identified. It thinks in relentlessly abstract terms, seeing individuals only as instances of racial, sexual, ethnic

and economic types, and hence it is altogether willing to reorganize society so as to conform to its conception of justice.

Read a book such as Robin DiAngelo’s “White Fragility” in order to see the “woke” program laid out with admirable clarity. All white people, she argues, simply by virtue of being white, are bearers of a privilege that they must acknowledge and are, without exception, racist. All black and brown people, again just by virtue of their ethnic heritage, belong to an oppressed class and must consider their white colleagues oppressive. An ethnically African American man who rejects the “woke” ideology is, on DiAngelo’s view, not truly “black”! Very much in the Platonist manner, everyone in the society must accept the new ideology or be seen as an opponent of justice. Appeals, such as Martin Luther King’s, to a colorblind society and equality of opportunity are pilloried as reactionary and supportive of the racist status quo.

The bottom line is this: Any political program that subordinates the individual to collective categories and ideals is dangerous and will conduce, in short order, to oppression and profound injustice. I would suggest that we all take a good, hard look at the Platonic road down which we are heading — and head back the other way.

**Bishop Robert Barron** is an auxiliary bishop of the Archdiocese of Los Angeles and the founder of Word on Fire Catholic Ministries.

# For our sake, Jesus conquered the sin of the world



## THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

### Sunday of the Passion of the Lord Mark 14:1-15:47

This weekend, in a liturgy powerful in its ability to transport us to the momentous events of the first Holy Week, the Church celebrates Palm Sunday.

A procession will precede each Mass, ideally involving the entire congregation, who will carry palms blessed by the celebrants. The procession, the palms and the acclamation of the congregation will recall the arrival of Jesus in Jerusalem centuries ago.

Further to impress upon worshippers that arrival, the procession begins with a reading from

Mark’s Gospel. This reading notes the coming of Jesus across the Mount of Olives, from Bethany to Jerusalem. He approached Jerusalem from the East, just as the Scriptures had predicted as the route of the Messiah.

He came in humility. Roman leaders would have ridden into the city on horseback or in chariots. Jesus rode a colt. As the Lord would insist days later to Pilate, the Roman governor, the kingdom of God is not of this world.

After this procession, the Liturgy of the Word progresses normally. The first reading is from Isaiah. It is the third “Suffering Servant” song, emphasizing the fictional, unidentified servant’s absolute devotion to God despite all the difficulties and hardships that would come.

The Book of Isaiah has four of these hymns of the Suffering Servant. Each is expressive and moving. Incidentally, Christians always have seen Jesus in this literary figure.

Supplying the second reading is the Letter to the Philippians. Eloquent and most compelling,

scholars believe that its origin was liturgical. Early Christians used this hymn in their worship. The hymn is an exclamation of the glory of Christ.

For the Gospel reading in the Liturgy of the Word, the Church this year provides the Passion according to St. Mark.

The care with which each Gospel recalls the passion of the Lord reveals the vital importance that all the Evangelists placed upon the event, but each of the Gospels has its own perception of the passion of Christ.

For Mark, the special point is that the Lord was utterly alone as He faced trial and death. It dramatizes the determination of Jesus in accomplishing God’s will, but also the weakness of human beings, displayed in those who deserted Jesus or who tried the Lord.

Judas’ betrayal, the young man who ran away, Peter’s denial, the inability of the religious scholars to see the Lord’s true identity, the kangaroo court of the Sanhedrin — underscored by the high priest’s utter pragmatism — and the similar Roman

governor’s court all were details for Mark about Christ’s majesty and about human frailty.

## Reflection

People know where they were when they first heard about the invasion of the Capitol Jan. 6, or when they learned that hijacked airlines had crashed into the World Trade Center Towers on Sept. 11, 2001. Americans who were alive on Nov. 22, 1963, remember where they were when they heard that President John F. Kennedy had been assassinated. Those alive on Dec. 7, 1941, remember the news about Pearl Harbor. People knew where they were in 1912 when they heard that the British luxury liner, Titanic, the perfection of shipbuilding, had sunk with great loss of life in mid-Atlantic.

It was the same with the Evangelists, as the passion of Jesus impressed itself on their memories. It was so momentous for them. Listen to the reading of the Passion today. Catch Mark’s attention to the event. Ask why it was important for him.

In it, Mark saw the reality of humanity and the gift of salvation. Jesus faced the sin of the world, deserted by frightened, ignorant human beings. He literally died.

Life is not always a bed of roses. We need the Lord. Peace awaits us. Victory awaits us. The Lord rose again.

## READINGS

**Sunday:** Is 50:4-7 Ps 22:8-9, 17-18, 19-20, 23-24 Phil 2:6-11 Mk 14:1—15:47

**Monday:** Is 42:1-7 Ps 27:1-3, 13-14 Jn 12:1-11

**Tuesday:** Is 49:1-6 Ps 71:1-4a, 5-6b, 15, 17 Jn 13:21-33, 36-38

**Wednesday:** Is 50:4-9a Ps 69:8-10, 21-22, 31, 33-34 Mt 26:14-25

**Thursday:** Is 61:1-3a, 6a, 8b-9 Ps 89:21-22, 25, 27 Rv 1:5-8 Lk 4:16-21

**Friday:** Is 52:13—53:12 Ps 31:2, 6, 12-13, 15-17, 25 Heb 4:14-16; 5:7-9 Jn 18:1—19:42

**Saturday:** (1) Gn 1:1—2:2 (2) Gn 22:1-18 (3) Ex 14:15—15:1 (4) Is 54:5-14 (5) Is 55:1-11 (6) Bar 3:9-15, 32—4:4 (7) Ez 36:16-17a, 18-28 (Epistle) Rom 6:3-11 (Gospel) Mark 16:1-7

# When are you really dead?

Part 2 of 2

There have been some notable cases over the years that made some physicians question the brain death concept. Probably one of the most striking is the case where a 4-year-old boy contracted meningitis and became comatose. His brain was completely destroyed by an overwhelming infection and he met all of the criteria for brain death. His family refused to withdraw ventilator support and he survived another 20 years with the help of a ventilator. His organ systems remained integrated and functioning over all that time, which by many defines life. He maintained blood pressure stability, was able to mount an immune response to infection, and he continued to grow. Yet, at autopsy, there was no functioning brain. All that was found was a small, shrunken hard piece of mummified tissue.

Another remarkable case occurred in December of 2013 that seriously questions the accuracy of the diagnosis of brain death. A 13-year-old young lady by the name of Jahi McMath underwent a tonsillectomy. While still in the hospital she had a massive bleed and a cardiac arrest. She was successfully resuscitated and placed on a ventilator for support. Three independent neurologists examined her, and all found her brain dead and therefore, by California law, legally dead. A death certificate even was issued.

Her family refused to accept that she was dead, since she still had a beating heart and other functioning organs. She remained on life support but received no nutrition for about one month as a fierce court battle ensued. The state of California argued it was unethical to demand that physicians continue to care for a corpse. The courts refused the family's request for a feeding tube to provide nutrition and a tracheostomy to continue ventilator support.

The family was successful in getting their child transferred to New Jersey where state law allows families to refute death by neurologic criteria (brain death). Jahi was rapidly deteriorating and her functioning organs were dying as she arrived in New Jersey. As soon as she received nutrition from the emergently placed feeding tube, her body stopped its rapid decline and

stabilized. She remained in a coma but continued to grow as her bodily function remained integrated. She was documented to go through puberty and lived another five years, succumbing to liver failure in June 2018.

Allow me to quote St. John Paul II one final time: "Here it can be said that the criterion adopted in more recent times for ascertaining the fact of death, namely the complete and irreversible cessation of all brain activity, if rigorously applied, does not seem to conflict with the essential elements of sound anthropology." I believe the pope purposefully used the word "seem" knowing that questions would arise in the future about whether brain death meant true death in all cases and therefore defined when the soul left the body.

A requirement for considering brain death is that there has been a catastrophic neurologic event consistent with causing brain death. The Harvard Criteria set reasonably strict guidelines to diagnose brain death by bedside exam but suggested that neurologists use ancillary tests like the EEG (brain wave) and brain blood flow tests to help confirm brain death.

Over the past several decades some thought leaders in neurology have focused on the bedside neurological exam to diagnose brain death. They have moved

away from these ancillary tests, although many neurologists still use them when the exam is equivocal. Not only have there been significant variances and inconsistencies between individual neurologists but also between medical societies and countries. Therefore, The World Brain Project was formed with representatives from multiple international

professional societies. They met recently and published their recommendations in a paper called "Determination of Brain Death/Death by Neurological Criteria." Allow me to get technical and review their published criteria.

Bedside exam findings must include irreversible coma and no brainstem reflexes. The pupils need to be fixed and dilated. The corneal, oculovestibular, and oculocephalic reflexes are absent. There is no gag or cough reflex. There is no facial movement or limb movement to noxious stimuli. Finally, there must be no spontaneous breathing with dis-



DR. DAVID KAMINSKAS

## THE CATHOLIC DOCTOR IS IN

connecting the respirator. These findings can be in error if the comatose individual is hypothermic, sedated by various medications or are receiving paralytic drugs. These conditions must be excluded to be able to confirm the diagnosis of brain death.

I believe the World Brain Project is an important and significant undertaking to try to better clarify and establish more uniform criteria for whole brain death, but in my opinion these experts should have more strongly suggested the performance of ancillary testing to be confident that brain death was present. Instead, they seemed to favor these tests only if the bedside neurological exam could not be completed.

Unfortunately, there have been documented cases where a neurologist diagnosed brain death only to later discover that there were sedative or paralytic meds on board that invalidated the findings.

A Catholic anesthesiologist at The Ohio State University shared some of his experiences in The Linacre Quarterly: Journal of the Catholic Medical Association with providing anesthesia to brain dead patients as their organs were harvested for transplantation. He opines about whether it should even be necessary to anesthetize someone who has been declared dead.

He has observed (as multiple physicians and nurses have) that there can be bodily movement as incisions are made as well as significant fluctuations in blood pressure. The usual explanation of why there is movement by our neurology colleagues is that these are spinal cord reflexes. Let us just say that observing a person move in the operating room after being declared dead can only be described as very disturbing.

That Catholic anesthesiologist subsequently refused to take part in future organ harvesting operations. He was greatly chastised by some of his colleagues and nearly lost his job over his decision.

One of my observations over the many years I practiced is that sometimes physicians, powers of attorney and even family members seem to be in a hurry to decide that there is no chance of recovery. They may contemplate withdrawing life support just 24-48 hours after a severe brain injury. On some occasions they may sense pressure from the transplant team to harvest the organs of a young person who has been declared brain dead by

## SCRIPTURE SEARCH®

Gospel for March 28, 2021

Mark 11:1-10

Following is a word search based on the Processional Gospel reading for Palm Sunday of the Lord's Passion, Cycle B. The words can be found in all directions in the puzzle.

JERUSALEM	BETHPAGE	BETHANY
MOUNT	OLIVES	DISCIPLES
VILLAGE	FIND	A COLT
BRING	STREET	BYSTANDERS
SPREAD	LEAFY	BRANCHES
HAD CUT	FIELDS	WHO COMES
NAME	KINGDOM	HIGHEST

### BLESSED IS

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

a neurologist.

For several days after a severe brain injury the brain can shut down and go into what is called Global Ischemic Penumbra. In this state, brain death can be declared prematurely and be wrong. In my opinion, we should take the time needed to make sure that the right decision is made. Waiting a little longer after a catastrophic brain injury, to be sure there is no chance of brain recovery, seems like a reasonable decision. I believe that almost everybody would agree that if there has been severe, irreversible brain injury and the person cannot breathe on his/her own without a respirator, it would then be acceptable to withdraw life support and allow natural death.

The U. S. Conference of Catholic Bishops has stated it would be considered extraordinary and too burdensome to have to continue ventilatory life support in this situation. I have discussed end-of-life wishes with countless patients of mine over the years and have yet to encounter anyone who informed me that they wanted to be kept alive indefinitely by the use of a ventilator.

My goal in this article was to have my readers be aware of the controversies that still surround the diagnosis of brain death. In general, I am in support of the transplant programs across our great country that save and enhance lives every day. But we cannot harvest organs until we are sure that the individual

is dead. Sometimes physicians will actually disagree with each other as to whether a person is dead or not. Is brain death really synonymous with death? Does the soul leave the body at brain death?

The truth is that we do not know for sure. Let's try to be as confident as we can when these difficult situations arise that our loved ones are dead, and that it is their time to enter the Kingdom of God. This will allow us to embrace their death and to better celebrate their earthly life as they move on to eternal life with our Creator.

I would like to thank my colleague, fellow Catholic and neurologist, Dr. Natalie Manalo, who reviewed this article for me. Also, a huge thank you to Lisa Everett, director of Marriage and Family Ministry for the Diocese of Fort Wayne-South Bend, who reviewed, corrected and gave counsel on every article I have published in Today's Catholic over the years. I will be taking a break from writing. It has been an honor to share these articles with you.

**Dr. David Kaminskis** is a board-certified cardiologist and member of the Dr. Jerome Lejeune Catholic Medical Guild of Northeast Indiana, [www.fortwaynecma.com](http://www.fortwaynecma.com).

**RETREAT, from page 11**

bilingually by Father José Arroyo Acevedo of St. John the Evangelist Parish, Goshen, on Saturday and by Bishop Kevin C. Rhoades on Sunday rounded out the formative weekend.

Michaelah Elder of St. John the Evangelist said with a smile that she was “very surprised with the speakers. They were really good — I actually laughed!”

“I feel so blessed that I was able to attend the retreat this weekend. As a Latina attempting to get back in touch with my heritage, I was happy to hear the Mass in both English and Spanish,” Dorinda Brito shared. From St. Thomas the Apostle Parish in Elkhart, she chose to come after receiving an invitation from a friend.

“I really enjoyed Holy Night as well with Father Ben,” Brito reflected. “I could feel the Holy Spirit in the room and felt an inner peace that washed away all the past hurt and anxiety I and others had experienced the last year. I hope more people in

the Catholic Church and even outside the Church can experience this retreat in the future. It was an amazing experience that I feel has impacted me and has brought me closer to Christ and to Our Lady. It was truly a blessing to be able to go on this retreat.”

Brito was also grateful for the opportunity to lean into her fuller identity as a beloved daughter of God, especially during this Lenten season. The two languages, used during liturgies were helpful as she prayed, and they reflected well the young adult participants.

Father Arroyo Acevedo spoke to this reality during his homily. “It is in God” that we find our identity, he preached. “We are sons and daughters from His love and brought into existence.”

He explained how even Jesus Himself, when He went out on mission at age 30, as a young adult, felt tension between His culture dictating who He was and who the Father called Him to be.

Every culture wrestles with three philosophical questions, Father Arroyo Acevedo said:



Photos by Jennifer Miller

“Who are we? Where do we come from? Where do we go? But for a Christian today, just as in Jesus’ own time, their sense of belonging must first be as a child of God. Every other distinguish-

ing feature follows that first baptismal call.”

Bishop Rhoades spoke on the theme as well. He first thanked the young people for answering God’s call. “You could have spent this weekend doing a lot of other things with your time. But you came here to pray, to know Jesus better,” he encouraged.

Like the Greeks in Sunday’s Gospel reading, he compared the young people to those who came to the apostles asking to see Jesus. The bishop spoke of how Jesus prepared them to get ready to see Him “in a totally new way, when He is glorified and is beyond the limits of that place and time.

“As the Risen One, Jesus goes beyond the limits of space and time. He shows Himself to us and speaks to us and we speak to Him through His Body, the Church, the community of the Risen Jesus Christ” and through “the bread for all people of all times and places: the bread of life, the Eucharist.”

He then explained that the Sunday’s Gospel of the grain of wheat, falling, dying to bear fruit has in it “the Christian vision of life, in which the principle of love defines the path of life.”

“I imagine we all accept this vision in our minds. It’s living

this vision that is the challenge: living according to the truth that it contains, the truth of the cross and resurrection. It takes faith to dare to say ‘yes’ to this truth in the daily situations of our daily life, abandoning ourselves over and over and over again, rather than clinging to ourselves.”

Bishop Rhoades invited those present to “be enveloped by the mystery of Jesus who, as a kernel of wheat, gives us life by dying. Contemplate the crucifix during these (coming) days. See the plant in the seed. See Easter in the cross. See life in death.”

“Deep down we often prefer to cling to ourselves, our own desires, our own pleasure, our own satisfaction,” he said. “But the life Jesus calls us to involves sacrifice and renunciation. Paradoxically, this is what brings joy and peace to our hearts — dying to self, losing our life, serving others, helping others, giving ourselves to others. This is God’s way. This is Jesus’ way — the way of the cross, the way of the seed that dies in the ground.”

He explained that in the coming Holy Week, in the Paschal Mystery, “the cross is not the goal. It’s the passage. The goal is glory. The end is Easter. Love gives birth to life. It gives joy.”



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### Today’s Spotlight:

#### Jeffery K. Goralczyk, FICF, LUTCF

- Joined the Knights of Columbus in 1998, 4th Degree Member
- Became a Field Agent in 2000, currently the Assistant General Agent for the State of Indiana
- Is a qualifying member of both the Supreme Knights Club, and MDRT
- Jeff serves on the Board of Directors for NAIFA Indiana, is the President for NAFIC Indiana, and serves on his Parish Finance committee at St. Martin de Porres in Syracuse.
- Jeff is Married for 30 years to his wife Angela. They have four adult Children, Nicholas (Carrie) (30), Alexandra (26), Megan (24) and Elizabeth (20) and three grandchildren. Alison (10), Benjamin (8) and Kinliegh (4)
- \* He serves the councils in Warsaw, Goshen and Syracuse as well open councils throughout the state by taking your dreams, goals, vision and working on solutions that fit those needs with our Catholic company.

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A Sister of St. Francis of Perpetual Adoration joins a young woman for lunch. Fun, fellowship and worship were part of the experience of the diocesan spring young adult retreat.

# 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.

**Drive-thru only fish fry**

**HUNTINGTON** — It's time for another drive-thru SS. Peter and Paul fish fry by Dan's Fish Fry service on Friday, March 26, from 4-7 p.m. at SS. Peter and Paul Parish, 860 Cherry St. Dinner includes fish or chicken, coleslaw, chips and cookies. Cost is \$10 per dinner.

**Drive-thru fish fry at St. Patrick, Arcola**  
**FORT WAYNE** — St. Patrick Parish, 12305 Arcola Rd., will have a drive-thru only fish fry on Friday, March 26, from 4-7 p.m. at St. Patrick Church, 12305 Arcola Rd. Full-meal dinner is \$10, all-fish is \$12.

**Drive-thru fish fry at Hessen Cassel**  
**FORT WAYNE** — Knights of Columbus Council 12379 is hosting a drive-thru fish fry on Friday, March 26, from 4:30-7 p.m. at St. Joseph - Hessen Cassel Hall, 11337 US 27 S. For \$9 carryout dinner includes fish, breaded potato wedges, coleslaw, applesauce and dinner roll. Fish-only meals are also available.

**Drive-thru Knights of Columbus fish fry**  
**MISHAWAKA** — A Knights of Columbus Council's drive-thru fish fry will be Friday, March 26,

from 5-7 p.m. at Queen of Peace Church, 4508 Vistula Rd. For \$10 receive three pieces of fish, coleslaw, and macaroni and cheese. There are no pre-sales, and this is a first come, first served event. Contact John Mosier at 574-255-9674.

**St. Paul Chapel booster fish fry at Clear Lake**  
**FREMONT** — A carryout only fish fry will be from 5-7 p.m. at St. Paul Catholic Chapel, 8780 E 700 N. Reservations are suggested but not required. Contact Chad Hook at 260-668-4112 or Chris Pierson at 517-231-5420. Cost is \$8 per meal.

**Family Freedom Night**  
**SOUTH BEND** — St. Thérèse, Little Flower Parish, 54191 Ironwood Rd., will have a night of freedom Wednesday, March 31, at 7 p.m. Hear a moving talk about freedom and family wounds and prayer ministry will be offered for individuals and families to receive freedom. Come expectant. Come hungry. Come as you are. God wants to heal you. Contact Abby Kyle at [abby@littleflowerchurch.org](mailto:abby@littleflowerchurch.org).

**Knights of Columbus fish fry**  
**ELKHART** — The Elkhart Knights of Columbus local 1043 will host a fish dinner on Friday, April 2, from 5-7 p.m in the Knights hall, 112 E Lexington Ave. Dinner includes scalloped potatoes, coleslaw and bread. The cost is \$10 adults \$5 kids 5-12 under 5 free. Contact Tom Sibal at 574-520-9711 or [thomas.f.sibal@gmail.com](mailto:thomas.f.sibal@gmail.com).

**Young Adult missionaries sought**  
**FORT WAYNE** — The Diocese of Fort Wayne-South Bend is seeking young adult missionaries who would like to be a part of our Totus Tuus summer missionary team for the months of June and July. Missionaries will receive a week of training, a summer stipend and the experience of a lifetime sharing the joy of the faith with parishes across the diocese. Learn more at [diocesefwsb.org/totus-tuus](http://diocesefwsb.org/totus-tuus). Completed missionary applications can be submitted to [jmartin@diocesefwsb.org](mailto:jmartin@diocesefwsb.org). Application deadline is March 29.

## REST IN PEACE

**Auburn**  
Mary Crouch, 94, Immaculate Conception

**Fort Wayne**  
Supatra Boacheon, 71, St. Jude

Mary A. Brown, 94, St. Vincent de Paul

Richard C. Gabriel, 72, Cathedral of the Immaculate Conception

Alisa A. Kinzer, 46, Cathedral of the Immaculate Conception

Kevin Laisure, 67, St. Jude

Charlotte A. Smith, 91, Cathedral of the Immaculate Conception

Daniel R. Thurber, 75, Our Lady of Good Hope

Luise M. Vonderhaar, 77, Cathedral of the Immaculate Conception

Father Phillip Widmann, 79, St. Peter

**Granger**  
Rita M. Egenhoefer, 76, St. Pius X

**Mishawaka**  
Mary Van Ooteghem, 94, St. Bavo

Father Edward Ruetz, 95

**South Bend**  
Helen Basker, 99, St Anthony de Padua

John B. Scheibelhut, 74, St. Anthony de Padua

Genevieve A. Wiktor, 101, St. Jude

**Warsaw**  
Julia Boxell, 84, Sacred Heart

Rodolfo Marzan, 78, Sacred Heart

David Riehle, 80, Sacred Heart

Edward W. Sexton, 52, Sacred Heart

### Director of Church Music Ministries

The music director of St. Jude Parish is responsible for the planning and implementation of all liturgies, including: weekend Masses, student weekday Masses, sacraments, holy day of obligation and special Masses (such as 8th grade graduation, grief workshop Mass, etc.).

In addition, they are responsible to prepare cantors, the adult choir, other musicians and a student choir and cantors for respective liturgical music.

Other administrative duties include and are not limited to: ordering supplies, keeping inventory of music library and scheduling instrument maintenance. The music director works closely with the clergy, parish and school staff and directly reports to the pastor.

Interested parties should send resume to Msgr. Robert Schulte at [rschulte@stjudefw.org](mailto:rschulte@stjudefw.org).

## Diocese of Evansville Director of Catechesis

The Diocese of Evansville seeks an energetic and inspiring Director of Catechesis.

The Director of the Office of Catechesis is responsible for continuing the mission of Jesus Christ through catechesis and evangelization throughout the diocese. This includes supporting a vision that encourages parishes to provide quality catechetical programs for all parishioners in keeping with the latest church documents, norms and directives.

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- Fully participating and practicing Catholic
- Advanced degree in theology, religious education or related field
- Five years of successful experience in Parish Catechetical Ministry and an awareness of diocesan needs and objectives
- Strong organizational, managerial and interpersonal skills that inspire confidence among Ordained, Religious, Catechetical Leaders, and other diocesan groups.

A complete position description can be found in the Employment Opportunities tab on the diocese's website <http://www.evdio.org>

Those interested should send a cover letter and resume to [hr-catechesis@evdio.org](mailto:hr-catechesis@evdio.org)  
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**SAINT JOSEPH, from page 1**

central to Jesus' life and mission on earth – to do His Father's will, to follow His Father's plan, which was ultimately to save us, to suffer and die for us and to rise from the dead. Jesus was not being disobedient to Mary and Joseph. He was being obedient to His Father in heaven."

He continued by recalling for the students that Jesus did return to Nazareth with His parents and was obedient to them, learning many skills from St. Joseph.

"Joseph was a tender and loving father. In Joseph, Jesus saw the tender love of God the Father. When we pray through the intercession of St. Joseph, we can approach him as a loving father to us."

One of the newly confirmed, sophomore Genevieve Lake, expressed her joy at being confirmed in the presence of her classmates.

"It's really exciting because it's a special thing — it's the feast of St. Joseph and we are Saint Joseph, so it's a special day anyway." For her sponsor, she chose upperclassman Mairi Weber-Hess because "I knew I could go to her when I needed an older person's advice."

Saint Joseph also honored several school teams after the Mass: the Quizball Team, which won the state championship for the ninth year in a row, and the girls swim team, which went to state. Swimmer Mary Cate Pruitt was singled out for being state champion for three years straight.

Also recognized were the

More photos are available at [www.todayscatholic.org](http://www.todayscatholic.org)

years of high school, and this year's valedictorian and salutatorian were announced. Jonathan Liu will be class valedictorian and Joseph Maffetone will be the salutatorian at this year's graduation ceremony.

Prayers were offered for the boys basketball team, which had won its first regional title since 1993. The Indians went on to semi-state play over the weekend but were defeated.

Bishop Rhoades joined members of the student council for lunch, discussing their favorite classes at Saint Joseph and extracurricular activities that they enjoyed. He was surprised to learn that some of them took Mandarin Chinese as a foreign language and joked with them about an upcoming production of "Godspell."

Kennedy said he was proud of his school's academic rigor, stating that Saint Joseph students are "well-prepared for college." Saint Joseph is the only Catholic high school in the diocese to offer Mandarin Chinese and boasts a wide range of advanced placement courses, along with Project Lead the Way, a rigorous STEM curriculum that allow students hands-on learning in areas of science and engineering.

Beyond academics, Kennedy said he is proud of all his students. "They're bright, they're

Saint Joe Scholars, those students who maintained a 4.0 GPA for all four

caring and compassionate, they're faithful, and they have high standards for themselves. They're amazingly talented and do amazing things, and they've been very cooperative and flexible this last year throughout the pandemic. I love them. They're the best."

He continued, "I shared with the students this week that this is a unique and memorable day to have the feast of St. Joseph in the Year of St. Joseph. It's just special; we can feel the presence of St. Joseph here with us today. To have Bishop Rhoades here in the school saying Mass, delivering a prayer service that will be shared throughout the diocese — it's just such a special day, and we're blessed to be here."

There is a legend at the school that on the solemnity of St. Joseph, his statue in the entranceway will be illuminated by sunlight from the windows above. This year, the sunlight streamed down upon him, confirming for many the presence of the school's patron saint on a most memorable day.



Photos by Jennifer Barton

**Saint Joseph High School student Ainsley Hennel receives the sacrament of confirmation from Bishop Kevin C. Rhoades during his annual pastoral visit to the school March 19. Eight classmates were confirmed with her: Christopher Cruz, Jatziry Melissa Cruz, Anderson Davis, Karina Espinoza, Gwyneth Gangwer, Charles Haigh, Genevieve Lake and Meredith Palmer.**



**Bishop Rhoades poses for a photo with the 2021 Saint Joseph Scholars – students who have maintained a 4.0 GPA or higher throughout all four years at Saint Joseph High School.**



**Several students joined the bishop in the school's chapel for a prayer service to St. Joseph on his feast day, reciting the Litany of St. Joseph together. The service was livestreamed to all Catholic schools in the diocese and was also recorded in Spanish.**



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