

# TODAY'S CATHOLIC

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## A Ministry of Service

### Father Peter Dee De Plays an Important Role in the Spiritual, Cultural Lives of Fort Wayne's Burmese Catholic Community

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Kevin Kilbane

Father Peter Dee De distributes Communion during a Mass for Burmese Catholics at St. Mother Theodore Guerin Chapel in downtown Fort Wayne on Sunday, March 10. Father Dee De came from the Diocese of Loikaw in Burma, now called Myanmar, in 2012 to help the Diocese of Fort Wayne-South Bend serve Catholics among the Burmese refugees who have settled in Fort Wayne.

BY KEVIN KILBANE

In 2015, a fellow priest asked Father Peter Dee De what his job involved while ministering to Catholics from Burma now living in the Diocese of Fort Wayne-South Bend. Father Dee De replied, "Driver, interpreter, caseworker, and part-time priest."

He still performs many of those duties, but his role has evolved during the last several years.

"I can fully be involved in pastoral ministry," said Father Dee De, who began his work in the diocese in 2012. "It was more on the social concerns in the past. But now, it's more on the spiritual."

Some of that pastoral care was evident during the Mass he celebrated on Sunday, March 10, for the Fort Wayne-area Burmese Catholic community. Father Dee De encouraged people, as they continue

their Lenten journey toward Easter, to consider what they have learned thus far in Lent, how have they changed, and how they can grow during the remaining days of Lent.

Around 150 people attended the Mass in St. Mother Theodore Guerin Chapel on the downtown campus of the Cathedral of the Immaculate Conception. The Mass was celebrated in Burmese, a general language that people from the country now known as Myanmar can use to communicate despite coming from many different cultural groups that speak their own dialects.

The first Burmese refugees began arriving in Fort Wayne in 1991. Many came from camps in the jungle on the Burma-Thailand border where pro-democracy advocates had fled after the country's military rulers began a brutal crackdown on dissent in the late 1980s. Those rulers later renamed the country as Myanmar.

Through the refugee resettlement work of Catholic Charities of the Diocese of Fort Wayne-South Bend and other individuals and organizations in Fort Wayne, the city became home to several thousand Burmese people, creating one of the larger Burmese refugee communities in the United States. In addition to Catholicism, people in the Fort Wayne Burmese community practice faiths including other denominations of Christianity, Buddhism, and Islam.

Father Dee De said his home diocese, the Diocese of Loikaw in southeast Burma, initially was contacted by the late Bishop John M. D'Arcy of Fort Wayne-South Bend about providing a priest to serve Burmese Catholics who had resettled in Fort Wayne. Bishop Rhoades later succeeded Bishop D'Arcy and issued the invitation that brought Father Dee De to Fort Wayne.

Father Dee De had been ministering to Catholics at a

jungle parish when his bishop directed him to go help Burmese Catholics in this diocese and the central United States. About 2 percent of people in Myanmar, or about 1 million people, are Catholic, Father Dee De said. Most adult Burmese Catholics in America joined the faith in Burma.

Father Dee De currently ministers to about 50 Catholic households, including about 200 people in the Fort Wayne area, he said. He serves a similar number of households in Grand Rapids, Michigan, and a larger group of Burmese Catholics in Wheaton, Illinois, a suburb on the west side of Chicago.

In addition, Father Dee De occasionally travels to minister to Burmese Catholics in Texas, where he worked more frequently early in his ministry here.

Father Dee De said he tries

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**FATHER DEE DE, from page 1**

to meet the needs of people in the Burmese community whether they are Catholics or non-Catholics. "We're not after numbers," he explained. "We have to help everyone. ... I'm glad I can do that because we are Catholics."

In the early years, his ministry often involved assisting people with basic needs, such as food and shelter. He also assisted people with applying for government food assistance and Medicaid, as well as paperwork to seek asylum in the United States.

These days, Father Dee De said he can refer many people to college graduates in the local Burmese community who can help them with those matters. More nonprofit organizations, such as Catholic Charities and Amani Family Services, also have stepped up to assist Burmese refugees with basic needs and when they need an interpreter. He can focus more time on assisting people spiritually by providing the liturgy and the sacraments.

He normally celebrates Mass for Burmese Catholics at 11:30 a.m. twice a month in the Mother Guerin Chapel.

"We try to be inclusive and make every Burmese-speaking people feel welcome," Father Dee De said of using the Burmese language during Mass.

The dates for the Masses can vary from month to month, depending on whether he needs to be at one of the other Burmese Catholic communities he serves.

He offers the Sacrament of Reconciliation before the local Burmese Masses and presides at marriages and funerals for the Burmese Catholics he serves. During Lent, congregation member Anthony Thang also leads Stations of the Cross prayers at 7 p.m. on Fridays in Mother Guerin Chapel.

Around 80 percent of the Burmese Catholic community's elementary-age children attend local Catholic schools, and about 10 students attend Bishop Dwenger High School, Father Dee De said. Indiana's School Choice voucher program has been a key factor in making that possible, he added.

People in the Burmese Catholic community appreciate being able to celebrate Mass together, said Pau Sang, the congregation's youth leader. Father Dee De also remains one of the first people many in the congregation call for help with filling out various paperwork or with other needs, Sang said.

Father Dee De faces some challenges, though. Many people in the congregation speak the Zo dialect and would like to celebrate Mass in that language, Sang and Thang said. Father Dee De speaks the Karenni dialect, however, so he communicates with congre-



Photos by Kevin Kilbane

**Members of the Burmese Catholic community in Fort Wayne use a hymnal printed in Burmese during the Burmese-language Mass that Father Peter Dee De celebrates twice a month at St. Mother Theodore Guerin Chapel on the campus of the Cathedral of the Immaculate Conception in downtown Fort Wayne. About 150 Burmese Catholics attended the Mass at the chapel on Sunday, March 10.**



**Father Peter Dee De tries to celebrate Mass in the Burmese language twice a month for the approximately 200 Burmese Catholics in Fort Wayne. The Masses take place at the St. Mother Theodore Guerin Chapel on Cathedral Square in downtown Fort Wayne. Father Dee De also serves Burmese Catholic congregations in Grand Rapids, Michigan, and Wheaton, Illinois.**

gation members in the more general Burmese language or in English.

Father Dee De also sees a need to provide more mental health care or counseling for people.

He said it's sometimes dif-

ficult to assess what impact his ministry has in the Burmese community because results aren't always imminent. He works to meet whatever needs arise.

"I'm trying my best to be of service," he said.

**HOW TO HELP**

The Burmese Catholic community in the Diocese of Fort Wayne-South Bend has been collecting donations to provide food and other assistance to Catholics in Burma, now known as Myanmar. Father Peter Dee De's home diocese, the Diocese of Loikaw, is located in Kayah State in the south-east part of the country. As of November, more than 80% of Kayah State citizens had been displaced by fighting between the ruling military junta and opposition groups, the diocese recently notified him. In late November, the military fired artillery shells at the diocese's cathedral and offices before moving to take control of the compound. The bishop and priests there had to flee to a parish set up in the jungle along the border with Thailand.

If you would like to assist Catholics from the Diocese of Loikaw, send a check payable to The Diocese of Loikaw to Bishop's House, Naung Yah, Loikaw 09011, Kayah State, Myanmar.

# Seven Churches Visitation Allows Pilgrims to 'Keep Watch' with Jesus on Holy Thursday

Holy Thursday is the feast that marks the beginning of the Holy Triduum, which also includes Good Friday, the Easter Vigil, and Easter Sunday. At this Mass of the Lord's Supper, Catholics remember the Passover meal, when Jesus instituted the Sacrament of the holy Eucharist.

At the end of the Holy Thursday Mass, the Eucharist is placed on a temporary "altar of repose" away from the sanctuary. It is customary for the faithful to process together to this altar and spend time in quiet prayer and adoration. In the Roman Missal, it states: "The faithful are invited to continue adoration before the Blessed Sacrament for a suitable length of time during the night, according to circumstance."


The Seven Churches Visitation is a tradition that grew out of this time of prayer and adoration. The devotion recalls the time in the Garden of Gethsemane immediately before Jesus' passion when He asked His disciples to stay and give watch with Him as He awaited His fate. Today, the practice of visiting seven nearby churches and their altars of repose evokes this mindful watching with Christ on the eve of His condemnation, torture, and death on Good Friday. Each of the seven churches visited on Holy Thursday evening represents a "station" of Christ's passion that falls between the Last Supper in the Upper Room to His crucifixion.

## The seven stations consist of:

- Jesus in the Garden of Gethsemane (Luke 22:39-46).
- Jesus bound and taken before Annas (John 18:19-22).
- Jesus taken before the High Priest, Caiaphas (Matthew 26:63-65).
- Jesus taken before Pilate (John 18:35-37).
- Jesus taken before Herod (Luke 23:8-9; 11).
- Jesus taken before Pilate again (Matthew 27:22-26).

## Seven Churches Visitation

**"Remain here and keep watch" with Christ this Holy Thursday. (Mt 26:38)**



Find Holy Thursday Mass and Prayer times: [diocesefwsb.org/Holy-Thursday](https://diocesefwsb.org/Holy-Thursday)

• And Jesus given the crown of thorns and led to his crucifixion (Matthew 27:27-31).

Upon entering each church, pilgrims visit the altar of repose, kneel, make the sign of the cross, read the appropriate Scripture passage for each station, and engage in private prayer and adoration. Some may add other prayers as well. At the seventh station, many will close their pilgrimage by opting to observe a Holy Hour.

The origin of the Seven Churches Visitation is typically credited to St. Philip Neri, who lived in Rome in the 1500s, and continues to be practiced by Catholics around the world, including in Poland, Mexico, Italy, and the Philippines. The devotion can also be traced back to the Station Churches of Rome, where the tradition is still practiced. More information is also available in George Weigel's book "Roman Pilgrimage: The Station Churches."

Some will argue that the Holy Thursday pilgrimage has roots in the Book of Revelation, in which the Seven Ancient Churches are visited by an angel. For those who live in an urban area with several Catholic churches nearby, they may want to visit seven differ-

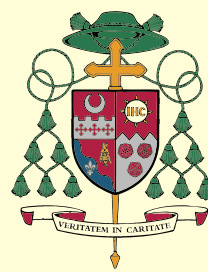
ent churches. However, those who live in a rural area can still take part in the tradition by praying all seven stations. For participating families with young ones, adaptations can be made for the sake of time and parish availability. Pilgrims may choose to say prayers for two stations at one location.

The Seven Churches Visitation is a powerful way to spend time in adoration, meditating on Christ's sacrifice of love for the salvation of souls in preparation for the joy of Easter. There is something special about visiting churches late into the night. It is not just because of the opportunity to visit other parishes, it's because of intentionally seeking Christ to spend time with Him and contemplating the gift of His love.

Throughout the Diocese of Fort Wayne-South Bend, many parishes will be open for the faithful to visit these altars of repose and to keep watch with Christ before He is slain for our sins on Good Friday.


To see a list of participating parishes, visit [diocesefwsb.org/holy-thursday](https://diocesefwsb.org/holy-thursday).

*This article was originally published by Today's Catholic in 2017.*



## Public schedule of Bishop Kevin C. Rhoades

- Monday, March 25: 7 p.m. – Chrism Mass, St. Matthew Cathedral, South Bend
- Tuesday, March 26: 7 p.m. – Chrism Mass, Cathedral of the Immaculate Conception, Fort Wayne
- Thursday, March 28: 7 p.m. – Holy Thursday Mass of the Lord's Supper, St. Matthew Cathedral, South Bend
- Friday, March 29: 1 p.m. – Good Friday Celebration of the Passion of the Lord, Cathedral of the Immaculate Conception, Fort Wayne
- Saturday, March 30: 8:30 p.m. – Easter Vigil Mass, Cathedral of the Immaculate Conception, Fort Wayne
- Sunday, March 31: 10:30 a.m. – Easter Sunday Mass, St. Anne Home and Retirement Community, Fort Wayne



## Forty Hours Devotion

NATIONAL Eucharistic Revival

### APRIL

- St. Vincent de Paul, Fort Wayne: April 14-16
- Blessed Sacrament, Albion: April 14-16
- Our Lady of Good Hope, Fort Wayne: April 21-23
- St. Adalbert, South Bend: April 21-23
- St. Robert Bellarmine, North Manchester: April 21-23
- Sacred Heart, Notre Dame: April 28-30

### MAY

- St. Joseph, LaGrange: May 12-14

### JUNE


- St. Anthony of Padua, Angola: June 2-4
- St. John the Baptist, South Bend: June 23-25

For the complete schedule, visit [diocesefwsb.org/eucharist](https://diocesefwsb.org/eucharist).

## Chrism Masses



Monday, March 25 at 7 p.m. | St. Matthew Cathedral, South Bend  
Tuesday, March 26 at 7 p.m. | Cathedral of the Immaculate Conception, Fort Wayne



**For information about Eucharistic Revival events and resources, visit [diocesefwsb.org/eucharist](https://diocesefwsb.org/eucharist) or [diocesefwsb.org/eucaristia](https://diocesefwsb.org/eucaristia).**

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# Pope Sets Groups to Study Most Controversial Issues Raised at Synod

BY CATHOLIC NEWS SERVICE

VATICAN CITY – Pope Francis has decided that some of the most controversial issues raised at the first assembly of the Synod of Bishops on synodality will be examined by study groups that will work beyond the synod's final assembly in October.

The possible revision of guidelines for the training of priests and deacons, "the role of women in the Church and their participation in decision-making/taking processes and community leadership," a possible revision of the way bishops are chosen, and a revision of norms for the relationship between bishops and the religious orders working in their dioceses all will be the subject of study groups.

That Pope Francis did not wait until the end of the second assembly to convoke the study groups "shows that he has a heart that listens; he listened and is acting," Cardinal Mario Grech, Secretary-General of the synod, told reporters on Thursday, March 14.

Pope Francis approved the 10 groups and their topics; he asked the groups, coordinated by different offices of the Roman Curia, to make a preliminary report to the synod's second assembly in October and to give him a final report on their work by June of 2025.

Monsignor Piero Coda, Secretary-General of the International Theological Commission, a papally-appointed body that serves the Dicastery for the Doctrine of the Faith, said the groups "certainly" will discuss specific issues such as the possibility of women deacons, the involvement of laypeople in the choice of bishops, and a greater acceptance of LGBTQ+ Catholics.

In a letter to Cardinal Grech, released on March 14, Pope Francis said that with the study groups working on issues "requiring in-depth study," members of the synodal assembly in October, including Bishop Rhoades, will be able "to focus more easily on the general theme that I assigned to it at the time, and which can now be summarized in the question: 'How to be a synodal Church in mission?'"

Pope Francis named the 10 themes to be explored by the study groups and provided references to where those themes were discussed in the first assembly's synthesis report last October:

- "Some aspects of the relationship between the Eastern Catholic Churches and the Latin Church" (No. 6).
- "Listening to the cry of the



CNS photo/Lola Gomez

Members of the assembly of the Synod of Bishops begin a working session in the Vatican's Paul VI Audience Hall on October 18, 2023.



**CARDINAL  
MARIO GRECH**

*Sacerdotalis* (guidelines for priestly formation) in a missionary synodal perspective" (No. 11).

- "Some theological and canonical matters regarding specific ministerial forms" (Nos. 8, 9).

- "The revision, in a synodal missionary perspective, of the documents touching on the relationship between bishops, consecrated life, and ecclesial associations" (No. 10).

- "Some aspects of the person and ministry of the bishop – criteria for selecting candidates to episcopacy, judicial function of the bishops, nature and course of *ad limina Apostolorum* visits – from a missionary synodal perspective" (Nos. 12, 13).

- "The role of papal representatives (nuncios) in a missionary synodal perspective" (No. 13).

- "Theological criteria and synodal methodologies for shared discernment of controversial doctrinal, pastoral, and ethical issues" (No. 15).

- "The reception of the fruits of the ecumenical journey in ecclesial practices" (No. 7).

Cardinal Grech and Cardinal Jean-Claude Hollerich, Relator-General of the synod on synodality, had a private meeting with Pope Francis before the news conference. Cardinal Grech said that during the meeting, Pope Francis approved inviting to the synod assembly four additional representatives of other Christian churches and communities so that in October there will be 16 "fraternal delegates."

In addition, Archbishop

poor" (Nos. 4, 16).

- "The mission in the digital environment" (No. 17).

- "The revision of the *Ratio Fundamentalis Institutionis*

Filippo Iannone, Prefect of the Dicastery for Legislative Texts, told reporters a commission is already studying possible revisions to the Eastern and Latin codes of canon law with a focus on strengthening "synodality," or the participation of all the baptized in the life and mission of the Church while respecting the different forms of service to which laypeople and clerics are called.

And, Cardinal Grech said, the synod secretariat has convoked five working groups to focus on: building synodality in dioceses; building synodality on a national or regional level; increasing synodality in the universal Church, including by exploring "the relationship between the primacy of the Bishop of Rome, episcopal collegiality, and ecclesial synodality"; ways to ensure a "synodal method" of operating that includes prayer, listening, discernment, and liturgy; and looking at the identity of the Church as a community promoting unity with diversity, whether of culture, language, or customs.

In a note on "perspectives for theological exploration" in preparation for the synod's second assembly, officials with the synod secretariat said the goal was to ensure "reciprocity between evangelization of culture and inculturation of the faith, giving space to local hermeneutics, without 'the local' becoming a reason for division, and without 'the universal' turning into a form of hegemony."

The whole point of synodality, the officials said, is "credibly and effectively manifesting and supporting" the Church's mission, "which is the ultimate criterion of all discernment. What is most effective in terms of the proclamation of the Gospel must be privileged, finding the courage to abandon what proves to be less useful or even an obstacle."

# End of Legislative Session Includes Nod to Eucharistic Congress

## INDIANA CATHOLIC CONFERENCE

BY VICTORIA ARTHUR

The conclusion of the 2024 legislative session saw numerous highlights for the Indiana Catholic Conference, including the General Assembly's recognition of the upcoming National Eucharistic Congress, which will be held this summer in Indianapolis.

Among the successes for the Indiana Catholic Conference (ICC) in this year's short legislative session, which concluded on Friday, March 8, were measures expanding disaster relief for Hoosiers and protecting minors from online pornography. Like every year, there were also disappointments, including passage of a long-acting contraceptives bill that the ICC had opposed.

"In this session, like others before it, the ICC didn't get everything it asked for, but we cannot be discouraged," said Angela Espada, Executive Director of the ICC, the public policy voice of the Catholic Church in Indiana. "When we truly believe in something, we stay committed and continue to work with our legislators for positive changes that will benefit not just the faithful but all

Hoosiers."

One example of the ICC's outreach is the annual Catholic legislators' dinner, which is held in Indianapolis before the beginning of Lent and sponsored by businesses including local members of Legatus, an international organization of Catholic business leaders. The yearly event brings together Catholic lawmakers, ICC leaders, and the five Catholic bishops of Indiana, in addition to many of the business sponsors.

This year's dinner prompted a Senate resolution recognizing the historic nature of the National Eucharistic Congress, which will bring tens of thousands of people to Indianapolis in July for the first such event to be held in the United States in 83 years.

Catholic lawmaker Senator Liz Brown of Fort Wayne said she was inspired to draft the resolution after hearing Archbishop Charles C. Thompson of the Archdiocese of Indianapolis discuss the importance and magnitude of the event during the February 12 dinner.

"The archbishop spoke about how historic this event will be and what a huge impact it will have on our state, and I thought that we really should honor this," said Brown, a member of St. Jude Catholic Church in Fort Wayne. "To have that many people from across the country and all over the world coming to Indianapolis to celebrate something so important – the Eucharistic Revival – is incred-

ibly impactful, and that's why I did this."

Brown collaborated on Senate Concurrent Resolution 27 with fellow Catholic lawmakers Senator Ed Charbonneau from Valparaiso) and Representative Bob Morris from Fort Wayne. The resolution was signed on Tuesday, March 5.

"This is not just something significant to Catholics," Brown said. "It's significant to this state and to the country. And now it is part of our historical record in Indiana."

During the 2024 General Assembly, Brown also co-authored legislation that was among the ICC's top priorities: Senate Bill 17, a measure aimed at restricting minors from accessing online pornography. With Governor Eric Holcomb signing the bill into law on Wednesday, March 13, Indiana became the ninth state to require pornography sites to use a robust age verification system to operate within state lines.

"This is a good start to protect our children," Brown said.

The only opposition came from the American Civil Liberties Union, which may challenge the law as it has done with similar legislation in other states.

Another success for the ICC was passage of Senate Bill 190, which simplifies access to disaster relief for Indiana residents and increases the maximum assistance a household may receive following a tornado, flood, or other natural disaster from \$10,000 to \$25,000.

The bill, also signed into law by Holcomb on March 13, was authored by another Catholic lawmaker – Senator Cyndi Carrasco of Indianapolis – in her first term as a member of the Indiana General Assembly.

"This legislation will help balance the increasing need for Catholic Charities and other disaster response organizations to assist the uninsured and underinsured as construction and rebuilding costs continue to rise," said Alexander Mingus, Associate Director of the ICC.

With respect to pro-life priorities, the ICC tracked a number of bills during the legislative session. The ICC supported Senate Bill 98, which would allow unborn children to be claimed as dependents on state taxes. While the measure received a hearing, it did not go up for a vote during this short, non-budget-year session due to its fiscal impact.

"We expect further conversation on this bill in 2025 and beyond," Mingus said.

The ICC was dismayed that a bill aimed at providing low-income women with long-acting contraceptives immediately following childbirth moved forward despite its opposition. House Bill 1426, which requires hospitals to offer a woman eligible for or receiving Medicaid assistance the option of having a long-acting, reversible contraceptive implanted before she is discharged from the hospital following delivery of her baby, was signed into law by Holcomb on Tuesday, March 12.

While acknowledging that faith-based hospitals with religious objections would be exempt from the requirement, the ICC expressed concerns about the legislation and unsuccessfully pushed for an amendment to have Natural Family Planning (NFP) offered to new

mothers as well.

"If the goal is to prevent unwanted pregnancies, we felt strongly that hospitals should also provide information about NFP – one of the most effective and least costly methods of planning a family, and the only one that does not pose health risks to the woman," Espada said.

With the conclusion of another legislative session, Espada and Mingus expressed gratitude to everyone who contacted their legislators about key bills and issues important to the common good. Now, in this election year, they are calling on the faithful to become even more engaged.

They point to numerous resources for reflection, including "Forming Consciences for Faithful Citizenship," a guide for faithful political responsibility from the U.S. Conference of Catholic Bishops.

"In all times, but especially in an election year, our bishops ask us to pray and form our consciences to better equip us with a moral vision that transcends the secular vision of our age," Mingus said.

The ICC website, indianacc.org, also offers a wealth of resources to guide Catholics as they look toward the Indiana primaries in May, the general election in November, and another legislative session in 2025.

"We are grateful for everyone's prayers and advocacy as we continue to amplify the voice of the Catholic Church in the public arena," Mingus said.

A page tracking all of the key legislation the ICC followed in the 2024 legislative session may be accessed at indianacc.org/bill-tracker. For more information and ways to get involved with the ICC and its mission, visit indianacc.org.

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AVERAGE CLASS SIZE OF 16 STUDENTS

## U.S. Bishops Urge Prayer as Court to Hear Cases on Abortion Pill

WASHINGTON, D.C. (OSV News) – As the Supreme Court prepares to take up two cases on access to abortion pills, U.S. Catholic bishops have issued a nationwide call to prayer to end abortion and protect women and unborn children. The invitation was issued on Thursday, March 14, by Archbishop Timothy P. Broglio of the U.S. Archdiocese for Military Services, President of the U.S. Conference of Catholic Bishops, and Bishop Michael F. Burbidge of Arlington, Chairman of the USCCB's Committee on Pro-Life Activities. The prayer campaign, which seeks the intercession of St. Joseph as the "Defender of Life," begins on Monday, March 25, the day before the Supreme Court hears oral arguments regarding lawsuits on the drug mifepristone and its widespread availability. Mifepristone has a two-decade history of use for early abortions when used with misoprostol, but the same drug combination in recent years has been prescribed for early miscarriage care. The daily prayer for the bishops' campaign is available in English and Spanish at [respectlife.org/prayer-to-st-joseph](https://respectlife.org/prayer-to-st-joseph). "We ask Catholics to offer this prayer daily, from March 25 through June, when a decision is expected," wrote Archbishop Broglio and Bishop Burbidge.

## Wisconsin Court Rules Against Catholic Charities Bureau

MADISON, Wisconsin (OSV News) – The Catholic Charities Bureau of the Diocese of Superior, Wisconsin, is not exempt from paying into the state's unemployment insurance system because its operations aren't primarily religious, Wisconsin's Supreme Court found on Thursday, March 14. The group plans to appeal the ruling to the U.S. Supreme Court. The 4-3 decision by the state court in Madison raises the threshold for religious groups to prove their charitable organizations qualify for such an exemption under state law. The court's ruling found that while the mission of the Catholic Charities Bureau and its subsidiaries is inspired by Catholic teachings, its actual work is "primarily charitable and secular" under the statute. Writing for the majority, Justice Ann Walsh Bradley wrote that asserting "a religious motivation behind their work" is "not enough to receive the exemption" under the statute, and that "paying a generally applicable tax is not a constitutionally significant burden" under First Amendment jurisprudence. Eric Rassbach, Vice President

# NEWS BRIEFS

## Celebrating the Feast of St. Patrick



OSV News photo/Eduardo Munoz, Reuters

Bagpipers march past St. Patrick's Cathedral during the annual St. Patrick's Day Parade in New York City on Saturday, March 16. In a video message posted on X (formerly Twitter), Cardinal Timothy M. Dolan of New York reminded his flock that while St. Patrick is renowned for many things – the shamrock, driving snakes out of Ireland, among others – "Never forget he's a saint. Never forget he's an apostle, he's an evangelist, and he's a missionary – and never forget that we're all called to be the same things."

and Senior Counsel at Becket, a religious liberty law firm representing Catholic Charities Bureau, said in a statement, "The Wisconsin Supreme Court got this case dead wrong" and the organization "is religious, whether Wisconsin recognizes that fact or not."

## Pope Calls for Release of Religious Brothers Kidnapped in Haiti

VATICAN CITY (CNS) – Pope Francis called for the release of two religious brothers – members of the Congregation of the Brothers of the Sacred Heart – who are being held hostage in Haiti. "I have learned with relief that in Haiti, a teacher and four of the six religious brothers of the Frères du Sacré-Cœur Institute, kidnapped last February 23, have been freed," the pope said after praying the Angelus in St. Peter's Square on Sunday, March 17. "I ask

for the release as soon as possible of the other two brothers and all those people still being held hostage in that beloved country, so fraught with violence." The kidnappings took place as Catholic religious have become targets for ransom in Haiti with armed gangs. In January, a group of six religious sisters were freed less than a week after being kidnapped by armed assailants. "I invite all the political and social actors to abandon any personal interest and to engage in a spirit of solidarity in the pursuit of the common good, supporting a peaceful transition to a country that, with the help of the international community, may be equipped with solid institutions capable of restoring order and tranquility among its citizens," the pope said about the crisis in Haiti.

## New Jersey Diocese Establishes Trust for Abuse Victims

CAMDEN, New Jersey (OSV News) – The Diocese of Camden, New Jersey, and related Catholic entities will fund a trust of \$87.5 million for more than 300 survivors of sexual abuse in the diocese in a plan confirmed on Thursday, March 14, to resolve the diocese's Chapter 11 bankruptcy. "Once again, I express my sincere apologies and prayers to all those who have been affected by sexual abuse in our diocese," said Bishop Dennis J. Sullivan of Camden in a March 14 letter posted by the Catholic Star Herald, the diocesan newspaper. The plan "embodies" a settlement reached with a committee of survivors that was first announced in April of 2022, according to a March 14 statement from officials with the diocese. The diocese began Chapter 11 proceedings October 1, 2020.

## In New Book, Pope Says He Has Not Considered Resigning

VATICAN CITY (CNS) – A pope's ministry is meant to last his lifetime, Pope Francis said, and, at least until now, he has not considered resigning. However, he wrote in a new book, if he were seriously impaired, he would resign, but unlike the late Pope Benedict XVI, he would use the title "Bishop of Rome Emeritus" rather than Pope Emeritus, and he would live at Rome's Basilica of St. Mary Major "to serve as a confessor and give Communion to the sick" rather than live at the Vatican. Pope Francis' reflections on his life and his future are included in a new book, "Life: My Story Through History," written with Italian journalist Fabio Marchese Ragona. The book was scheduled for a global release by HarperCollins on Tuesday, March 19, but the Italian newspaper Corriere della Sera published excerpts on Thursday, March 14. The excerpts included Pope Francis saying he knows critics complain about his leadership and how he has changed the papacy, but "if I looked into everything that was said and written about me, I wouldn't have time to do anything else, and I would need a weekly session with a psychologist!"

## Medical Advances Must Be at Service of Those Most in Need, Pope Says

VATICAN CITY (CNS) – Cutting-edge science and medical research cannot benefit only the privileged few but must be placed at the service of those most in need, Pope Francis said. Meeting with the staff and patients from the Vatican-owned Bambino Gesù pediatric hospital in Rome on Saturday, March 16, the pope stressed the importance of "excellence in biomedical research," but said it must be done "with special attention to the most fragile, such as patients with serious, rare, or ultra-rare diseases." The pope wrote, "So that science and expertise do not remain the privilege of the few, I urge you to continue to make the fruits of your research available to all, especially where they are most needed," praising the hospital for its training programs with doctors and nurses from Africa and Asia. The pope was greeted with applause and cheers from the many children present as he entered Paul VI Audience Hall using a wheelchair. Vatican News reported that among the approximately 200 children and parents were children from countries at war, such as Ukraine and Gaza, who are receiving treatment at Bambino Gesù that they were unable to get in their home countries.



Today's Catholic file photo

# Lent Has Led Us to the Joy and Agony of the Cross

BY FATHER MARK HELLINGER

*“Through the Passion of Your Only Begotten Son, O Lord, may our reconciliation with You be near at hand, so that, though we do not merit it by our own deeds, yet by this sacrifice made once for all, we may feel already the effects of Your mercy.”*

Thus we pray in the prayer over the offerings this Sunday. The beginning of Holy Week – in its official designation, Palm Sunday of the Passion of the Lord – is a day that is torn in two. The liturgy itself immerses us into the inner turmoil of the defeat and triumph of God.

The first words blare out for eternity: “Hosanna to the Son of David!” And the final words, in the prayer over the people, begs God to look upon those for whom Jesus submitted Himself to the agony of the cross. Joy and agony, the ups and downs of human experience, laid out in careful contrast all in one Mass.

Palm Sunday, also called Passion Sunday, begins the culmination of what our Lenten journey has been about – having engaged the process of Lenten observance, we now enter into the mysteries of redemption, celebrated in time. In some ways, the quality of our Lent now shines out as it comes to a head.

But before we hear that word “quality” and instantly begin judging ourselves for our lack of achievements in Lenten discipline, let us recall who has really been achieving things in Lent. As the greeting before the procession of palms reminds us,

since the beginning of Lent, we have been preparing our hearts by penance and charitable works. Preparing for what? For God’s action within us.

And our Lenten discipline serves to prepare us for these celebrations that we begin this Sunday. Thus, no matter the “quality” of our Lenten journey thus far, today is the day in which the real work of the season begins as we receive and celebrate the mysteries for which we have been preparing throughout the last weeks. In that way, even the Lenten failure is a preparation – an opportunity to realize just how much we must rely on God’s grace in order to even do what we want in our relationship with Him. As St. Paul says: “For I have the desire to do what is right, but not the ability to carry it out. For I do not do the good I want, but the evil I do not want is what I keep on doing” (Rom 7:18-19).

In some ways, what keeps our growth in the spiritual life stunted is our refusal to acknowledge the ways in which we are still bound to sin. Or the ways in which what Paul says is true of us. Thus, the Lenten discipline, no matter how it has gone for us, serves as a reminder and an action that creates an opening for God to remake us. As Paul goes on to say: “But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you” (Rom 8:10-11).

This is the source of the

dichotomy of agony and joy in the soul: the desire to do as we ought – that is, to live in real freedom – and our failures or success in doing so. And that is what this Sunday reminds us of, that if we truly desire to be changed, we must let God into the openings in our hearts that we have fostered this Lent, in whatever way they’ve come about.

The time of our reconciliation has come. God is going to once again renew His covenant

with us through the sacred celebrations of Holy Week in a particularly intense way. We will celebrate the reconciliation of the world back to God – the coming back together of the created order, and the One who made it, which was split in the sin of our first parents.

This reconciliation does not occur because of our accomplishments or merits, but by the cross of Jesus Christ. For our part, we do well to

allow whatever our experience of Lent has been to be the opening through which we allow the Lord of Life in. Our hearts can cry out “Hosanna!” as well as feel the agony of the cross – all so that the work of redemption might be accomplished in us through the Lord’s action.

*Father Mark Hellinger is a Parochial Vicar at St. John the Baptist Church in Fort Wayne.*

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# '5 Love Languages' Author Advocates to Stand Up for Life

BY SCOTT WARDEN

Hundreds of pro-life supporters gathered at the Steuben County Event Center in Angola on Saturday, March 16, for Right to Life of Northeast Indiana's Third Annual Spring Banquet. After members of the Knights of Columbus presented the flags and Pastor Joshua Hawkins from Fremont Community Church gave the opening prayer, the crowd spent the bulk of the evening listening to an engaging exhortation on the reason those involved in the right to life movement take up this critical work: love.

The leadership team at Right to Life of Northeast Indiana invited Dr. Gary Chapman, a best-selling author and speaker, to give the evening's keynote address. Chapman is best known for his book, "The 5 Love Languages: The Secret to Love That Lasts," which has sold more than 20 million copies since it was first published in 1992. The book proposes that each of us has one or more of five specific ways in which we want our partners to show us their love. The "5 Love Languages" are acts of service, words of affirmation, quality time, gifts, and physical touch. The success of "The 5 Love Languages" prompted Chapman, a Baptist pastor and marriage counselor from North Carolina, to write several spin-off books aimed at parents, singles, men, and more.

In his opening remarks, Chapman acknowledged that the word "love" is both "the most important word in the English language and the most confusing word in the English language." It is the most important, he said, because, above all, it is at the heart of the Great Commandment, directed by Christ Himself. It is by love, Chapman said, that God gave "the non-Christian world the right to judge whether or not we're true Christians." It is the most confusing word, he added, because we use it in a thousand different ways. "We say, for example, 'I love hot dogs.' Or in North Carolina, where I live, we say, 'I love barbecue.' ... And then I hear people say, 'Oh, I love the mountains. I love the beach. I love my new car. I love my dog.' And then we say to a special someone, 'I love you.' What is that supposed to mean? I'd love some barbecue with you?" he said as the crowd laughed.

Chapman, however, spent the majority of his 35-minute keynote address on love as a character trait – something,

he said, those who work in and support the right-to-life movement have in spades. Character, he said, "is who we really are. And there are people for whom love is a character trait – that is, they have the attitude of love every single day." Chapman went on to list what he called the "seven traits of love": kindness, patience, forgiveness, courtesy, humility, generosity, and honesty. These traits, he said, "have perfect application to the ministry of Right to Life of Northeast Indiana."

Kindness, he said, is "what the whole organization is about. It's words and deeds, trying to help other people – in this case, it's trying to help those who are still in the womb. In the clinics and the associations where so many of the ladies come for counseling and help, you've never met anybody more kind than the people that work in these places."

One of the more unheralded traits, Chapman said – and one that most relates to the work of the right-to-life movement – is humility. "Humility is stepping down so others can step up," Chapman said. "People that work for Right to Life and all the people with whom they participate, those people working those clinics, they're down in the trenches ... stepping down where people are hurting and struggling. ... Let this attitude be in you. Loving people are characterized by humility."

He highlighted the trait of honesty next, saying honesty is "sharing the truth in love. This is what we're trying to do in the ministry of Right to Life – sharing the truth about life ... with an attitude of love. We care about people."

Throughout his speech, Chapman was quick to point out that our love of human life should extend to all lives, regardless of age, health, or circumstance. That belief, he said, "Begins in Genesis Chapter 1," when God created man in His own likeness. "And then we read these words: 'God saw all that He had made, and He said, 'It is very good.' This is why we believe in the sanctity of life, because we are not simply an animal that came through evolution, we are a creature made in the image of God. ... You would not be here tonight if you did not believe that life matters. But in today's world, where divine revelation has been largely denied or ignored, it's easy to slip into the mindset of human reason. And that's where we are largely in our country today. You see, it's human reason that says to some people, 'But if that life is mentally or physically abnormal, would it not be better to end that



Photos by Scott Warden

Dr. Gary Chapman speaks to the crowd during his keynote address at Right to Life of Northeast Indiana's Third Annual Spring Banquet, which was held on Saturday, March 16, at the Steuben County Event Center in Angola.



Attendees listen intently to the keynote address during the Right to Life of Northeast Indiana's Spring Banquet.

life? Or if that life is old and no longer capable of walking and talking and doing things, wouldn't it be better to end that life?"

To illustrate his point, Chapman told the audience that some time ago he visited the Holocaust Museum in Israel – a powerful and forming experience. He quoted Leo Alexander, the late psychiatrist and neurologist who was largely responsible for writing the Nuremberg Code, which drew the lines on what was and was not ethical or moral regarding human scientific testing after the atrocities in Nazi Germany. According to Chapman, Alexander said: "It all started with the acceptance of the attitude that there is such a thing as a life not worthy to be lived. And once that belief was accepted, it was

only a matter of deciding which lives are not worthy of living."

Chapman added, pointedly: "You see, if all begins with the idea that there is such a thing as a life not worth living, when society adopts that belief, there's no limit to where it will end. And it's tragic that it is so widespread in our country. We're here tonight because we do not accept that belief. We believe that all life is sacred – life in the womb and life in the nursing home."

To conclude his speech, Chapman urged those in attendance to continue advocating for the dignity of all human life. "God's grace calls us to seek to protect the unborn child, and every way we can to help that mother who chooses to have that child. But God's grace also calls us to seek to redeem the woman

who saddens our hearts because she made the wrong choice. I know that Right to Life has been around now for 50 years, and there is a chance that when you've worked to save life for all these years, and you still see the number of abortions that are happening in this country, there is a sense in which we can be tempted to give up. And let me remind you that the slavery movement in this country did not end quickly. ... But there were those who stayed with the journey, who stayed to the end until it was finally abolished. America took even longer to abolish that atrocity in our country. So let us not give up, even though we've been on this journey for 50 years. Let us not give up in standing for what is right."



# Sisters at Saint Joseph Committed to College Powerhouse

BY KASIA BALSBAUGH

Besides Red Bull, hype music, and talking down nerves, sisters Riley and Berkley Zache have another essential pregame preparation. “Riley and I, we’ll usually pray together,” Berkley explained.

“We just don’t feel ready to go if we don’t do our prayer,” Riley added.

Riley, a senior at Saint Joseph High School in South Bend, and Berkley, a junior, have both committed to continue their softball careers post-graduation at the University of Oklahoma, the nation’s premier collegiate powerhouse, which has won three consecutive – and five of the past seven – Women’s College World Series titles.

Riley had previously given her verbal commitment to the University of Missouri, but when the offer came to play with her sister at Oklahoma, she took it. They joke that they suffer from “separation anxiety” when apart.

“My dream was always to play with her,” Berkley said of her sister. “We’re competitive in the sense of [playing against] other teams; we’re not competitive in the sense of who’s a better athlete.”

“It’s never going to be home if we’re not together, so we had to find the home for the both of us,” Riley said.

Riley and Berkley told *Today’s Catholic* that they had always planned on playing a sport at the collegiate level, but they weren’t always set on softball as their sport of choice. The sisters have participated in swimming, tennis, and gymnastics. Softball and volleyball were the sports they played the most growing up, but it wasn’t until the COVID-19 pandemic that they narrowed their focus to just these two. Now, with the three-time defending national champion Sooners waiting, softball has become their top priority.

Sports run through the Zache family bloodlines. Their mother, Leslie, has coached softball at Saint Joseph for a decade. Their aunts on their father’s side also played softball competitively and now coach at Indiana University South Bend. Their father, Bobby Zache, was a U.S. decathlete in his day, which gave him a solid background to help guide his daughters’ athletic training.

“I saw that the health and wellness industry was really suffering in the U.S.,” Bobby said. “The emphasis was on competition first and professionalizing youth athletics. I just did not agree with that. I’m a big advocate of developing



Photos courtesy of Leslie Zache

**Sisters Riley, left, and Berkley Zache pray together before a softball game. The sisters – Riley, a senior, and Berkley, a junior – attend Saint Joseph High School in South Bend and are both committed to play softball at the University of Oklahoma after their high school careers.**

the athlete first.”

For instance, Riley and Berkley remember their father demonstrating exercises on a human skeleton model – showing how the body moves and explaining what happens to the muscles during different movements, rather than just telling the sisters to do the exercises with no context.

Bobby’s philosophy of training also shows in his daughters’ schedules, which are full but include time for spiritual and academic pursuits as well as physical. Leslie said sometimes the family has been seen as “contrarian and difficult” for their holistic approach. As Bobby said, “We were like, ‘They’re not playing 30 games this week.’ They have to focus on their homework, they have to focus on their spirituality.”

Academics are part of the reason the family chose Saint Joseph High School. Riley said she knows she won’t be able to support herself playing professional softball. She wants to build a sustainable career that focuses on helping others. Both Riley and Berkley are interested in studying orthopedics at Oklahoma.

The sisters also do what they can to fit in rigorous softball practice and homework in ways that work for them. Berkley, for instance, usually works out early in the morning before school. Night owl Riley, on the other hand, works out after school and works later

into the evening.

“People in a way romanticize this lifestyle, and it’s like, it’s a very hard lifestyle,” Riley said. “But in the end, you’re living out your dream, and honestly, I wouldn’t have it any other way.”

“Seeing all the work you put in, and coming out on the flip side knowing that it was all worth it is the most rewarding part of the game,” Berkley added.

The focus on the whole person was part of what attracted the Zache family to the University of Oklahoma. For example, the sisters said that when they get to campus, they’ll be required to take a two-week etiquette class.

“[Oklahoma Coach Patty] Gasso says, ‘We’re not training you to become good ballplayers, we’re training you to become successful women,’” Riley said.

Another major factor in the family’s decision to choose OU was what Bobby called the team’s “spiritual family feeling.” Berkley remembered the team praying for her to have a good visit, and Riley was struck by the self-deflecting attitude of the players. She especially recalled an interview with some of the women on the team.

“Whenever they hit a home run or do something good, they do [a gesture called] ‘eyes up,’ and they give glory to God for everything that



**Saint Joseph High School junior Berkley Zache has been named a high school All-American by MaxPreps and is ranked as the third best player in the nation in the Class of 2025.**



**Senior softball player Riley Zache was named a First-Team All-State selection last year and is ranked as one of the top 50 players in the nation for the Class of 2024 according to the Extra Elite 100.**

that doesn’t fade away is from the Lord. Any other type of joy is actually happiness that comes from circumstances and outcomes. I think Coach has said this before, but joy from the

Lord is really the only thing that can keep you motivated.”

This is the team spirit that attracted the Zache sisters – a similar camaraderie to what they’ve experienced at Saint Joseph, as both Riley and Berkley said that it’s the friendships with their teammates – and each other – that make the game special.

The sisters said they’re often asked the question, “Who’s better?”

“We’re never going to openly admit who we think is better,” Riley said. “I’m going to say it’s her, because I see all the things she does.”


Berkley responded, “And I’m going to say it’s her, because I couldn’t be where I am without you, buddy.”

Riley, however, said the answer is obvious: “We’re the best when we’re together.”

they do, because they know they wouldn’t be able to do anything without God,” Riley said. “That really kind of stuck with me, because some people do it for show, and you can tell they’re deeply invested in their faith and everything, and their faith is more important to them than the game is. ... It’s going to make the whole experience more worthwhile, doing it for a greater purpose.”

Last June, after the Sooners won their most recent national title, members of the team went viral for preaching about the importance of God during their postgame news conference. A reporter asked the players on the panel how they managed to be so joyful “when anxiety seems like a thing that could very easily set in.” Then-senior shortstop Grace Lyons said, profoundly, “Well, the only way that you can have a joy

*Divine Mercy Sunday*



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## St. Pius X Extends Christ's Love to Local Prisoners

BY CLAIRE KENNEY

Each Saturday at St. Joseph County Jail, approximately 12 male inmates pray and reflect on God's word. Their reasons for being incarcerated vary, but their purpose and their prayer is unified.

The group seeks to grow closer to God and to grow in faith.

"Society may intend prison to be a place of punishment, but God can use it as a place of refinement and transformation," said St. Pius X parishioner Chris Cossin, who joins the men in Saturday prayer and discussion once a month as part of the St. Pius X Jail and Prison Ministry.

Parishioner John Bolstetter approached Monsignor Bill Schooler about beginning the ministry.

"As he saw the increased need for Catholic presence to the incarcerated in our region, in early 2023, we formed a formal prison ministry in order to expand our coverage," Monsignor Schooler said.

In addition to St. Joseph County Jail, the St. Pius X Jail and Prison Ministry extends to Westville Correctional Facility, South Bend Community Re-Entry Center, and community-based residential correctional facilities.

"Through the years, I have

seen the need to visit inmates in more facilities than just the jail, so I approached Father Bill in the spring of 2023 to create a formal prison ministry," Bolstetter told Today's Catholic. "We now have about 20 volunteers who serve at the jail, the South Bend Community Re-Entry Center, the Westville Correctional Facility, and the Dismas House."

The ministry's mission is spelled out on its website ([stpius.net/prisonministry](http://stpius.net/prisonministry)), which states: "The St. Pius X Jail and Prison Ministry was created to respond to Christ's call for us to love and care

"In Matthew 25, Jesus calls us to visit the imprisoned," Monsignor Schooler said. "The prison ministry is called to serve God by providing a Catholic presence to the incarcerated within our region."

In fact, Matthew 25 is exactly what prompted Cossin to get involved with prison ministry – a calling he currently fulfills through St. Pius X Jail and Prison Ministry.

"Matthew 25:35-36 inspired me to add prison ministry to my volunteering activities a few years ago. 'For I was hungry, and you gave me food, I was thirsty, and you gave

me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me,'" he explained.

Extending beyond general prayer and discussion, the ministry also facilitates religious services and Catholic educational material. Bible study and holy Communion is offered through the ministry.

"We pray at all the locations and discuss the Scriptures," Bolstetter said.

Those interested in getting involved with the St. Pius X Jail and Prison Ministry can contact Bolstetter at [jbolstetter@gmail.com](mailto:jbolstetter@gmail.com). More information on involvement can also be found on the ministry's website, [stpius.net/prisonministry](http://stpius.net/prisonministry).

*"In Matthew 25, Jesus calls us to visit the imprisoned. The prison ministry is called to serve God by providing a Catholic presence to the incarcerated within our region."*

— Monsignor William Schooler

for our brothers and sisters who are incarcerated, recently released, and reentering society. Its mission is to proclaim the Good News of Jesus Christ and share of His sacramental life with incarcerated individuals and their families in order to foster hope, human dignity, and an opportunity for new beginnings."

Monsignor Schooler said he is "happy that we have begun this ministry."

Those who volunteer in the prison ministry at St. Pius X are inspired to serve by Scripture, in particular Matthew 25.



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

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# The Life and Legacy of St. Mother Theodore Guerin

BY ALEX KROUSE

St. Mother Theodore Guerin, foundress of the Sisters of Providence of Saint-Mary-of-the-Woods near Terre Haute, described spring in Indiana with awe. She said, "The beauty of the forests of Indiana in the rich and lovely month of May surpasses all description." Guerin is one of the few Catholic Saints who called the United States home. As the Church and the world mark Women's History Month, we celebrate the lasting impact Mother Guerin made across Indiana and the Midwest, where she established parish schools, including in Fort Wayne. Her story, though, did not begin in the beauty of the Indiana forests but rather in a small village of Étables on the English Channel in France.

Étables, a quaint coastal town nestled in northern France, boasts a captivating charm with its winding streets and historic buildings. In the 1790s, it stood south of a bustling port city, maintaining its picturesque allure. Perched by the sea, Étables offered cliffs framing the English Channel, dramatic storms, and a serene village ambiance. Many households had flourishing gardens, sustaining the locals through commerce; the predominant occupations revolved around maritime pursuits.

In the late 1780s and early 1790s, France was a turbulent environment. Fortunately, by the time Guerin was born, France had calmed, but perhaps not in the sense many residents desired. Robert Tombs, a French historian, properly described this sense of calm. He wrote: "Every regime was the target of assassination attempts of a frequency that put Spanish and Russian politics in the shade. Even in peaceful times, governments changed every few months. In less peaceful times, political deaths, imprisonments, and deportations are literally incalculable." While the small, peaceful village of Étables might have achieved some version of stability, the country at large lacked it.

The story of Anne-Therese Guerin, now known as St. Mother Theodore Guerin, is planted in this history. She was born from a marriage between the Guerin and Lefevre families. Yet, the relationship built between the two families could not have been more representative of the times in France. Laurent, Ann-Therese's father, came from a family of royalists, while her mother's family supported Napoleon Bonaparte, the future Emperor of France. Therefore, friends and family met this marriage with bitterness.

Despite the family feud, Laurent and her mother,



ST. MOTHER THEODORE GUERIN

Isabelle, embraced life together and brought four children into this world. Ann-Therese was born first; the addition of two brothers and one more sister made the family complete. While this union began peacefully, tragedy eventually struck. One of Ann-Therese's brothers died in infancy, and another passed away in a tragic fire at the age of 7.

From a young age, it was primarily Ann-Therese, her sister, and her mother in the home. Her father was often away for months at a time – even years – because he served as a naval officer with the French Empire. This position secured the family financially but inevitably limited the opportunity to be together often. Therefore, the women managed their home that bordered the sea – a house with large windows looking east out into the Channel.

This view of the sea affected Guerin's religious life. In a 1904 biography of her, the author wrote, "Having once learned that the vastness of the sea is an image of the immensity of Him who sets its bounds, she could never look upon the water without fixing her thoughts upon that blessed home beyond the sea of time and experiencing a longing for things that were not of earth, a longing which increased as she advanced in years, and which laid the foundation for that contemplative and meditative spirit which was habitual to her in later life."

As a child, Guerin was smart and made her desire to live a religious life known as early as her first communion. By age 12, her life was centered around her mother, sister, and community. Yet, she always longed for her father, who had joined the French Empire with Napoleon in the Iberian Peninsula to conquer Spain and Portugal. War began when Spain and France, both allies, invaded Portugal, a dwindling world power at the time; Napoleonic France installed Joseph Bonaparte as the King of Spain, ultimately leading to the occupation of Spain.

The Peninsular War, as it was known, was a brutal event in history with more than a million deaths. Ann-Therese's father was stationed in Spain and on the North African coast for two years. Shortly before Napoleon began his campaign for Russia, Laurent was offered a reprieve from the ongoing wars with a few weeks leave. Weeks and months went by with nothing. Laurent was supposed to rejoin his family months earlier, and the anticipation turned to terror. Word had come that Laurent was robbed and murdered in the south of France on his way home.

This event significantly impacted the entire Guerin family, especially Ann-Therese's mother. Isabelle went into a deep depression causing Ann-Therese, only 15 at the time, to serve as head of the household. This experience changed the trajectory of her life, as she was responsible for her home for the next decade. While she knew religious life was her path, a new path was forged by this misfortune of her family.

Her mother, while ill and distraught, was not permissive of the idea of having her daughter enter religious life. According to her biography, Ann-Therese had made her desired path with Christ known locally through an interesting conversation among friends when the girls had been discussing their future choice for a husband. Ann-Therese was pressed for an answer when she said, "My spouse shall be King." The girls were puzzled because there was much confusion about her family history, royalists vs. Napoleonites, and the Kingdom of France. Instead of answering their questions, Ann-Therese ran away. However, the gossip continued to grow from that conversation and eventually made its way to her mother. When questioned, Ann-Therese communicated what her mother had long known – she had no interest in suitors but only in a spouse who was "the immortal King of ages."

For years, her mother was firm in not allowing her daughter to follow this path, until one day she found Ann-Therese kneeling before a statue of the Blessed Virgin. There, her mother, sobbing and weeping, said, "My daughter, you may go; you have your mother's consent and blessing. I can no longer refuse the sacrifice God asks of me." In 1823, after waiting a decade or more, Guerin entered the Sisters of Providence of Ruillé-sur-Loir congregation and was given the religious name of Sister Saint Théodore. It would not be for another 15 years that she would spend months crossing the Atlantic to find those beautiful Indiana forests.

Invited by Bishop Simon Brute of Vincennes to bring

the Sisters of Providence to the wilderness of Indiana, Mother Theodore's true journey of her sainthood began. In the 1840s, the area in which the sisters made their home was largely unsettled. Mother Theodore explained: "We continued to advance into the thick woods till suddenly Father Buteux stopped the carriage and said, 'Come down, sisters, we have arrived.' What was our astonishment to find ourselves still in the midst of the forest, no village, not even a house in sight." Further, the individuals making this journey did not know English, had very little support, and were more isolated than they had ever been.

Beginning her long career in education, Mother Theodore, along with the other Sisters of Providence, took to their first task, which was to establish a school. In 1841 in east-central Indiana, near Terre Haute, the sisters founded Saint Mary-of-the-Woods College, which continues to operate today. Mother Theodore was successful in moving education to the forefront of their mission, but she also was having difficulty with the diocese's new prelate, Bishop Célestine de la Hailandière, who sought control over the congregation. The clash between her, leading the congregation, and the bishop, seeking to exert authority of their work, came to a head when the bishop excommunicated her. This was short-lived, as Bishop de la Hailandière resigned and Mother Theodore was reinstated in her leadership role within the order.

She continued the calling to expand education and eventually visited Fort Wayne in 1846. At that time, there were no more than a few thousands people living in Fort Wayne. Although sparsely populated, she and the Sisters of Providence helped establish the all-girls St. Augustine Academy, located on the grounds of the Cathedral of the Immaculate Conception in downtown Fort Wayne. The sisters continued this work by establishing other schools locally and throughout the Midwest. Mother Theodore, who today is considered the patron of education in the Diocese of Fort Wayne-South Bend, passed away in 1856, but her legacy lasted with more schools being established to educate the masses.

Her cause for canonization began in the early 1900s when Bishop Francis Silas Chatard of Indianapolis approved exhuming her remains so they could be moved to a crypt. It was there that a physical sign of lack of decomposition was found and confirmed by physicians. Eventually, multiple healing miracles were attributed to her, and along with her lasting impact on Catholicism in the United States, Pope Benedict

XVI gave approval for her canonization as a saint. She was canonized in Rome on October 15, 2006.

*The information supporting this story came from "Life and Life-Work of Mother Theodore Guerin: Foundress of the Sisters of Providence" by Mary Theodosia Mug.*



## BISHOP RHOADES ON ST. MOTHER THEODORE

The following excerpt from a homily given by Bishop Rhoades on July 22, 2018, at Saint Mary-of-the-Woods:

"St. Mother Theodore Guerin is certainly a model for us of living an active and contemplative life. Even as a young child in France, she loved to get away and pray, especially by the sea not far from her home. Her famous trust in divine providence all through her life didn't come from nowhere. She had a close relationship with Jesus. Without that, she would never have been able to do the amazing things she did or be able to bear so many hardships in her life. Her faith in God's providence kept her going. Through her prayer, her friendship with Christ, her time with Him, especially before the Blessed Sacrament, she received the graces of hope and perseverance, and the gifts of peace and serenity. Most of all, I would say, her beautiful witness of love for everyone was a fruit of her prayer. And that is why she is a saint. ... Goodness and kindness followed Mother Theodore all the days of her life. She spread that goodness and kindness to the sisters and countless people whom she encountered. And now she dwells in the house of the Lord. ... May we all learn from St. Mother Theodore Guerin to embrace the Lord as our shepherd and to follow Him beside restful waters for the refreshment of our souls, to heed Jesus' call to come away by ourselves to rest a while with Him. In so doing, even though we may walk sometimes in the dark valley, we will fear no evil, for the Lord will be at our side and give us courage. May goodness and kindness also follow us all the days of our life so that one day we will dwell with the saints in the house of the Lord!"

# Lenten Lessons: Practices to Keep All Year

Living liturgically means approaching Lent as a built-in annual retreat. For most Catholics, that takes a time-tested and traditional shape. Prayer, fasting, and almsgiving are, after all, the hallmarks of the season. So, we set aside more time to pray. We abstain from meat on Fridays, give up something we enjoy, and try to respond to the needs of others more generously.

The thought of doing “all that” for more than 40 days might seem impractical, even impossible. Yet, when Jesus was asked to identify the greatest commandment, His reply was clear: “You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind” (Mt 22:37). We usually focus on what loving God with our hearts, souls, and minds looks like, but we rarely consider the “all” that Jesus places before every one of those words.

But I think there’s something about all this we often forget. Lent is intended to be a season for intensifying the disciplines of our faith, not the only time when we practice them! Prayer, fasting, and almsgiving should be part of our lives all year, and not just when the statues are veiled or the altar is dressed in purple.

Prayer is not optional when it comes to living the Christian

life, and there is no substitute for spending time with God. Knowing this doesn’t make finding the time less of a struggle. We’re busy. But as St. Francis de Sales wrote: “Half an hour’s meditation each day is essential, except when you are busy. Then a full hour is needed.” If we want to embrace God’s will in our lives, we must learn how to see things (in addition to ourselves and other people) from His perspective. That’s how prayer changes us. Liturgical prayer in Mass and the Divine Office can help us join ourselves to the prayer of the whole Church. But it can’t take the place of personal prayer. God doesn’t need us, but every one of us needs God.

Fasting is and always has been part of the Christian life. Our forebearers fasted from all meat and dairy products for all 40 days of Lent, as well as during other times of the year. Eastern Catholics and Orthodox Christians still do. Contrary to popular belief, the Second Vatican Council did not eliminate fasting on Fridays all year (surprised?). Just as Catholics regard every Sunday as a “little Easter,” we observe every Friday as a mini-Good Friday. Penance should be a built-in feature of our lives. St. Francis de Sales has some good advice on this one as well. He recommended that



GUEST  
COMMENTARY

JAMIE STUART WOLFE

we never leave the table without having denied ourselves something. It could be foregoing salt on those fries or simply eating what we are served, even though we don’t like it. Why? Because the sacrifices we make, even the small ones, help us to become more like Christ. Saying no to ourselves on a regular basis orients us toward God and others.

Charitable giving should also be a regular part of our lives. We are certainly called to be responsible in our use of money and other resources. Nevertheless, the Gospels clearly instruct us to give to those in need, and not simply from what is left over. Tithing is a good place to begin, as is opening a separate bank account for giving. But almsgiving isn’t just about money. When we give our time or labor to people in need, we serve something other than our own ambitions and build

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# Five Ways to Make Holy Week More Holy

As we prepare to enter into the most sacred days of the liturgical year, we have a prime opportunity to make up for any shortcomings that may have been part of our Lent this year. Blessedly, Holy Week offers us the chance to refocus, reflect, and renew as we wind down our Lenten journeys and look ahead to the promise of Easter. Alternatively, we might have had a splendid Lent and are looking for some ways to “level up” during these final few days for a strong finish. Either way, here are five ideas of how we can better emphasize the “holy” in our Holy Weeks this year.

## 1. Find one hour this Holy Week to dedicate to prayer.

“Could you not keep watch for one hour?” (Mk 14:37). Breaking from His prayer in the Garden of Gethsemane on the night he was to be handed over, Jesus asks His ever-napping disciples why they can’t manage to do as He asks for one hour. “Are you still sleeping and taking your rest?” He questions them again (Mk 14:41). Can we spend one hour fully “awake” with the Lord? It could be in front of the Blessed Sacrament. It could be going for a walk outside. It could be reading the Bible in a quiet spot in your home. Whatever it



NO  
GREATER  
JOY

GRETCHEN CROWE

is, whenever it is, make it one solid, uninterrupted hour dedicated to prayer.

## 2. Keep your phone in a drawer for the Triduum.

We all know that far too much of our time can be consumed with mindless scrolling. For me, it’s news, quilting blogs, or Instagram stories of moms being way more organized than I could ever hope to be. Holy Thursday, Good Friday, Holy Saturday, and Easter Sunday are the holiest days of the year, and the minutes (hours?) devoted to scrolling could be much better spent curled up with a spiritual book, working in the garden, or simply giving your family undivided attention.

## 3. Make peace with your neighbor.

As we prepare to enter the glorious season of Easter, now is the time to smooth over any

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# We Must Follow Christ on His Way to Calvary



THE  
SUNDAY  
GOSPEL

MONSIGNOR OWEN F. CAMPION

## Palm Sunday

This weekend, in a liturgy majestic in its ability to transport us to the events of the day that began the first Holy Week, the Church celebrates Palm Sunday.

First, a procession will precede each Mass, ideally involving the entire congregation, who will carry palms blessed by the celebrants. These palms recall similar branches used to acclaim the arrival of Jesus in Jerusalem centuries ago.

As if to set the stage for Holy Week, the procession begins with a reading from Mark’s Gospel. This reading recalls the coming of Jesus, across the Mount of Olives, from Bethany to Jerusalem. He approached Jerusalem from the east, just as the Scriptures predicted would be the route of

the Messiah.

Jesus came in humility. Roman leaders rode in state and majesty, on horseback or in chariots. Jesus rode a colt. Days later, the Lord would insist to Pilate, the Roman Governor, the Kingdom of God is not of this world.

After this procession, the Liturgy of the Word will continue. The first reading is from Isaiah, the third “Suffering Servant” song, emphasizing the fictional 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. They are most expressive and moving. Christians always have seen Jesus in this literary figure.

Supplying the second reading is the Epistle to the Philippians. Eloquent and most compelling, scholars believe that the origin of this passage was liturgical. Early Christians used this hymn in their worship. It 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.

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 at this dire moment. Judas’ betrayal, the young man who ran away, Peter’s denial, the failure of the religious scholars to recognize the Lord’s true identity, the crowd’s hysteria, and the injustice of the kangaroo court, all were important details for Mark.

On trial, Jesus stood willfully helpless before Pilate, the representative of the pagan Roman Empire, earthly power at its zenith.

The Suffering Servant song exemplifies Jesus, innocent and good, confronted with human sin and death. This Gospel is a wonderful prelude to the story of the Resurrection to be told on Easter.

## Reflection

People always tell where they were when they first heard of the horrible collisions of hijacked planes with the World Trade Center towers on September 11, 2001. Americans who were alive

on November 22, 1963, remember where they were when they heard President John F. Kennedy had been assassinated. People alive on December 7, 1941, always remembered hearing the first reports about Pearl Harbor.

Everyone recalls when he or she heard that something extraordinary, happy or not, had occurred to them or to someone near and dear to them – a death, a birth, a promotion, a bad diagnosis.

Thus it was, not surprisingly, with the evangelists. They vividly remembered the passion of Jesus, what they saw, or perhaps what they heard from actual witnesses. Their careful reconstructions of Holy Week in the Gospels show this. Why? The events were so critical, so overwhelming.

Today, in this imposing proclamation, Mark’s Gospel reveals that Jesus faced the sin of the world alone. His fate belonged to Him.

Each Christian is in a similar situation. The Church bluntly reminds us that individually we must choose God or not, good, or evil, life or death. Life is hard. We must follow Jesus to Calvary. Easter will remind us that new life awaits the faithful. Palm Sunday teaches us about reality.

## READINGS

**Sunday:** Mark 11:1-10; Isaiah 50:4-7; Psalms 22:8-9, 17-18a; Philippians 2:6-11; Mark 14:1-15:47

**Monday:** Isaiah 42:1-7; Psalms 27:1-3, 13-14; John 12:1-11

**Tuesday:** Isaiah 49:1-6; Psalms 71:1-4a, 5-6ab, 15, 17; John 13:21-33, 36-38

**Wednesday:** Isaiah 50:4-9a; Psalms 69:8-10, 21bcd-22, 31, 33-34; Matthew 26:14-25

**Thursday:** Exodus 12:1-8, 11-14; Psalms 116:12-13, 15-16c, 17-18; 1 Corinthians 11:23-26; John 13:1-15

**Friday:** Isaiah 52:13-53:12; Psalms 31:2, 6, 12-13, 15-17, 25; Hebrews 4:14-16; 5:7-9; John 18:1-19:42

**Saturday:**

1) Genesis 1:1-2:2 or 1:1, 26-31a; Psalms 104:1-2, 5-6, 10, 12-14, 35 or Psalms 33:4-7, 12-13, 20, 22

2) Genesis 22:1-18 or 22:1-2, 9a, 10-13, 15-18; Psalms 16:5, 8-11

3) Exodus 14:15-15:1; (Psalm) Exodus 15:1-6, 17-18

4) Isaiah 54:5-14; Psalms 30:2, 4-6, 11-13

5) Isaiah 55:1-11; (Psalm) Isaiah 12:2-3, 4-6

6) Baruch 3:9-15, 32-4:4; Psalms 19:8-11

7) Ezekiel 36:16-17a, 18-28; Psalms 42:3, 5, 43:3-4

8) Romans 6:3-11; Psalms 118:1-2, 16-17, 22-23

Gospel: Mark 16:1-7

# Remembering Gaza's Christians

**"I**t is a very special Easter. We are closer than ever to the crucified Savior," a Christian in Gaza recently told the Catholic relief agency Aid to the Church in Need (ACN).

Throughout the past five months, 800 Christians have sought refuge in St. Porphyrios Greek Orthodox Church and Holy Family Catholic Church in Gaza. Holy Family currently provides shelter to 512 Christians, including 120 children. A single priest and seven religious currently manage the compound. They do their best to provide for the needs of those currently living at the parish. The celebration of Mass and the recitation of the Rosary are a daily part of parish life, as is regular catechesis.

But supplies are short. The Latin Patriarchate (the Catholic diocese, which encompasses Jerusalem and the surrounding area) is able to provide two meals a week per person and a loaf of bread every two days. It's not enough.

Once home to a thriving Christian community, Gaza now has fewer than 1,000 Christians within its borders, compared to around 3,000 when Hamas began to govern the region in 2007. Those who stay do so because Gaza is their home.

Since the onset of the conflict, 30 Christians have lost their lives. This toll includes the tragic deaths of 17 people who fell victim to an assault targeting a Greek Orthodox parish compound in October of 2023 and two women who were fatally shot by snipers while within the confines of Holy Family Parish. Regrettably, an additional 11 individuals have succumbed to chronic illnesses for which they were unable to be adequately treated amid the turmoil.

The wider conflict has been devastating to human life in the region. More than 31,000 Palestinians (including more than 12,000 children) and

1,100 Israelis have lost their lives. The Israeli military estimates that 130 of the hostages taken by Hamas on October 7 remain unaccounted for.

Due to the scarcity of food and clean water, the current situation makes these final days of Lent the worst days that the Christians at Holy Family have suffered since the outbreak of the war. As of this writing, the United States has delivered 124,000 meals by means of four airdrops in the past week.

In the coming week, the Church will relive the solemn mysteries of Jesus' last days. Those days were marked by great evil. Jesus endured the most inhumane and brutal pain for us. He was mocked and beaten as He carried the instrument of His death to Calvary. He died in shame on a cross. It's difficult to relive each year; our stomachs turn, meditating on the cruelty He freely suffered for our salvation.

And yet his body, the Church, suffers still. On Friday, March 1, the Patriarchs and Heads of Churches in Jerusalem called for an immediate cease-fire to facilitate the disbursement of relief supplies throughout the Gaza Strip. They also begged for the release of prisoners and hostages. In a statement, the Christian leaders said: "In issuing the above calls, our ultimate hope is that the end of hostilities, the release of captives, and the care of the downtrodden will open a horizon for serious diplomatic discussion that finally lead to a just and lasting peace here in the land where our Lord Jesus Christ first took up His cross on our behalf. May God grant us all His grace as we seek the fulfillment of this hopeful Easter vision."

It is our duty to advocate for these embattled, suffering Christians and for all whose lives have been engulfed by the conflict. "Every day, in my heart, I carry the pain and suffering of the populations

## OUR SUNDAY VISITOR EDITORIAL

### OSV EDITORIAL BOARD

in Palestine and Israel due to the ongoing hostilities," Pope Francis recently said during an appeal following a Sunday Angelus address. We, too, should carry the pain and suffering of Gaza's Christian community in our hearts.

And we should raise our voices for peace. We should raise our voices, as the Holy Father and the Patriarchs and Heads of Churches in Jerusalem have done, to plead for the liberation of hostages and the distribution of greatly needed essential aid to the people suffering in Gaza.

As our hearts and minds turn to the memory of Christ's passion, we must remember the members of His body who live in the shadows of the sacred places where the mysteries of our redemption first unfolded. Our cry for aid for the Christians of Gaza who suffer is not hopeless. The Easter story ends not in death but in resurrection.

Our fellow Christians need aid, yes. But they need hope, too. They need the comfort of our prayers. We hope and pray for the release of all hostages, including the six Americans taken captive by Hamas terrorists. We hope and pray for the care and assistance of the Catholics at Holy Family Parish and all of Gaza's Christians. And we hope and pray for the peace of Christ for this war-torn land.

The Our Sunday Visitor Editorial Board is comprised of Father Patrick Briscoe, Gretchen R. Crowe, Matthew Kirby, Scott P. Richert, and York Young.

Pope Francis has called the sacrament an "encounter of love," and so it is. Most parishes offer confessions at various times throughout the Triduum, so check your bulletin and find a time that suits your schedule. Or you can always make an appointment. Taking time to reflect upon our sins and to confess them with a contrite heart is the perfect preparation for Easter.

So there you have it: five ways to enter into Holy Week with more intentionality and to leave, hopefully, with more reward. Wishing you your best Holy Week yet.

Gretchen R. Crowe is Editor-In-Chief of OSV News.

## SCRIPTURE SEARCH®

Gospel for March 24, 2024

Mark 11:1-10

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

JERUSALEM	BETHANY	MOUNT
OLIVES	SENT TWO	DISCIPLES
VILLAGE	ENTERING	COLT
OUTSIDE	STREET	BYSTANDERS
CLOAKS	SPREAD	ROAD
LEAFY	BRANCHES	CUT
FIELDS	BLESSED	LORD

### LEAFY BRANCHES

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

up the Body of Christ.

Faith is not an extracurricular, or even the primary focus of what we do. It is meant to be the ground we stand on, the foundation we build on, the lens we look through, and the purpose of our whole lives. Discipleship means letting Christ live in and through us by giving ourselves to Jesus completely. That doesn't necessarily involve doing "more"; it might mean "doing" less. But it challenges us to stop trying to add God to our lives and begin

learning how to draw our lives from God. Ultimately, that is the secret to living our faith in a sustainable way, or rather, in a way that can sustain us in this world until God calls us to the next.

Jaymie Stuart Wolfe is a Catholic convert, freelance writer and editor, musician, speaker, petaholic, wife, and mom of eight grown children. She writes from New Orleans.

### CROWE, from page 12

troubles in family relationships or friendships by offering an olive branch, either in the form of an "I'm sorry," or an "I forgive you." Our time is too short in this life, and the beckoning of heaven is too strong, to waste time in quarrels. Forgiveness is key to the Christian life, and Jesus will help us take the first step, if we but ask. As Rachel Muha, who forgave the killers of her 18-year-old son, said, "You forgive because God asks it of us, and then God takes care of the rest."

### 4. Make one significant act of almsgiving.

Lent is not done yet, and there's still time to engage in this important pillar of the

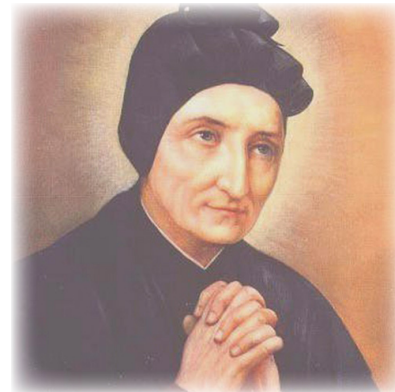
season. It could be as simple as cleaning out your pantry and donating the findings to a parish food drive, making an offering to your diocesan appeal, or tithing part of that week's earnings to a charity of choice (reminder: the annual Good Friday collection goes to help Christians in the Holy Land). There are plenty of people in need, and sacrificing a bit of your own comfort for their good is what it means to live the Christian life well.

### 5. Go to confession.

No Holy Week is complete without the graces that come from the Sacrament of Reconciliation. Don't worry if it's been a while; the priest is not there to judge, he is there to welcome you and relieve you of the burdens of your sin.

## MAGDALEN CANOSSA

FEAST APRIL 10  
1777-1835



This foundress, born to a noble family in Verona, Italy, lost her father at age 5 and was abandoned by her mother when she remarried. Choosing religious life over an advantageous marriage, Magdalen first joined the Carmelites but left when she saw that their strict rules of enclosure would prohibit her charitable works. She began a new community, the Canossian Daughters of Charity, in 1799 by bringing two poor girls into her own home. The institute spread throughout Italy, and Magdalen helped found an order of priests and a third order for laypeople. Canossians minister today in Italy, Latin America, and the Philippines. Magdalen, who was canonized in 1988, famously said, "Those who love are never tired, since love knows no burden."

## CAREER OPPORTUNITIES

### Inside Sales Consultant

The Inside Sales Consultant (PT) is a part-time position, with a requirement to work 25 hours per week, between the hours of 8 a.m. and 4:30 p.m. at the Ave Maria Press office in Notre Dame, Indiana. This role does not have the capability to work remotely outside of the Ave Maria Press office. This position will manage website chat, provide excellent customer service, and work to meet and exceed predetermined sales goals through inside sales calls.

#### Position Requirements:

- Associates degree in business, marketing, communications, or a related field is advantageous.
- Proven track record of at least 3 years in inside sales.
- Proficiency in Microsoft Office.
- Experience with order entry, account database, and inventory management software is necessary.
- Ability to guide customers through e-commerce websites, helping them set up accounts, obtain PDF files, and place orders.
- Bilingual abilities are a bonus.

#### For information, contact:

Ashley Nine - Human Resources Manager  
Ave Maria Press  
800-282-1865 x207



### Holy Spirit Catholic School Seeks Principal

Holy Spirit, an Indianapolis East Deanery Catholic parish, is seeking a school principal for the 2024-2025 academic year and beyond. Founded in 1949 as a significant educational ministry of the parish, we are rich in community diversity and serve 410 students from the ages of 12 months to 8th grade. Our teachers and staff are devoted to our students' faith formation, academic excellence, and service to others.

The principal must be a practicing Catholic, is the chief administrative officer of the school, and is responsible to the parish pastor. The ideal candidate will have a faith-based vision for Catholic culture, collaboration, academic excellence, professional development, community engagement, stewardship of resources, and synergy among East Deanery parish and school partners. Bilingual (Spanish) communication ability is a preferred attribute.

To apply, please contact:

Anne Krieger, Office Manager, Administrative and Teacher Personnel  
[akrieger@archindy.org](mailto:akrieger@archindy.org)  
Applications Due Friday, April 4

# Eucharistic Revival's 'Invite One Back' Initiative Helps Parishes Reach Lapsed Catholics

BY LAURETTA BROWN

(OSV News) – What would happen if clergy and parish leaders personally reached out to Catholics who have stopped attending Mass to invite them to come back, telling them they are missed and wanted in the parish community? This is the question and challenge the U.S. bishops are posing as their National Eucharistic Revival initiative focuses on parish efforts this year.

The bishops launched resources in early March as part of the "Invite One Back" initiative, equipping clergy and parish leaders to invite those who have stopped attending Sunday Mass to fill the pews once again.

Many people simply didn't return to the pews after the COVID-19 pandemic restricted in-person Mass attendance in 2020. One 2022 study from Georgetown University's Center for Applied Research in the Apostolate showed a 7 percent decline in adult Catholics attending Sunday Mass compared with pre-COVID data.

The revival website notes that in 2020 a "significant portion of Catholics lost connection with their local parish during the shutdowns, and just never came back. It's time to bring them home." The website also points to Pew Research data from 2014 that found 13 percent of all U.S. adults are former Catholics.

"The goal of this initiative is to fill the pews again," the website says. "To do that, we all need to invite back everyone who has left in a way that makes sure they feel seen and desired as an individual member of your parish family. Whom are you called to invite home?"

In his introductory letter to parish leaders, Bishop Andrew H. Cozzens of Crookston, Minnesota, wrote, "Our efforts in evangelization and inviting Catholics back to Mass are not just about increasing numbers or filling pews. Rather, our efforts are about guiding people to intimate encounters with Jesus Christ and leading souls to salvation, allowing them to experience God's love, mercy, and goodness."

"It is important to invite these people back because it is a great act of love! It is also one of the simplest and most effective ways to evangelize," he emphasized. "Love desires to be shared once it is received. The source and summit of the Christian life is participation in the Eucharistic sacrifice, where we encounter the real presence of Jesus Christ in the Most Holy Sacrament."

The initiative stresses the unique power of invitation, saying that for those who have left parishes, "an invitation reminds them that they belong within our community and that their presence is missing."

The website encourages clergy and parish leadership

to "make a list of parishioners you haven't seen in a while or people who used to be members of your parish" to immediately begin praying for them and begin discerning "how you can best reach each member of that group and make a plan to contact each one of them in whatever way would be most meaningful."

When it comes to tools for reaching those who've stopped attending Mass, resources include letter and postcard templates as well as scripts for beginning phone calls with former parishioners. Creativity and personalization are encouraged in these conversations with the goal of listening to the individual and meeting them where they are.

Prayer also is a central part of the campaign, as the initiative calls for parishes to put a prayer for the campaign in the bulletin as well as for parish groups to dedicate Rosaries and Holy Hours for the effort.

"Let us pray earnestly for the Holy Spirit's guidance and fortitude to carry out this sacred mission," urged Bishop Cozzens, Chairman of the Board of the National Eucharistic Congress Inc. "Let us embrace each soul with open arms, rejoicing as they return to the embrace of the Church and our parish communities through the gift of the Eucharist."

Visit [eucharisticrevival.org/invite-one-back](http://eucharisticrevival.org/invite-one-back) for resources and more.



OSV News/Gregory A. Shemitz

A woman prays during Mass at St. Patrick's Cathedral in New York City on January 1, 2023. The U.S. bishops recently launched an initiative in conjunction with the National Eucharistic Revival called "Invite One Back," which provides parishes with letter and postcard templates and other resources to help them invite lapsed Catholics to come back to church.



Parishioners:  
St. Patrick Parish, Arcola  
St. Paul of the Cross, Columbia City

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# WHAT'S HAPPENING?

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

### St. Rose to Host Rummage Sale

MONROEVILLE – St. Rose Church will be having its spring rummage sale on Thursday, April 4, and Friday, April 5, in the parish hall, 208 Summit St. Hours are Thursday, 8 a.m. to 5 p.m., and Friday, 8 a.m. to 7 p.m. Friday is the bag sale all day long.

### Divine Mercy Sunday Holy Hour Devotion

FORT WAYNE – Divine Mercy Sunday devotions at St. Jude Church, 2130 Pemberton Dr., will include a Holy Hour from 3-4 p.m. on Sunday, April 7. The Divine Mercy Chaplet will be prayed, and the Divine Mercy image will be present for veneration. A short reception will follow by the youth group. Contact Vickie Lortie at 260-484-6609 or [vlortie@stjudefw.org](mailto:vlortie@stjudefw.org).

### ASL Interpreter for Holy Week Masses

SOUTH BEND – At St. Matthew Cathedral, an interpreter for the deaf will be present at the Chrism Mass on Monday, March 25, at 7 p.m. An interpreter for the deaf will be present at the Good Friday service on March 29 at 3 p.m. An interpreter for the deaf will be present at the 9 a.m. Easter morning Mass on Sunday, March 31. All these Masses will be at St. Matthew Cathedral, 1701 Miami St. St. Matthew Cathedral Parish and the Diocesan Deaf Ministry offer these special Masses in addition to the regularly scheduled monthly Masses: First Sunday of the month at the 4 p.m. Saturday evening Mass, and the second, third, and fourth Sundays of the month at the 11 a.m. Sunday morning Masses. If you would like to raise awareness for the Deaf

Ministry and assist in its efforts to provide support for the deaf members of the Catholic community in our diocese, please contact Allison Sturm at [asturm@diocesefwsb.org](mailto:asturm@diocesefwsb.org) or at 260-399-1452.

### Sensory-Friendly Masses Held at St. Vincent de Paul

FORT WAYNE – The 1:30 p.m. sensory-friendly Masses held every Sunday (including Easter Sunday) at St. Vincent de Paul, 1502 E. Wallen Rd., provide a safe, comfortable, and stigma-free setting for children and adults with sensory challenges, mental illness, or any kind of disability.

### RETURN Book Study: Morning or Evening

MISHAWAKA – Are you looking for a successful strategy to help your adult child return to practicing the faith? Gather with fellow parents like you for seven weekly sessions to discuss the book, "Return: How to Draw Your Child Back to the Church," by Brandon Vogt. Sessions are held on Thursdays from April 18 to May 30 at St. Monica Catholic Church, 222 W. Mishawaka

## REST IN PEACE

### Fort Wayne

Mary Ellen Nolte, 74, St. Mary Mother of God

Lynn Paul Martin, 86, St. Vincent de Paul

Margie Ann Morgan, 82, St. Vincent de Paul

### Granger

Walter Hap, 86, St. Pius X

### Mishawaka

Benita Bickel, 82, St. Monica

### New Carlisle

Delphine Ladewski, 95, St. Stanislaus Kostka

### New Haven

Raymond Schukel, 81, St. John the Baptist

### South Bend

Joseph Tanzosh, 71, Christ the King

Terry Cline, 73, St. Adalbert

James Palus, 92, St. Adalbert

Send obituaries to [obituaries@diocesefwsb.org](mailto:obituaries@diocesefwsb.org).

Ave., from 10-11:30 a.m., or in the evening from 7-8:30 p.m. The sessions are facilitated by Sean Allen, Founder of Ablaze Mission, and Lisa Everett, Diocesan Director of Marriage and Family Ministry. The cost is free, including the book. Learn more and register at [ablazemission.org/return](http://ablazemission.org/return) or contact Lisa Everett at [leverett@diocesefwsb.org](mailto:leverett@diocesefwsb.org).

### Most Precious Blood School Presents Spring Musical 'Willy Wonka Jr.'

FORT WAYNE – Most Precious Blood School presents "Willy Wonka Jr." in the Most Precious Blood gymnasium, 1529 Barthold St., on Friday, April 19, at 7 p.m., and Saturday, April 20, at 7 p.m. Adult tickets are \$5, and student tickets are \$3. For more information, contact Angela Gernhardt at 260-424-4832 or [office2@preciousblood.org](mailto:office2@preciousblood.org)

### March 24 Fish Fries

St. Patrick Arcola - drive-thru only, 4-7 p.m., 12305 Arcola Rd., Fort Wayne

St. Charles Borromeo Knights of Columbus Fish Fry, 4:30-7 p.m., 4916 Trier Rd., Fort Wayne

St. Joseph Fish Fry, 4:30-7 p.m., 1122 N. Main St., Roanoke

St. Anthony of Padua Knights of Columbus Fish Fry, 5-7 p.m., 700 W. Maumee St., Angola

Queen of Peace Knights of Columbus Fish Fry, 5-7 p.m., 4508 Vistula Rd., Mishawaka

Immaculate Conception Knights of Columbus Fish Fry, 5-7 p.m., 500 East 7th St., Auburn

For area fish fries, visit [todayscatholic.org/event](http://todayscatholic.org/event).



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# American Rose Hawthorne One Step Closer to Sainthood

BY GINA CHISTIAN

(OSV News) – Losing a young child. Struggling in a troubled marriage with an alcoholic husband. Separating, beginning a nursing career in midlife, downsizing to a rental apartment, and becoming a widow.

And now, moving one step closer to sainthood.

On Thursday, March 14, Pope Francis authorized the Dicastery for the Causes of Saints to decree as “venerable” Mother Mary Alphonsa Hawthorne – also known as Rose Hawthorne, the founder of the Congregation of the Dominican Sisters of St. Rose of Lima and the daughter of an American literary icon.

Her extraordinary journey from 19th-century U.S. and European literary circles to religious life and caring for the critically ill poor is “very relevant” to the faithful today, Mother Marie Edward Deutsch, Superior General of the Hawthorne Dominicans, told OSV News.

Born in 1851 in Massachusetts as the third child of writer Nathaniel Hawthorne and Sophia Peabody, his wife, Rose Hawthorne enjoyed a comfortable life as her father gained literary acclaim. She grew up in England, where her father had been appointed U.S. Consul in 1853, and during their travels through Europe, the Protestant Hawthorne family encountered Catholicism.

The Hawthornes returned to the United States in 1860, but four years after Nathaniel's death in 1864, Sophia moved the family to Germany to conserve finances amid New England's high cost of living. In Dresden, Rose met fellow American expat, George Parsons Lathrop, an aspiring writer from a prominent family. The Hawthornes returned to England, followed by Lathrop. Shortly after her mother's death in 1871, Rose – despite the objections of her family – married Lathrop in the Anglican Church.

The couple struggled with financial difficulties and with the loss of their 5-year-old son, Francis, to diphtheria in 1881. Throughout the subsequent decade, Rose and George pursued their literary careers, but the latter's depression and alcoholism began to strain their union.

Returning to the United States, the Lathrops settled in Connecticut and, to the shock of many friends, converted to Catholicism. The husband and wife founded the Catholic Summer School Movement in Connecticut and New York, and they co-wrote a history of the Georgetown Visitation convent.



OSV News photo/courtesy Hawthorne Dominicans

**Rose Hawthorne, daughter of author Nathaniel Hawthorne, is pictured in a photo taken before her work with cancer patients. Later known as Mother Mary Alphonsa, she founded the Dominican Sisters of Hawthorne, New York, and Rosary Hill Home, a Dominican-run facility in Hawthorne. Pope Francis advanced her sainthood cause on Thursday, March 14, declaring her venerable.**



However, the Lathrops' marriage foundered due to George's alcoholism, and Rose sought Church permission for a permanent separation in 1895. She then focused on a life of charity and service, training as a nurse at age 45 to serve the poor, especially those with cancer, and she was at the bedside of her former husband when he died of kidney and heart disease in 1898.

Following George's death, she established St. Rose's Free Home for Incurable Cancer, dedicated to St. Rose of Lima, in New York. In 1900, she received official Church approval to found her order, now known as the Dominican Sisters of Hawthorne, Congregation of St. Rose of Lima.

Hawthorne died in 1926, and her cause for canonization was opened in 2003 by the late Cardinal Edward M. Egan of New York, and it was submitted to the Vatican in 2013.

Today, the order has 47 sisters and cares for 45 to 50 incurably ill patients between its two facilities in Hawthorne, New York, and Atlanta, Mother Marie Edward said, adding that the charism of their foundress continues to infuse the sisters' day-to-day ministry.

“We've always known her to be a saint,” Mother Marie Edward said. “She could not have done what she did without having heroic virtue.”

Mother Marie Edward said once Hawthorne accepted the Catholic faith, “she just kind of

ran with it.”

“Her growth in sanctity was astounding at certain parts of her life, because I think she was hungering so much for God,” Mother Marie Edward said, noting that the Catholic faith enabled Hawthorne to navigate “the loss of her child when he was so young and (her) marriage (which was) a tremendous frustration.”

“I think that the fulfillment came as soon as she received the grace of baptism and the knowledge of the richness of the Catholic Church,” said Mother Marie Edward, who announced the news to her fellow sisters through the Hawthorne community's public address system and alerted their sisters in Atlanta.

Mother Marie Edward said the beauty of Hawthorne's charism was “her dependence upon the providence of God.”

“(That) has carried over to this day where we still do not take any payment – Medicare, Medicaid, insurance, anything – for the patient's care” in the order's homes, she said. “It's all (funded) by the benefactors that have been so generous to us over these ... 123 years.”

Following the pope's announcement, the community is mulling a request to Hawthorne's postulator in Rome for the transfer of their foundress' remains to their chapel in Hawthorne, New York, Mother Marie Edward added.

Mother Marie Edward said she could not speak regarding any possible canonization miracles that may have been effected through Hawthorne's intercession, but noted that she and her fellow sisters have an “intuition” any such miracle might be “related to a child,” since the death of Hawthorne's son at age 5 “broke her heart.”

She said Cardinal Timothy M. Dolan of New York, who extended congratulations to the order, told her, “If it weren't Lent, I would say ‘Alleluia.’”

**A patient is pictured in a file photo chatting with Dominican Sister Catherine Marie at Rosary Hill Home, a Dominican-run facility in Hawthorne, New York, that provides palliative care to people with incurable cancer and in financial need. Rosary Hill was founded by Rose Hawthorne, later known as Mother Mary Alphonsa. She also founded the Dominican Sisters of Hawthorne, and on Thursday, March 14, Pope Francis advanced her sainthood cause by declaring her venerable.**

OSV News photo/Gregory A. Shemitz