

TODAY'S CATHOLIC

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Two Holy Cross priests ordained



Photo by Barbara Johnston, University of Notre Dame

Holy Cross priests Father Michael Palmer, left and Father Ryan Pietrocario stand with Bishop Arthur J. Colgan, CSC, auxiliary bishop of Chosica, Peru, following their ordination to the priesthood Saturday, April 22 at the Basilica of the Sacred Heart, Notre Dame.

NOTRE DAME — With abundant joy and thanksgiving, the United States Province of the Congregation of Holy Cross celebrated the ordination of two new priests on Saturday, April 22, at 2 p.m. at the Basilica of the Sacred Heart, located on the campus of the University of Notre Dame. The Most Reverend Arthur J. Colgan, CSC, Auxiliary Bishop of Chosica, Peru, conferred the sacrament of holy orders on Father Michael Patrick Palmer, CSC, and Father Ryan Joseph Pietrocario, CSC. The ordination Mass was streamed live on the Internet at Ordination-live.holycrossvocations.org.

On Aug. 27 deacons Palmer and Pietrocario professed perpetual vows of poverty, chastity and obedience and committed themselves to the common life and apostolic work of the Congregation of Holy Cross.

In acknowledgement and celebration of their ordination, Father Thomas J. O'Hara, CSC, Provincial Superior of the United States Province of Priests and Brothers of the Congregation of Holy Cross, reminded deacons Palmer and Pietrocario of Constitution 5:52, which is most suitable for their unique paths within the congregation: "We live our consecration in many lands and cultures. Our commitment is the same wherever we are, but

we seek to express it in a manner rooted in and enriched by the varying contexts and cultures in which we live. In this way, we hope to make our witness and service more effective for the kingdom." (Constitutions of the Congregation of Holy Cross, 5:52) "The seed of service and witness you've planted during your time in formation is now further nourished by your ordination as priests. Let now the effect take root and continue to blossom as you carry out your ministries," added Father O'Hara.

Father Michael Patrick Palmer is the fourth of seven sons of Warren and Victoria Palmer of Berkley, Mich. He entered formation with the congregation in 2007 and professed first vows on July 28, 2012. Prior to his ordination as a transitional deacon, Palmer served as a religious education teacher at St. Adalbert Parish, South Bend, 2010-11; as hospital chaplain and Catholic Charities volunteer in Colorado Springs, Colo., from 2011-12; and as a novice in residence at St. Ignatius Martyr Parish in Austin, Texas, in 2012. From 2012 to 2013 he served as a volunteer at the Logan Center in South Bend, then as a RCIA team member at Christ the King Church, South Bend, 2013-14. During his pastoral year he

served as assistant hall director and campus ministry team member at the University of Portland, 2014-15. In 2015 Deacon Palmer entered chaplain training at the U.S. Army Chaplain School in Fort Jackson, S.C., then served in marriage preparation at Christ the King Church, South Bend, 2015-16. He earned a bachelor's degree in philosophy at the University of Notre Dame in 2011 and his M.Div. from the same in 2016.

As he prepared for ordination day, Deacon Palmer reflected on the charism of Holy Cross and how his understanding of it has changed since he entered the congregation.

"In our constitutions, we speak of 'crossing borders of every sort' and embracing the hope of the cross wherever it is found. When I first entered Holy Cross, I had no idea just how far-reaching it was. I didn't even know Bangladesh was a real country! I was content to think of the congregation as confined to the South Bend area.

"But, once I had been in formation for a few years and began to meet brothers and priests from Mexico, Chile, France, East Africa — and, yes, Bangladesh — I was awed at the great mission that Holy Cross had embraced to serve God's people.

"Simply put, every human being who has ever drawn

breath has also known the cross. Suffering, oppression, and despair doesn't care about language or borders or race; thankfully for us, neither does the hope of Christ.

"This charism became real for me when I joined the Army Chaplain Corps nearly three years ago — following a Holy Cross tradition that began in the Civil War.

"Our call to follow the cross across all borders certainly rings true in the military, where men and women often have no one to turn to in the midst of suffering. The shadow of the cross looms large. If God wills it, I hope to go into active duty and bring the sacraments to our brothers and sisters, no matter where they are."

Deacon Palmer served his diaconate year at Christ the King Church, South Bend, and his first Mass as a priest was celebrated on April 23 at the parish. He will also celebrate Mass at his home parish, National Shrine of the Little Flower Basilica in Royal Oak, Mich., at 10:45 a.m. on May 21, followed by a reception.

Father Ryan Joseph Pietrocario, CSC, is the older of two children of Joe and Karen Pietrocario of East Rochester, N.Y. While serving his diaconate at St. Adalbert/St. Casimir parishes in South Bend,

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Stay with us, Lord!



IN TRUTH AND CHARITY

BISHOP KEVIN C. RHOADES

The news of the Resurrection of Jesus from the dead must never become "old news." Jesus Christ is alive forever and His Gospel is alive. It is not "old news" and it is not "fake news." The encounter with the Risen Jesus transformed the many disciples who saw Him and even ate with Him. In the Gospel of this coming Sunday, the Third Sunday of Easter, we will read of the encounter of two of the disciples with the Risen Jesus on the road to Emmaus.

Cleopas and his unnamed companion had left Jerusalem sad, disappointed, and confused. But their encounter with the Risen Lord transformed them. They experienced a conversion from despair to hope and from sorrow to joy. This is what happens in our life, a journey not unlike the disciples' journey from Jerusalem to Emmaus. Our lives can become immersed in doubt, sadness, and disappointment. This happens especially when we leave Jerusalem, that is, when we drift away from the Jerusalem of the Crucified and Risen One, no longer believing in the power and in the living presence of the Lord. We can be like the Emmaus disciples and say: "we had hoped in Jesus of Nazareth." "We were hoping that he would be the one to redeem Israel." The crucifixion and death of Jesus had shattered their hope. When we experience sorrow and suffering in our life or the problems of injustice and evil, we can be tempted to lose hope and depart from Jerusalem, even leave the Church. Yet, the Risen Lord seeks to walk with us, to illuminate the journey of our life, to teach us and give us hope.

The two disciples on the road to Emmaus allowed this man whom they did not recognize to walk with them and to teach them. He explained the Scriptures to them. He helped them to understand the Law and the prophets. He showed them that the Scriptures revealed that the Messiah would suffer and then enter into His glory. St. Luke tells us that "Jesus interpreted to them what referred to Him in all the Scriptures." This encounter with the teaching of Jesus fascinated the two disciples. It made their hearts burn within them. They didn't want Him to leave them. They urged Jesus, whom they still did not recognize, to stay with them. "Stay with us," they said, "for it is nearly evening and the day is almost over."

The encounter with Jesus in His word can also fascinate us. It illumines our minds and warms our hearts. It helps us to interpret the events of life and give them meaning. The Lord indeed walks beside us and explains the Scriptures to us, helping us to understand the great mystery. And this can make our hearts burn within us as we discover more deeply, more profoundly, the truth and beauty of our faith. What a blessing that we, like the Emmaus disciples, can encounter the Risen One who transforms our life, by listening to His word!

The Lord accepted the disciples' urgent invitation to stay with them. He sat down to eat with them. St. Luke tells us: "while He was with them at table, He took bread, said the blessing, broke it, and gave it to them." It was the very same action Jesus performed



Wikimedia Commons

Carl Bloch, Supper at Emmaus, 1870s, Brigham Young University Museum of Art.

at the Last Supper. And it was with that "that their eyes were opened and they recognized Him." Jesus had enlightened them by His word and then He broke the bread with them. He re-enacted the Last Supper with them. This was the climax of His encounter with the two disciples. He revealed His identity to them in the breaking of the bread. This is what restored to them the gaze of faith. And so it is in our lives. When we invite the Lord to stay with us, He accepts the invitation. He not only walks with us and teaches us through the Scriptures, He breaks bread with us. In the mystery of the Eucharist, we too recognize Him.

After the disciples recognized Him, Jesus vanished from their sight. But He stays with them; He stays with us; He stays with the Church, hidden in the breaking of the bread, at every Mass. Jesus promised: "I will be with you always until the end of the world." Indeed, the Lord is present in every tabernacle of the world even until the end of time. The Eucharist is the great sacrament in which the Risen Lord remains with us and fills our Christian journey with hope.

The encounter with Jesus in the Scriptures and in the breaking of the bread is not the end of the story. The two disciples left Emmaus at once and returned to Jerusalem, where they told the other disciples what had taken place. They shared with them their experience, their encounter with the Risen

Lord. We who have encountered the Risen Lord cannot keep to ourselves the joy we have experienced. We are called to share that joy, the joy of the Gospel. We are charged to go forth to work for the spread of the Gospel. We are sent on mission. The dismissal at the end of Mass reminds us of this. "Go and announce the Gospel of the Lord." "Go in peace, glorifying the Lord by your life." The Eucharist gives us the interior strength for this mission. Through us, the hope of the Gospel is meant to be spread throughout society and culture. The Holy Spirit guides and strengthens us for this mission. This is the grace we received at Confirmation: to bear witness to Christ in our words and deeds.

The journey of the two disciples to Emmaus and then back to Jerusalem is our journey, the Church's journey. It is a journey that moves from despair to hope, from confusion to clarity, from sadness to joy. It is the journey of conversion, the journey of the Christian life. The prayer for the journey is the prayer of the two disciples: "Stay with us, Lord!" The Lord always answers this prayer. He is with us always. He walks at our side. He opens to us the Scriptures and He remains with us in the Eucharist, the great mystery of His presence, "the perfect fulfillment of His promise to remain with us until the end of the world" (St. John Paul II, *Mane nobiscum Domine*).

Pope in Egypt: Strengthening weary Christians, reaching out to all

BY CAROL GLATZ

VATICAN CITY (CNS) — Pope Francis' visit to Egypt, a land increasingly marked by terror-led bloodshed, stands as part of his mission to inspire and encourage today's actors in theaters of violence to change the script and set a new stage. Just as the pope did when he raised the curtain of the Year of Mercy in war-torn Central African Republic, he goes to strengthen and "confirm his brothers of the Coptic Catholic Church and other churches present in Egypt," said Cardinal Leonardo Sandri, prefect of the Congregation for Eastern Churches. He will be able to show, in person, his support and solidarity for the beleaguered Christian minorities who continue to be targeted by terrorist fanatics and increasingly feel vulnerable and unsafe in their own land, said Maryknoll Father Douglas May, who worked in Egypt for two decades.

Even though Christianity there traces its roots to the times of the apostles, being a Christian in Egypt today "is like being black in the United States before civil rights or being a Jew in Germany before Hitler. You're tolerated. But people don't want to be tolerated, they want to be accepted as citizens with equal rights and equal possibilities," said the 67-year-old priest, who grew up near Buffalo, N.Y. To make things even more difficult, there is "still a very low level of ecumenical spirit" among many priests and bishops of the different Christian communities, even though laypeople already

have a sense "that everybody is one: Protestants, Catholic and Orthodox."

Church leadership "worries about who's what" Christian denomination, he said. But when Pope Francis goes to Cairo April 28-29 to embrace Coptic Orthodox Pope Tawadros II, Christians will see "that we are all one family, even though we might have different last names," he told Catholic News Service April 20 by phone from a small village in Upper Egypt. "I think the biggest thing" that will come from the trip, he said, is Pope Francis "will affirm that there is a certain solidarity among Christians" and that "we are all related together by Jesus."

An official visit by the Roman pontiff — the second in history — will bolster lay Catholics, he said, just like St. John Paul II's landmark trip in 2000 did. Many Catholics feel mistreated or maligned, he said; they often are seen as "heretics" by biased Orthodox and "referred to as infidels or idol worshippers" by prejudiced Muslims.

But "when John Paul came, it was the first time a Catholic could be proud and excited to be a Catholic and a Christian at the same time," said the priest, who was in Egypt at the time. That joyful pride should be "the biggest impact" Pope Francis will make. Archbishop Michael Fitzgerald, former nuncio to Egypt and past president of the Pontifical Council for Interreligious Dialogue, said the Catholic presence "is both enriched and weakened by the fact of being made up of seven distinct churches: Coptic

Catholic, Melkite, Maronite, Syrian Catholic, Armenian Catholic, Chaldean and Latin."

While that shows Catholicism's rich diversity, it comes "at the price of a lack of cohesion," he told CNS in an email response to questions. Egypt has the largest Christian population in the Middle East, but the Roman Catholic Church is the country's smallest, with about 250,000 members compared to the 9-10 million Coptic Orthodox, he wrote.

However, the presence of so many men's and women's religious congregations working in the fields of education, medical care and social work and the important and much-respected work of Caritas Egypt mean the Catholic Church "punches over its weight," said Archbishop Fitzgerald.

Father May spent many years doing priestly formation for the Coptic Catholic Church, and, in fact, he taught and was the spiritual director of Msgr. Yoannis Lahzi Gaid, one of the pope's personal secretaries in Rome and the man who will be translating for the pope in Egypt.

Father May said he sought to teach the seminarians to leave the church walls, actively work in the risky world of social justice and be open to the help and goodwill of all people.

"My hope is that Francis, with that smile of his, when he shakes hands" with the many dignitaries and religious leaders, all the negative baggage and attitudes "can maybe erode a little bit" and the whole nation can see what respect, dialogue and friendship look like, he stated.



Public schedule of Bishop Kevin C. Rhoades

Sunday, April 30: 11:45 a.m. — Confirmation Mass, Sacred Heart Basilica, University of Notre Dame
 Sunday, April 30: 1:45 p.m. — Eucharistic Procession, University of Notre Dame
 Sunday, April 30: 5 p.m. — Confirmation Mass, St. Michael the Archangel Church, Plymouth
 Monday, May 1: 6 p.m. — Evening Prayer celebrating 150th Anniversary of St. Joseph Church, Roanoke
 Tuesday, May 2: 7 p.m. — Confirmation Mass, St. John the Baptist Church, New Haven
 Wednesday, May 3: 7 p.m. — Confirmation Mass, Sacred Heart of Jesus Church, Warsaw
 Thursday, May 4: 6:30 a.m. — Keynote at National Day of Prayer Breakfast, Christos' Banquet Center, Plymouth
 Thursday, May 4: 7 p.m. — Confirmation Mass, St. Joseph Church, Fort Wayne
 Friday, May 5: 7 p.m. — Confirmation Mass, St. Elizabeth Ann Seton Church, Fort Wayne
 Saturday, May 6: 9:30 a.m. — Baccalaureate Mass for University of Saint Francis, Cathedral of the Immaculate Conception, Fort Wayne



Priest appointments

The Most Reverend Kevin C. Rhoades, Bishop of Fort Wayne-South Bend, has made the following appointments:

- Reverend Michael Palmer, CSC**, to Parochial Vicar of Christ the King Parish, South Bend, effective April 23, 2017.
- Reverend Ryan Pietrocarlo, CSC**, to Parochial Vicar of St. Adalbert and St. Casimir Parishes, South Bend, effective April 23, 2017.



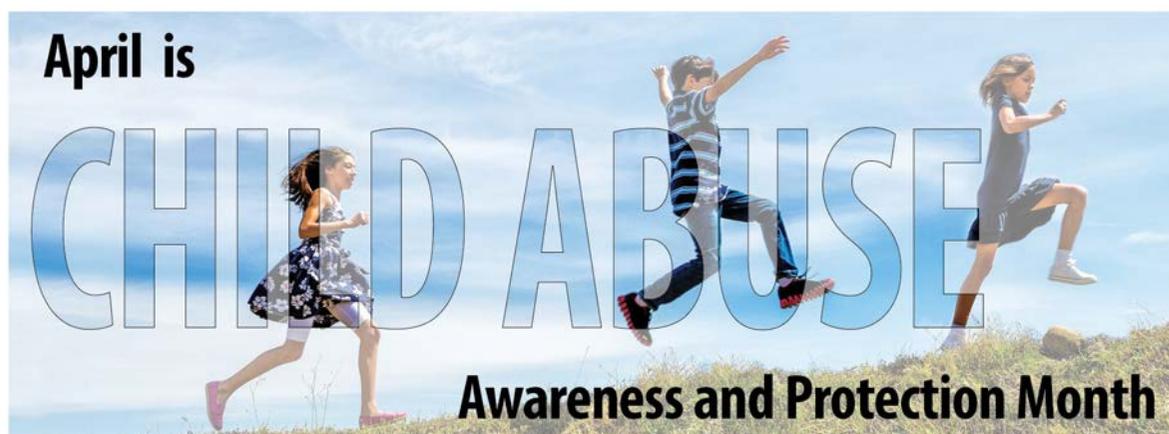
Report abuse

It remains important for our church to protect children and young persons from the evils of abuse. To abuse a child is a sin. The Diocese of Fort Wayne-South Bend remains committed to upholding and following its guidelines, policies and procedures that were implemented for the Protection of Children and Young People. These can be reviewed on the diocese's website, www.diocesefwsb.org under "Safe Environment."

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

Permanece importante para nuestra iglesia proteger a los niños y jóvenes adultos de los actos maléficis del abuso. Abusar a un niño es pecado. La Diócesis de Fort Wayne-South Bend permanece comprometida en mantener y seguir sus directrices, pólizas y procedimientos que fueron implementados para la Protección de Niños/as y Personas Jóvenes. Esto se puede observar en la página cibernética de la Diócesis, www.diocesefwsb.org bajo la sección de Ambiente Seguro "Safe Environment."

Si usted tiene razón para creer que un niño puede ser víctima de abuso o negligencia, la ley de Indiana requiere que usted reporte esto a las autoridades civiles. Si usted o alguien que usted conoce fue abusado, ya sea niño o persona joven por un adulto, lo animamos a que notifique las autoridades civiles apropiadas de ese abuso. También, si el alegado abusador es o fue un sacerdote o diacono de la Iglesia Católica, lo animamos contactar a Mary Glowaski, Coordinadora de Asistencia de Víctimas, 260-399-1458, correo electrónico: mglowaski@diocesefwsb.org, o al Rev. Msgr. Robert Schulte, Vicario General de la Diócesis de Fort Wayne-South Bend, al P.O. Box 390, Fort Wayne, Indiana, 46801, o al 260-399-1419, correo electrónico: mraatz@diocesefwsb.org. La diócesis esta comprometida en ayudar a prevenir el abuso o negligencia de niños y personas jóvenes y dar asistencia a aquellos quienes reclaman haber sufrido daño como resultado de tal abuso.



Litany for Healing

For children wounded and tearful; save, heal and protect them, O Lord!
 For children confused or alone; save, heal and protect them, O Lord!
 For children afraid or abandoned; save, heal and protect them, O Lord!
 For children beaten; save, heal and protect them, O Lord!
 For children who sleep in fear; save, heal and protect them, O Lord!
 For children afraid to go home; save, heal and protect them, O Lord!
 For children afraid of their abusers; save, heal and protect them, O Lord!
 For children assaulted and for children who assault; save, heal and protect them, O Lord!
 For children whose innocence has been stolen; save, heal and protect them, O Lord!
 For those who cannot trust; save, heal and protect them, O Lord!
 For those who cannot love; save, heal and protect them, O Lord!
 For those whose hearts are filled with fear; save, heal and protect them, O Lord!
 The Lord heals our wounds and strengthens us in our weakness.

Source: United States Conference of Catholic Bishops

Persecuted Christians often choose strategy of survival, says study

BY BARB FRAZE

WASHINGTON (CNS) — A new study categorizes what kinds of responses emerge when Christians around the world are persecuted, noting that, most often, Christians choose a strategy of survival.

However, the findings also show Christians might choose a strategy of association — seeking to secure their religious freedom by developing ties with other Christian communities, non-Christian religions, and secular figures — and, on occasion, they use strategies of confrontation.

The report, “In Response to Persecution, Findings of the Under Caesar’s Sword Project on Global Christian Communities,” also offers recommendations for businesses, nongovernmental organizations, governments and scholars to help keep situations from getting worse.

The study was conducted by 17 scholars under the auspices of Under Caesar’s Sword, a partnership of the Notre Dame Center for Ethics and Culture, the Religious Freedom Institute, and Georgetown University’s Religious Freedom Research Project, with the support of the Templeton Religion Trust. Its findings were released April 20 in a forum at the National Press Club.

In establishing the three main categories of response, the scholars found that they were not mutually exclusive and that, sometimes, Christians of differing denominations within the same country responded in different ways. For example, in Vietnam and Laos, while Catholic bishops developed “a pattern of engaging the government, evangelical churches remained underground and separated,” the report said.

The study looked at 25 countries and the West. The report noted that “North Korea, arguably the country where Christians are persecuted most severely,” was inaccessible to research. Eritrea, Somalia and Yemen, also countries where Christians are persecuted, “fell outside of the project’s logistical capabilities.”

“The suffering in these countries, of course, is no less worthy of remembrance,” the report said.

It noted that while Western commentary normally blamed Islam for persecuting Christians, “the regimes that repress Christians vary widely. Islamist regimes like Saudi Arabia and Iran certainly constitute one type of persecuting state. Communist regimes like China, Vietnam, Laos, Cuba and North Korea are a second type. India, Sri Lanka and Russia exemplify a third type, in which various forms of religious nationalism promote a fusion of state, faith and national identity to the detriment of Christian minorities. A fourth category comprises regimes that impose a harsh secular ideology, such as the post-Soviet republics of Central Asia.”

It also noted that extremist groups such as the Taliban, Boko Haram, al-Shabab in Somalia and Kenya or Hindu fanatics in India also persecuted Christians.

It said survival strategies could include flight, going underground or showing support for oppressive regimes. In 43 percent of the cases — including Egypt, Libya and the Gaza Strip — Christians chose this survival option. In Iran and Saudi Arabia, “Christians live in constant danger of harassment, arrest, and harsh imprisonment,” the study found. “In these conditions, Christian responses are overwhelmingly ones of survival, mostly aimed at avoiding the

attention of the authorities.”

Thirty-eight percent of the time, Christians chose association: engaging in interreligious dialogue, cooperating with other Christian communities, and forging coalitions and partnerships inside countries.

“Catholic and Protestant Christian communities in northern Nigeria, for instance, have formed ecumenical partnerships as well as close ties with mainstream Islamic leaders in the face of the rampant violence carried out by Boko Haram,” the report said. “Christian communities also forge ties with actors outside their country, including members of their own church, advocacy groups or foreign governments.”

Addressing Christian persecution during wars in Iraq and Syria, the report noted that Christians had fled en masse to other areas of the country when confronted with the Islamic State group’s choice of converting to Islam, execution, exile, or paying a tax. But it also noted that, in both countries, some Christians formed militias to protect their cities, while others performed social services, documented abuses and forged cooperation among communities.

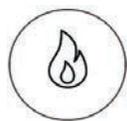
Pope pays tribute to modern martyrs, calls for witnesses of God’s love

ROME (CNS) — The Christian church today needs believers who witness each day to the power of God’s love, but it also needs the heroic witness of those who stand up to hatred even when it means giving up their lives, Pope Francis said. At Rome’s Basilica of St. Bartholomew, a shrine to modern martyrs, Pope Francis presided over an evening prayer service April 22, honoring Christians killed under Nazism, communism, dictatorships and terrorism. “These teach us that with the force of love and with meekness one can fight arrogance, violence and war, and that with patience peace is possible,” the pope said in his homily in the small basilica on Rome’s Tiber Island. Departing from his prepared text, Pope Francis said he wanted to add to the martyrs remembered at St. Bartholomew by including “a woman — I don’t know her name — but she watches from heaven.” The pope said he’d met the woman’s husband, a Muslim, in Lesbos, Greece, when he visited a refugee camp there in 2016. The man told the pope that one day, terrorists came to their home. They saw his wife’s crucifix and ordered her to throw it on the ground. She refused and they slit her throat.

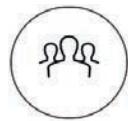
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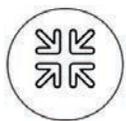
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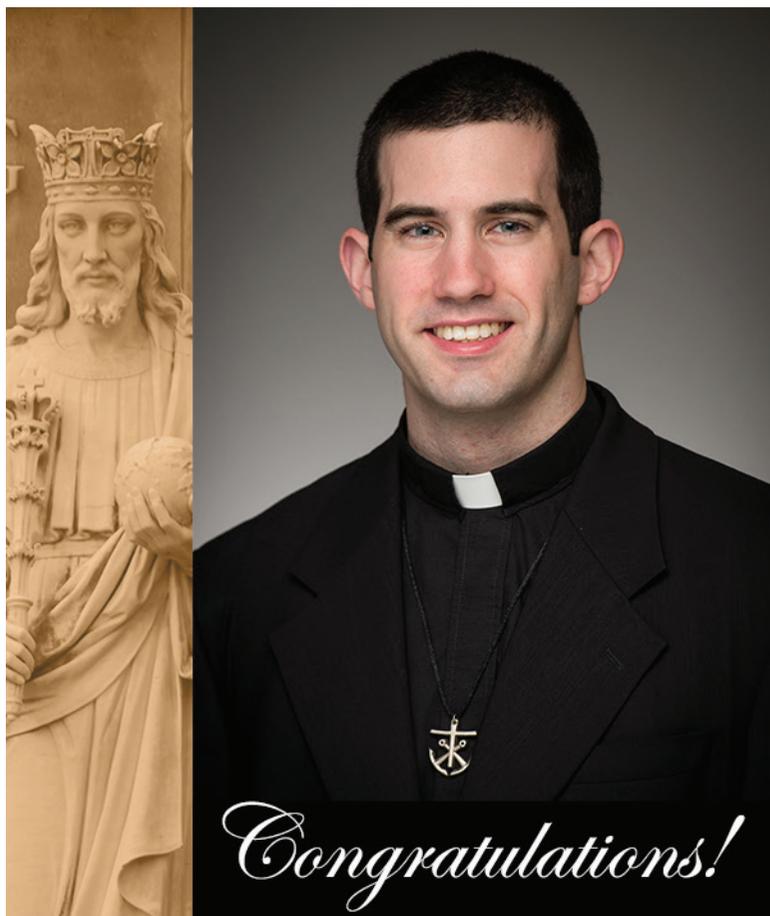


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Congratulations!

Congratulations to
Rev. Michael Palmer, C.S.C.,
who was ordained a priest on
April 22, 2017 in the
Congregation of Holy Cross.

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ICC makes advances as Indiana General Assembly adjourns

INDIANAPOLIS — Each session of the Indiana General Assembly offers opportunities to promote the consistent life ethic and further the common good says Glenn Tebbe, executive director of the Indiana Catholic Conference. The 2017 legislative session of the Indiana General Assembly adjourned Friday, April 21.

Tebbe said it's been the work of the ICC to communicate to lawmakers the value and dignity of the human person from conception until natural death. In 2017, Tebbe said several legislative initiatives to further these goals in the form of pro-life legislation, education policy and support for low-income children and families proved successful.

ICC worked in cooperation with the Indiana State Medical Association to halt a proposal to legalize physician-assisted suicide in Indiana. National groups like Compassion and Choices, and Death with Dignity, actively work to legalize physician-assisted suicide and continue to lobby state lawmakers. Members of the Indiana House and Senate introduced bills which would have allowed a person with a terminal illness to request a lethal dose of medication from their attending physician to end the individual's life.

"I am grateful that the physician-assisted suicide proposals failed to get a hearing this year," said Tebbe. "We need to stand up for the inherent dignity and respect due each person, especially the most vulnerable. We oppose efforts to legalize physician-assisted suicide."

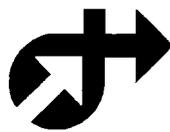
Sen. James Merritt,

R-Indianapolis, authored a death penalty ban for those suffering from mental illness. The ICC supported the death penalty ban, but Merritt's bill stalled in the Senate Judiciary Committee and failed to advance. Tebbe said he was disappointed the bill failed, but said bipartisan support exists as well as a general consensus that persons suffering with mental illness should not be put to death. Tebbe said the proposal failed because the bill's language was too broad. The Senate did pass Senate Resolution 64, authored by Senator Joe Zakas, R-Granger, to have the topic assigned to a study committee after session, which Tebbe says is a positive sign for the future.

Lawmakers adopted a bill strengthening parental rights for minors seeking an abortion. Senate Bill 404, supported by the ICC and authored by Sen. Erin Houchin, R-Salem, adds verification of parental identity to parental notification for minors seeking an abortion. The provision was added to Indiana's informed consent law. It gives parents of a minor who obtains an abortion without parental permission the ability to collect damages against a person who either posed as the parent or aided the parent's minor child in obtaining an abortion. The bill increases the age of reporting child sex abuse from under age 14 to under 16 years.

The ICC supported legislation, which passed, calling for improvement in abandoned infant protection by placing a baby box at hospitals or hospital-affiliated locations. Sen. Travis

INDIANA CATHOLIC CONFERENCE



BRIGID CURTIS AYER

Holdman, R-Markle, authored the bill, which improves upon Indiana's Safe Haven Law by allowing parents to relinquish their child anonymously to a newborn incubator device, also called a "baby box," at designated locations. The change involved allowing new devices to be placed only at hospitals or hospital-affiliated locations for safety reasons.

In the area of education two proposals supported by the ICC passed, including an expansion of pre-K and school prayer. The pre-K expansion, House Bill 1004, authored by Rep. Bob Behning, R-Indianapolis, builds upon the state's On My Way Pre-K pilot program which serves income-eligible four-year-olds in five counties, but expands it to up to 20 counties. A key component of the pre-K expansion includes a voucher component which allows pre-K students to enter kindergarten using a voucher to remain in the school system where they attended pre-school. Without this provision, income eligible students who were attending a pre-K program which also has a nonpublic K-8 school attached to it, would have been forced to leave to attend

kindergarten in a public school first if they wanted to use a voucher. Tebbe said the voucher provision provides a seamless transition for children to remain in the same school setting.

A bill to protect students' religious liberty was supported by the ICC and passed. House Bill 1024, authored John Bartlett, D-Indianapolis allows students to express religious beliefs at school or in class assignments. Tebbe said the legislation codifies case law which has developed over the past few decades. Bartlett said, "It is giving Hoosiers the ability to express their faith without fearing discrimination."

Effort by the ICC to assist low-income families and children paid off this year. Senate Bill 154, authored by Merritt, increases the assets a low-income person may retain while continuing to receive food assistance under the Supplemental Nutrition Assistance Program, or SNAP. Tebbe said raising the asset limit helps low income

persons by setting them up for financial success and self-sufficiency while meeting their current needs for food. Under the proposal recipients of SNAP benefits will not be penalized for building up a small savings; this helps them have a reserve for emergencies.

A payday lending bill deemed to harm low-income persons failed in part due to efforts made by the ICC and other advocates for low-income persons. The proposal, Senate Bill 245, authored by Holdman, would expand short-term loan amounts allowing persons to borrow larger amounts, at rates of 216 percent annual percentage rate. Tebbe said the ICC opposed the short-term loans due to concerns it traps lower-income persons in debt and a process of recycling the high-interest loans.

To view a more detailed update on bills that passed, go to Indiana Catholic Conference webpage at www.indianacc.org.

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Chicago cardinal praises governor for pledging to veto abortion bill

CHICAGO (CNS) — Chicago Cardinal Blase J. Cupich said Illinois Gov. Bruce Rauner has taken a “principled stand” by promising to veto a bill to allow taxpayer money to pay for elective abortions for Medicaid recipients and state employees. Under the bill pending in the state General Assembly, the public money will come from Illinois’ Medicaid and employee health insurance programs to pay for the abortions at any stage or pregnancy. “Abortion is a controversial issue in this country, but using public money to provide abortions should not be,” Cardinal Cupich said in an April 19 statement. “The federal government prohibits the practice, and polls show a substantial segment of the American public reject it. I pray that this divisive issue will be put behind us and our government officials will now concentrate on the many difficult challenges facing Illinois,” he said. “Most importantly, our political leaders must find a way to cooperate and craft a budget that serves all our people. It is essential that we unite in this effort, and I stand ready to help in any way.” The state of Illinois has been without a budget for about 22 months. It has a budget deficit of \$9.6 billion.

Steelers chairman Rooney recalled for quiet strength based on his faith

PITTSBURGH (CNS) — One reason there is such affection for Dan Rooney, said Cardinal Donald W. Wuerl of Washington, is that he was clearly a man of the people, a person of western Pennsylvania and a quintessential Pittsburgher. “Whether he was Ambassador Daniel Rooney, Hall of Fame Pittsburgh Steelers president or just Dan, he reflected so well the qualities of this part of the world,” the cardinal said. “He worked hard, he was a loyal friend, a good neighbor, he took seriously his duties to his family, his obligations to the community, his commitment to the Steelers, his love of the game, the need to be straightforward, honest and caring. He was a Pittsburgher. He was the best of us.” Cardinal Wuerl reflected on the beloved chairman of the Steelers in celebrating his funeral Mass April 17 at St. Paul Cathedral in Pittsburgh. The congregation of more than 1,500 included former President Barack Obama, former Secretary of State John Kerry, U.S. Sen. Robert Casey and numerous local officials. Dozens of current and former Steelers were in attendance, as well as former NFL Commissioner Paul Tagliabue. Concelebrating with Cardinal Wuerl were Pittsburgh Bishop

NEWS BRIEFS

Pope Benedict celebrates birthday with Bavarian guests



CNS photo/L'Osservatore Romano

A bit of Bavaria, including German beer and pretzels, came to the Vatican to help celebrate retired Pope Benedict XVI's 90th birthday. The Bavarian-born pope's birthday fell on Easter Sunday, April 16, so a small informal party was held April 17 outside his residence. Pope Francis visited his predecessor April 12, before the start of the Easter Triduum, to offer him birthday greetings. Special guests at the party included Msgr. Georg Ratzinger, the retired pope's 93-year-old brother, and a German delegation led by the minister president of Bavaria, Horst Seehofer, and including a group of men dressed in the traditional uniforms of the “Schutzen,” with their dark green wool hats decorated with feathers, pins and sprigs of greenery. Above, Pope Benedict XVI makes a toast during the celebration.

David A. Zubik; Benedictine Archabbot Douglas Nowicki of St. Vincent Archabbey in Latrobe; Father Kris Stubna, rector of St. Paul Cathedral; Benedictine Father Vincent Zidek, pastor of St. Peter Parish on Pittsburgh's North Side; and Benedictine Father Paul Taylor.

Vatican says it would welcome visit by Trump

VATICAN CITY (CNS) — If U.S. President Donald Trump requests a meeting with Pope Francis in May, the Vatican will try to make it work, a top Vatican official said. “Pope Francis always is willing to welcome heads of state who ask,” Archbishop Angelo Becciu, Vatican substitute secretary of state, told the Italian news agency ANSA April 19. Trump is scheduled to be in Taormina, in southern Italy, May 26-27 for a summit of G-7 leaders and representatives of the European Union. Sean Spicer, White House

spokesman, told reporters April 19, “We will be reaching out to the Vatican to see if a meeting, an audience with the pope can be accommodated. We'll have further details on that. Obviously, we would be honored to have an audience with his holiness.” Every U.S. president since Dwight D. Eisenhower has visited the Vatican to meet the pope. Eisenhower met St. John XXIII at the Vatican in December 1959.

Georgetown University, Jesuits apologize for roles in sale of slaves

WASHINGTON (CNS) — Georgetown University and the Society of Jesus' Maryland province apologized April 18 for their roles in the 1838 sale of 272 enslaved individuals for the university's benefit. More than 100 descendants attended a morning “Liturgy of Remembrance, Contrition and Hope” that the

university created in partnership with descendants, the Archdiocese of Washington and the Society of Jesus in the United States. “Today the Society of Jesus, who helped to establish Georgetown University and whose leaders enslaved and mercilessly sold your ancestors, stands before you to say that we have greatly sinned,” said Jesuit Father Timothy Kesicki, president of the Jesuit Conference of Canada and the United States, during the liturgy. “We pray with you today because we have greatly sinned and because we are profoundly sorry.” The event took place the day after the District of Columbia marked Emancipation Day, which celebrates the emancipation of slaves in Washington April 16, 1862. This year, the local holiday was moved to April 17 because the actual day fell on Easter Sunday. In early April, Georgetown announced plans for the liturgy and a renaming ceremony for two buildings on campus previously named for priests who sold women, children and men into slavery for financial gain in 1838.

Not just another ‘trade meeting,’ convocation seeks to unify U.S. church

WASHINGTON (CNS) — This summer's Convocation of Catholic Leaders comes at a time when the U.S. Catholic Church is seeking how best to respond to a changing social landscape while bringing Pope Francis' vision for a church that offers mercy and joy to the world. Called by the bishops, the historic convocation will find more than 3,000 Catholic leaders — bishops, clergy, religious and laypeople — meeting July 1-4 in Orlando, Fla., to focus on how the pope's 2013 apostolic exhortation, “Evangelii Gaudium” (“The Joy of the Gospel”), applies in the United States. The pope's document lays out a vision of the church dedicated to evangelization — missionary discipleship — in a positive way, with a focus on society's poorest and most vulnerable, including the aged and unborn. Such a gathering of bishops and key church leaders has occurred just once before within the U.S. church. In 1917, in response to the country's entry into World War I, the bishops met with a select group of leaders to determine how to respond to social needs emerging from the war. That meeting at The Catholic University of America in Washington led to the formation of the National Catholic War Council “to study, coordinate, unify and put in operation all Catholic activities incidental to the war.” After the war, the bishops met to make the council permanent and established the National Catholic Welfare Council, the forerunner to today's USCCB.

Franciscan idea can expand church leadership

VATICAN CITY (CNS) — For St. Francis of Assisi, following Christ meant imitating his humility and forsaking riches, power and status; the men who call themselves Franciscans today believe they are called to embrace the same attitudes, including in their governance. In early April, the ministers general of four men's branches of the Franciscan family — the Friars Minor, Capuchins, Conventual Franciscans and the Third Order Regulars — asked Pope Francis to give the Franciscans the “privilege” of allowing religious brothers to be elected to leadership positions, including those with authority over ordained priests. The word “privilege” means special permission for something not generally envisioned by church law. In canon law, governance in the church usually is tied to ordination. The Franciscans' request is about recovering the notion of fraternity and service St. Francis gave his first companions, said Father Michael Perry, minister general of the Friars Minor. But it also has implications for leadership, authority and governance in the wider church.

St. Bernard choir plans goodwill concert tour

WABASH — The St. Bernard School Choir, which includes all students in grades one through six, will be traveling to sing in Peru, in Lagro and Wabash.

The Peru concert will begin at 9:30 a.m. in the sanctuary of St. Charles Borromeo Church, 58 W. 5th St., at St. Patrick Oratory in Lagro at 12:30 p.m. and the closing concert will be at 2 p.m. at St. Bernard Church at 191 N. Cass St.

The choir will present a short program of hymns, traditional folk songs and rounds as well as several selections from "The Sound of Music."

This event will be a goodwill tour for students to visit neighboring parishes where some of their classmates attend as well as a cultural experience in learning the history of these parish communities. Additionally, there will be an artistic component where the students will have the opportunity to learn about the architecture, stained glass windows, experience the notable pipe organs and sketch some of the art in the churches visited.

For information, call the school office at 260-563-5746 or Peggy Coppler, choir director at 260-571-3694.

Notre Dame plans eucharistic procession

NOTRE DAME — Bishop Kevin C. Rhoades will preside at a eucharistic procession on Sunday, April 30, on Notre Dame's main quad,

AROUND THE DIOCESE

Blessing the Easter baskets



Jennifer Miller

Father David Violi of Holy Family Parish blessed Easter food baskets like these on Holy Saturday. Blessing Easter food items is a Polish tradition, and families enjoy the food the following day.

starting at the basilica and ending with Benediction at the Main Building. The procession will begin at 1:45 p.m. and will last 60 or 75 minutes. In case of rain a Holy Hour inside the basilica will take place.

Indiana General Assembly recognizes Notre Dame's 175th anniversary

NOTRE DAME — The Indiana General Assembly passed a resolution April 18 recognizing and honoring the University of Notre Dame on its 175th anniversary.

The General Assembly's resolution, which was authored by State Sen. Joe Zakas, R-Granger, and sponsored by State Rep. B. Patrick Bauer, D-South Bend, recognizes the growth of the University from its humble founding to its current status and makes specific reference to the journey by Father Sorin and his compatriots.

"Notre Dame is proud of its founding 175 years ago on Indiana soil, and grateful today for the legislature's recognition," said Rev. John I. Jenkins, CSC, president of the University.

As part of the anniversary celebration, the University will sponsor the Notre Dame Trail, a pilgrimage in August re-enacting the journey of Father Sorin and the Holy Cross brothers. The public is invited to join in the final days of the event. More information is available at trail.nd.edu.

Huntington, Bishop Luers students place in state science fair



Provided by Julie Hartmus

From left are science fair winners Grace Bryant, Jessica Hartmus and Laura Hartmus.

FORT WAYNE — Three Diocese of Fort Wayne-South Bend Catholic Schools students qualified and attended the Hoosier Science and Engineering Fair, or state science fair, April 1 at IUPUI. Jessica Hartmus, a Bishop Luers High School freshman, participated with her project, "Molding Bricks, Molding Lives: Designing Technology Improvements to Brick Production for the People of the Fort Portal Region of Uganda — Year Two" and was awarded the University of Notre Dame College of Engineering Award for Excellence in Engineering. Grace

Bryant, eighth-grade student at Huntington Catholic School, participated with her project, "The Effect of Reinforcers on Short-term Memory" and was awarded the Outstanding Research in Psychological Sciences award for the junior division and a full scholarship to attend a DNA Learning Center Residential Summer Camp at Notre Dame. Laura Hartmus, a Huntington Catholic seventh-grade student, participated with her project, "LUKE: Letters of the Ultimate Kindle Expedition (A Study of Robotics)" and was awarded the U.S. Navy Award for Excellence.

Bishop Luers student receives President's Volunteer Service Award

FORT WAYNE — Blane Cook, a senior at Bishop Luers High School in Fort Wayne, has been honored for his exemplary volunteer service with a President's Volunteer Service Award.



BLAINE COOK

The award, which recognizes Americans of all ages who have volunteered significant amounts of their time to serve their communities and their country, was granted by The Prudential Spirit of Community Awards program on behalf of the President's Council on Service and Civic Participation.

Cook has made service a significant part of his life. Active in basketball and baseball at Bishop Luers High School, Cook participated in the World Baseball Academy and was part of an evangelization mission team to the Dominican Republic for two weeks last summer. He used sports to connect with the youth there and collected supplies and funds distributed to those in need.

Cook called the experience humbling and inspiring. "Just to help people out brings a joy and fulfillment that I can't experience anywhere else," Cook said of his volunteer experiences.

After returning from the mission trip, he helped coordinate a Vacation Bible School at his parish, St. Joseph the Worker, Fort Wayne. He again connected his faith and love of sports with the children at the camp.

Cook is active at St. Joseph Parish as a Mass server and member of the Christmas choir, and helps his family with dinners, luncheons and fundraising activities at the church.

At Bishop Luers High School, Cook serves as a Sodality service-learning leader, student council member and is active with Future Business Leaders of America.

Skip Holtz to speak at Holy Cross Commencement

NOTRE DAME — Holy Cross College is proud to welcome Skip Holtz and Nichole Dunne as the speakers for the college's 50th commencement ceremony.

Holtz, son of Beth Barcus and former college and NFL football coach, Lou Holtz, attended Holy Cross Junior College from 1982 to 1984, before earning a bach-

elor's degree in business management from the University of Notre Dame in 1986.

Growing up surrounded by the sport, Holtz played football for both his Fayetteville, Ark., high school football team and the University of Notre Dame. He has also had a long and successful career as a coach, starting with Florida State University, where he met his future wife, Jennifer. He coached with his father at both Notre Dame and South Carolina.

Holtz is currently the head coach at Louisiana Tech

In 1996, Holtz was the recipient of the Life Center's St. Francis Award, given for his dedication and support of Christian values and outstanding athletic achievements. The next year, he was honored with the National Football Foundation Man-of-the-Year Award. In 2016, Holtz earned Conference USA Coach of the Year honors.

Outside of football, Holtz has worked to raise funds to send under served children to recreational and educational summer camps. He is also involved with the Board of Trustees of the American Diabetes Association, and supports the Drew Steele-Skip Holtz Golf Classic, which benefits individuals with special needs.

Holtz will be awarded an honorary doctorate of humane letters at the commencement ceremony.

WORLD PREPARES TO CELEBRATE 100

Angel of Peace preceded Marian message

BY MARIAM SCHMITZ

This year marks the 100th anniversary of one of the most famous Marian apparitions in history. What began in a small Portuguese village named Fatima with three shepherd children has spread around the world and across multiple generations.

The events at Fatima bring a message of hope and a call to conversion. In addition, there are multiple layers of historical and religious significance to the apparitions that have made them the subject of extensive study. The church has approved the apparitions and messages that Our Lady delivered to the children and declared them worthy of belief.

Throughout the past 100 years many popes have illustrated the significance of Fatima through their words and example. The last few decades have brought no exception. St. John Paul II, who attributed his survival of an assassination attempt on May 13, 1981 to Our Lady of Fatima, said the Fatima message is more important now than ever. These sentiments were echoed by Pope Benedict XVI in 2010, during his homily at a Mass celebrated at Fatima, when he said: "we would be mistaken to think that Fatima's prophetic mission is complete. ... Mankind has succeeded in unleashing a cycle of death and terror but failed in bringing it to an end. In sacred Scripture, we often find that God seeks righteous men and women in order to save the city of man and he does the same here, in Fatima." Noting the Great War that was engulfing the

world at the time of the apparitions, Pope Benedict also said: "At a time when the human family was ready to sacrifice all that was most sacred on the altar of the petty and selfish interest of nations, races, ideologies, groups and individuals, our Blessed Mother came from heaven, offering to implant in the hearts of all those who trust in her the Love of God burning in her own heart. ... May the seven years which separate us from the centenary of the apparitions hasten the fulfillment of the prophecy of the triumph of the Immaculate Heart of Mary, to the glory of the Most Holy Trinity."

Pope Francis has continued this special devotion. In 2013, his pontificate was consecrated to Our Lady of Fatima. In addition, he will visit Fatima on May 13, 2017, the centennial of the first apparition.

Preparing the way

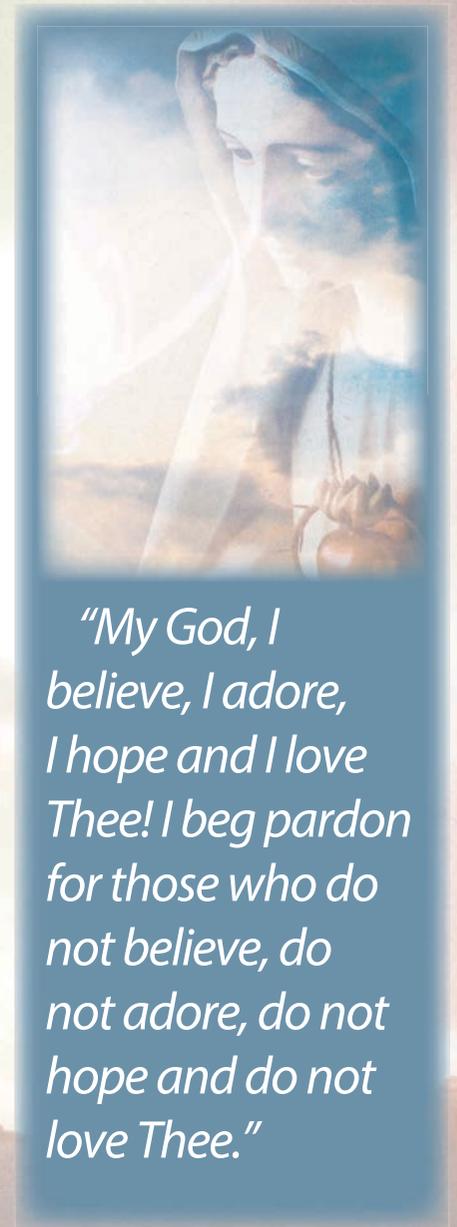
On a spring day in 1916, one year before the apparitions began, an angel who called himself the Angel of Peace appeared to 9-year old Lucia dos Santos and her cousins Francisco, 8, and Jacinta, 6, as they were tending their family's sheep. He appeared as a young man, about 14 or 15 years old. In Lucia's words, he looked "whiter than snow" and was as "transparent as crystal when the sun shines through it." His first words were, "Do not be afraid. I am the Angel of Peace. Pray with me." He then knelt down and bowed until his forehead touched the ground. The children, moved by an interior impulse, did

the same. He proceeded to teach them a new and beautifully simple prayer which is now known as the Pardon Prayer.

"My God, I believe, I adore, I hope and I love Thee! I beg pardon for those who do not believe, do not adore, do not hope and do not love Thee." This prayer was said three times. The angel rose and said "Pray thus. The hearts of Jesus and Mary are attentive to the voice of your supplications." Then he disappeared.

Father Andrew Apostoli, CFR, wrote in his book "Fatima For Today: The Urgent Marian Message of Hope" that this prayer was the introduction to Our Lady's entire Fatima message. "The prayer outlines four fundamental actions we all must do in order to have a relationship with God: keep faith by believing, worship by adoring, trust by hoping, and love by loving. Then the prayer asks God to pardon those who are neglecting these duties towards him," Father Apostoli said. "Praying for the salvation of souls is at the very center of our Lady of Fatima's message."

The angel continued to teach the children about the power and urgent necessity of prayer and sacrifice through two additional appearances in 1916. He also gave the children Holy Communion at his final apparition. On May 13 of the following year, the children would receive their first visit from Our Lady. Over the past 100 years Catholics have chosen to learn and live the Fatima message, confident that the journey will lead to a closer union with the Immaculate Heart of Mary and the Sacred Heart of Jesus.



"My God, I believe, I adore, I hope and I love Thee! I beg pardon for those who do not believe, do not adore, do not hope and do not love Thee."

Pope to canonize Fatima seers May 13; October date for other saints

BY JUNNO AROCHO ESTEVES

VATICAN CITY (CNS) — Pope Francis will declare the sainthood of Blessed Jacinta Marto and Blessed Francisco Marto, two of the shepherd children who saw Mary in Fatima, Portugal, during his visit to the site of the apparitions May 13.

The date was announced April 20 during an "ordinary public consistory," a meeting of the pope, cardinals and promoters of sainthood causes that formally ends the sainthood process.

Cardinal Angelo Amato, prefect of the Congregation for Saints' Causes, addressing the assembly noted that of the future saints considered at the consistory, five were children or young teenagers.

"In our time, where young people often become objects of exploitation and commerce, these young people excel as witnesses of truth and freedom, messengers of peace (and) of a new humanity reconciled in love," the cardinal said.

At the same consistory, the pope set Oct. 15 as the date for the canonizations of two priests and two groups of martyrs, including Blessed Cristobal, Blessed Antonio and Blessed Juan — also known as the "Child Martyrs of Tlaxcala" — who were among the first native converts in Mexico. They were killed between 1527 and 1529 for refusing to renounce the faith and return to their people's ancient traditions.

Pope Francis will preside over the canonization ceremony of the Fatima visionaries during his visit to Fatima May 12-13.

The pilgrimage will mark the 100th anniversary of



CNS photo/EPA

Portuguese shepherd children Lucia dos Santos, center, and her cousins, Jacinta and Francisco Marto, are seen in a file photo taken around the time of the 1917 apparitions of Mary at Fatima.

the Marian apparitions, which began May 13, 1917, when 9-year-old Francisco and 7-year-old Jacinta, along with their cousin Lucia dos Santos, reported seeing the Virgin Mary. The apparitions continued once a month until Oct. 13, 1917, and later were declared worthy of belief by the Catholic Church.

A year after the apparitions, both of the Marto children became ill during an influenza epidemic that plagued Europe. Francisco died April 4, 1919, at the age of 10, while Jacinta succumbed to her illness Feb. 20, 1920, at the age of 9.

Francisco and Jacinta's cause for canonization was stalled for decades due to a debate on whether non-martyred children have the capacity to understand heroic virtues at a young age. However, in 1979, St. John Paul II allowed their cause to proceed; he declared them venerable in 1989 and beatified them in 2000.

The children's cousin entered the Carmelites. Sister Lucia died in 2005 at the age of 97. The diocesan phase of her sainthood cause concluded in February and now is under study at the Vatican.

The other canonizations set to take place Oct. 15 include:

— The "Martyrs of Natal," Brazil, including: Blessed Andre de Soveral, a Jesuit priest; Blessed Ambrosio Francisco Ferro, a diocesan priest; Blessed Mateus Moreira, a layman; and 27 others. They were killed in 1645 in a wave of anti-Catholic persecution carried out by Dutch Calvinists.

— Blessed Faustino Miguez, a Spanish priest and a member of the Piarist Fathers born in 1831. He started an advanced school for girls at a time when such education was limited almost exclusively to boys. While he taught a variety of subjects and wrote numerous textbooks, he also honed an interest in botany, which led him to find a cure for a professor so ill that he was thought to be beyond hope. People then came to him from all parts of the country seeking relief from their sicknesses.

— Blessed Angelo da Aciri, an Italian Capuchin priest who was born Luca Antonio Falcone. A famed preacher, he was known for his defense of the poor. He died in 1739 and was beatified by Pope Leo XII in 1825.

100 YEARS SINCE FATIMA APPARITIONS

Ways to observe the anniversary

As the celebrations begin to occur in commemoration of Our Lady's appearance to three children in Fatima, Portugal, in 1917, here are some suggestions for deepening your understanding of her message and for encouraging an understanding of its relevance within the family setting.

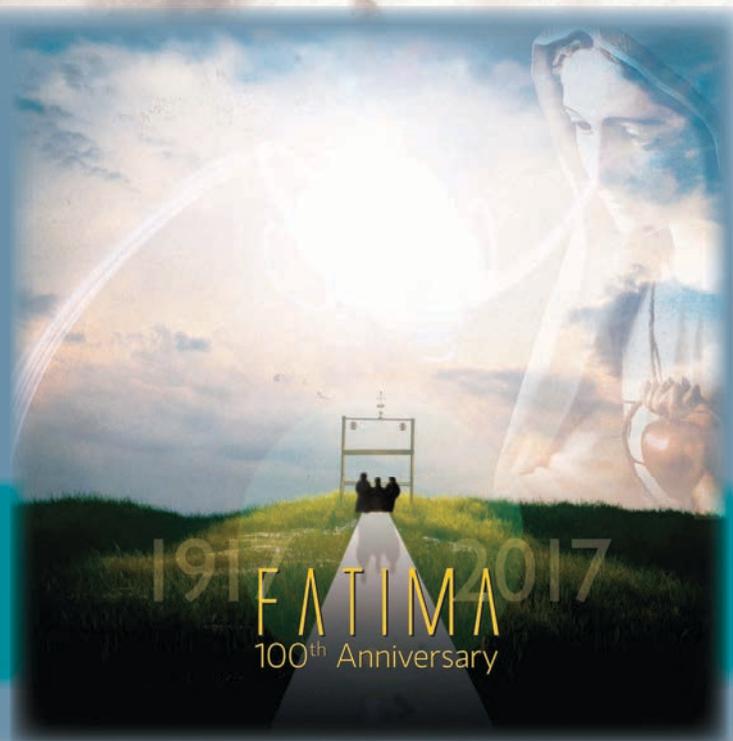
- ◆ Create easy, beaded handmade rosaries with your little ones
- ◆ Make Fatima prayer cards using cardstock
- ◆ Have a Fatima movie night: Watch a Fatima children's movie
- ◆ Print Fatima coloring pictures
Color them and deliver them to a nursing home with cookies or sugar-free candy
- ◆ Make Immaculate Heart cookies: create heart shaped cookies and frost them red.
Invite the older ones to become more creative
- ◆ Read a version of the story of Fatima
- ◆ Host a Fatima theater play
- ◆ Make your own grotto for Mary with sticks, stones and cardboard
- ◆ Make a sun snack with a circle PBJ and apple slices for rays
- ◆ Go on a Marian pilgrimage.
Find a statue of Our Lady of Fatima or of Mary in your area and go pray a rosary there.
- ◆ Sing the Salve Regina prayer as a family
- ◆ Make an Immaculate Heart cake
- ◆ Make mini-cupcakes for an edible rosary
- ◆ Pray the Fatima Decade Prayer around the dinner table after saying grace
- ◆ Pray the rosary daily or pray a decade of the rosary each day for five days of the week
- ◆ Invite your priest or a religious to dinner to share about Our Lady
- ◆ Wear blue on Fridays in honor of Our Lady
- ◆ Create a rosary prayer chain:
Every time you pray a rosary as a family, add a paper chain link. After every 10, use a different color paper so that, in the end, you are creating a rosary. Try to complete the rosary by the end of the year.
- ◆ Host a family crazy hair day: Buy temporary blue hair die and let your kids have blue hair one day in honor of Our Lady
- ◆ In the winter, build Fatima snowmen: one for Mary and one for each of the three children. They may not be Michelangelos, but this will help teach kids to allow their faith to enter all areas of life.
- ◆ 100 suggestions to offer up, in a 100 suggestions box: Do one each day for 100 days
- ◆ Pray this prayer: My God, I believe, I adore, I hope, and I love you. I ask pardon for those who do not believe, do not adore, do not hope and do not love you.
- ◆ Intentionally pray for the conversion of sinners
- ◆ Plant a garden for Mary, with her statue in the center
- ◆ Host a walk and rosary across town:
Pause to pray a decade of the rosary in five different locations
- ◆ Create a Marian garden at your church, school or home
- ◆ Read a Marian book: Have a book discussion
- ◆ At Halloween, create a pumpkin carving of the Immaculate Heart
- ◆ Contribute to #FatimaFridays on Twitter and Instagram
- ◆ Paint peg dolls to be Our Lady of Fatima

Find more suggestions and resources, and learn more at www.diocesefwsb.org/fatima.



Bishop Kevin C. Rhoades will celebrate a Mass commemorating the 100th Anniversary of the Fatima Apparitions at St. John the Baptist, Fort Wayne, Saturday, May 13 at 8 a.m. All are welcome.

Look for Today's Catholic coverage of the message of Fatima and local and international anniversary celebrations, now through October.



Saint Joseph High School SECO club acts on 'Laudato Si'

BY ANDREW MENTOCK

When Pope Francis published his environmentally conscious encyclical, "Laudato Si," in May of 2015, he reiterated to Catholics all over the world how important it is that they take better care of the earth.

"This is why the earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor," wrote Pope Francis in "Laudato Si:" "...she groans in travail' (Rom 8:22). We have forgotten that we ourselves are dust of the earth (cf Gen 2:7); our very bodies are made up of her elements, we breathe her air and we receive life and refreshment from her waters."

Although this encyclical was a wake-up call to some, previous popes, bishops and other members of the church had already spoken out against the injustices happening to the planet. Because of this, many Catholics were already aware of the earth's



Provided by Kathy Kershner

Saint Joseph High School senior Jack Thomas, left, and sophomore Emily Smith, right assist two young Earth Day participants in creating homemade wildflower seed packets and catnip toys. SECO volunteered to run the table for the Earth Day and Arbor Day activities on April 22 at Rum Village Park, South Bend.

into the club, all members participate in two online social justice communities inspired by the encyclical letter: Catholic Climate Covenant and the Ignatian Carbon Challenge.

In addition to caring for the environment, SECO also works to raise awareness of other social injustices.

"SECO is greatly concerned about social issues," said Kathy Kershner, a theology teacher at Saint Joseph who has been the club's moderator since it started. "Throughout the school year SECO members 'teach' their classmates about the importance of buying fair trade products that do not exploit poor and hard-working laborers in underdeveloped countries around the world. SECO sponsors the selling of fair trade chocolate on Halloween/All Saints' Day, Valentine's greeting cards, and sponsors one or more fair trade cafes during the school year."

The club also plans and assists with other events and activities, such as recycling much of the school's paper and plastic each week, creating recycling awareness videos, running a "hygiene drive" and sponsoring the hunger bowl, which is a yearly food drive where Saint Joseph competes against Marian High School to benefit the St. Vincent De Paul food pantry.

An original idea, the SECO club was born out of a student's passion for Catholic social teaching, which is why communities such as the Catholic Climate Covenant works so well with the club.

"We are grounded in the church's deep history of teaching on creation, ecology and the poor," it says on the homepage of Catholic Climate Covenant. "Caring for creation and caring for the poor have been a part of the Catholic story since the beginning, but in recent years St. John Paul II, Pope Emeritus Benedict XVI and especially Pope Francis have added a sense of urgency to their call for Catholics to act on climate change."

Also involved with the club is Chris Culver, a science teacher at Saint Joseph who conducts monthly meetings at which the club discusses the environmental action plans led by the Ignatian Carbon Challenge community.

Currently the club has two co-presidents, seniors Jack Thomas and Faith Boehm. Sophomore Emily Smith, according to Kershner, is "rising to the position of student leaders for next year."

A big day for the SECO club each year is Earth Day, which was celebrated worldwide on April 22. This year the club brought awareness to the school with an "Earth Week" video, participated in South Bend's Earth Day activities and sold flowerpot kits for Mother's Day.

SECO is an example of how the everyday faithful in the Diocese of Fort Wayne-South Bend of people can protect the earth and help prevent social injustices all around the world from occurring.

struggles and have been working for years to improve environmental awareness; some of these are students in the Diocese of Fort Wayne-South Bend.

For the past 12 years, Saint Joseph High School in South Bend has had a Social and Ecological Concerns Organization club, where the students meet to discuss how they can personally help to improve the environment. To incorporate "Laudato Si"

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Exodus 90: a Catholic man's 90-day challenge to freedom

BY JAMES BAXTER

Exodus 90 is the fruit of a priest's prayer and priestly experience. This 90-day challenge emerged from a seminary years ago in response to a profound need. Today, it's transforming thousands of Catholic men — priests, seminarians and laymen alike — across the country and beyond.

In 2011, Father Brian Doerr of the Diocese of Lafayette was appointed vice rector of Human Formation at Mount St. Mary's Theological Seminary in Emmitsburg, Md., where Bishop Kevin C. Rhoades previously served as rector and where the Diocese of Fort Wayne-South Bend currently sends many seminarians. During his time at the Mount, Father Doerr joined his men in the trenches of formation. He knew them because he spent time with them. He knew what they cared about, what they struggled with and what they looked forward to in ministry. He soon realized that many of these good and generous seminarians were not as free as they could be as they approached ordination to the priesthood.

What did their slavery look like? For some, it was addictions. For others, it was wasting away their lives on Netflix, videogames, news and other technological distractions. For still others, it was using food and alcohol as crutches to medicate the tough times. Perhaps this is scandalizing? But the lament of the Lord was their prayer: "Let my son go, that he may love me" (Ex 4:23).

Father Doerr took five of these struggling seminarians and issued them a 90-day challenge that would change their lives forever. He did not uncover a secret formula, but simply re-presented to them the tradition of the early church and her emphasis on asceticism. The number 90 was



not coincidental or for some kind of secular marketing purpose, such as a "Catholic P90X". Ninety was based off his reading of the sciences regarding the time it takes to return the brain to a normalized state and to begin forming new, lasting and healthy habits.

The men prayed and practiced penance as they never had before, with the support of a band of brothers. Some said it was the hardest thing they had ever done, but after only a few weeks, they would come to their fraternity meetings with smiles on their faces. They were experiencing joy once again. The story of the people of Israel, traveling from the slavery of Egypt into the freedom of the Promised Land, was becoming their own.

The experience was so fruitful for these men that Father Doerr would go on to launch 10 more 90-day fraternities over the next three years at the seminary, with increasing success. Taking what he had learned, and with the help of a few millennial friends, he issued the challenge online, at Exodus90.com, over a year ago.

From the beginning, the Exodus 90 regimen was accused of many things. "This is too extreme; no one will make these sacrifices." "Exodus is great in a seminary, but impossible within the hustle and bustle of family life." "Intentional fraternities are exclusive." "Why aren't you doing something for women?"

The proof that Exodus 90

works is not only the original seminarians, but the faces of men across the country who have been given new life through this challenge. Some have broken decades of addiction. Others have simply been freed to be more present to their parishes, wives and children in an age "distracted from distraction by distraction," as T.S. Elliot wrote in "Four Quartets."

One man, Dr. Taylor Marshall, president of the New Saint Thomas Institute, describes the course of the 90 days in a way that is representative of many men's experience.

"My journey through Exodus 90 began with the first 10 days of sheer joy of something new and refreshing: Silence. Reflection. New fraternity with guys in my fraternity. Around day 20, the disciplines felt unbearable and unrealistic. I had doubts in myself and considered quitting. I craved distraction and my old comforts. By day 39, our team was feeling the weight of self-denial and discouragement. 'We have almost finished a 40-day Lent ... and we aren't even halfway yet.' Fifty more days felt like too long. However, around days 50-60, our team became more naturally habituated to the disciplines. One can only understand this by experiencing it. A sense of resolve and peace entered into my life. By day 90, I did not want it to end. I had become a new man and I liked sincerely the man who I had become. I now feel as if there is a secret tabernacle within my chest into which I can retreat and be silent with Jesus Christ. I had felt this place before, but during Exodus 90 I found this inner core and

The ascetical 90-day Exodus regimen

- Cold showers
- No alcohol
- No desserts or sweets
- No eating between meals
- No soda or sweetened drinks
- No television or movies (without permission of the fraternity)
- Only music that lifts the soul to God
- No televised sports (without permission of the fraternity)
- Computer and phone for research and communication purposes only
- Regular and intense exercise
- Daily holy hour (minimum of 20 minutes of silent prayer each day)
- Weekly fraternity meetings
- No major material purchases (without permission of the fraternity)
- Minimum of seven hours of sleep each night

In Addition

Brotherhood: Uncompromising weekly fraternity meetings. Also consider time together outside of the meeting each week. For example: a weekly meal. Lastly, consider taking a fraternity pilgrimage or adventure at the end of Exodus 90. Past Participants in Exodus 90 report that the fraternity is essential for personal success.

Fasting: Wednesday and Fridays are to be more serious fast days. Eat one regular meal and two smaller meals. Abstain from meat.

Sundays and Solemnities: These are days of relaxed discipline, but not abandon. Enjoy one of the disciplines (e.g. a dessert).

Imperative: Know Christ. Be joyful.

learned to retreat there. The rhythm of prayer and the asceticism of Exodus 90 helped me find this inner place of peace, and I'm grateful for that. Even after the 90 days are over, I still have it."

There are two essentials for Exodus success: a) brotherhood and b) submission to the Exodus regimen. A man must have a fraternity to which he's accountable; this kind of growth is not possible in a co-ed setting in which true vulnerability is compromised. And the disciplines of Exodus 90 are not to be altered. This need to control is one of the

major reasons men fail to be free in the first place. Control must be surrendered to the Lord.

Many men are afraid of this challenge at the outset. But, by the end of the experience, they are more afraid that they resisted the summons to conversion. Here's the secret: Exodus 90 is not a one-time challenge, but an ascetical lifestyle rooted in the sacramental life of the church. And it's growing all around the country. The nonprofit that runs Exodus 90 is called Those Catholic Men and, unknown to many, resides and operates in Fort Wayne with the blessing of Bishop Rhoades. Visit Exodus90.com for more information, and to find information about how to launch launching an Exodus fraternity in a local parish.

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Distractions in prayer

The question is not whether we will fight distraction when we pray. We all will. The question is how we handle those distractions. There may be some souls who are granted the singular grace of being exempted from distraction in prayer, but I am not sure that I have ever met any of them. The fact is, as creatures who, while redeemed by Christ, still labor under the effects of original sin, our minds easily and quickly wander — sometimes innocently enough, at times actually seeking distraction — and sometimes even into trajectories of thought that are, well, far from charitable or chaste.

The fact of the matter is, when we pray we must ready ourselves for distraction and have strategies in place long before we sit or kneel down to pray, to preempt its onslaught and mitigate its effects.

First, give yourself some buffer time between whatever you're doing prior to prayer and entering into prayer itself. Don't race at the last minute into church, drop down on your knees and launch into prayer. Rather, give yourself a few moments upon entering church (or wherever you are going to pray) simply to slow down, catch your breath and settle. Only then should you begin to enter into prayer; it will make the transition much easier and alleviate some of the battle with distractions. Second, always remember that prayer is a grace and begins with God's initiative. The Holy Spirit prays in us, St. Paul taught, so before any of us can offer anything to God, He is already holding us in existence and loving us.

Start by receiving: receiving His love, a love that has held you

in being from the first moments of your existence, a love that is unconditional. He was loving you before you were even aware of our own existence, He was loving you in your greatest joys, He was loving you in your most embarrassing and sinful failures and He loves you whether you're thinking of Him or not. Start by receiving His love. In the end, that's all we have to offer back to Him anyway: His love, first received, then freely returned.

Inevitably, regardless of our best intentions and efforts, distraction will come. Don't wrestle with it or seek to assault the distraction — that serves only to disquiet the stillness (what the Greek fathers call the "hesychia") achieved in prayer and to discombobulate us further. Rather than immediately being annoyed by the distraction — or at yourself for being distracted — and aggressively grappling with it, think of how a young and skillful mother who, while talking with a friend, can simultaneously pick up her fussy child, quietly soothe him and put him gently down, all the while never removing her attention from her friend, with whom she is conversing. We've all witnessed it, and it's one of the great maternal arts. That's how we should confront distraction in prayer when it presents itself to us: graciously acknowledge the distraction, imagine ourselves gently picking it up and quietly, effortlessly putting it down somewhere to the side, leaving it there. This should help us maintain the stillness that is the condition for prayer and at the same time address the distraction, without becoming worked up over it.



THE HUMAN CONDITION

MSGR. MICHAEL HEINTZ

Sometimes we need also to be discerning about our distractions. That is, not every "distraction" is, in fact, a distraction; it could be a prompting of the Spirit. For example, let's imagine that you've plopped down to spend some time in prayer, and no sooner have you started than your brother-in-law (you know, the one whom you find so nosy and overbearing) floats into your mind. You immediately identify this as a distraction and push it aside (even if it recurs). With a little discernment, one might actually recognize this not as a distraction, but rather as a prompting from God to bring your brother-in-law into your prayer. The Lord may be suggesting that, rather than simply maintain a kind of unhappy détente in your impaired relationship, you spend some time praying for him and for yourself in regard to him. I sometime imagine that when we deal with such promptings of grace as a distraction, we end up saying to God, as it were: "Shhhh. I'm trying to pray to you, so could you please not talk to me while I'm trying to pray so dutifully." Amusing, if we think about it. Of course, there are myriad distractions that are just that — genuine distractions — and we need to be ready for

HEINTZ, page 13

A big win for the little guy

Art Cullen has his gripes about Catholicism, but he cannot deny its influence on the work that last month won him a Pulitzer Prize.

The story went viral: Small-town newspaper editor beats out the likes of *The Washington Post* and the *Houston Chronicle* to earn journalism's highest honor. Score one for the little guy — in this case, *The Storm Lake Times*, a family-owned paper in Iowa with a 10-person staff and a circulation of 3,000.

Suddenly droves of people were Googling Storm Lake, and reporters were waxing poetic. "Viewed from above on Google Earth," wrote *The Concord Monitor*, "swatches of Storm Lake, Iowa, a community of 10,000, look like corduroy, so heavily is the landscape furrowed."

At 59 Art looks the part of the rumpled newspaper editor, with his gray horseshoe moustache and a glint in his eyes, his lanky frame drowning in Lee jeans and Redwing boots. His brother John is publisher of *The Storm Lake Times*, his son, Tom, is a reporter and his wife, Dolores, is the photographer.

Art's series of Pulitzer-winning editorials took on powerful agricultural groups for allowing nitrogen runoff to pollute Iowa rivers. When the Des Moines Water Works sued three counties for this offense, they fought the lawsuit using money provided by undisclosed sources. Art demanded to know who those sources were and ultimately uncovered funding from the Farm Bureau and other agricultural groups.

"Anyone with eyes and a nose knows in his gut that Iowa



TWENTY SOMETHING

CHRISTINA CAPECCHI

has the dirtiest surface water in America," Art wrote in a March 2016 editorial.

The editorials cost the paper at least a few advertisers, but Art was undeterred, fueled by a sense of indignation.

He also has chronicled the transformation of rural Iowa unfolding before his eyes, writing about the immigrants who settled in Storm Lake, a meat-packing town, where he said 20 languages are spoken and 88 percent of the grade-school children are of color.

Twice a week Art wields the power of print, his newspaper ink elevating the lowly and holding the powerful accountable.

It's what the nuns who taught him in the '70s would've done. The PBVMs at St. Mary school in Storm Lake were as committed to social justice and Cincinnati's Big Red Machine as they were to grammar.

"There were a lot of Irish nuns who knew how to write," Art told me.

Even then, he was an imperfect Catholic — a fired altar boy, as he recalls, plucked out of class one day by Sister Redempta and released from his server duties after missing 6:30 a.m. Mass two weeks in a row.

CAPECCHI, page 13

May our eyes be opened, so that we might know Him



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Third Sunday of Easter Luke 24:13-35

Again, as is usual for weekends of the Easter season, the Acts of the Apostles provides the first reading for the Liturgy of the Word.

This reading recalls an event similar to several others in Acts. Peter preaches in the name of all the 11 surviving apostles. His remarks, or at least those recorded in this passage, are brief and crisp.

The term used by biblical scholars is that Peter's message was "kerygmatic," drawing from "kerygma," the Greek word for "message." It means that Peter's words contained the basic infor-

mation about Jesus and about God's plan of salvation.

Despite the small number of Christians at the time, and in spite of the fact that the Jewish culture and the effects of Roman domination were overwhelming, the apostles still were determined to speak aloud about Jesus.

Their determination revealed their trust and faith in Jesus as Savior and as the Son of God. The world desperately needed Jesus: Only Jesus could fill what the world, still today, needs. Remembering last weekend's first reading that described both the early Christian community's love for the Lord and its outreach to the troubled and needy, this reading shows that the first followers of Christ saw informing others about the Redeemer as a loving service.

Note also: Here, as elsewhere in Acts, even though the other apostles were present, Peter and Peter alone spoke on their behalf.

The First Epistle of Peter supplies the next reading. Scholars debate the authorship of this

epistle. Was Peter the author? Or was someone writing in Peter's name the author, or was the author presenting ideas that had come from Peter? In any case, the reading shows how totally committed to Jesus the Savior the early Christians were, and how aware they were that salvation had come through the Lord's death and resurrection.

The last reading, from Luke's Gospel, is the powerful and lovely story of the risen Lord's walk to Emmaus with two disciples. The Emmaus narrative appears only in Luke. It is one of the most renowned and beloved pieces in the New Testament.

Important in its message is the fact that, regardless of their devotion to Jesus, the disciples still do not understand everything. They are limited human beings, bewildered by the events of the Lord's death and resurrection. They need Jesus to understand the deep meaning and purpose of all that they had seen.

Jesus meets this need. He teaches them. Jesus is with them. As they celebrate the meal, with

its eucharistic overtones, Jesus is the central figure, presiding as they "break the bread." After hearing the Lord's explanation of events and encountering Jesus, they join in a holy meal. The connection with the Eucharist is too strong to overlook.

Reflection

Beginning with the Scripture readings for Easter and continuing this weekend, the church expresses to us forcefully and clearly its unflinching belief that after crucifixion and death the Lord Jesus rose to new life.

With equal vigor and equally strong faith, it also insists to us that Jesus did not rise and then disappear. Instead, the Lord was with the apostles, showing to Thomas His wounds and blessing those who believed. He was alive, present and still teaching during the trip to Emmaus. The Eucharist at Emmaus was the culmination on the two disciples' time with Jesus.

The use of the technique of kerygma gives us the basic facts

of the Lord's identity and mission. The experience of the apostles shows us that they literally knew the risen Christ. We turn to them to know Jesus ourselves.

Knowing Jesus is more than possessing data. It confronts us with the obligation to follow Jesus if we know Jesus. By our discipleship, extend Christ to those whom we meet.

READINGS

Sunday: Acts 2:14, 22-33 Ps 16:1-2, 5, 7-11 1 Pt 1:17-21 Lk 24:13-35

Monday: Acts 6:8-15 Ps 119:23-24, 26-27, 29-30 Jn 6:22-29

Tuesday: Acts 7:51—8:1a Ps 31:3cd-4, 6-7b, 8a, 17, 21ab Jn 6:30-35

Wednesday: 1 Cor 15:1-8 Ps 19:2-5 Jn 14:6-14

Thursday: Acts 8:26-40 Ps 66:8-9, 16-17, 20 Jn 6:44-51

Friday: Acts 9:1-20 Ps 117:1-2 Jn 6:52-59

Saturday: Acts 9:31-42 Ps 116:12-17 Jn 6:60-69

The ethics of New Age medicine

Patients who face serious illnesses are sometimes attracted to alternative medicines, also referred to as “holistic” or “new-age” medicines. These can include treatments like homeopathy, hypnosis, “energy therapies” like Reiki, acupuncture and herbal remedies, to name just a few.

These approaches raise various medical and ethical concerns. An important 1998 article in the *New England Journal of Medicine* sums it up this way:

“What most sets alternative medicine apart, in our view, is that it has not been scientifically tested and its advocates largely deny the need for such testing. By testing, we mean the marshaling of rigorous evidence of safety and efficacy, as required by the Food and Drug Administration for the approval of drugs and by the best peer-reviewed medical journals for the publication of research reports.”

Beyond the fact that their clinical efficacy has not earned a passing grade using ordinary methods of scientific investigation, the basic premise behind some alternative medicines can also be highly suspect, raising concerns about superstitious viewpoints or misguided forms of spirituality motivating certain therapies.

If we consider acupuncture, this technique does appear to provide benefit in certain cases of pain control. Yet similar results have been reported using “sham” needles — tapping the skin in random places with a thin metal tube. Brain scans have demonstrated that treatment with genuine needles, as opposed to the sham needles, does cause detectable changes in the brain. But, when researchers ignored acupuncturists’ recommended “meridian placement” of needles, and instead did random placement in the skin, the same brain effects were observed. Hence, it is unclear whether the results seen from acupuncture arise mostly from the well-known “placebo effect” or not. Further research should help resolve this question.

Even if the observed effects are not placebo-related, acupuncture’s

non-rational justification for its purported effectiveness remains a concern. It is based on energy principles that neither science nor faith affirm. Glenn Braunstein, M.D., described it critically in the following way:

“Ch’i, the invisible nutritive energy that flows from the universe into the body at any one of 500 acupuncture points, is conducted through the 12 main meridians [channels] in (ideally) an unbroken circle. Meridians conduct either Yin energy (from the sun) or Yang energy (from the earth). All maladies are caused by disharmony or disturbances in the flow of energy.”

Clearly, then, some alternative therapies, beyond the basic issue about whether they work, raise serious spiritual concerns as well.

Another new-age therapy known as Reiki, developed in Japan in the late 1800s, claims that sickness can be caused by a disruption or imbalance in a patient’s “Reiki” or “life energy.” Reiki practitioners try to heal a patient by placing their hands in certain positions on the body in order to facilitate the flow of Reiki from the practitioner to the patient.

A 2009 document from the U.S. Conference of Catholic Bishops stresses, “In terms of caring for one’s spiritual health, there are important dangers” that can arise by turning to Reiki. The document notes that because Reiki therapy is not compatible with either Christian teaching or scientific evidence, it would be inappropriate for Catholics to put their trust in the method, because to do so would be to operate “in the realm of superstition, the no-man’s-land that is neither faith nor science.”

Scientific investigations of another new-age therapy, the popular herbal remedy known as echinacea (taken early to ward off a cold) have revealed no difference between echinacea and a placebo in controlled studies involving several hundred subjects. While some herbal remedies may be harmless and inert placebos, others may have more serious health consequences if



MAKING SENSE OF BIOETHICS

FATHER TAD PACHOLCZYK

ingested above certain dosages due to ingredients of unknown potency derived from natural substances.

Sometimes a remedy can be borrowed from Chinese, Indian or another medical tradition, but it should be chosen for its efficacy, safety and reasonable mode of action, and not be in conflict with principles of sound medical science or Christian teaching.

Health improvements that arise from alternative remedies may be due not only to the placebo effect, but also to the fact that patients are usually given more time, attention and focused concern by alternative practitioners than by traditional physicians. This can translate into modified habits and changed lifestyles, leading to various health benefits.

Modern medicine can be legitimately faulted for downplaying this dimension, so that, in the memorable words of pediatrician Jay Perman, “Doctors tend to end up trained in silos of specialization,” in which they are taught “to make a diagnosis, prescribe a therapy, and we’re done. But we’re not done.”

The famous Greek physician Hippocrates once noted the same point: “It is more important to know what sort of person has a disease than to know what sort of disease a person has.” Today’s physicians-in-training, fortunately, are seeking to incorporate more and more of these “patient-centric” and “holistic” aspects into their own traditional medical practices to improve patient care and outcomes.

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

writing, but he can write editorials that make a difference in his community; that’s what the Pulitzer jury saw, he said.

Watergate inspired Art to pursue journalism at its noblest, but there was a time in his career when he felt disenchanting. “You get into rural Iowa and you realize, ‘Hey, I’m not changing the world here. You flounder around and think, ‘I’m stuck in the middle of nowhere, and I’ve got something to say and nobody’s hearing it.’ And then you realize that actually this is where you’re supposed to be.”

Christina Capecchi is a freelance writer from Inver Grove Heights, Minn., and editor of SisterStory.org.

SCRIPTURE SEARCH®

Gospel for April 30, 2017

Luke 24:13-35

Following is a word search based on the Gospel reading for the Third Sunday of Easter, Cycle A: The meeting on the road to Emmaus. The words can be found in all directions in the puzzle.

VILLAGE	SEVEN	MILES
EMMAUS	DREW NEAR	RECOGNIZING
STOPPED	MIGHTY	ISRAEL
THE TOMB	MORNING	ANGELS
SUFFER	ENTER	GLORY
EVENING	BREAD	VANISHED
RETURNED	ELEVEN	SIMON

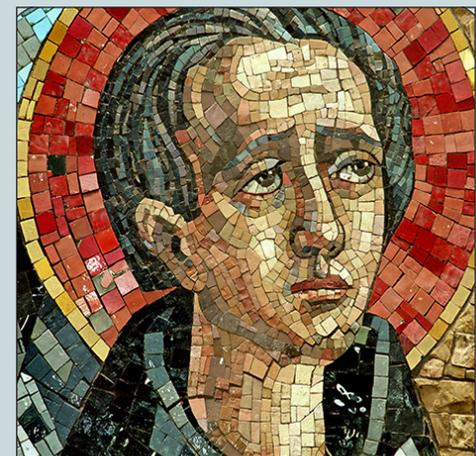
BREAD VISION

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M L E M I L E S A N A I
M E V W D E J O I I D G
A A E V N V D Z N N A H
U R N E A E I E L R E T
S S L E G N A G L O R Y
U I F G G I I R N M B F
F H O O H O S S E M J O
F G C B M O T E H T L W
E E G A L L I V F E N K
R E T U R N E D E J D E
    
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Saint of the Week



Pope Pius V

1504 - 1572
Feast April 30

Antonio Ghislieri began life as a poor Italian shepherd, but became a leader in the Catholic Reformation. Ordained a Dominican in 1528, he taught theology and philosophy and served as novice master and prior. A fanatical Catholic, he was named local inquisitor, then bishop, cardinal and grand inquisitor in swift succession. Unanimously elected pope in 1566, he implemented the decrees of the Council of Trent, published the Roman Catechism, reformed the Roman Missal and Breviary, and excommunicated Queen Elizabeth I of England. He also organized the European alliance that defeated the Turks at the Battle of Lepanto, afterward declaring the battle date the feast of Our Lady of Victory.

HEINTZ

Continued from Page 12

them: not in fear or apprehension, but shrewdly. One insightful writer has called our battle with distraction “the cocktail party going on in our head;” our own life, rehearsed or imagined, projected or regretted but all the while keeping us from the one thing that is needful: time and attention given to God. Such time and attention to God is what prayer, after all, is.

Msgr. Michael Heintz is on the faculty at Mount Saint Mary’s Seminary, Emmitsburg, Md.

CAPECCHI

Continued from Page 12

The credo that journalism comforts the afflicted and afflicts the comfortable could well be lifted from the Gospels. There, Art’s upbringing and his profession intersect. “I don’t think I can separate Catholic social justice from journalism,” he said.

Art understands the message behind his win: “It just shows that you don’t have to work for *The New York Times* to be a good writer.” His paper may lack the resources to win Pulitzers for international reporting or feature

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Special collection supports missionary work for U.S. regions



CNS/Nancy Wiehenc

American Catholics will have an opportunity to become modern-day missionaries the weekend of April 29-30, when the Catholic Home Missions Appeal is being conducted as a second collection in many parishes throughout the U.S. Contributing to that collection is a way for Catholics to do missionary work without ever leaving their home or parish: The annual appeal supports more than 40 percent of the dioceses and eparchies in the United States and its territories in the Caribbean and Pacific, dioceses that tend to be rural and with enormous territories within their borders. Without the subsidies that come from the appeal, it would be difficult or impossible to support many of the religious programs in these regions or even some basic pastoral functions. Above, a mural depicting emerging Catholicism in North America by Frank A. Martinez greets people entering the Cathedral of Our Lady of the Angels in Los Angeles. The rendering depicts figures from early 18th-century California, including St. Junipero Serra, right, and native people building the missions and harvesting crops. The central figure at the top is Mary.

St. Dymphna, patron saint of mental health

BY RON BUSCH

Catholic tradition promotes saints for various devotions and in support of numerous causes. These include the feast of St. Dymphna, known for miracles involving mental health, anxieties and general mental wellness and well-being. Historically, St. Dymphna has been attributed to various miracles of healing for those suffering from mental illness.

In a world of stress and anxiety, St. Dymphna can be a source of inspiration and devotion. Many have invoked her name and intercession for friends and family in need of healing from mental illness, as well as the stresses and anxieties of day-to-day living.

For those who live in the Diocese of Fort Wayne-South Bend, the National Shrine of St. Dymphna at St. Mary Catholic Church in Massillon, Ohio, 55 miles south of Cleveland and 120 miles north of Columbus, at 206 Cherry Road NE, can be a day trip. The Feast Day of St. Dymphna



Prayer in honor of St. Dymphna

Lord Jesus Christ, You have willed that St. Dymphna should be invoked by thousands of clients as the patroness of nervous and mental disease and have brought it about that her interest in these patients should be an inspiration to and an ideal of charity throughout the world. Grant that, through the prayers of this youthful martyr of purity, those who suffer from nervous and mental illness everywhere on earth may be helped and consoled. I recommend to You in particular, (name). Be pleased to hear the prayer of St. Dymphna and of your Blessed Mother. Give those whom I recommend the patience to bear their affliction and resignation to do Your divine will. Give them the consolation they need and especially the cure they so much desire, if it be Your will. Through Christ, our Lord. Amen.

is May 15, which falls on a Monday this year. St. Mary Church will celebrate a special Mass that day in her honor. Further information on the Mass and on devotions to St. Dymphna may be found on the website: www.natlsrinesstdymphna.org.

Many people today have a relative or friend suffering from mental illness or from the stress and anxiety brought about by modern life. Perhaps the need is very personal. St. Dymphna represents a special devotion of help for those in such need.

WHAT'S HAPPENING?

WHAT'S HAPPENING carries announcements about upcoming events in the diocese. Send announcements at least two weeks prior to the event. View more Catholic events and submit new ones at www.diocesefwsb.org/bulletin. Events that require an admission charge or payment to participate will receive one free listing. For additional listings of that event, please call the Today's Catholic advertising sales staff at 260-399-1449 to purchase space.

Rummage and bake sale to be held
FORT WAYNE — Most Precious Blood Church, 1505 Barthold St., will host a rummage and bake sale Thursday and Friday, May 4 and 5, from 9 a.m. to 5 p.m. in Mohr Hall, and on Saturday, May 6, from 9 a.m. to 1 p.m.

This and that on sale
WATERLOO — St. Michael Parish will have a this-and-that sale on Saturday, April 29, from 10 a.m. to 2 p.m. and 4-8 p.m., and Sunday, April 30, from 7:30 a.m. to 1:30 p.m. Craft booths with skilled craftspersons and used books, video's and more for sale. Food and concessions will be offered. All proceeds will benefit the St. Michael School tuition fund and the St. Michael window restoration fund.

May Crowning planned
ROME CITY — Our Lady, Mother of Mercy Center will be hosting a May Crowning on Sunday, May 21, with Marian hymns, prayers

and the Litany of the Blessed Virgin Mary beginning at 2 p.m. followed by a potluck. Bring a lawn chair and a dish to share. Parking is available at Sylvan Cellars.

Original Jonah fish fry scheduled for June
MISHAWAKA — St. Bavo Parish will be hosting an original Jonah fish fry in the school gymnasium on Friday, June 9, from 4 to 7 p.m. Pre-Sale tickets can be purchased for a discount at the Parish Office, 502 W. 7th St. Pre-sale prices are \$9 for adults, \$8 for seniors, \$5 for K-8 and preschoolers are free. Tickets at the door are \$10 for adults and seniors, \$5 for K-8. There will be a drive-through carryout. For those dining inside, beer and wine will be available for purchase.

Mass planned for those affected by cancer
FORT WAYNE — A special Mass for those affected by cancer (those in remission, those cur-

rently in treatment, those who have passed away as well as family members) will be celebrated on Wednesday, May 3, at 6:30 p.m. at St. Vincent de Paul Church, 1502 E Wallen Rd.

'Beauty and the Beast' to be performed
FORT WAYNE — The Bishop Luers High School Performing Arts Department will present "Beauty and the Beast" on Friday, May 5, and Saturday, May 6, at 7:30 p.m. A tea party with the cast at 2 p.m. with performance at 3 p.m. will be Sunday, May 7. Cost is \$10 per ticket per performance. Cost for the tea party is \$5, and each child receives a rose that lights up. Purchase tickets from Cindy Figel at the Bishop Luers Bookstore, 260-456-1261, ext. 3133.

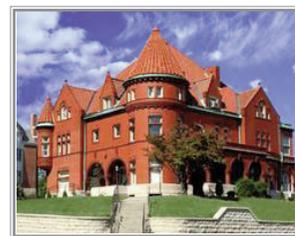
Mulch sale supports Lacrosse Club
FORT WAYNE — The Bishop Luers High School Lacrosse Club is having a mulch sale. Two cubic foot bags are available at \$4 per bag. The order deadline is May 1 with a delivery date of May 7. Free delivery available. Visit bishopluers.org under "Fundraisers."

REST IN PEACE

Bremen Susan Jane DeSchepper, 47, St. Dominic	Dr. John F. Krach, 83, Our Lady of Good Hope	Louis A. Luston, 90, St. Bavo
Bristol Catherine M. Pojeta, 57, St. Mary of the Annunciation	Thomas C. Smith, Jr., St. Therese	Notre Dame Janet N. Gilroy, 57, Basilica of the Sacred Heart
Decatur Patricia A. Woodworth, 68, St. Mary of the Assumption	David P. Stephans, 88, Cathedral of the Immaculate Conception	South Bend Georgian M. Vargo, 88, Corpus Christi
Agnes A. Rumschlag, 93, St. Mary of the Assumption	Christopher T. Mitoraj, 57, St. Mary Mother of God	Renee Rose Stopczynski, 50, St. John the Baptist
Fort Wayne Kimberly A. Klein, 60, St. Elizabeth Ann Seton	Beatrice D. Barrera, 86, St. Henry	Norbert K. Wiskotoni, 84, St. Adalbert
Patricia Ann Hendricks, 79, St. Peter	Granger Robert A. Makielski, DDS, 97, St. Pius X	Dorothy Weesner, 92, Holy Family
Margaret E. Stettler, 94, St. Therese	Mishawaka Barbara A. Horvath, 80, St. Monica	Yoder William L. Hudson, 80, St. Aloysius
	S. Mary Dentino, 94, Queen of Peace	Submit obituaries to mweber@diocesefwsb.org

Visit www.diocesefwsb.org for the full calendar of events.

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Four-year Encuentro process begins in the U.S.

BY RHINA GUIDOS

WASHINGTON (CNS) — In Spanish, the word “encuentro” means “encounter,” and in the modern church in the U.S. it refers to a series of meetings that will take place over the next four years aimed at getting to know Latinos and producing more involvement in the church of its second largest and fastest growing community.

“The intent is for Latinos to have an encounter with the entire church and for the church to have an encounter with Latinos, understanding who they are, how they think, how they live their faith, so we can work together and move together and build a church together,” said Mar Munoz-Visoso, executive director of the Secretariat of Cultural Diversity in the Church for the U.S. Conference of Catholic Bishops.

A recent report by the Center for Applied Research in the Apostolate at Georgetown University commissioned by the U.S. bishops shows that more than half of millennial-generation Catholics born in 1982 or later are Hispanic or Latino. Those numbers alone call for the church to have a plan of how it will bring Latinos in the U.S. into the church’s leadership roles, its vocations and their role in society, Munoz-Visoso said.

“You cannot plan the future of the church without having an important conversation about this population,” she told Catholic News Service. “This effort is very important.”

While the numbers of Latinos in the church are growing, “there is a gap between the numbers of Latinos in the pews, and the numbers of Latinos in leadership, and the numbers of vocations, or (Latino students) in Catholic schools,” Munoz-Visoso said.

The first part of Encuentro, as the process is called, started in early 2017; it’s the fifth such process of its kind. Encuentros in the U.S. church took place in 1972, 1977, 1985 and 2000, but the Fifth National Encuentro, also known as “V Encuentro,” is expected to be the biggest one in terms of attendance.

Participants first meet in small Christian communities at the local level to discern, dialogue and reflect about faith and the baptismal call, Munoz-Visoso said. Later in the year, parishes will hold parish Encuentro processes of their own, which will later lead to diocesan, regional and finally a nationwide Encuentro, set for Sept. 20-23, 2018, in Grapevine, Texas, in the Diocese of Fort Worth. The final part is a “post-national



CNS photo/Robert Duncan

Leaders in ministry to U.S. Hispanic Catholics stand in St. Peter's Basilica at the Vatican in 2016 with the Encuentro cross. They are from left: Alejandro Aguilera-Titus, national coordinator of the Fifth Encuentro; Archbishop Gustavo Garcia-Siller of San Antonio, chairman of the U.S. bishops' Committee on Cultural Diversity in the Church; Archbishop Jose H. Gomez of Los Angeles; and Mar Munoz-Visoso, executive director of the U.S. bishops' Secretariat of Cultural Diversity in the Church.

Encuentro” that will include publishing a national working document about ways to implement what was learned during the process.

Encuentro organizers hope the process will yield an increase in vocations among Latinos to the priesthood, religious life and the permanent diaconate; an increase in the percentage of Latino students enrolling at Catholic schools; and create a group of Latino leaders for the church, as well as an increase Latinos’ sense of belonging and stewardship in the U.S. church.

At the fall 2016 meeting of U.S. bishops in Baltimore, Boston Cardinal Sean P. O’Malley expressed concern that the younger generations of Latinos “is a demographic that is slipping away from the church and I think we have a window of opportunity and the window of opportunity is closing.”

Many Latinos are “joining the ranks of ‘nones,’” said Cardinal O’Malley, referring to the growing number of Americans who are choosing to be unaffiliated with any organized religion.

“We have very few, relatively, Hispanics in our Catholic schools. They’re underrepre-

sented in our religious education programs, and I’m hoping that the outreach that is going to be done as part of the preparation for this ‘Encuentro’ will make a difference,” he said.

Munoz-Visoso said Latinos are being courted by all kinds of groups, not just other church denominations.

“And we are at this juncture in history where we have this dilemma, where the majority of the Catholic Church in the country is becoming Latino, but at the same time, more Latinos than ever are leaving the church,” she said. “So, we have to address this situation because we have to really engage them, re-energize them of their faith and make sure they’re committed to their faith.”

Those wanting to become involved can contact a local parish to see if it is involved in the process. More than 5,000 parishes have signed up to participate, said Munoz-Visoso.

Parish-level Encuentros take place this May and June. Diocesan Encuentros will take place in the fall in more than 150 dioceses, with a total of 200,000 participants. The regional Encuentros are slated for March-June 2018,

with 10,000 delegates expected to attend. The regions conform to the U.S. bishops’ 14 episcopal regions. Then comes the Fifth National Encuentro in Texas, which will have as its theme “Missionary Disciples: Witnesses of God’s Love.” This is followed by the post-Encuentro working document.

Alejandro Aguilera-Titus, assistant director of Hispanic affairs in the diversity secretariat, is national coordinator of the Fifth National Encuentro.

The materials for the Encuentro meetings were designed so they could be used by small and large groups, Munoz-Visoso told CNS, and there are dioceses that plan to use them with migrant workers in the fields, among prison populations, on university campuses, in prison ministry and in military branches so that U.S. service men and women who want to participate can do so anywhere in the world.

“The intent is for Latinos ... but we’re inviting everybody (to participate), if they want to have it in their community,” Munoz-Visoso said, adding that the website www.vencuentro.org has information about getting started.

HOLY CROSS

Continued from Page 1

he looked forward to his ministry with great anticipation.

“What attracted me to Holy Cross in the beginning still attracts me today — and that is the diversity of ways to serve the church. I am excited to see how the Holy Spirit will guide me throughout my life to serve His people. I love entering people’s lives and walking with them on their journeys of faith. To help people come to Jesus Christ and the fullness of life that He gives us. I know my greatest challenge will be facing those resistant to that call or those who have experienced great difficulty, making them question that truth. It is then that the message of the cross as our only hope can prove most powerful.

But I am humbled by God, who has called me. I look forward to serving His people and His church as a priest, and being able to celebrate the sacraments, especially the Eucharist and the sacrament of reconciliation. The priority of my life will be to administer the sacraments and share in the great conviction that the fullness of our faith and our lives can be found in them.”

Prior to his diaconate year, Pietrocarlo served as a volunteer at Holy Cross House, Notre Dame, 2007-08; as a chemistry tutor for First Year of Studies, Notre Dame, 2008-09; as catechist at Christ the King Parish, South Bend, 2010-11; as a volunteer at André House, Phoenix, 2011; as chaplain at Penrose Hospital, Colorado Springs, Colo., 2011-12; then in music ministry and as catechist at Our Lady of the Woods Parish in Woodland Park, Colo., 2012-13. Deacon Pietrocarlo volunteered at Stone Soup Community in South Bend, then served in marriage preparation at Christ the King Parish, 2013-14. He served his pastoral year at Nuestra Madre Santísima de La Luz Parish, Guadalupe, Nuevo Leon, México 2014-15, then served in adult faith formation at St. Adalbert/St. Casimir Parishes, South Bend, 2015-16.

He earned a bachelor’s degree in biochemistry from the University of Notre Dame in 2011 and received his M.Div. from the same in 2016. He entered formation with Holy Cross as an Old Collegian in 2007. He made his first profession of vows on July 28, 2012.

Father Pietrocarlo celebrated his first Mass as a priest on April 23 at St. Adalbert Church, South Bend, followed by a reception at St. Adalbert Catholic School. He also celebrated Mass at Morissey Hall Chapel on the campus of the University of Notre Dame at 10 p.m. the same day.