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Jennifer Barton

Bishop Kevin C. Rhoades bestows on Father Stephen Felicichia a sign of peace during an ordination Mass Saturday, June 6 at St. Vincent de Paul Church, Fort Wayne. Six seminarians were also ordained to the diaconate during the Mass.

Priest, deacons ordained to mission of service

BY JODI MARLIN

As seven candidates and Bishop Kevin C. Rhoades processed into St. Vincent de Paul Church, Fort Wayne, toward their ordination Saturday, June 6, their face masks weren't the only reminder that this particular Mass of Ordination would stand out as different from others in the history of the Diocese of Fort Wayne-South Bend. But as Bishop Rhoades said, it was at the same time an ordination very much like any other: a Mass of joyful promise.

"In the midst of the crises in our nation and in the world, today's liturgy fills us with hope," he said in a welcoming statement. "God gives us hope. Today's ordination reminds us never to allow ourselves to be turned away from the hope offered by the Gospel, the hope that these seven men bring us today. They will go forth today as ministers and witnesses of the joy and the hope of the Gospel, as servants and living images of the One who is 'our hope of glory,' Jesus Christ." The bishop also welcomed to the Mass the family and friends of each of the candidates, repeating his words in Italian and the Nigerian language of Igbo for the benefit of those celebrating with candidates to the diaconate Paolo Degasperi and Augustine Onuoha.

For roughly the past decade, the diocese has celebrated a Mass of Ordination to the Diaconate in late May or early June, with a Mass of Ordination to the Sacred Priesthood taking place two weeks later. Complications stemming from the COVID-19 pandemic caused a postponement of the diaconate ordination and necessitated a combining of the two liturgies for the first time since 1984.

The location of the ordinations is most frequently the Cathedral of the Immaculate Conception, Fort Wayne, but was

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Prelates condemn Floyd murder, 'evil' of racism, call for action

WASHINGTON (CNS) — Cardinal Joseph W. Tobin of Newark, New Jersey, condemned the Memorial Day killing of George Floyd in Minneapolis and warned the country must “leave behind the purveyors of polarization” in politics.

The cardinal's sharply worded June 3 statement called Floyd's death while restrained under a police officer's knee “senseless and brutal.” He also criticized the violence that has erupted during some mass demonstrations in cities across the country even as Floyd's death has “provoked justified anger and peaceful protest.”

He called on the faithful of the archdiocese, the largest of New Jersey's dioceses, to “renew our commitment to making the dream of peace built on justice and racial equality a reality for all our brothers and sisters here in northern New Jersey as well as throughout the United States.”

“Our tolerance of racism as well as collective deafness to the cry of those so grievously offended and the conscious and unconscionable promotion of divisions in this nation has encouraged the heinous evil of racism to propagate,” Cardinal Tobin said.

He raised concern that “tolerance of tribal factions ... especially in our political forum, promotes a savage law of the jungle and an immoral ethos of ‘might makes right.’”

“Violent rhetoric, selfishness and even the crude appropriation of religious symbols conspire to produce a malevolent miasma in which the sin of racism may flourish unchecked. Our society will make no progress in addressing the evil of racism without the will to leave behind the purveyors of polarization,” he said.

Several prelates across the country joined their voices in decrying Floyd's death and saying there is a serious need to address racism across society. They also condemned the violence brought about by some who used the protests over police brutality toward minorities as cover for such criminal activity.

Some prelates also cited the U.S. Conference of Catholic Bishops' 2018 pastoral letter on racism, “Open Wide our Hearts: The Enduring Call to Love,” saying it provides a framework for the Catholic faithful to begin to consider the sin of racism in society.

Cardinal Sean P. O'Malley of Boston lamented that Floyd's death, shared through social media, is among many involving African Americans who have died at the hands of a police officer.

He said African Americans live “with the experience of these deaths in an entirely different way” than the wider community. “It is a daily reality — one they must speak to their children about and live themselves with some fear.”

Floyd's death because of extraordinary police force can lead to deeper distrust of government, law enforcement and the legal community across society, Cardinal O'Malley said.

“That is why the legal prosecution, following constitutional standards, must proceed with care and urgency,” he said. “The police failed the moral test in George Floyd's case; now the court will be tested. What is morally wrong must be pursued vigorously by legal standards.”

The cardinal also drew a comparison between Floyd's death and the coronavirus pandemic, which has resulted in higher death rates among African Americans than whites. He said it illustrates the inequality of access to health care, employment and housing that people in minority communities experience.

Retired Bishop John H. Ricard of



CNS photo/Tyler Orsburn

A demonstrator holding a “Black Lives Matter” sign is seen at a protest in Washington June 2.

Pensacola-Tallahassee, Florida, superior general of the Josephite order, said the community's members “look with horror and disbelief” at Floyd's killing.

“This is but another tragic and sad reminder of the legacy of America's original sin of slavery and its aftermath, the continued violence against people of color,” he said in a June 1 statement.

The bishop, an African American, called on the country to “cease turning just another blind eye to this event” in citing killings of black Americans dating to the 1950s.

“We must not slack our vigilance to address the neglect of American society toward African Americans, which is glaringly evident during this pandemic in the differences in health care, employment, housing and education,” Bishop Ricard said.

In Seattle, Archbishop Paul D. Etienne

said deaths such as Floyd's “are tragic and they expose a symptomatic and deep-seated connection between institutional racism and the continued erosion of the sanctity of life.”

“If we do not respond appropriately as a society, we will be tacitly acquiescing to the ongoing killing of unarmed black men,” he said May 29.

“The senseless taking of life defies the fundamental principles of justice, every notion of dignity and the fact that all of our lives are connected. As human beings, we are responsible for each other,” Archbishop Etienne said.

He urged Catholics to live by standards of behavior that respect human life and protect human dignity. “We cannot stand by and not

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PRAYER TO OVERCOME RACISM

Mary, friend and mother to all, through your Son, God has found a way to unite himself to every human being, called to be one people, sisters and brothers to each other.

We ask for your help in calling on your Son, seeking forgiveness for the times when we have failed to love and respect one another.

We ask for your help in obtaining from your Son the grace we need to overcome the evil of racism and to build a just society.

We ask for your help in following your Son, so that prejudice and animosity will no longer infect our minds or hearts but will be replaced with a love that respects the dignity of each person.

Mother of the Church, the Spirit of your Son Jesus warms our hearts: pray for us. Amen.



Funeral services set for pastor of Sacred Heart Parish, ND

BY JENNIFER BARTON

The Holy Cross and University of Notre Dame community suffered a loss Saturday, June 6, when Father David Scheidler, CSC, passed away at a hospital in Chicago where he was undergoing treatment after a bone marrow transplant.

Father Scheidler's involvement at the university went deep. He was a graduate of Notre Dame, previous associate rector for the basilica and had been serving as pastor of Sacred Heart Parish for the past two years.

Father Scheidler was raised in Indianapolis as the second-oldest child of Dr. James and Maria Scheidler. Maria hails from Mexico City, so the children were raised in a bilingual family. After graduating from Cathedral High School in Indianapolis, he went on to major in both history and communications as well as theater at the University of Notre Dame, graduating in 1987. From there, he went on to study as a Holy Cross seminarian and was ordained in 1994.

As a Holy Cross priest, Father Scheidler served in many different capacities throughout the country. He worked in Goodyear, Arizona, and Niles, Illinois, for a time and also in Monterey, Mexico, for four years. He was assigned to St. Adalbert and St. Casimir parishes in South Bend as associate pastor from 2007-10. Yet, he always seemed to return to his Notre Dame roots.



File photo

Father David Scheidler, CSC, died Saturday, June 6, after undergoing a bone marrow transplant. Funeral services will be livestreamed Friday, June 12, from the Basilica of the Sacred Heart, Notre Dame.

He was appointed rector of St. Edward's Hall and chaplain of the Notre Dame Folk Choir. As associate rector of the basilica, he offered his support to the Campus Ministry department, aiding in various projects. At the time of his passing, Sacred Heart Parish celebrated Mass regularly in the crypt of the basilica.

He has three younger broth-

ers and four younger sisters, 44 nieces and nephews and three grandnephews.

A funeral for Father Scheidler is planned for Friday, June 12 at the basilica. Because of COVID-19 restrictions, it has been limited to family and Holy Cross religious. The Mass will be livestreamed through Notre Dame's Campus Ministry.

RACISM, from page 2

respond to incidents of racism and inhuman treatment of our black brothers and sisters, or anyone else," he said.

Bishop David A. Zubik of Pittsburgh asked people to pray for racial healing, saying it is the best way to overcome the "evil such as we are witnessing these days."

He also invited people to read and reflect on the bishops' racism pastoral letter and to use it as a beginning point to "recognize the effects of that sin, which are stunningly evident in our streets and in our news stories."

"It is equally important for us to search our hearts to see if that sin is within us," Bishop Zubik added in his June 2 statement.

In a pre-Pentecost message, Bishop Oscar A. Solis of Salt Lake City recognized the anger of people that has fueled violence during some protests since Floyd's death, but he said the feast day that marks the beginning of the church's evangelical mission calls the faithful to peacefully respond to injustice.

"Pentecost speaks of passion for peace, for love, for unity,"

he said. "The gifts of the Holy Spirit empower us to be agents of change and transformation — to bring healing to the sick and suffering, peace in the midst of violence and hatred, and unity in our broken and divided world. It calls us to join as one humankind, with all of our different races, ethnicities, genders, languages and cultures, to raise up human dignity and to stand against injustice with those who face it on a daily basis."

Bishop Thomas J. Olmsted of Phoenix also cited the feast of Pentecost in a June 3 statement in which he called racism a sin and "a direct affront to the dignity of the human person who is a unique, precious gift from God."

Quoting Pope Francis in a call earlier in the day with Los Angeles Archbishop Jose H. Gomez, USCCB president, the bishop said "we cannot tolerate or turn a blind eye to racism and exclusion in any form and yet claim to defend the sacredness of every human life."

Bishop Olmsted said he also was praying for the repose of Floyd's soul and consolation for his grieving family and friends. "I unite my voice with the black

community, people of color, and all who are working for an end to mistreatment, discrimination and injustice," he said.

Bishop Edward B. Scharfenberger of Albany, New York, said June 1 that Catholics have "the responsibility and mandate to eliminate the tragedy and scourge of racism."

In a statement released by the Diocese of Buffalo, New York, where Bishop Scharfenberger is apostolic administrator, he said that Floyd died "senselessly at the hands of those sworn to serve and protect."

"We mourn with people of conscience everywhere who have been motivated to speak out against abuse of power and to give voice to all who suffer the persistent injustices of racist attitudes and practices," the statement said.

"It is not enough just to decry injustice, or even to pray and sympathize with those who suffer from an everyday experience of being treated as inferior or unworthy because of their racial or ethnic identities," he added. "This must be our constant work."



Public schedule of Bishop Kevin C. Rhoades

Sunday, June 14: 12:30 p.m. — Confirmation Mass, St. John Bosco Church, Churubusco
 Tuesday, June 16: 7 p.m. — Confirmation Mass, St. Rose of Lima Church, Monroeville
 Wednesday, June 17: 7 p.m. — Confirmation Mass, St. Joseph - Hessen Cassel Church, Fort Wayne
 Friday, June 19: 7 p.m. — Confirmation Mass, St. Anthony of Padua Church, Angola
 Saturday, June 20: 10 a.m. — Confirmation Mass, Cathedral of the Immaculate Conception, Fort Wayne
 Sunday, June 21: 2 p.m. — Confirmation Mass, St. Robert Bellarmine Church, North Manchester
 Monday, June 22: 10 a.m. — Meeting of the Bishop's Cabinet, Archbishop Noll Catholic Center, Fort Wayne
 Tuesday, June 23: 7 p.m. — Confirmation Mass, St. John the Baptist Church, New Haven
 Thursday, June 25: 7 p.m. — Confirmation Mass, Holy Family Church, South Bend
 Friday, June 26: 7 p.m. — Confirmation Mass, St. Therese, Little Flower Church, South Bend
 Saturday, June 27: 10 a.m. — Confirmation Mass, Queen of Peace Church, Mishawaka



Priest assignment

The Most Reverend Kevin C. Rhoades, Bishop of Fort Wayne-South Bend, has made the following assignments of priests, effective June 23, 2020:

Reverend Stephen Felicichia, to Parochial Vicar, St. Elizabeth Ann Seton Parish, Fort Wayne.



Deacon assignments

The Most Reverend Kevin C. Rhoades, Bishop of Fort Wayne-South Bend, has made the following assignments of transitional deacons for the summer of 2020:

Deacon Michael Ammer to diaconal ministry at St. Michael Parish, Plymouth.

Deacon Paolo Degasperi to diaconal ministry at Corpus Christi Parish, South Bend.

Deacon Benjamin Landrigan to diaconal ministry at Immaculate Conception Parish, Kendallville, and Blessed Sacrament Parish, Albion.

Deacon Keeton Lockwood to diaconal ministry at St. Joseph Parish, Fort Wayne.

Deacon Augustine Onuoha to diaconal ministry at Sacred Heart Parish, Warsaw.

Deacon Logan Parrish to diaconal ministry at St. Patrick Parish, Ligonier.



Priest appointments

The Most Reverend Kevin C. Rhoades, Bishop of Fort Wayne-South Bend, has made the following appointments, effective July 1, 2020:

Reverend Matthew Fase, C.S.C., to Parochial Vicar, St. Joseph Parish, South Bend.

Reverend Ryan Pietrocarlo, C.S.C., to Pastor, St. Adalbert Parish, South Bend, and Pastor, St. Casimir Parish, South Bend.

Deacon Zach Rathke, C.S.C., to diaconal ministry at St. Adalbert Parish, South Bend, and St. Casimir Parish, South Bend.

Reverend Dominic Savoie, F.S.S.P., to Parochial Vicar, Sacred Heart Parish, Fort Wayne

Deacon Gilbrian Stoy, C.S.C., to Priest co-Chaplain of Saint Joseph High School, South Bend.

Churches try to balance religious freedom, protecting health

BY BRONWEN DACHS

From Zimbabwe, where churches are closed and data costs make attending Mass online prohibitively expensive for most Catholics, to Australia, where churchgoers successfully petitioned authorities to allow places of worship the same number of people as bars, churches are reopening cautiously amid widespread controversy.

Across the world, churches are trying to balance observing religious freedom with protecting people's health.

"Some people feel churches should be opened" in Zimbabwe, which is under a strict lockdown, said Yvonne Fildah Takawira-Matwaya, who chairs the bishops' justice and peace commission. "Because data is very expensive, most people are not able to catch live-streaming of Masses," she said.

Even before the COVID-19 outbreak, Zimbabwe was in eco-

nomics crisis, and more than half of its 15 million people needed food aid.

In Australia, Archbishop Anthony Fisher of Sydney started a petition urging the state government of New South Wales to allow places of worship the same number of people as bars, and churches received permission to admit up to 50 people at services beginning June 1.

The coronavirus lockdown was necessary but "came at a cost — not only to the economy, but also to the spiritual and mental health of our people," Archbishop Fisher said.

In the United Kingdom, some bishops have criticized a government policy to place churches in the same high-risk category of public places as pubs, restaurants and theaters, which will not be allowed to reopen until after July 4.

Cardinal Vincent Nichols of Westminster said May 31 it was "time to move to the phased opening of our churches."

In Switzerland, churches

launched a petition to observe the "human right to freedom of religion" as services remained forbidden until early June. In Germany, the bishops' conference said the widely criticized ban on religious services was necessary, reported the Catholic news agency KNA.

"A church that endangers life and health betrays its own mission," said Father Hans Langendoerfer, secretary of the German bishops' conference, noting that "like all freedoms, the freedom of religion is tied to responsibility."

In Italy and Vatican City, Masses with more than a few worshippers resumed May 18 after a 10-week suspension, but are subject to strict health protocols.

Pope Francis celebrated the feast of Pentecost May 31 with a Mass in St. Peter's Basilica attended by about 50 people. At midday, he greeted hundreds of people wearing masks and respecting social distance in St. Peter's Square. He greeted the crowd from the papal study window in the Apostolic Palace for the first time since the beginning of March.

Across Europe, most churches have opened with varying restrictions, reported KNA. But in Luxembourg, where most coronavirus restrictions have been relaxed, church services are still suspended.

"I think the government couldn't care less about us. It disappoints me and makes me angry," said Cardinal Jean-Claude Hollerich of Luxembourg.

Poland was one of the first European countries to allow public church services to start again, with limited congregations as early as April 20.

People older than 65, those with COVID-19 symptoms and people "with a fear of infection" can continue to stay home, but everyone else should return, Cardinal Kazimierz Nycz of Warsaw said as a dispensation allowing Catholics to stay away from Mass was canceled May 29.

In Hungary, Cardinal Peter Erdo of Esztergom-Budapest urged Catholics to "embark on their mission with a new impetus" when he reopened the Esztergom basilica May 31. Hungary reopened its borders with Serbia, Slovakia, Romania, Slovenia and Austria at the end of May.

In the German city of Frankfurt, health authorities urged churches to register the names of all who attend services after more than 100 COVID-19 infections were linked to a Baptist service where contact tracing proved difficult.

In Canada, it could be a year or longer before churches start welcoming large numbers of parishioners.

Edmonton Archbishop Richard Smith said there is no "normal" lurking around the corner for



CNS photo/Maxim Shemetov, Reuters

Orthodox Christians pray during a service in the chapel of the Cathedral of Christ the Savior in Moscow June 2.

churches, and it may take the development of a vaccine before a return to full public Masses.

"I want that to happen as soon as anybody wants it to happen. I just miss being with the people, being able to celebrate fully, worthily and joyfully, the way that we're accustomed to," Archbishop Smith said. "But these are the circumstances. We just have to accompany this with prayer."

While Ontario churches remain closed to the public, they are discussing how they will reopen — particularly the size of congregations — when the time comes, said Neil MacCarthy, a spokesman for the Archdiocese of Toronto, noting that there is not a one-size-fits-all solution. Until then, "our priority should be love of neighbor, to take care of one another," he said.

While churches in the Archdiocese of Vancouver are allowed to celebrate public Masses again, the limit on congregations of 50 people means most Catholics are still connecting through video. Some parishes have facilitated groups for young adults and daily rosary prayer through video.

In the Caribbean, the Diocese of St. George's in Grenada resumed public Masses in late May.

Bishop Clyde Harvey said he was "very proud" of how the churches were implementing safety rules. "In Grenada, a congregation is not a congregation of faceless people; although people have on masks, you recognize them behind the mask," he said, according to the Trinidad-based Catholic News.

Masks combined with social distancing "is a bit uncanny, but you get used to it," Bishop Harvey said.

In the East African country of Tanzania, churches never shut, and thousands of people have been attending Masses across the country. Unlike neighboring Rwanda and Uganda, which imposed strict lockdowns, Tanzanian President John Pombe Magufuli said churches and mosques needed to remain open

as a spiritual refuge during the pandemic.

In South Africa, the Jesuit Institute criticized the government for allowing churches to open with a limit of 50 people, while the bishops' conference welcomed the move as the country's lockdown restrictions loosened June 1.

"While a ban on friend and family visits remains in place, it seems illogical that people can gather in places of worship," the Jesuits said. There is a difference between opening up businesses "for economic survival, particularly as people start to starve, and opening institutions that could function differently in these times," it said. But the bishops said "a sense of deep depression due to spiritual longing is also a suffering and a disease."

In Kenya, churches will open as soon as lockdown restrictions are relaxed, Bishop Dominic Kimengich of Eldoret told Catholic News Service after the bishops met with government officials.

In Ghana, Masses may not exceed one hour and no more than 100 people may attend when churches reopen June 5. Masks must be worn and registers taken.

The situation in mainland China remains unknown. The bishops' conference and the Chinese Catholic Patriotic Association jointly announced an extension to the suspension of all church activities in late April as other public gatherings and venues began opening. As well as Masses, this also put a stop to traditional Marian pilgrimages throughout May.

In the Philippines, Asia's most Catholic nation, churches began reopening in late April with restricted numbers and no hymn singing.

Contributing to the report were Michael Sainsbury in Australia; Simon Caldwell in England; Jonathan Luxmoore in Poland; Fredrick Nzwilli in Kenya; Damian Avevor in Ghana; Mickey Conlon and Agnieszka Ruck in Canada.

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Organizations announce coordinated COVID-19 assistance

FORT WAYNE — Catholic Charities of the Diocese of Fort Wayne-South Bend, Lutheran Social Services of Indiana and Brightpoint are combining resources to offer more comprehensive assistance solutions to residents of northern Indiana. The goal in working together is to address needs more quickly and thoroughly so the area can recover and get the economy moving again.

Assistance is available for basic needs such as food, utilities, rent, car payments, mortgage payments and transportation for any household that has experienced the loss of a job or been furloughed due to the COVID-19 pandemic and its associated stay-at-home orders. The organizations can also make referrals for those suffering from mental health issues such as anxiety, depression, isolation and thoughts of suicide. In addition, they are providing assistance to small-business owners who are experiencing severe financial disruption.

To look into assistance, residents should call 211, a free and confidential service that helps Hoosiers across northern Indiana find the local resources they need. They can also visit COVIDassistance.site to find more information.

Assistance is made possible in part by these COVID-19 response funds: Catholic Charities USA, Our Sunday Visitor Institute, United Way of St. Joseph County, United Way of Allen County,



United Way of DeKalb County, United Way of Noble County, SCAN Inc., and St. Joseph Community Health Foundation.

Assistance is offered by appointment, and face-to-face contact may be necessary at times, particularly if the resident does not have access to a cellular telephone or a computer. The three agencies have implemented measures to continue to serve that protect the safety and health of customers and staff.

The group offers the following tips for area residents interested in applying:

- Keep track of expenses and purchases: If assistance is needed later, you will likely be asked to share household income and expenses information over the past 30-60 days. An assessment of whether household income was spent on basic needs is common.

- At times when household income is limited, it can be a challenge to identify priorities. Protecting your home by paying rent and utilities is a good place to start. Food is also essential.

- Ask for help early. Many lenders and creditors will agree to work with clients if they are approached before the account is past due. It can feel a little embarrassing to ask for help, but during the pandemic, over 22 million Americans are out of work. You are not alone.

- If you can keep up with your household bills, do so. If you have any source of income at this time, it may be tempting not to pay rent or utility bills because landlords cannot evict and utility companies are not disconnecting for nonpayment. At the same time, those bills will come due at some point and having not paid them makes the bills higher than may be affordable later, and higher than what nonprofit agencies will provide in assistance.

- Demand for assistance is high. Calls will be managed as promptly as possible, and assistance specific to the COVID-19 pandemic is time-limited.

To inquire about assistance, call 211 or visit the special website created for this effort: COVIDassistance.site.

LITANY OF THE SACRED HEART OF JESUS

WITH BISHOP KEVIN C. RHOADES

On the Solemnity of the Most Sacred Heart of Jesus
Friday, June 19 at 9 a.m.

To join, search @diocesefwsb on YouTube or Facebook

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NEWS BRIEFS

African American Catholic leaders urge justice, action to address racism

WASHINGTON (CNS) — Justice is what George Floyd and his family and friends deserve, and justice “through equal and fair treatment under the law is what every person in this country deserves,” said the U.S. bishop who is president of the National Black Catholic Congress. “Justice brings about peace, and peace allows love to flourish,” Auxiliary Bishop Roy E. Campbell of Washington said in a June 3 statement. He decried the racism on display in graphic detail in the now widely circulated video of a white officer “who refused to acknowledge a fellow human being’s cries of distress” while he had Floyd, an African American, pinned down on a Minneapolis street by holding his knee on Floyd’s neck for nearly nine minutes May 25. “I can’t breathe,” Floyd gasped several times as he was held down. He appeared to lose consciousness or die and was later declared dead at the hospital. Bishop Campbell said the National Black Catholic Congress “joins the nonviolent calls and protests for a complete and transparent investigation of the killing of Mr. Floyd in Minneapolis.” He added: “Each of us must commit ourselves to the untiring pursuit of justice, peace and love for every person in this country; because, together every person in this country makes us the United States of America.”

Pope calls USCCB president to express solidarity, support amid turmoil in U.S.

WASHINGTON (CNS) — Pope Francis used his June 3 audience and a phone call with the president of the U.S. Conference of Catholic Bishops to express his solidarity and support following days of demonstrations protesting the killing of George Floyd in Minneapolis. In a June 3 letter to his fellow bishops, Archbishop Jose H. Gomez of Los Angeles told them Pope Francis had called him “to express his prayers and closeness to the Church and people of the United States in this moment of unrest in our country.” Archbishop Gomez wrote that the pope “thanked the bishops for the pastoral tone of the Church’s response to the demonstrations across the country in our statements and actions since the death” of Floyd. The pope also said he was praying for Archbishop Bernard A. Hebda and the Church of St. Paul and Minneapolis, Archbishop Gomez wrote. Archbishop Gomez thanked the pope “for his prayers and strong words of support at the conclusion” of his Wednesday general audience. In his livestreamed June 3 general audience, the pope said, “Today

Nation, world struggle with racial injustice



CNS photo/Eric Miller, Reuters

Women embrace during a protest outside Hennepin County Government Center in Minneapolis May 29, following the death of George Floyd, an unarmed African American man whose neck was pinned to the ground by police for more than eight minutes before he was taken to the hospital. The nation and the world continue to grapple with escalated tensions stemming from the incident, which has provoked protests and violence worldwide.

I join the Church in St. Paul and Minneapolis, and in the entire United States, in praying for the repose of the soul of George Floyd and of all those others who have lost their lives as a result of the sin of racism.”

Unable to catch a break, Central America battles a pandemic and a storm

WASHINGTON (CNS) — As if battling a pandemic weren’t enough, three of the poorest countries in Central America now are having to simultaneously face the aftermath of strong tropical storms. As of June 3, at least 28 people were reported dead and many others missing after Tropical Storm Amanda swept into the region May 31, destroying houses, overflowing rivers and wiping away roads, leaving thousands homeless, many of them taking

refuge in shelters in El Salvador, Honduras and Guatemala. The region is once again expected to be drenched, this time by Tropical Storm Cristobal, June 6 and 7. El Salvador was the hardest hit of the three countries, with 22 deaths. Guatemala reported two fatalities and Honduras four. News organizations said almost 25,000 people have been affected in the three countries. Some of the first victims in El Salvador included an 8-year-old boy who died as the storm toppled one of the walls of his house, a mother who was carried away by raging waters while trying to rescue her two children, and a driver whose taxi was swept away, according to local reports. Organizations such as Catholic Relief Services face complications in helping the communities because of the ongoing pandemic restrictions set by local governments, limiting movement across localities as a way to stop the spread of the coronavirus.

Bishops: When life is hard, Holy Spirit ‘descends to core’ of suffering

PHILADELPHIA (CNS) — The hope of Pentecost “is real” and “it is being realized” with the feast coinciding “with an apparent decline of the pandemic and a loosening of quarantine restrictions,” said members of the hierarchy of the Ukrainian Catholic Church in the U.S. “We greet you on the joyous feast of Pentecost — the birth of the Church — and the rebirth of nature,” they said in a pastoral released May 30, the day before Pentecost. “We are enabled to celebrate the birth and renewal of the church by again attending Divine services — if not today then, by God’s grace, tomorrow,” the bishops said. “Saying ‘Happy Birthday’ to our Mother Church, born out of the gift of the Holy Spirit,” they added, “we are

also privileged to observe how life returns to our houses of worship as they refill with people, our chants, incense and candlelight.” Issuing the pastoral were: Metropolitan-Archbishop Borys Gudziak of the Archeparchy of Philadelphia, who is metropolitan of Ukrainian Catholics in the U.S.; Bishop Paul P. Chomnycky of the Eparchy of Stamford, Connecticut; Bishop Benedict Aleksyichuk of the Eparchy of St. Nicholas in Chicago; Bishop Bohdan J. Danylo of the Eparchy of St. Josaphat in Parma, Ohio; and Auxiliary Bishop Andriy Rabyi of the Archeparchy of Philadelphia. In Christ’s resurrection, the faithful “overcome all obstacles to encounter, reconciliation and union with God and all of God’s children,” they wrote. “No COVID, no isolation, no death, is stronger than the healing and uniting Spirit of God, ‘who renews the face of the earth’” (Ps 104:30).

Archbishop says ask Uganda Martyrs to intercede for end to COVID-19

KAMPALA, Uganda (CNS) — At the annual Uganda Martyrs Day Mass, shared through video, Catholics were urged to remember two nuns who were healed of bubonic plague through the martyrs’ intercession. Archbishop Cyprian Kizito Lwanga of Kampala asked Catholics around the world to pray for an end to COVID-19 through the intercession of the Uganda Martyrs. The martyrs are a group of 22 Catholic and 23 Anglican converts to Christianity in the historical kingdom of Buganda, now part of Uganda; they were executed in the late 1800s. The pilgrimage to the Catholic shrine at Namugongo, near Kampala, started 100 years ago after the beatification of the martyrs, the archbishop said. In his livestreamed sermon for the June 3 celebration, he told the story of the sisters’ cure. In 1941, two sisters buried one of their fellow nuns who had died of bubonic plague while at the convent for the Missionary Sisters of Our Lady of Africa in Kampala. The two sisters became infected and “everyone knew they would die,” Archbishop Lwanga said. “Miraculously, they were cured,” he said, noting Vatican-commissioned specialists concluded that not only was the medicine the nuns were taking ineffective, but that even if it had been effective, it could not have restored their health in such a short time. Apart from Ugandans and pilgrims from neighboring countries, people from as far away as the United States, Mexico, Italy, Ireland, Singapore and Canada have attended Mass at the shrine in previous years.

AROUND THE DIOCESE

Worshippers return to celebration of the Mass



Bob List

Sacred Heart Parish, Warsaw, reopened with restrictions May 23 after the COVID-19 pandemic caused a suspension of public Masses. After eight weeks without access to Communion, most parishes in the diocese have resumed the celebration of public Masses with restrictions. Despite the inconveniences of wearing masks, sanitizing before, during and after services, keeping social distance from other parishioners and other restrictions, worshippers seem to feel that it's truly a blessing to be able to receive the Eucharist again.

A Mother's Hope facility blessed



Jennifer Barton

Bishop Kevin C. Rhoades speaks with A Mother's Hope founder and Executive Director Stasia Roth June 2 during a blessing of the residence in Fort Wayne that is home to pregnant women facing homelessness. A Mother's Hope also provides resources and classes to assist new mothers in their journey to building better lives.

'Doctor, Doctor' Catholic radio show wins Gabriel Award

PHILADELPHIA — The Catholic Medical Association recently announced that "Doctor, Doctor" is a first-place recipient of a 2020 Gabriel Award, an annual Catholic Press Association contest recognizing and honoring the "best in film, broadcasting and cross-platform media."

"CMA is blessed to have 'Doctor, Doctor' as our official radio show. We have long recognized the value of the radio program to joyfully bring alive the truth and beauty of authentic Catholic health care. The CMA congratulates the co-hosts for this exciting achievement," said Mario Dickerson, CMA executive director.

"Doctor, Doctor" won first place in the Narrative Series category for its series "Creative Efforts to Save Unborn Babies," produced for Respect Life Month in October. "Doctor, Doctor" is hosted by CMA's Dr. Thomas McGovern, Dr. Andrew Mullally and Dr. Chris Stroud, all practicing physicians in Fort Wayne. It airs on Eternal Word Television Network Radio and Redeemer Radio.

"For over two years now, 'Doctor, Doctor' has been informing, educating and evangelizing listeners about medical topics through joy-filled, engaging, data-driven interviews and discussions that unite the best of the Catholic faith and medicine," said Dr. McGovern. "This Gabriel Award recognizing our work



Provided by Catholic Medical Association

Fort Wayne physicians Dr. Thomas McGovern, Dr. Andrew Mullally and Dr. Christopher Stroud appear in a Redeemer Radio promotion for the show, which can be heard on the station and on Eternal Word Television Network Radio.

during Respect Life Month confirms that we are achieving that mission for our listeners. Chris, Andrew and I couldn't be more thrilled to have the importance of our work confirmed by this award from the Catholic Press Association."

"We have often said, 'Something happened that we never anticipated: success,'" said Dr. Stroud. (It) has far surpassed what we thought possible. Receiving the Gabriel Award was so very flattering and affirming."

"It has been a joy watching our listenership grow. It was particularly exciting when EWTN decided to broadcast our show. I think it has been remarkable to see how our listeners have responded to our work during

the coronavirus pandemic. This crisis has so clearly demonstrated how listeners want to receive real-time information from a trustworthy Catholic source. We are so fortunate to be in the position to introduce our listeners to some truly remarkable, authentic Catholic experts on such a variety of subjects. I just don't think we ever thought it would be this fun."

Recently, "Doctor, Doctor" has been working extensively to produce numerous episodes addressing the evolving COVID-19 pandemic.

"'Doctor, Doctor' is an excellent example of the inspiring and meaningful work CMA members strive to do every day. We admire the co-hosts' dedication

to medicine and faith and for sharing it with their listeners," said Dr. Michael S. Parker, CMA president.

The Gabriel Awards in an annual Catholic Press Association contest honoring works that support themes of dignity, compassion, community and justice. The work of these individuals inspires others to act with greater respect and concern for others. The program accepts film, radio, English- and Spanish-language television and internet content categories.

The Catholic Medical Association is a national, physician-led community of 2,500 healthcare professionals consisting of more than 109 local guilds. CMA's mission is



Catholic Press Association

"Doctor, Doctor," a locally produced and nationally distributed Catholic radio program presenting medical discussions from a Catholic perspective, has won a 2020 Gabriel Award from the Catholic Press Association for shows it created during Respect Life Month in October.

to inform, organize and inspire its members in steadfast fidelity to the teachings of the Catholic Church, to uphold the principles of the Catholic faith in the science and practice of medicine.

To learn more about "Doctor, Doctor" and listen to episodes, visit <https://www.cathmed.org/resources/doctor-doctor/>.

Reclaiming Catholic fatherhood

BY JENNIFER BARTON

In the 1950s, fathers in American culture were seen as wise heads of the household to whom children could turn in times of need, portrayed in such television shows as “Father Knows Best.” In those shows, the earthly father stood in place of the heavenly Father, guiding and instructing his children as a Christian father is intended to do. However, this image has become distorted through the years, with the modern father more commonly painted as the Homer Simpson-esque, unintelligent, lazy figure.

The defining secular attitudes regarding fatherhood have seen constant change in the last 50 years. While fathers are now allowed in the birthing room and are expected to help with household chores and child rearing, there has also been opposition to the necessity of the father-figure in an age of confused gender roles. What is the true role of fatherhood, as defined in the Catholic Church?

Father Royce Gregerson, pastor of St. John the Evangelist Parish in Goshen, shed light on the value of fathers in the Catholic life.

“My experience as a parish priest has been that the father makes an enormous difference in the faith life,” he said. “We talk about God as Father all the time. Whether people find that credible or believable or not is frequently determined by their relationship with their own father.”

Numerous studies show that households with a capable, involved father are more likely to produce adults who continue in their faith life, as well as maintain strong marital bonds. The example of his own father

remains substantial in Father Gregerson’s life as well.

While his father always led prayer at home, Father Gregerson recalled how a renewal in his father’s faith after a Christ Renews His Parish weekend became a source of inspiration for him and his siblings. As a priest, Father Gregerson has learned much about spiritual fatherhood and has come to a greater appreciation of his father’s faith.

Father Gregerson is not alone in his assessment of the importance of fathers. Multiple studies on the impact of fathers — or lack thereof — within the family have been done by both secular and Catholic psychologists. Terms like “father complex” and “daddy issues” are not uncommon in modern psychology and even date back to the turn of the 20th century and experts such as

Sigmund Freud and Carl Jung. A Google search brings up thousands of more recent studies in the area, showing the vital role that dads can play in the lives of their children.

For many people who have not had the ideal experience of a caring father, all is not lost. Father Gregerson has seen the healing power of God in the lives of many people with

broken parental relationships. This change can come about as a person grows closer to God the Father. Father Gregerson strongly emphasized that “we do have that perfect Father that we’ve longed for. We just need to recognize Him.”

He also references the writings of psychologist Judith Wallerstein, which shows how many men who are raised in less-than-supportive circumstances become determined to not repeat the mistakes of their fathers and to become better

“We talk about God as Father all the time. Whether people find that credible or believable or not is frequently determined by their relationship with their own father.”

FATHER ROYCE GREGERSON

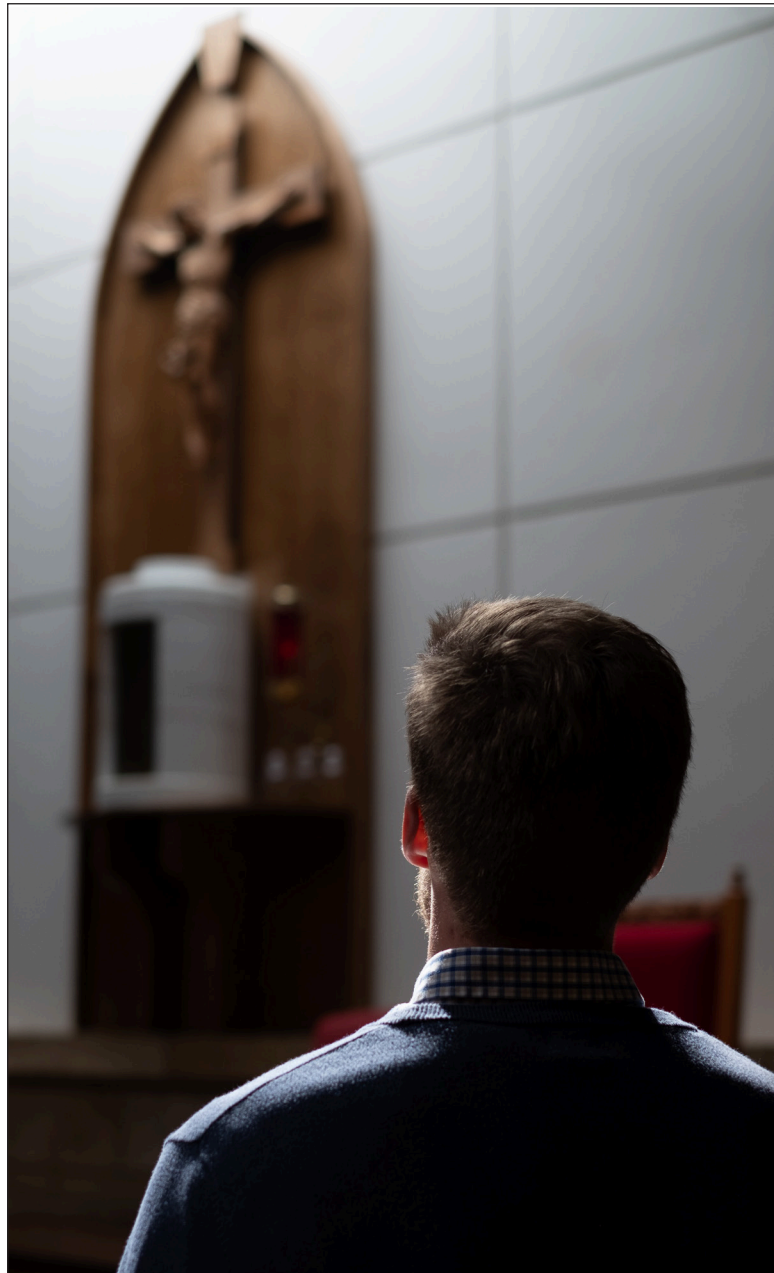


Photo by Josh Applegate on Unsplash

fathers in turn. Fathers who raise their children in an authoritative manner, neither too lax nor too strict, are more likely to have those children seek their aid and counsel when faced with challenging circumstances. Creating a safe environment with structure and support is crucial in families.

If fathers are meant to serve as earthly representatives of the heavenly Father, how can Catholics in the modern society reclaim that privilege? “I think just living a life of service, finding opportunities as a family ... because the family has a vocation to be of service,” stated

representation of bad dads and taking a deeper look into the spiritual aspects of fatherhood. Additionally, the Knights of Columbus began an initiative called “Fathers for Good,” with a website that provides inspirational stories of other fathers as well as advice for keeping children Catholic and instilling effective and loving discipline.

Though it may be difficult for a man to open himself to others, Father Gregerson affirmed the importance of fathers speaking to their children about their relationship with Jesus. “That’s when they become inspired to have a relationship with the Lord, and that’s what lasts a lifetime — a relationship, not a set of rules.

“I always want to give the ‘Catholic Dad of the Year’ award to the dads who bring their kids to confession,” Father Gregerson quipped. Since he only hears confessions behind a screen, he has no way to know who is confessing but says the example of a man who leads his children by being the first one in the confessional witnesses to the faith of the family. The same is true of men who bring their children to adoration.

Demonstrating a virtuous life of faith can influence the ways that fathers are viewed in a world in which many people do not have strong father figures. Men can recognize and share their own limited nature with their children, while still remaining a good father. No man is perfect, yet all can strive to emulate the ideal Father, rather than a poor cultural imitation. Men who imitate God the Father in terms of mercy, forgiveness and responsible authority are living their Catholic vocation of fatherhood, said Father Gregerson.

“The father is also an incredible supernatural influence as well. When a man has a dedicated life of prayer, that inspires his children.”

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Religious Freedom Week: Pray and act

WASHINGTON — Religious Freedom Week, “For the Good of All,” takes place from June 22, the Memorial of Sts. Thomas More and John Fisher, through June 29, the Solemnity of Sts. Peter and Paul. Join Catholics across the country to pray and act for the freedom to serve faithfully and with integrity.



June 22: Freedom to serve in health care

Pray that governments would respect the consciences of the Little Sisters of the Poor and all Christians who care for the sick and vulnerable.

For centuries the Church has carried on the healing ministry of Christ by building institutions dedicated to medicine and accompaniment of the dying. Indeed, the Church invented the hospital as it is known today.

Orders like the Little Sisters of the Poor serve elderly, low-income Americans of all backgrounds. But the Little Sisters' work is at risk because of lawsuits brought by the states of California and Pennsylvania against the expanded religious and moral exemption to the HHS mandate, and Catholic hospitals are constantly defending themselves against lawsuits and government orders that try to force them to participate in harmful procedures, such as sterilization, gender reassignment surgery and even abortion. It is unthinkable that the Catholic Church would undermine its mission to heal by destroying innocent life and harming the persons for whom it is called to care.

Take action to support religious liberty. Text “FREEDOM” to 84576 to receive news updates and action alerts.

June 23: Respect for houses of worship

Pray that people of all faiths would be free to worship without fear of attacks and harassment. Houses of worship provide spaces for people to step back, often with fellow believers and pray. The rise in attacks on these places is an attack on religious freedom. Gunmen in churches, synagogues and mosques terrorize faith communities. In Europe and North America, churches have been desecrated. Priests all over the world have been killed, even while celebrating liturgies. The problem is not limited to attacks on Christians. Over 50 people were murdered in two mosques in New Zealand, while there have been several attacks on synagogues here in the U.S. in recent years. Mosques and synagogues have been vandalized, while there has been a rise in attacks on Jews and Muslims who are simply going about their daily life. These kinds of attacks are assaults on the image of God.

First, take time during this week to pray a decade of the rosary, fast from a meal or spend time before the Lord in the Blessed Sacrament, offering up the act as a sacrifice in reparation for sins against human dignity. Then support increased funding for the FEMA Nonprofit Security Grant Program, which provides grants to nonprofits, including houses of worship, to improve security. While Catholics should hope, pray and work for a country where people can worship without fear, they can also take practical steps to protect churches, mosques and synagogues, including by contacting their legislators.

June 24: Religious minorities in China

Pray for the freedom of the Church in China, and that the rights of all religious minorities would be respected.

Under the Chinese Communist Party, Chinese citizens have limited religious freedom. Since 2013, religious persecution has intensified under a government campaign for the “sinicization” of religion — an effort to have religions conform to government-sanctioned interpretations of Chinese culture. Muslims have suffered grievous human rights abuses too: Since 2017, 800,000 to possibly 2 million ethnic Uighur, Kazakh, Kyrgyz and Hui Muslims have been arbitrarily detained in mass internment camps. Other religions are impacted by the government’s “sinicization” campaign including the estimated 12 million Catholics in China. While the Vatican has reached a provisional agreement with China on the issue of episcopal appointments, reports of persecution by the Chinese government persist as underground churches are closed and their priests detained, crosses destroyed, Bibles confiscated and children under 18 forbidden from attending Mass and receiving religious instruction.

Solidarity with people of faith in other countries begins with learning about their struggles. Stay informed by signing up for the USCCB’s religious liberty newsletter, First Freedom News.

June 25: Adoption and foster care

Pray that children waiting to be placed in a loving home and

the caregivers who selflessly serve them will find strength and support from the Church.

Caring for ‘the orphan’ is a demand of the Gospel. Over the centuries, the Church has put this work of charity into practice by building adoption and foster care institutions. Today the opioid crisis has put a strain on the foster care system. Yet while more children are waiting to be placed in families, faith-based child welfare providers are being targeted for closures because of their religious convictions. In places like Illinois,

Massachusetts, California and D.C., the service providers who have a track record of excellence in recruiting and assisting foster families have already been shut down. In Michigan, sexual orientation/gender identity activists have gone out of their way to challenge Catholic Charities, and Philadelphia Catholic Social Services is taking the struggle to continue to foster children to the Supreme Court. Worse still, in recent years, states that have worked to protect faith-based adoption and foster care have found themselves targeted by powerful corporations looking to appeal to SOGI activists.

The Child Welfare Provider Inclusion Act prevents faith-based child welfare service providers from being targeted by government discrimination. The Act would prohibit the federal government and any state that receives certain federal funding from discriminating against child welfare service providers on the basis that they decline to provide a child welfare service that

conflicts with their sincerely held religious beliefs or moral convictions. Ask U.S. Senators and Representative to co-sponsor and support the federal Child Welfare Provider Inclusion Act!

June 26: Border wall dispute

Pray that the freedom of the local churches on the U.S. southern border will be respected. Efforts to construct a barrier on the southern border have met resistance from the Catholic Church in Brownsville. The proposed barrier would run through land owned by the diocese, so the federal government would have to take the land in order to build the wall or fence. Freedom of the Church means that the Church cannot be impeded by the civil authorities from engaging in her mission. That mission includes ministry to those fleeing violence and poverty. As Bishop

RELIGIOUS FREEDOM, page 18


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'Is that not the mission of the ordained – to lead God's people toward the



John Martin

A candidate lies prostrate as Bishop Kevin C. Rhoades, concelebrants and the faithful pray the litany of supplication during a Mass June 6 at which one priest and six deacons were ordained to serve in the Diocese of Fort Wayne-South Bend. The Mass was celebrated at St. Vincent de Paul Church, Fort Wayne.



Jennifer Barton

Priests and deacons of the diocese prepare to process into the church at the beginning of Mass.



Jennifer Barton

Deacon Daniel Koehl proclaims the Gospel reading.

ORDINATION, from page 1

changed to St. Vincent de Paul in order to accommodate a larger number of worshippers given current social distancing recommendations. In addition to the family members and friends of Deacon Stephen Felicichia and seminarians Michael Ammer, Degasperi, Benjamin Landrigan, Keeton Lockwood, Onuoha and Logan Parrish who could be physically present, a few thousand of the faithful from five countries and 39 U.S. states joined with them in spirit and prayer by viewing a livestream video feed of the grace-filled event.

"I've been preparing for this for six years," reflected Deacon Felicichia the afternoon before the liturgy. Years of military service, followed by more years of study, prayer and reflection, prepared the son of St. Therese Parish well.

"There's a calm and a stillness, and deep joy that I feel right now," he said. "At the same time, I'm exceptionally excited. Tomorrow at this time I'll be celebrating my first Mass – something I've never said before. It's such a gift." A gift even a pandemic couldn't

take away.

"You adjust. Any challenges, you get through it. ... God helps you bear the crosses, and this is a small one."

During his homily, Bishop Rhoades gave thanks for the vocations of the seven, encouraging them to take inspiration from Moses, a man "chosen and sent by the Lord, courageous in leading His people toward the promised Land" (Pope John Paul II, "Pastores gregis"). "Is that not the mission of the ordained – to lead God's people toward the true promised Land, which is heaven?" he asked.

The burden of leading the "difficult and unruly Israelites" distressed Moses, the bishop said. The Lord answered his prayer for assistance in leading them, bestowing some of the spirit He had given to Moses on 70 elders of the people.

"God has also heard my prayers and the prayers of so many people of our diocese for vocations to the priesthood," he said.

He endeavored to embolden those presenting themselves for ordination in their first task of preaching and

reminded them of the indelible spiritual character sacrament they were about to receive.

"The grace of the Holy Spirit will be configuring you in a new and radical way to Christ. You will be marked permanently with a vocation and mission. The Church calls it an indelible spiritual character. You are becoming instruments of Christ to serve His Body, the Church. By ordination, you will be able to act as Christ's representatives and you will be strengthened by His grace throughout your lives to serve His people. Especially through your personal prayer, may you open your hearts each day to the grace of your ordination, the grace that God will so generously provide for the rest of your lives."

He continued: "Men, as you are ordained today, think about what was the center of Jesus' diakonia and His priesthood: it was the cross. In the Gospel, we heard the words of Jesus: 'I am the good shepherd. A good shepherd lays down his life for the sheep.' 'The mystery of the cross is at the center of Jesus' service as a shepherd: it is the great service that He renders to all of

us' (Pope Benedict XVI, 5-7-2006 homily).

"The sacrifice of the Good Shepherd remains continually present among us in the Holy Eucharist. That's why the Eucharist is at the center of the life of the deacon and the priest. The Son of God humbled Himself and became a man for our sake. He allowed Himself to be humiliated to the point of death on the cross. He loved us to the end. He gave Himself to us and for us. And this is why you are being ordained: to be icons of the Good Shepherd who laid down His life for the sheep."

"My sons, I entrust you to Jesus, the Good Shepherd," he concluded. "May He lead you and carry you all the days of your life. May He help you to become, through Him and with Him, good shepherds of His flock! May the Blessed Virgin Mary, the Mother of the Good Shepherd, watch over you and intercede for you always!"

Following the homily, the candidates for the diaconate made their promises of celibacy and of obedience and respect to the bishop and his successors. Deacon Felicichia, candidate for the priesthood,

...the true promised Land, which is heaven?'



John Martin

The new priest and deacons, vicar general Father Mark Gurtner, pastor Father Daniel Scheidt and director of vocations Father Andrew Budzinski concelebrate and assist the eucharistic liturgy.



John Martin

Bishop Rhoades begins the Mass of Ordination.

also professed a solemn promise of obedience and respect to the bishop and his successors. The faithful then joined in a litany of supplication to God for His mercy and blessing on the new clergy and to the saints, imploring their prayers of intercession.

In accordance with apostolic tradition and in silence, the bishop placed his hands on the heads of the candidates to the diaconate to invoke the Holy Spirit to come down upon them. Then, as they knelt before him, he prayed the Prayer of Ordination, after which they were vested with the diaconal stole and dalmatic representing the liturgical ministry that they would fulfill.

The new deacons received from him the Book of the Gospels, symbolizing the task of the deacon to proclaim the Gospel in liturgical celebrations and preach the Catholic faith in word and deed.

Next, Bishop Rhoades prayed the prayer of supplication for Deacon Felicichia.

"My dear people, let us pray that God the all-powerful Father will pour out abundantly the gifts of heaven on this, His servant, whom He has chosen for the office of priest," he said to those present before laying his hands on the candidate's head and praying the prayer of ordination. Father Felicichia was then vested by his uncle, Father Greg Holicky, with the vest-

ments pertaining to his office, which are the stole — symbolizing the authority and responsibility to serve in imitation of Christ — and the chasuble, the principle garment and outermost vestment of the priest celebrating the Eucharist. His hands were anointed with Sacred Chrism, a symbol of wisdom and strength, and he received a chalice and paten to offer the oblation of the holy people to God. The bishop bestowed to the new priest and deacons a sign of peace in form of a fraternal kiss.

Father Felicichia's first assignment will be as parochial vicar at St. Elizabeth Ann Seton Parish in Fort Wayne, effective June 23. Deacon Ammer will serve at St. Michael Parish, Plymouth; Deacon Degasperi at Corpus Christi Parish, South Bend; Deacon Landrigan at Immaculate Conception Parish, Kendallville, and Blessed Sacrament Parish, Albion; Deacon Lockwood at St. Joseph Parish, Fort Wayne; Deacon Onuoha at Sacred Heart Parish, Warsaw; and Deacon Parrish at St. Patrick Parish, Ligonier.

The video of the Mass of Ordination can be viewed on YouTube and Facebook: search @diocesefwsb.

God's Blessings upon Bishop Dwenger Alumnus
Logan Parrish '13
as he enters the Order of the Diaconate
through the Sacrament of Holy Orders!

Once a Saint... Always a Saint!

God's Blessings upon Bishop Dwenger Alumnus
Keeton Lockwood '12
as he enters the Order of the Diaconate
through the Sacrament of Holy Orders!

Once a Saint... Always a Saint!

Sacred Heart Parish, Warsaw

May God bless you
Deacon Augustine Onuoha
as you are ordained to the diaconate.

We are so excited to welcome you
to our parish family this summer!



The prayers and joy of everyone at St. Elizabeth Ann Seton parish are with our Son of Seton

Benjamin Landrigan

and his classmates

Michael Ammer Logan Parrish

Keeton Lockwood Paolo Degasperi

Augustine Onuoha

and their families,

on the occasion of their

Ordination to the Sacred Order of Deacon

along with

Rev. Mr. Stephen Felicichia

and his family, on his Ordination to the

Sacred Priesthood of Jesus Christ

God bless you!



ST. ELIZABETH ANN SETON
Catholic Church



Photos by John Martin

Logan Parrish, left, and Keeton Lockwood declare their intention to assume the responsibilities of the office of deacon and promise celibacy, as well as obedience and respect, to Bishop Rhoades and his successors.



Newly ordained deacons Benjamin Landrigan, left, and Michael Ammer receive the Book of the Gospels, symbolizing the task of the deacon to proclaim the Gospel in liturgical celebrations and preach the faith.



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*Father
Stephen Felicichia*

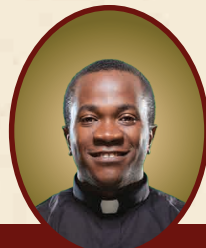
May God Continue to Bless You!



*Deacon
Keeton Lockwood*



*Deacon
Paolo Degasperi*



*Deacon
Augustine Onuoha*



*Deacon
Michael Ammer*



*Deacon
Benjamin Landrigan*



*Deacon
Logan Parrish*

The Father Solanus Casey Vocation Society members are to pray for and promote vocations to the ministerial priesthood and the consecrated religious life in the Diocese of Fort Wayne-South Bend. Members are encouraged to support priests and deacons in their sacred ministry while recognizing in their own lives, God's call to holiness.

For membership information, email Parry Leavall at parry_leavell@yahoo.com

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Paolo Degasperri makes the promise of the elect to Bishop Rhoades.



The bishop prays the prayer of ordination for Augustine Onuoha.



THE SERRA CLUB OF SOUTH BEND

offers heartfelt congratulations to



Father Stephen Felicichia

as you are ordained to the priesthood of Jesus Christ.

And to newly ordained deacons
Michael Ammer, Paolo Degasperri, Benjamin Landrigan,
Keeton Lockwood, Augustine Onuoha and Logan Parrish



Jennifer Barton



Deacon Felicichia makes the promise of the elect.



St. Therese Parish, Fort Wayne
congratulates

Father Stephen Felicichia

on your ordination to the priesthood.



**DEACONS
LOGAN PARRISH
KEETON LOCKWOOD
AND
AUGUSTINE ONUOHA
WERE ORDAINED TO THE DIACONATE ON JUNE 6**

With God's help, you will continue to succeed in your leadership and in your duties, because Our Lord's work is accomplished not so much by the multitude of workers as by the fidelity of the small number whom He calls.

-St. Vincent de Paul

Parish sons who makes us proud.
We wish each of you a diaconal ministry of
heartfelt service after the Heart of Christ the Servant.

**FATHER DANIEL SCHEIDT
FATHER JAY HORNING
FATHER POLYCARP FERNANDO
FATHER ERIC BURGNER
AND THE ENTIRE
ST. VINCENT DE PAUL, FORT WAYNE PARISH FAMILY**

Faith, servant leadership guided retiring USF president Sister M. Elise Kriss

BY KEVIN KILBANE

Margaret Mary McMurry remembers being “terrified” when she started school at University of Saint Francis in Fort Wayne.

McMurry had spent her freshman year at St. Joseph's College in Rensselaer. After that college closed in May 2017, she transferred as a sophomore to USF. During that process, she met Sister M. Elise Kriss, USF's president.

“I remember feeling new and that I did not know anyone, but I knew the university president,” recalled McMurry, who graduated from USF this spring with bachelor's degrees in both psychology and health and exercise science.

Sister Elise “just walks across campus and always stops and talks and makes you feel like a friend,” said McMurry, last year's Student Government Association president.

“She really is just a servant,” McMurry noted. “She puts her whole self into anything she does,” whether it's for students, staff or the community.

Sister Elise will retire June 30 after 27 years as USF's president. She hopes that won't be the end of her service there.

Living the Gospel life

Through life and her approximately 40 years at the university as student, administrator and president, she has been guided by her Catholic faith and the Franciscan values of her religious order, the Sisters of St. Francis of Perpetual Adoration in Mishawaka.

Franciscan values include respecting the unique dignity of each person, encouraging a prayerful community of learners, and serving each other, society and the Catholic Church. The values also include working for peace and justice and respecting God's creation.

“Live the Gospel life — that's really what Franciscans do,” Sister Elise said.

Those values have been part of her life since early childhood.

While growing up in North Judson, her family attended Sts. Cyril and Methodius Parish near their home. Members of the Sisters of St. Francis of Perpetual Adoration taught at the parish's school, where Sister Elise attended for grades 1 through 8.

“It was during that time I got to know the sisters,” she recalled. “Since we lived so close, I did spend a lot of time there helping the sisters.”

Sister Elise then attended St. Francis High School in Mishawaka, which was run by the Sisters of St. Francis religious



Photos provided by University of Saint Francis

Sister M. Elise Kriss, retiring president of University of Saint Francis in Fort Wayne, is known for stopping to talk with students and staff while walking on campus.



Sister Elise taught and served as a principal in elementary grades for 12 years before joining what is now University of Saint Francis in 1983 as an undergraduate dean.

order. She graduated from high school four years later and joined the religious order that fall.

During her first three years in the order, she lived at the provincial house in Mishawaka but took philosophy, theology, math and other courses through the sisters' college in Fort Wayne, which then was known as Saint Francis College.

She came to the college's Fort Wayne campus for a year to complete her bachelor's degree in education, which she earned in 1973. She completed a master's degree in education there in 1978.

Sister Elise chose a career in education for two reasons: Growing up, she knew the Sisters of St. Francis as teachers. The year she graduated from high school, the sisters also helped her get a summer job working in the emergency room and in admitting at the hospital their order operated in Michigan City.

“That kind of cured me of wanting to work in health care,” Sister Elise said, smiling.

She began by teaching in grades 5-8 for eight years, including at least a year at St. Therese School in Fort Wayne.

After four years as an elementary school principal in northwest Indiana, her superior at the Sisters of St. Francis asked her to join Saint Francis College in 1983 as an undergraduate dean. That role evolved over eight years to academic vice president. She then served for two years as vice president for administration, which gave her experience working with the university's board of trustees, donors and the community.

When her predecessor, Sister M. JoEllen Sheetz, retired after 23 years as USF president, Sister Elise said she felt prepared to succeed her.

Unprecedented growth, uncompromised mission

Since becoming president in 1993, she has led the university through an era of unprecedented growth and change.

Enrollment has climbed to about 2,200 students from about 1,000 students when she took office. USF acquired the former Lutheran College of Health Professions in 1998 and has added a variety of new degree programs over the years. She also led the university through its name change in 1998 to University of Saint Francis.

The university has constructed and renovated several buildings on its Spring Street campus, built dormitories and created a downtown campus by buying and renovating the former Scottish Rite Center, Mizpah Shrine and Fort Wayne Chamber

of Commerce buildings.

"Of course, our crowning jewel is our chapel," Sister Elise said.

St. Francis Chapel, which opened in 2018, fulfills a goal the Sisters of St. Francis have had for the campus since the 1940s and 1950s, she added.

Sister Elise and the eight other Sisters of St. Francis members at the campus continue to live and share their faith and Franciscan values.

"We can influence the campus in a lot of ways with those values," she said.

USF integrates its mission and Franciscan values into most classes, especially the San Damiano core classes taken by all students.

The classes introduce students to the lives of St. Francis and his early follower, St. Clare. Young people learn to incorporate Franciscan values into their own lives, including through community-service projects, said Jane Martin, a professor of film and communication at USF and its San Damiano core curriculum director.

Martin, who joined the USF faculty in 1993, said Sister Elise listens "thoughtfully and carefully" and speaks that way, too. She also consistently recognizes other people's contributions, which strengthens the university community.

Martin has been inspired by Sister Elise's commitment to her faith. In addition to leading efforts to build St. Francis Chapel, Sister Elise and other Sisters of St. Francis members at USF led implementation of daily sacred time. Each day, no university-sponsored activities can take place on campus while Mass is being celebrated there. Students and staff can attend Mass or take time for reflection or personal prayer.

Sacred time allows people to slow down a little and encourages students to take care of themselves, Martin said.

Legacy of trust in the Lord

Along with transforming USF through doubling its enrollment and adding new buildings and a downtown campus, Sister Elise also has made the university a vital part of the community.

"She's made sure that everyone knows Saint Francis is the gem that it is," Martin added.

"There is no question Sister Elise has been a significant contributor to the success of Fort Wayne," said Fort Wayne Mayor Tom Henry, a USF alumnus.

"Her impact and availability for workshops, group discussions, charrettes and board meetings helped identify her as a true local asset. Her vision alone in developing a post-secondary presence in downtown Fort Wayne exemplifies her commitment and passion to education."

Sister Elise also has given time to the community by serving on the boards of directors of various organizations, such as



Sister Elise helped launch the football program in the late 1990s at University of Saint Francis in Fort Wayne. Above, she joins team members to celebrate their 2017 National Association of Intercollegiate Athletics national championship.



Sister Elise operates an excavator during the groundbreaking in 2006 for construction of the Pope John Paul II Center addition to Bonaventure Hall at the university.

the Fort Wayne Park Foundation and Embassy Theatre Foundation.

At the same time, Sister Elise said she has learned much from her time at USF.

"I think what struck me is God's care and providence," she said.

The university faced financial challenges in 1998, for example, but worked through them, she said. The additions of the Mimi and Ian Rolland Art and Visual Communication Center and the downtown campus took place through opportunities that came to the university.

"It became apparent to me that if I stay close to the Lord, the Lord will look out for me and the university," she said.

She also has learned to rely

more on others, such as Sisters of St. Francis members at USF, university staff and the board of trustees.

After retiring, Sister Elise plans to take a year of sabbatical. That will include spending time at the Sisters of St. Francis provincial house in Mishawaka. Afterward, she hopes to return to USF to possibly assist with alumni and development work.

While she has helped the university achieve many goals, she's only concerned about one legacy:

"I didn't do it for my lasting impact. I did it for the Lord's work," she said. "That's what it really is all about — the lives of students that are changed and the work the alumni do in the community."



Sister Elise, front at right, and other members of the Sisters of St. Francis of Perpetual Adoration share their order's Franciscan values with students and staff.

Unused gifts of the Spirit in non-profit Catholic business practices

Around the season of Pentecost, I try again to commit to memory the gifts and fruits of the Holy Spirit.

While we may not be able to recite the full litany, we certainly recognize situations where the Holy Spirit has left its mark. Recently, a local Christian church stepped up to offer its grounds to a cluster of homeless campers who have been evicted multiple times within two weeks.

The pastor's intent is not just to provide a space for these individuals, but to promote healing, build capacity and enable these guests to flourish.

The church's grounds are no bigger than many other local churches; it is not better equipped with the infrastructure for these accommodations; and I would imagine its neighbors have similar concerns as other communities about safety and aesthetics. But it is the Gospel thing to do, and this commitment transcended the other issues.

In contrast, I have also served many Catholic organizations that seem to cower like the Apostles in the upper room before Pentecost. The leaders, staff and boards are all good people committed to doing their best for the people they serve. Yet, spoken or not, the prevailing orientation is "our hands are tied."

There never seems to be a shortage of ropes. "We have limited resources"; "We need our reserves for our own rainy days"; "Peers are no better than we"; "Competition would strangle us"; "We already do our share of

good"; "We need to be pragmatic"; "Our donors do not want us to take that position"; or "We have a full plate."

For Catholic ministries that can afford or avail themselves of highly reputed consulting and executive search firms, they often become enamored of the rigorous analysis, the discipline and comprehensiveness of business tools, reassurances provided by benchmarks, accountability in quantitative scorecards and confidence in the recommended actions.

As a prior business school dean, I stand behind the contributions that good business practices can offer nonprofits. These can raise the level of critical thinking, map out ways for effective implementation and stewardship of resources, achieve greater transparency and accountability, and focus attention on leadership responsibilities, sensibilities and skills.

Yet we must be mindful that the orientation of business insights is based on market dynamics, economic gains and competitive dominance.

Their calculus whether pertaining to staff structure, outsourcing, exits, rationalizations after consolidations, executive compensation, etc., are based on practices of large businesses without reference to what Christ calls us to do for love of neighbors and the Catholic social teaching espousing the preferential option for the poor.

At best, consultants could appreciate and even admire humanistic impulses, but not one has yet answered the question of



OUR GLOBAL FAMILY

CAROLYN WOO

the implication of our ministries being a sacrament. Unexamined, faith-based ministries begin to mimic the practices and internalize the values of large businesses.

As my friend, Holy Cross Father Dan G. Groody, reflects, "Is our job to build earthly empires or align our efforts with the work of the kingdom of God?"

But this deficit is not the consultants' fault as they never boasted faith credentials. It is our abrogation.

Do we actively seek the Holy Spirit who is God in action, who breathes its Spirit to give us life, and endows us with God's power? We have the gifts of the Holy Spirit, whether we can memorize them or not.

Do we actively invoke and deploy them beyond our opening prayer? How do we push back on the presumption that if we do not play by the market's logic, we will be less?

Pope Francis, in his 2018 Pentecost homily, gave us a picture, "The Spirit blows, but we lower our sails."

Carolyn Woo is the distinguished president's fellow for global development at Purdue University.

Resting in the Sacred Heart of Jesus

The past eight weeks have been unusual, to say the least. With schedules, lives and people's world turned upside down, every person has been through a challenging time. A time of rest is likely needed.

The Church's liturgical calendar, centered on Christ's own life, has just such a rest coming up on the feast of the Sacred Heart of Jesus June 19. The feast celebrates the very center of the life of Christ, the spoke of the liturgical wheel, His Sacred Heart, source of divine love.

Public and private revelations about the Sacred Heart of Jesus have existed in the Church from the beginning. Eucharistic miracles from Lanciano, Italy, in the seventh century and from Sokolka, Poland, in the 21st century, continue to highlight the same detail that Scripture reveals in the Passion narratives: Jesus' heart, given freely in love, is made of human, myocardial tissue, bruised and near death. All point to this wonderment, that God-made-human's own heart remains in love with creation.

This love flourishes from the relationship of the Holy Trinity, whose feast is just remembered the previous week. The Sunday before the feast of the Sacred Heart of Jesus is Corpus Christi, the body and blood of Jesus. Here the beauty of living the liturgical life is well illustrated: That is, the feasts connect the dots of God's great outpouring of life. That which blooms at Easter and flows through Divine Mercy Sunday, the Ascension and



LIVING THE LITURGICAL LIFE

JENNIFER MILLER

Pentecost, blossoms in Ordinary Time in our June feasts.

It is the divine exchange of love between the Father, the Son and the Holy Spirit, which animates the Sacred Heart of Jesus. His heart, in turn, is what offers all people the divine life and love where we can all rest and live eternally.

These days, this year, perhaps we all could use a moment of rest? Is this not what summertime is for, to allow our selves, our families, our communities to return to the verdant pastures, led by our Good Shepherd to the green fields with still, calm waters to drink, to experience a renewal and refreshment of our souls? Even in the midst of a pandemic? Especially in the midst of uncertainty and chaos, Jesus' merciful heart is always open and waiting for His love to be welcomed in by us.

On this feast, our Lord opens his Sacred Heart in a particular way. As there are many rooms in the Father's house, there are many chambers in the Son's heart, with space for all to come and rest. There we will be

MILLER, page 17

Receiving the Eucharist is communion with Jesus



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Feast of the Body and Blood of Christ John 6:51-58

This weekend, the Church celebrates the feast of the Body and Blood of Christ, or as perhaps it is better known by its Latin translation, "Corpus Christi."

Feasts in the Church have a dual purpose. They call Catholics to celebrate with faith the person, or event, recalled by the feast. Also, they are opportunities for the Church to instruct its members in a point of belief considered particularly important, as drawn from the experience of Jesus or the saint commemorated, or from a

doctrine held by the Church.

In this weekend's feast, the Church invites us literally to join in the Eucharist, as we participate in the Mass and receive Communion, and the Church instructs us about the Eucharist.

As its first reading, the Church presents a reading from the Book of Deuteronomy. One of the five books of the Torah, and heavy with references to the Exodus, Deuteronomy recalls the passage of the Hebrews from Egyptian slavery to the Promised Land.

Moses, the central figure, speaks in this reading, reminding the people that they owed their survival, life itself, to God. When they were lost in the barren desert, with no hope for finding food, God gave them manna to eat. God guided them through the wilderness.

For its second reading, the Church gives us a selection from Paul's First Epistle to the Corinthians. The Synoptic Gospels, Matthew, Mark and Luke, record the Last Supper in detail. This reading from First Corinthians also

refers to the Eucharist.

These parallel accounts among these biblical sources tell us that the Lord provided the Eucharist, but the sources' similarity and very presence in the New Testament tell us how important the Eucharist was for the first Christians.

St. John's Gospel furnishes the last reading. It is among the most profound, and loveliest, passages in the entire Scripture. In this reading, Jesus declares, "I am the living bread come down from heaven. If anyone eats this bread, he shall live forever; the bread I shall give is my flesh, for the life of the world."

The Lord spoke these words, almost certainly, in Aramaic. They were recorded in the Gospel in Greek. The English version is a further translation. Despite the years, and despite the different translations, Jesus quite clearly spoke of the Eucharist as Catholics understand it today. He never called it a symbol or a mere reminder of the Last Supper. He was blunt and direct. He expressly said, "I am the living

bread come down from heaven."

Catholics see the Eucharist as the flesh and blood of the Risen Lord. The link between the Eucharist and the Lord's sacrificial gift of self on Calvary also is clear from the text. The Eucharist is the flesh of Jesus given "for the life of the world."

Reflection

Instead of counting wallpaper roses during the recent quarantine, I organized my books, finding among them a volume acquired years ago in Belgium, a biography of that country's late Queen Astrid. Her marriage to the then-Crown Prince Leopold was big news, largely because he was a committed Catholic, she a born-and-bred Lutheran in Sweden. She held onto her Protestant beliefs for several years, but she always accompanied her husband to Mass.

Then, she asked to become a Catholic. Asked why she made this decision, she said it was being with Leopold at Mass and

especially watching him receive holy Communion. Something very special happened, she said. She wanted to share the experience, so she began to study about Catholicism.

When anyone truly believes, attending Mass is a precious moment, and receiving the Eucharist is communion with Jesus, receiving into heart and soul the living body and blood of the Son of God.

READINGS

Sunday: Dt 8:2-3, 14b-16a Ps 147:12-15, 19-20 1 Cor 10:16-17 Jn 6:51-58

Monday: 1 Kgs 21:1-16 Ps 5:2-3b, 4b-7 Mt 5:38-42

Tuesday: 1 Kgs 21:17-29 Ps 51:3-6B, 11, 16 Mt 5:43-48

Wednesday: 2 Kgs 2:1, 6-14 Ps 31:20-21, 24 Mt 6:1-6, 16-18

Thursday: Sir 48:1-14 Ps 97:1-7 Mt 6:7-15

Friday: Dt 7:6-11 Ps 103:1-4, 8, 10 1 Jn 4:7-16 Mt 11:25-30

Saturday: 2 Chr 24:17-25 Ps 89:4-5, 29-34 Lk 2:41-51

An allegory for what ails our culture?

In ancient Greek mythology, the dog Cerberus guarded the entrance to Hades, the misty and gloomy underworld, the abode of the dead, permitting anyone to enter but none to leave. Cerberus is usually depicted as a three-headed dog and some have tried to link this to his seeing the past, present and future. Cerberus' name comes to us in a Latinized version from the Greek, where he was called "Kerberos".

When you and I think of dogs, we think of "man's best friend." But in the ancient world, dogs were usually thought of as wild animals that ran in packs and scavenged at the edge of town. They were not as domesticated as today. And Cerberus incorporates not only the fearsome qualities of a wild dog, but was also said to have a mane, not of hair, but of live snakes! He was said to eat only live meat and was the offspring of Echidna, a half-woman, half-snake, and Typhon, a fire-breathing giant. Not the most pleasant of "dogs" to be sure.

There is so much that ails our culture today. But I thought of Cerberus recently in a conversation where we pondered the deepest threats to our well-being as a nation and culture. Many will be quick to point to the destruction of the family, sexual confusion, racism and other things as the most serious threats. But these things feed off of deeper and broader issues. With the devouring and fearsome three-headed dog Cerberus, let's consider the triple threat facing our culture today, threats that create a significant challenge for the Church in preaching the Gospel: secularism, materialism and individualism.

1. Secularism – The word "secular" comes from the Latin "saecula" which is translated as "world" but can also be understood to refer to the "age" or "times" in which we live. What secularism does is to pay excessive concern to the things of this world and to the times in which we live. It does this in exclusion to values and virtues of heaven and the Kingdom of God. The preoccupation with the things of this world crowds out any concern for the things of heaven. And it is not merely a matter

of preoccupation, but, often, of outright hostility to things outside the "saecula" (world or age). Spiritual matters are often dismissed by the worldly as irrelevant, naïve, hostile and divisive.

Secularism is the error wherein I insist that the faith should give way when it opposes some worldly way of thinking, or some worldly priority. The spirit of the world often sees the truths of faith as unreasonable, unrealistic, and demands that they give way, either by compromise or a complete setting aside of faith.

As people of faith, it should be the world and its values that are on trial. But secularism puts the faith on trial and demands it conform to worldly thinking and priorities.

Secularism also increasingly demands that faith be privatized. It is to have no place in the public square of ideas or values. If Karl Marx said it, fine. But if Jesus said it, it has to go. Secularism in its "purest" form demands a faith-free, God-free, world. Jesus promised that the world would hate us as it hated Him. This remains true and secularism describes the rising tendency for the world to get its way. Here is the first head of Cerberus welcoming our culture to the abode of the dead.

2. Materialism – Most people think of materialism as the tendency to acquire and need lots of material things. It includes this, but true materialism is far deeper. In effect, materialism is the error that insists that physical matter is the only thing that is real, or existent. Materialism holds that only those things which can be measured on scale, seen in a microscope, or empirically experienced (through the five senses), are real.

In effect, materialism says that matter is all that "matters." The spiritual is either nonexistent or irrelevant. This, of course, leads to the tendency to acquire things and neglect the spiritual. If matter is all that really matters, then we will tend to want large amounts of it.

In the end it is a cruel joke however since; "All things are wearisome, more than one can say. The eye never has enough of seeing, nor the ear its fill of hearing." (Eccles 1:7) And again,

sounds like ... from the inside. In fact, "skin-to-skin" contact is greatly valued in hospitals moments after birth, so a newborn can regain the comfort and hear the very rhythms, which pulsed through its ears for the first 9 months of life.

This intimacy of relationship is innate to our human condition. Jesus knew the sound of His mother's heart, Mary's immaculate heart. How much greater would our Lord's heart be — a comfort in the time of exhaustion, rest to the weary, balm to the soul?

God calls us, like a mother, like a father, and holds us near



COMMUNITY IN MISSION

MSGR. CHARLES POPE

"Whoever loves money never has enough; whoever loves wealth is never satisfied with their income. [It] is meaningless..... The sleep of a laborer is sweet, whether they eat little or much, but as for the rich, their abundance permits them no sleep." (Eccles 5:10-12)

Materialism denies a whole world of moral and spiritual realities that are meant to nourish the human person: goodness, beauty, truth, justice, equity, transcendence, truth courage, feelings, attitudes, angels and God. These are ultimately spiritual realities. They may have physical manifestations, to some extent, but they are not physical.

To deny the spiritual is to already be dying for the form of this world is passing away. To deny the spiritual is to have little to live for other than today, for tomorrow is uncertain and one step closer to death. The second head of Cerberus is materialism. He beckons us and draws our culture to live already in Hades, the culture of death.

3. Individualism – The error of individualism exalts the individual over and above all notions of the common good and our need to responsibly live in communion with God and others. Individualism exalts the view of the individual at the expense of the received wisdom of tradition.

Individualism demands autonomy without proper regard to rights and needs of others. It minimizes duties toward others and maximizes personal prerogatives and privileges. It also tends to deny a balanced notion of dependence on others for human formation and the need to accept correction and instruction.

This column has been edited for space. View it in its entirety at <http://blog.adw.org/>.

Msgr. Charles Pope is the pastor of Holy Comforter - St. Cyprian Catholic Church, Washington, D.C.

to His heart. Imagine if, in prayer, you could hear the beating of Jesus' heart. How close might we be to Him? How might we react to such an invitation, to share beat for beat, in His own divine life? Would we finally find and accept the rest we seek?

Jesus promised this to Saint Margaret Mary Alacoque, "In my tenderness, I will bless the children of my Sacred Heart. The heart that burns with zeal for Me will find consolation in my Heart." In God, our rest, our hope is found. It is the Sacred Heart of Jesus alone that will heal and save the world.

SCRIPTURE SEARCH®

Gospel for June 14, 2020

John 6: 51-58

Following is a word search based on the Gospel reading for the feast of the Most Holy Body and Blood of Christ, Cycle A. The words can be found in all directions in the puzzle.

LIVING BREAD EATS MY FLESH HOW CAN UNLESS ETERNAL LIFE I IN HIM	COME DOWN LIVE THE JEWS THIS MAN SON OF MAN RAISE HIM	HEAVEN FOREVER THEMSELVES JESUS DRINK LAST DAY DIED
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WHOEVER EATS

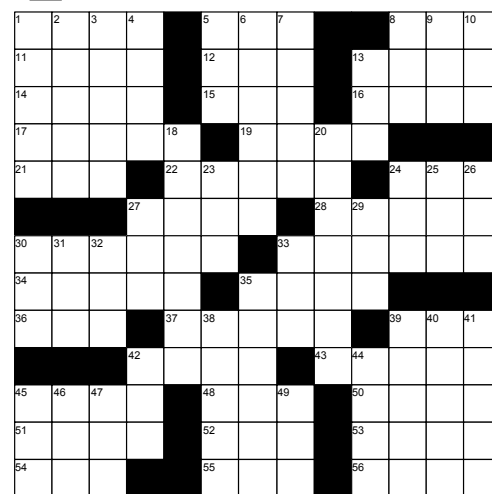
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M I H N I I M S U S E J
D Y N A N A M S I H T L
A G F E D R I N K H E W
E D I L Y A E H E D R K
R T Y D E I D M H J N C
B U N L E S S F O F A O
G S W E J E H T W O L M
N T K T L H R E C R L E
I A T V L I V E A E I D
V E E J M M C C N V F O
I S O N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

June 7 and 14, 2020



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Readings: Ex 34: 4b-9, 8-9; 2Cor 13: 11-13; Jn 3: 16-18 & Deut 8:2-3, 14b-16a; 1Cor 10: 16-17; Jn 6:51-58

ACROSS

- 1 Hebrew 8th letter
- 5 Food and Agriculture Organization
- 8 Drain
- 11 Waikiki place
- 12 No room here
- 13 Holy Spirit symbol
- 14 Giant
- 15 Contracted
- 16 At sea
- 17 "Eat the ___" of Jesus
- 19 Built ark
- 21 Bishop's turf
- 22 Place of slavery
- 24 Passing trend
- 27 Ornament
- 28 Feudal superior
- 30 Encourage (2 wds.)
- 33 "___ our wickedness"
- 34 Mount ___
- 35 Swear
- 36 Flightless bird
- 37 ___ tablets
- 39 Bad (prefix)
- 42 Muslim ruler
- 43 What a fish skin is
- 45 Cake layer
- 48 Primate
- 50 "For ___ us a child is born"
- 51 Christ's gift

- 52 Regret
- 53 Soon (poet.)
- 54 Remind
- 55 American sign language
- 56 Scottish girl

DOWN

- 1 Horses' feet
- 2 Evangelist John's symbol
- 3 ___ persons in one God
- 4 Tints
- 5 Jesus cursed this tree
- 6 Assumed name
- 7 Atop (2 wds.)
- 8 Distress call
- 9 "___ Maria"
- 10 Pod vegetable
- 13 Dit's partner
- 18 Courage
- 20 Map collections
- 23 Rummy
- 24 Gave food
- 25 Long ___
- 26 Fox has one
- 27 Iced ___
- 29 Tax people
- 30 Consume
- 31 Edge
- 32 African antelope
- 33 Play on words
- 35 ___ *Christi*
- 38 Jeweled headdress
- 39 Bread in the desert
- 40 Singing parts
- 41 French city
- 42 Bard's "before"
- 44 Fuel
- 45 What a Mommy gives
- 46 Promissory note
- 47 First woman
- 49 Conger

MILLER, from page 16

revived, there in the embrace of life itself we will be renewed, to go and serve His people.

St. John, the beloved disciple, at the Last Supper laid his head upon Jesus' chest and felt God's very heartbeat. Imagine being so close, such a friend to Jesus. When receiving visions of the Sacred Heart of Jesus, St. Gertrude the Great and later, St. Margaret Mary Alacoque, were both invited to do the same. Any parent well knows the value of resting a crying baby upon their bosom. The child alone knows what the mother's beating heart

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RELIGIOUS FREEDOM, from page 9

Daniel Flores of Brownsville told the Wall Street Journal, "I don't want to use church property to say that no matter how dire your life is, you cannot be received here. ...The government is going to have to take the land. The church is not going to give it them."

Support the freedom of the Church. The Religious Freedom Restoration Act has provided persons of all faiths with protection against government intrusion. Promote the freedom of religion today by encouraging legislators to protect all people of faith and do no harm to RFRA.

June 27: Catholic Schools

Pray that Catholic schools in the U.S. would be free to teach the truth about God and His creation. Education is central to the Church's mission. In fact, one of the spiritual works of mercy is to teach. In the U.S., the Catholic school system grew out of necessity, due to the wave of 19th century Catholic immigrants who felt unwelcome in the public school system. Since then, Catholic schools have been significant anchor institutions in many neighborhoods, benefitting even those who are not their students. Catholic leaders have played a leading role in ensuring that all children have access to quality education. Education is what Catholics do, and an America without Catholic schools is unimaginable. Catholic schools need the space to operate in accordance with Catholic convictions if they are to continue to be a source of vitality for society.

Take action to support religious liberty. Text "FREEDOM" to 84576 to receive news updates and action alerts.

June 28: Central African Republic

Pray that God would show the people of the Central African Republic the way to peace and reconciliation. The Central African Republic is one of the poorest countries in the world. A total of 2.9 million people, out of a population of 4.9 million, depend on humanitarian assistance. In 2012 a coalition of rebel groups, called the Seleka, from the predominantly Muslim North launched a rebellion that deposed the president. To counter the Seleka armed groups, non-Muslim rural communities strengthened traditional self-defense militias, called anti-balaka. Even though the conflict started primarily over political power and access to natural resources, the Seleka and anti-balaka forces resorted to banditry and attacks on unarmed Muslim and Christian civilians, making religious identity a driving force. During this civil war, Evangelical Pastor Nicolas Guerekoyame, Catholic Archbishop Dieudonné Nzapalainga and Imam Omar Kobine Layama led an interreligious movement to counter rising hatred with reconciliation, and violence with peace.

The USCCB and Catholic Relief Services labored alongside the religious leaders in the CAR and together helped launch the Central African Interfaith Peacebuilding Partnership. The Partnership supports trauma healing, peacebuilding practices and other programs to help young people to learn skills, access small scale loans and start farms and businesses. The Church also provides humanitarian aid to the thousands of wounded and displaced victims.

Consider participating in this work by donating to CRS.

June 29: Civilize It

Pray that God would give the grace to remember the dignity of all and invite others to do the same. The strong Catholic tradition of social teaching compels believers to be actively engaged in the building up of their communities. This is achieved by being involved in the political process — and yet today, many shy away from such involvement because national and local conversations are filled with vitriol and harsh language, often directed at people themselves. This kind of attack, no matter the reason, only serves to further divide communities. What is needed is good, honest, civil dialogue.

Interested in learning more about civil dialogue or about how your community can engage in civil dialogue more often? Join USCCB's Civilize It Campaign to help promote dignity beyond the debate. Visit civilizeit.org for more information, to take the pledge or plan an opportunity for local civil dialog.

Learn more at www.usccb.org/ReligiousFreedomWeek.

Information provided by the U.S. Conference of Catholic Bishops

WHAT'S HAPPENING?

Ava's Grace support group for those grieving the loss of a baby

MISHAWAKA — Anyone who has experienced miscarriage, stillbirth or infant loss and would like to listen to, learn from, and pray with others who know this deep suffering, may consider attending a new monthly online support group sponsored by Ava's Grace, the diocesan ministry which offers spiritual, emotional and practical support to families who have lost a baby before or after birth. The support group meets over Zoom on the third Wednesday of the month from 7-8:30 p.m. Email Lisa Everett at leverett@diocesefwsb.org for the Zoom meeting link and password. For more information about Ava's Grace, visit www.diocesefwsb.org/avasgrace.

Corpus Christi adoration, vespers and benediction

FORT WAYNE — Father Daniel Whelan of Our Lady of Good Hope Catholic Church, 7215 Saint Joe Rd. will offer eucharistic adoration, solemn vespers and benediction on Sunday, June 14 following the 10:30 a.m. Mass. It will also be livestreamed. Eucharistic adoration will be from 12-5 p.m., with vespers and benediction at 5 p.m. Signup at <https://www.signupgenius.com/go/4090c4eabae2da3fe3-corpuschristi>. Please wear a mask. Contact Debi Schoedel at 260-485-9615 or info@olghfw.com.

Masses interpreted for the deaf resume

SOUTH BEND — Masses interpreted for the deaf are on the second and fourth Sundays of the month at 11 a.m. at St. Matthew Cathedral, 1701 Miami St. An interpreter from Community Services All Deaf provides American Sign Language. A Mass interpreted for the deaf will also be celebrated on the second Sunday of each month at the 11:30 a.m. Mass at the Cathedral of the Immaculate Conception in downtown Fort Wayne. An interpreter from Deafink, a ser-

vice of The League for the Blind & Disabled Inc., will provide ASL. Contact Allison Sturm at asturm@diocesefwsb.org or at 260-399-1452 for information.

Called by Name: a gathering for women discerning their vocation

FORT WAYNE — Annunciation Vocation Discernment House, 2508 Chestnut St., will offer a talk followed by discussion and fellowship on Saturday, June 20, from 3-5 p.m. Contact Erin Wells at 614-359-6741 or visit www.franciscanvocationhouse.com.



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The Crossword

June 7 and 14, 2020



REST IN PEACE

- | | | |
|--|--|---|
| Arcola
Karen MacIntyre, 57, St. Patrick | Peter Vlaskamp, 87, St. Vincent de Paul | South Bend
Judith Cichos, 80, Holy Family |
| Timothy W. Trahin, 56, St. Patrick | Granger
Miriam Jankowski, 85, St. Pius X | Eugene Kaczynski, 88, Holy Family |
| James Weldon, 76, St. Patrick | Jeannine Laware, 77, St. Pius X | Angela Kowalski, 96, Holy Family |
| Bremen
Joyce Monhaut, 77, St. Dominic | Joseph Pataluch, 94, St. Pius X | Beverly J. Otolski, 77, St. Anthony de Padua |
| Decatur
Larry K. Andrews, 79, St. Mary of the Assumption | Mishawaka
Dave Berglund, 70, Queen of Peace | Marcia A. Sekendy, 75, Holy Family |
| Jade L. Fullenkamp, stillborn, St. Mary of the Assumption | Richard Boehnlein, 84, St. Bavo | Evelyn Shilts, 83, St. John the Baptist |
| Fort Wayne
Doris Jastrzemski, 88, St. Vincent de Paul | JoAnn Samp, 88, St. Monica | Waterloo
Frank P. Miller, 88, St. Michael the Archangel |
| William Koeller, 78, St. Charles Borromeo | Notre Dame
Father David Scheidler, CSC, Basilica of the Sacred Heart | Warsaw
William R. Baldwin, 83, Sacred Heart |



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Acompáñanos en línea sábado, el 20 de junio, a las 9:00am o participa cuando puedas en cualquier momento después.

¡Gratis!
Pláticas y materiales en español

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Join us Saturday, June 20 for a virtual retreat for those who want to serve the Lord in Church and in the world. The day will include 3 inspiring talks as well as moments of Adoration of the Blessed Sacrament. Talks are in Spanish, and all are welcome to participate in this free retreat! Join us online on June 20 beginning at 9 a.m. or participate when you can any time after.



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Parishes adjust as older volunteers stay home to avoid risk

BY KEVIN KILBANE

Denny Holzinger has been an usher at SS. Peter and Paul Parish in Huntington for nearly 50 years. Holzinger recently stepped back from ushering, however, to avoid potential exposure to the COVID-19 virus.

"He'll come back when things get better," pastor Father Tony Steinacker said.

Thankfully for the parish, Holzinger's son, Greg, and grandson, Adam, have stepped up to fill the ushering roles of Denny and other older adults at the parish. Sons and daughters of older parish members also have assumed some of their parents' responsibilities in ministries such as Open Door, Father Steinacker said. That program, which is a collaboration with nearby St. Mary Parish in Huntington, delivers a meal each Sunday to more than 400 older adults and people in need.

A spirit of charity has moved throughout the Diocese of Fort Wayne-South Bend as younger people become temporary replacements for older-adult volunteers who are staying home to protect themselves from COVID-19. The virus had killed more than 100,000 Americans and more than 370,000 people worldwide as of May 31.

Following health officials' recommendations, Bishop Kevin C. Rhoades has urged people ages 65 and older and those who have health conditions, such as diabetes or heart disease, to stay home for now and to watch Mass on television or the internet. They are the groups most at risk for serious complications or death from COVID-19.

At many Catholic parishes, however, older adults fill many volunteer roles. Those range from assisting at Masses with ushering, readings, Communion and music to helping with mailings and parish programs and events.

The initial test of how COVID-19 may affect volunteering by older adults came May 23-24, the first weekend public Masses could be celebrated in the diocese. Churches and many businesses in Indiana had been shut down since a state stay-at-home order issued March 23.

"We definitely had a number of older ushers who decided to step aside for a little bit," said Father Chris Lapp, pastor of St. Joseph Parish in Mishawaka. The parish's 700 families are a mix of older couples and younger parents with children.

The parish had called all of its regular ushers in advance to determine how many would resume their service beginning May 23-24, Father Lapp said. When they learned some planned to stay home, the parish posted the need on social media and younger parishioners responded.

As a preventive measure,

Father Lapp also temporarily suspended certain ministries often done by older adults, such as serving as extraordinary ministers of holy Communion and providing dinner to family and mourners after a funeral.

At SS. Peter and Paul, staff and volunteers phoned each of the parish's 740 families at least once during the past several weeks of the COVID-19 pandemic, Father Steinacker said. Along with checking on the person's well-being, they asked if the parishioner would like to continue the volunteering he or she had been doing before the stay-at-home order. In anticipation of churches reopening, they also asked younger parishioners if they would like to help with ushering or cleaning the church between Masses, and some said yes.

To better protect cleaning volunteers, the parish purchased a sanitizing spray so volunteers can spray the disinfectant on pews and surfaces after each Mass without the need to touch anything, Father Steinacker said.

People have shown similar volunteer spirit at Immaculate Conception Parish in Kendallville and Blessed Sacrament Parish in Albion, said Father J. Steele, CSC, who serves as pastor of both parishes. Immaculate Conception's 210 families include older adults and young Hispanic parents with children. Blessed Sacrament has many young parents with children among its 150 families.

"We've had younger people who have stepped up and helped with cleaning and as greeters," Father Steele said.

He also asked one older-adult greeter to stay home to protect the parishioner from the virus.

Other parishes haven't experienced much impact from older adults delaying their return to volunteer roles. At Our Lady of Guadalupe Church and Diocesan Shrine in Warsaw, a majority of the 250 member families are people ages 50 and younger and their children, said Leo Patiño, a parish member who serves as young adult ministries leader and media coordinator.

Pastor Father Constantino Rocha Garcia has asked the parish's older adults to stay home until it's safe for them to attend Mass, Patiño said. Younger members have volunteered to clean the church after each Mass so older adults don't feel they need to provide that help.

At St. Vincent de Paul Parish in Fort Wayne, members of the parish's Knights of Columbus council and younger parishioners filled in for older ushers and volunteers who are staying home right now, said Father Jay Horning, one of parish's parochial vicars. "They were a huge help."

Priests are distributing Communion at Masses, so they haven't needed volunteer eucharistic ministers, Father Horning



Provided by Father Jay Horning

Parish Knights of Columbus council members have volunteered to help regular ushers at St. Vincent de Paul Parish in Fort Wayne while some older-adult ushers stay home to avoid possible exposure to the COVID-19 virus at Mass.



Provided by Father Tony Steinacker

Denny Holzinger, left, has been an usher for nearly 50 years at SS. Peter and Paul Parish in Huntington. When Holzinger temporarily stepped away from ushering as a precaution against getting the COVID-19 virus, his son, Greg, center, and grandson, Adam, volunteered to fill in for him and other older ushers.

said. St. Vincent, which has about 3,400 families, also uses its maintenance staff to clean and disinfect the church between Masses.

"We've been really blessed," Father Horning said. "We haven't had anything like, 'We don't have anyone to help us.'"

"We just want to continue to encourage good decision-making in regard to going out in public and participating in activities," he said. "We encourage people who are not feeling well to stay at home."

Good decision-making also includes accepting the diocese's

requirement that people wear a mask during Mass to prevent them from possibly spreading COVID-19 to someone else.

"We have to do things that are hard," Father Horning said, "because they are charitable acts of love for other people."

Pastors and parish members shared these ideas for ministering to older adults and people with health conditions while keeping those parishioners safe from the COVID-19 virus:

— During weekend Masses, SS. Peter and Paul Parish in Huntington sets aside a room in the church basement for people

ages 65 and older and those with health conditions so they can watch a livestream of the Mass upstairs in the sanctuary without exposure to the rest of the congregation. They also can receive Communion in that room.

— SS. Peter and Paul and St. Pius X Parish in Granger offer special times where people who watch Mass on TV or online can come to church to receive Communion without attending a public Mass. The special times for Communion are 9:30-9:45 a.m. Sundays at SS. Peter and Paul and 6-6:15 p.m. Saturdays and 1-1:15 p.m. Sundays at St. Pius X.

— Our Lady of Guadalupe Church and Diocesan Shrine has added an extra Mass at 5 p.m. Saturdays to spread out attendance from the normal Masses at noon and 6 p.m. Sundays. Other parishes also have added extra weekend Masses to allow smaller crowds and social distancing at each Mass.

— At St. Vincent de Paul Parish in Fort Wayne, some eucharistic ministers take Communion to older parishioners so those parishioners can watch an internet livestream of Mass at home but still receive the Eucharist.

— At Immaculate Conception Parish in Kendallville and Blessed Sacrament Parish in Albion, people ages 65 and older are encouraged to attend each parish's Saturday evening Mass because the churches have been relatively unused during the week. Younger people, many of whom are out in the work world during the week, are asked to attend a Sunday Mass. Bible studies take place using the Zoom video-conferencing system.