FORT WAYNE — Bishop Kevin C. Rhoades announced May 28 the appointment of Joseph Brettnacher, Ph.D., as superintendent of Catholic schools for the Diocese of Fort Wayne-South Bend.

Brettnacher recently served as principal of Scecina Memorial High School in Indianapolis. He previously served as superintendent of the Diocese of Columbus, Ohio, the 29th largest Catholic school system in the United States. He also has served as principal and president of Lafayette Central Catholic Junior/Senior High School in Lafayette, Rossville High School in Rossville, and Marian High School in Mishawaka.

In addition to these leadership positions, Brettnacher helped Indiana schools gain or sustain accreditation status in the state of Indiana through his role on a statewide committee.

“We are blessed to have Joe Brettnacher returning to serve again in our diocese. The search committee was very impressed with his breadth of experience in schools and dioceses throughout the Midwest, his proven track record of success in Catholic schools, his commitment to Catholic identity, and his deep desire to work closely with principals and teachers to implement Bishop Rhoades’ vision for Catholic education” said Carl Loesch, secretary for Catholic Education. “Everyone who knows Joe Brettnacher knows him as a humble and dedicated leader who works collaboratively to serve children. With humility, I accepted the appointment from the Most Reverend Bishop Kevin C. Rhoades to become the next superintendent for the Diocese of Fort Wayne-South Bend where my Catholic school vocation began,” Brettnacher responded. “I look forward to working with Bishop Rhoades, Mr. Loesch, clergy, boards, parents, administrators, faculty and staff in the diocese to ensure for our students that Jesus
PHJC sister elected general superior

DERNBACH, Germany — Sister Judith Diltz, PHJC, was elected general superior of the Poor Handmaids of Jesus Christ Congregation in Dernbach, Germany, on May 14. The international congregation of women religious serve in Germany, the United States, the Netherlands, England, India, Kenya, Nigeria, Mexico and Brazil.

In April and May, the Poor Handmaids of Jesus Christ congregation held its General Chapter in Dernbach, the founding place of the Poor Handmaids. At that time, Sister Judith was elected general superior of the congregation. Sister Annemarie Pitzl, from Germany, was elected vicaress. Sister Betty Vazheparambil, India, and Sister Jacqueline Injete, Kenya, were elected councilors. This team will serve the congregation for the next six years. The installation for the general council will be held in Germany on Aug. 3.

Sister Judith reflected: “It is an incredible honor and responsibility to be elected superior general of the Poor Handmaids of Jesus Christ at this point in our congregation’s history. The 50 participants of the General Chapter we have just concluded set directions for us to work on together in the nine countries where we minister. Along with the recent canonization of St. Katharina Kasper, we are energized to continue to make a significant difference among God’s most poor and needy all around the world.”

A native of Mishawaka, Sister Judith was born to Raymond and Monabelle (Wade) Diltz. She took her first vows as a Poor Handmaid in 1969.

Since that time, she has ministered in education and served the Poor Handmaid community. She taught English at Bishop Dwenger High School in Fort Wayne; Mater Dei High School and Kaskaskia College in Breese, Illinois; and Marian High School in Mishawaka. She was the English and humanities professor/faculty assessment coordinator at Ancilla College in Donaldson, and Sister Judith also served as the PHJC vocation director, postulant/affiliate director and director for development. She has been provincial of the PHJC American Province since 2013.

She holds an associate’s degree from Ancilla College; a bachelor’s degree in English from the University of Saint Francis in Fort Wayne; a master’s degree in English from the University of Notre Dame and a Ph.D. in Interdisciplinary studies with a focus on writing as a spiritual process from the Union Institute & University in Cincinnati, Ohio.

Fellow PHJC religious, Sister Deborah Davis, who was also present as secretary and translator at the General Chapter, said of Sister Judith. “A German bishop spoke of St. Katharina Kasper as ‘homegrown holiness.’ I think this description is true too of Sister Judith… from locally here in Indiana, she now goes to serve the larger Church.”

Sister Deborah shared of the exciting choice of the congregation to be “a witness of faith and make inroads in encouraging confidence in the Church.

“At our General Chapter meeting the group of 50 delegates from all our countries around the world set some key tasks for our new team,” Sister Judith shared. “Among these are advocating against violence in its many forms and implementing practices to address issues of sustainability. This demands creativity and inviting many others to be involved with us. Our ministries are mostly among the poor and needy – so financing this good work is always a challenge.

“Another of the tasks we in leadership have been given is to foster intercultural communities. I get excited about this because the world desperately needs a witness of peoples from diverse backgrounds living and caring about each other together. Diversity is gift not threat but our country has a difficult time seeing the gift in differences. Our leadership team itself is diverse, with each of us coming from different countries: Germany, Kenya, India and USA.”

Elections to fill the office of provincial of the American Province will be held prior to August.

Jennifer Miller contributed to this story.
Come July 1, Knights of Columbus get a new look after 79 years

BY MICKEY CONLON

TORONTO (CNS) — A long-standing tradition will end this summer as the Knights of Columbus discard the ceremonial capes and plumed chapeaus of its fourth-degree members.

July 1 will mark the end of a 79-year era when the Knights change the ceremonial Color Corps regalia long associated with the fraternal Catholic order. The Color Corps, which serves as an honor guard at religious and civic functions, is distinguishable by its official regalia of tuxedo, cape, chapeau, white gloves and sword.

The preferred dress for fourth-degree members worldwide will no longer include the cape and chapeau. The new uniform will be a jacket and beret. The ceremonial swords will continue to be part of the uniform.

It’s all part of the Knights’ efforts to attract new members, particularly younger men, said Dan Heffernan, Ontario state deputy for the organization.

The Knights have undertaken extensive research in how to attract new members and have heard one constant from men as they talk about why they won’t join the order. “If I had to wear that regalia, I wouldn’t join the Knights,” is the refrain Heffernan said he has heard often.

It was a major point raised in a roundtable in March at the Archdiocese of Toronto chancery when the Knights gathered a group of men to discuss their impressions of the organization. Several men noted the cape and chapeau as drawbacks.

Heffernan said some misconceptions exist about the uniform. Many believe all Knights must wear the regalia, but it’s only for fourth-degree members, “and even then you don’t have to wear the regalia,” he said. “You could become a member, be a fourth degree and never buy a uniform. ... You’re just not part of the color guard.”

The Most Reverend Kevin C. Rhoades, Bishop of Fort Wayne-South Bend, has made the following assignments of priests, effective June 18, 2019:

Reverend Sunday Ojodunileka Akuh, to Parochial Vicar, Holy Family Parish, South Bend, and Parochial Vicar, St. John the Baptist Parish, South Bend.

Reverend Eric Burgener from Parochial Vicar, St. Pius X Parish, Granger, to Parochial Vicar, St. Vincent de Paul Parish, Fort Wayne.

Reverend Nathan Maskal from Parochial Vicar, Holy Family Parish, South Bend, and Parochial Vicar, St. John the Baptist Parish, South Bend, to Parochial Vicar, St. Pius X Parish, Granger, and part-time Priest Chaplain at Marian High School.

Reverend Daniel Niezer to Parochial Vicar, St. John the Baptist Parish, Goshen.

Reverend Joseph Arroyo to Parochial Vicar, St. John the Evangelist Parish, Goshen.

Reverend Spenser St. Louis to Parochial Vicar, St. Mary of the Assumption Parish, Decatur (Summer Ministry only).

BRETNACHER, from page 1

Christ is always the reason for our schools,” Bretnacher said.

Bretnacher graduated from Purdue University with a Bachelor of Arts in industrial education. He earned a Master of Science in secondary education from Indiana University and a Doctor of Philosophy in leadership from Andrews University. His doctoral dissertation focused on the importance of teacher formation and retention in Catholic schools. Among his areas of knowledge and experience are instructional strategies, developing human resources, school safety, effective communication, and evaluation and assessment.

He enjoys spending time with his family, exercising and volunteering in the community.

“The school’s culture brings Catholic identity to life”

JOSEPH BRETNACHER

Commitment to Catholic Education and the Light of Learning Outstanding Principal Award from the Diocese of Fort Wayne-South Bend. He also was a state winner in the Illinois Vocational Education Small Business/Education Partnership. As superintendent, he hopes to influence the academic success of Diocese of Fort Wayne-South Bend Catholic school students by emphasizing the Christian mission to serve God.

Catholic identity fits into the context of a Catholic school when a school’s culture is rooted in Christ, Gospel-based, and with a creed, code and vision that provides inspiration and identity, Bretnacher said. “A school’s Catholic identity includes the school’s history, tradition, symbols, relationships, norms and educational programs. The school’s culture brings Catholic identity to life.”

“Schools must be held accountable by providing a challenging academic education integrated with Catholic values and morals, that develops the whole student spiritually, intellectually, physically and socially,” he said. He plans to emphasize active Catholic formation, while maintaining the expectation for high academic standards. “A school’s instruction must be based on best practices and rooted in our Catholic beliefs.”

His appointment comes at the end of a national search to fill the position vacated by Marsha Jordan, who was set to retire at the end of the 2018-19 school year. Jordan passed away in May after serving as superintendent from 2014 to 2019.

Bretnacher begins his role on July 1.
New ministry calls Father Ramenaden back to Sri Lanka

BY JANET PATTERSON

“Retirement” is not in Father Bernard Ramenaden’s vocabulary, but “returning” is.

The Benedictine priest and monk, who has been pastor of St. Gaspar del Bufalo Parish in Rome City for 11 years, returns this summer to his native Sri Lanka and to a new ministry. Father Ramenaden will open a prayer center for priests.

More than 150 friends and parishioners celebrated Father Ramenaden’s tenure as pastor at St. Gaspar with a catered dinner in the church hall following the 4:30 Saturday vigil Mass on May 18, according to longtime parishioner Mary Arend.

“We wanted to celebrate the contributions he has made as pastor,” she said, citing the many improvements to the church and surrounding property, including the cemetery that sits across the fields of Noble County near Our Lady, Mother of Mercy Center at Kneipp Springs.

Arend told the story of how Father Ramenaden became pastor of the country parish under late Father Ronald Ramenaden, who had served as pastor of St. Gaspar since its founding in 1957.

“Called Bishop D’Arcy and begged for a priest,” she recalled. “His answer was that he regretted he had no priest to send.

“But a month later, I saw him at a diocesan event, and as soon as he saw me, he said, ‘Mary I have a priest for you!'” Father Ramenaden was serving at St. Elizabeth Ann Seton Parish in Fort Wayne and was willing to move to Rome City.

Born into a family of five children in Colombo, Sri Lanka, both he and his brother, the late Father Ronald Ramenaden, served in the Diocese of Fort Wayne-South Bend.

Father Bernard entered the Benedictine community in 1966 in Sri Lanka and was ordained a priest monk in 1975.

After his study in Rome, where he earned a degree in theology and a licentiate in spirituality, Father Bernard returned to Sri Lanka to serve as administrator of St. Benedict’s Monastery in 1976 and administrator of St. Anthony College from 1977 to 1983.

He returned to St. Benedict’s Monastery in 1984 and served as superior and administrator for 12 years before coming to Fort Wayne in 2005, he spent four years as formation master of professed monks in Sri Lanka and served as the Abbot General’s procurator and councilor in Rome.

During his tenure as St. Gaspar pastor, Father Bernard has directed extensive renovations to the church’s interior, including the addition of a replica of Michelangelo’s Pietà.

“Arend called the renovations to the church “stunning.” She said he makes certain that there are fresh flowers in the sanctuary every weekend, and that the overflow seating in the church’s hall, adjacent to the sanctuary, is available throughout the year, not just during the summer when lake residents pack the church.

“People always comment that they feel welcome, because the seating is always ready no matter the season,” she said. “Benedictines are known for their hospitality, and he takes that seriously.”

Father Bernard also has devoted himself to adult faith formation at the parish, leading Scripture studies and discussion groups on weekends and after weekday Masses.

He said his life as a pastor has been devoted to “being of service and being available to minister to parishioners’ needs.”

Father Bernard returns to Sri Lanka in mid-June.

Father Bernard Ramenaden, OSB, has served as pastor of St. Gaspar del Bufalo Parish in Rome City, for 11 years. He returns to his native Sri Lanka in June to open a prayer center for priests.
Supreme Court allows fetal burials, rejects abortion limits in Indiana

BY CAROL ZIMMERMANN

WASHINGTON (CNS) — The U.S. Supreme Court weighed in on two different aspects of Indiana abortion laws May 28.

It upheld a state law — reversing an appeals court ruling — that requires abortion providers to bury or cremate fetal remains. It also refused to take up a challenge to a block of the state law that would prevent women from obtaining abortions based on the gender, race or a potential diagnosis of Down syndrome of the fetus.

“We’re pleased that they did rule in favor of one part it — recognizing the dignity of the fetus and proper disposal is important part of the sacredness of life — and disappointed, of course, that (the court) is not dealing with the question of abortion based on sex, race or disability,” said Glenn Tebbe, executive director of the Indiana Catholic Conference, the public policy arm of the state’s bishops.

“At least one is a step in the right direction,” he said, noting that “fetal life is life and should be treated in a respectful or proper way.”

The court’s three-page decision, issued without oral arguments, was unsigned. It said the court’s decision in Roe v. Wade, which struck down a provision in the state’s law, with Justice Ruth Bader Ginsburg and Sonia Sotomayor dissenting.

The court also examined the appellate court’s ruling which struck down a provision in the state law that prevented women from obtaining abortions because of fetal characteristics.

Both laws were signed in 2016 by Vice President Mike Pence when he was Indiana’s governor and were blocked by the 7th U.S. Circuit Court of Appeals last year.

Ginsburg and Sotomayor said they would have denied review of both issues in the case. Justice Clarence Thomas in a 20-page opinion, not joined by other justices, said he agreed with the court for not taking up the issue of abortion limits at this time but said it would have to do so in the future, warning that the provision promotes a “compelling interest in preventing abortion from becoming a tool of modern-day eugenics.”

“Given the potential for abortion to become a tool of eugenic manipulation,” he added, “the court will soon need to confront the constitutionality of laws like Indiana’s.”

The court’s decision will keep the appeals court ruling in place on abortion limits and uphold the law requiring abortion providers to bury or cremate fetal remains.

All eyes have been on the court taking up an abortion case to potentially challenge its 1973 decision in Roe v. Wade, which legalized abortion nationwide.
Missouri could be first state where no abortions can be performed

ST. LOUIS (CNS) — The Missouri Department of Health and Senior Services has told Planned Parenthood officials it will not renew the state’s license when it expires unless the clinic makes changes to comply with various state health regulations. Just hours before the license was to expire May 31, St. Louis Circuit Judge Michael Stelzlers issued a temporary restraining order allowing the clinic to stay open until June 4. Planned Parenthood had sought the court action and Stelzlers issued his order after a May 29 hearing on the matter. The Planned Parenthood clinic is the only abortion facility in Missouri. If it closes, Missouri will be the first state without an operating abortion facility since the U.S. Supreme Court issued its ruling on Roe v. Wade in 1973. Women who want an abortion would have to go to the neighboring state of Illinois.

USCCB releases pope’s book on devil, spiritual tools to combat evil

WASHINGTON (CNS) — The U.S. Conference of Catholic Bishops has released a new book of Pope Francis’ teachings on the history of evil, “his empty promises and works” and “how we can actively combat him.” Titled “Rebuking the Devil,” the book is meant for a wide audience and “shows us combat him.” Titled “Rebuking the Devil,” the book is meant for a wide audience and “shows us how to recognize the tricks of the enemy, avoid his traps and defeat his efforts through the power of God in Jesus Christ,” said a May 29 USCCB news release. The book’s $12.95 and now available for purchase through the USCCB’s online bookstore at usccb.org/bookstore.
**A Brush with God icon retreat**

DONALDSON — Lindenwood Retreat and Conference Center welcomes back Father Peter Pivonka, who will lead an icon workshop/retreat July 28 to Aug. 2. Check-in is at 4 p.m. EDT on Sunday, July 28, and checkout is 11 a.m. Friday, Aug. 2. This year, participants will write the icons “Mary of Egypt” and “St. Moses the Ethiopian.”

The cost of $675 includes tuition, all supplies, single accommodations and breakfast Monday-Friday. Scholarships are available. Commuter rate is $475.

Iconography dates back to the early days of Christianity. Religious icons are a form of prayer and are meant to make people aware that they are in the presence of God.

Register at Lindenwood.org by July 21. For more information, call 574-935-1780 or email lin-denwood@poorhandmaids.org.

Lindenwood is a ministry of the Poor Handmaids of Jesus Christ and part of The Center at Donaldson, 9601 Union Rd., Plymouth.

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**Retrouvaille weekend in August**

INDIANAPOLIS — For those who wish their marriage was healthier and more fulfilling, Retrouvaille (pronounced “re-tro-voil,” with a long “i”) helps couples through difficult times and provides tools to strengthen and improve a marriage.

Beginning with a weekend followed by post-sessions, the program gives participants the opportunity to rediscover each other and examine their lives together in a new and positive way. They will learn to understand each other better and find each other again.

The program has helped tens of thousands of couples experiencing marital difficulty at all levels, including disillusionment and deep misery. Sign up for the Aug. 9-12 weekend at Saint Joseph Retreat and Conference Center, Tipton, and follow-up sessions at Our Lady of Fatima, Indianapolis: Visit www.helpourfamily.org, email Retrouvaille@gmail.com or call 317-489-6811 for confidential registration information. Space is limited: Take a step toward healing today.

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**Franciscan University announces new president**

STEUBENVILLE, OHIO — The board of trustees of Franciscan University of Steubenville has elected Father Pivonka, TOR, as the school’s seventh president. He succeeds Father Sean O. Sheridan, TOR, who has served as president since 2015.

Father Pivonka, born in Durango, Colorado, graduated with his B.A. in theology from Franciscan University in 1989 and went on to earn an M.Div. and M.A. in theology from the Washington Theological Union in 1996, writing his M.A. thesis on the indissolubility of Christian marriage. He was ordained to the priesthood in 1996. He earned a doctorate in education from the Graduate Theological Foundation in 2003, with a doctoral project focused on Catholic education in a post-modern world. He also earned an executive juris doctorate from Concord University School of Law of Purdue University Global in 2011.

At Franciscan University, Father Pivonka held a number of pastoral, leadership and administrative positions from 1996-2008. He also served on the faculty as an adjunct professor of theology. He served as vice president for Mission and Planning, serving on the President’s Cabinet, leading a team of faculty, staff and students in strategic plan development, and building mission awareness on campus and off. In addition, he served as director of Householder Support (1996-98), assistant to the president under Father Michael Scanlan, TOR (1998-99), director of Youth Outreach Conferences (1999-2003) and director of the Study Abroad Program in Austria (2005-08).

From 2008-12, Father Pivonka served as director of post-novitiate formation for the Franciscans, TOR, in Washington, D.C., forming student friars in their spiritual, educational and psychological development. For the last seven years, he served as the director of Franciscan Pathways, an evangelineal outreach of his Franciscan TOR community.

Since 2008, he has served on the board of Renewal Ministries, and he is a past member of the board of trustees for Saint Francis University (2000-12) and a past board member for the National Service Committee.

Father Pivonka will assume the duties of president effective immediately. He will be formally installed during an inauguration ceremony that will be held later this year.

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**NBCCS gifts vestments to archbishop**

At a clergy luncheon prior to the installation of Archbishop Wilton D. Gregory as archbishop of the Diocese of Washington, on behalf of the National Black Catholic Clergy Caucus, president Deacon Mel Tardy of the Diocese of Fort Wayne-South Bend presented the archbishop with a special gift: a purple, Afrocentric chasuble and matching miter commissioned from member Father Melvin James of Fort Wayne, Indiana. Pictures are Deacon Tardy and his wife, Annie, with the archbishop during the luncheon.

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**St. Elizabeth Ann Seton May Crowning**

St. Elizabeth Ann Seton School in Fort Wayne elected a May Crowning Court and conducted its annual May Crowning on May 24 to honor Mary. The court consisted of, from left, Ashley Nill, Sofia Fryar, Johnny Arnold and Owen Woolard.

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**Federal judge allows abortion business to open**

SOUTH BEND — On May 31, Judge Sarah Evans Barker issued a preliminary injunction allowing Whole Woman’s Health Alliance to open a South Bend abortion business without a license.

A press release issued by St. Joseph County Right to Life states: “With this ruling, Judge Evans Barker has completely undermined the state’s ability and right to regulate and license organizations doing business in Indiana. To put this in perspective, even our hair and nail salons and restaurants need to be licensed. Abortion is harmful for women and deadly for their babies. Abortion always ends an innocent life, and an unlicensed clinic will further endanger the health and safety of women.”

“WWHA is known for being a hostile community member and for ignoring regulations put in place for women’s health and safety. I am frustrated by the judge’s decision and concerned for the women in our community,” said SJCRTL Executive Director Jackie Appleman.

In bypassing state procedures in place to protect the health and safety of women, WWHA “demonstrates a disregard for women’s health and reveals that their only interest is in selling abortions at any cost,” according to the release.

“Women need support, not abortion. St. Joseph County Right to Life is committed to continuing to connect women with the resources they need to be supported in their pregnancy and motherhood. I challenge every South Bend resident to reject the lies and manipulation of the abortion industry and offer life-affirming support to their loved ones,” said Appleman.

St. Joseph County Right to Life Inc. is dedicated to the social welfare by promoting life through outreach, education and advocacy.
Brothers of Holy Cross jubilee celebration planned

NOTE DAME — Ten Brothers of Holy Cross will celebrate jubilee anniversaries on Saturday, June 15, with a Mass of thanksgiving at the Basilica of the Sacred Heart at 10:30 a.m.

Brother Richard Huber, CSC, was born on July 13, 1929, in Marion, Ohio. He was one of six boys; four went into the service after Pearl Harbor, while at 18, Richard entered the Brothers of Holy Cross and his twin brother, William, went into the seminary.

Brother Huber had looked at several different orders, but he claimed Brother Eymard had the best sales pitch, so he joined the Brothers of Holy Cross. From the very first, Brother Huber wanted to be a farmer; the Congregation of Holy Cross had 10 farms at that time in the order’s history.

From 1949-92 Brother Huber worked at farms in the Midwest Province. After a serious fall at St. Joe Farm in 1992, he was force to change his plan of work. He moved to the Congregation of Holy Cross center at Notre Dame and worked between the Brothers Center and Columba Hall until the present. Brother Huber made it his mission to make single-decade rosaries for the wrist to be given to the poor and the elderly. For more than 20 years he would pray the rosary at the Notre Dame grotto.

Brother John Kuhn was one of three siblings born in Evansville on Feb. 11, 1930, to John and Clara Kuhn.

While attending Reitz Memorial High School in Evansville, he was impressed by the work of Brother Benedictus and Brother Leonard Rieck. He noticed how active they were in many school activities, and he was given the opportunity to work with them on some of their school projects. He remembers them for their generous enthusiasm and cheerfulness in their work.

After high school graduation in June 1948, he entered the juniorate program of the Brothers of Holy Cross at Watertown, Wisconsin. At the age of 19, on Aug. 16, 1949, Brother Kuhn pronounced his vows at St. Joseph Novitiate in Rolling Prairie, Indiana. In 1952, he graduated with a B.A. in education from St. Edwards University in Austin, Texas, later, in 1962, he received a master’s degree in educational administration from the University of Notre Dame. In addition, in subsequent years, he earned as a novice master’s degrees to supplement his professional years as an educator.

Brother Robert Mosher, CSC, was born in Evansville, Illinois, on Jan. 21, 1928. He was one of four children born to Timothy and Katherine Mosher. In grade school he remembers Brother Theophane speaking to his eighth-grade class about the teaching community of brothers and their devotion to St. Joseph; Brother Mosher was interested and has had a lifelong devotion to St. Joseph. After attending Sacred Heart Juniorate for his high school years he was received as a novice and moved into the Brothers of Holy Cross.

Later, he earned a bachelor’s degree from St. John University in New York, a master’s degree in English from St. Mary University in Winona, Minnesota, and a master’s in humanities from University of Dallas in Texas. Brother Mosher has been a teacher in Catholic schools for 60 years. He is the recipient of Holy Cross School Awards from the Diocese of Dallas and the Catholic Foundation of Dallas and, for his enduring commitment, received a Letter of Commendation from the National Catholic Education Association.

Brother Vincen Cross, CSC, has been a missionary to Liberia and Ghana. He was born in Conklin, Michigan, May 18, 1939, to Carl and Catherine Cross. He attended Conklin High School and Coopersville High School and worked for Lays Farm Equipment Company in Conklin until entering the Juniorate in Watertown, Wisconsin, May 20, 1957. He made his first vows at St. Joseph Novitiate, Rolling Prairie, Jan. 26, 1959.

Brother Cross spent a year at Dujarie Scholasticate, Notre Dame, before being assigned to Archbishop Hoban High School in Akron, Ohio. Brother Cross helped teach welding and was the maintenance man for the school.

His first assignment to be a missionary was cut short by civil war in Monrovia, Liberia, where St. Patrick School was located. After three years there, he returned to the U.S. and was assigned from 1965-68 to do maintenance at Holy Cross High School in Waterford, Illinois.

For the past 41 years Brother Cross has been a missionary in Ghana, West Africa. For 21 years, he was on the staff of St. John Secondary School in Sekondi, Ghana. He served as the community director of St. John from 1981-89. From 1989-98, he was assigned as district supervisor of the District of West Africa. Brother Cross was on sick leave from 1989-90 at the Holy Cross Brothers Formation Center, Greenwich, Connecticut. Upon returning to Ghana he served for a year as community director and staff member of the Holy Cross District Center in Cape Coast.

From 1991-99 he was institutional director at the Institute for Continuing Formation Center, Cape Coast, and since 1999 he has served as community director at the Holy Cross Center there.

Brother Kenneth Kane, CSC, has had an up and down time before the start of America’s involvement in World War II. He remembered, even as a toddler, the family household “dropping from seven to four when the older boys enlisted.” Attending St. Clement School and St. Edward High School in Lakewood, Ohio, he felt sustained by family within the Catholic community.

Active in teaching and publications at St. Edward, he also was attracted to the sciences. He entered Notre Dame as a chemistry major following first vows in 1959. He taught such subjects as mathematics, music, dramatics, chemistry and physics at various schools, including Archbishop Hoban High School, Catholic Central High School, St. Edward High School and Gates Mills Gilmour Academy. He served as assistant principal at St. Edward and at Gilmour.

A sabbatical opportunity in 1985-86 brought Brother Kane into contact with Matt Fox in Oakland, California, to study creation-centered spirituality. Describing himself as a “two-hundred and twenty-pound school and family man” with divergent career interests in the performing arts and the physical sciences, Brother Kane served as chairman of the Fine Arts Department at St. Edward and later as chairman of the Science Department at Gilmour.

He serves Gilmour in instructional support, assisting with faculty and with archives, coordinating senior projects and mentoring the school’s amateur radio club.

Brother Paul Kelly, CSC, and his five siblings were born and raised in Mishawaka, Indiana.

Following 12 years of education, Brother Kelly farmed their 93-acre dairy farm for four years. In the fall of 1957 he went to the Juniorate in Watertown, Wisconsin. After four years of novitiate in 1958, he went to St. Edward University and earned a B.S. in business.

He went off to Archbishop Hoban High School in Akron, Ohio, in January 1962. Brother Kelly graduated from Notre Dame in 1966 with an MBA. He taught and served as treasurer in several high schools. In the fall of 1980, Brother Kelly moved to Notre Dame to serve as assistant treasurer of the Midwest Province and superior of Columba Hall. Next, he served as assistant provincial with Brother Thomas Moser for six years. Brother Kelly was then assigned as president of Hoban High School, where the children of his former students then were studying.

During the next several years as an administrator, Brother Kelly sold the novitiate property, Holy Cross High School and St. Joseph Farm. Currently, he serves in the Pulte Hall Formation House as treasurer of the Midwest Province and serves on the board of trustees for St. Albert School and Forever Learning Institute.

Brother Robert Javelle, CSC, began an association with Holy Cross as a student entering St. Edward High School in Cleveland, Ohio. With a variety of experiences from family, friends, brothers he met and complemented by an inner desire to explore a life of religious commitment to God, he decided to explore a life of religious commitment to God. He decided to seek entrance into the Congregation of Holy Cross immediately following high school. While his aspirations were very tentative at the time, he felt called to enter.

His journey began with about 40 other young men from around the country who assembled in June 1968 to begin the six-week juniorate program. A few decided not to continue, but the majority moved to the novitiate program. This intensive program provided a year of much silence, prayer, reflection and self-examination in preparation for first vows.

While he continued to explore, discern and reflect, the “next step” seemed to resonate well. In August of that year, a good number of conferees made their first profession of vows to God as members of the Congregation of Holy Cross.

His experience at Brother Javelle’s “new phase in Brother Javelle’s life journey — now some 60 years in progress. It continues to be a "faith in progress.""

Brother Carl Sternberg, CSC, was born on June 27, 1940, in Louisville, Kentucky. He has one sister, Bonnie, and two great friends, Susan and Jane, who welcomed a kidney to him when both of his failed.

He entered Holy Cross after high school, having confirmed his calling at a senior retreat at Gethsemani Monastery.

He became a brother to fellow community members during formation at the novitiate in Rolling Prairie, and at St. Edward University in Austin, Texas. Brotherhood could apply to his teaching experience with students and parents in grade school, high school and college.

His brotherhood expanded when he helped bring youth ministry to the Archdiocese of Louisville as a catechetical consultant. Brother Sternberg also served as a regional youth ministers and was a part of major events for youth in the archdiocese.

His brotherhood took another turn when he took up residence in Palm Desert, California, and established Spiritual Life Ministries, which brought people of different faiths together to get to know one another and learn from one another. A highlight during this time was receiving the “Amar Es Entregarse” award from the Diocese of San Bernadino.

Fifty-year jubilarian

Brother Chester Friel, CSC, the son of Marvin and Mary Friel, grew up in Mishawaka, Indiana. Brother Friel graduated from St. Monica Parish, Mishawaka, and graduated from St. Joseph High School, South Bend.

St. Andre Bessette was a great influence in Brother Friel’s life. He believes due to the interces-
Parishioners of St. Vincent de Paul Parish in Elkhart gathered, along with veterans and a Knights of Columbus color guard, for a Mass in St. Vincent Cemetery on Memorial Day, May 27. Father Patrick Hake, parochial vicar, celebrated the Mass and recognized the veterans who were present.

JUBILARIANS, from page 8

Passion of Brother Andre he’s alive today. In 1991, Brother Free made an accident while playing basketball, resulting in a coma for several weeks. His health improved only after many prayers by community members, friends and relatives. When a Brother Andre relic was placed at his side, the very next day he began to recover, with doctors at a loss for explanation.

After his novitiate year and taking first vows in 1969, he went to St. Edward University and graduated with a degree in mathematics and education. He earned a master’s in social work from Wayne State University in Detroit. He served at Boysville of Michigan for 37 years, teaching mathematics and typing. After completion of his MSW in 1981, he became program director and later regional director.

In 2007, Brother Free led Holy Cross Services to serve as the Midwest Province vocations promoter. He also taught at Holy Cross College, Notre Dame, and directed the Bessette House Intentional Community at Columba Hall. In 2009, he began a six-year term as provincial superior and was re-elected for three additional years in 2015.

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cktrahin@gmail.com
Lisa Petrovas
lisa.petrovas@gmail.com
Office
260-459-9004
Fax
260-459-3412

Memorial Day Mass in Elkhart

Jonathan Acierlo

JUBILARIANS, from page 8

AIDAN KACZANOWSKI
pursuing a degree in computer science at Purdue University

THOMAS COATES
pursuing a degree in science with a concentration in computing at the University of Notre Dame

Congratulations to our TWO valedictorians!
St. Thomas the Apostle School

Cindy Trahin
cktrahin@gmail.com
Lisa Petrovas
lisa.petrovas@gmail.com


Barrett McNagny
215 E. Berry St., Fort Wayne, IN 46802 | barrettlaw.com
Long-awaited by Our Lady of Good Hope's 964 families, significant renovations to the Fort Wayne parish are nearly complete.

A $2.6 million project to update the almost 50-year-old church and make room for overflow numbers of the faithful culminated Tuesday, May 28, in a Mass with Bishop Kevin C. Rhoades. The bishop dedicated the church's new altar and blessed it, and also blessed with holy water a new marble ambo, baptismal font, altar of repose and other elements of the renovation.

The first reading of the day was taken from the book of Genesis, and told of Jacob's dream of a ladder, or stairway, to heaven.

"When Jacob awoke from his dream of the stairway to heaven with angels going up and down on it, he exclaimed, 'Truly the Lord is in this spot … How awe-some is this shrine!' Coming into your beautiful, renovated church, perhaps you said something similar in your hearts: 'How awesome is this church!'" said Bishop Rhoades. "It really is a beautiful renovation of this house of God. I congratulate Father Mark and all of you for your dedication and generosity in this important project."

Jacob called the place where he had the dream of a stairway to heaven on which angels were ascending and descending, "the house of God" and "gate of heaven," the bishop continued. "Throughout the ages, Christians have referred to their churches this way because they are places built for the worship of God. This church is the place where you come as a parish family to meet Christ, most especially in the holy Eucharist, but also in the Word of God, in the sacraments, and in your brothers and sisters. It should be awesome!" he said. "This building was constructed for the purpose of coming into God's presence, and it should be worthy of the One who dwells here. … it is the temple of the Lord and the gate of heaven. It is a holy place. It is your spiritual home, a place of worship and adoration, a place where you kneel before your Creator. Today we say with Jacob: 'This is truly the house of God and the gate of heaven.'"

In anticipation of the act of dedicating the new altar, the bishop noted that the Eucharist has been offered at Our Lady of Good Hope ever since the parish was established by Bishop Leo A. Pursley 50 years ago, on July 1, 1969.

"In those first years, Mass was celebrated in the cafeteria at Bishop Dwenger High School and in parishioners' homes, and then in a little chapel over the garage of the old farmhouse until this church was built in 1972. It's good to remember in our prayers the founding pastor of Our Lady of Good Hope, Father William Hodde, and all the priests, sisters and laity of this parish who have been so devoted and generous these past 50 years," he said.

"Today marks an important event in the history of your parish, as you have sacrificed to make your church a beautiful house of God," he concluded. "May Our Lady of Good Hope continue to intercede for your parish family! May she watch over your devoted, wonderful priests, Father Mark and Father Daniel!"

Father Mark Gurtner, vicar
RENOVATIONS BLESSED ON 50TH ANNIVERSARY

general of the Diocese of Fort Wayne-South Bend, is pastor of the parish; Father Daniel Whelan is parochial vicar.

Recalling Mary’s “yes” at the Annunciation, the “yes” that allowed the “hope of ages” to become a reality, he added: “Mary is our Mother of hope. May she guide all of us and support us in our trials, teaching us to believe, to hope and to love! May you always honor her here in this beautiful house of her Son!”

Following the homily, the bishop installed in the altar a relic of St. Elizabeth Ann Seton and consecrated the altar by her Son!”

Mary is our Mother of hope. May she guide all of us and allow the “hope of ages” to become a reality, he added: “Mary is our Mother of hope. May she guide all of us and support us in our trials, teaching us to believe, to hope and to love! May you always honor her here in this beautiful house of her Son!”

“I’ve been a parishioner here for 32 years,” she said. “I had trouble envisioning from the drawings what it would look like, but this is just beautiful. It’s really something.”

Parishioners wipe the altar in preparation for its covering with the altar cloth.

Assisting in the Mass of celebration, blessing and dedication of the altar is Deacon Daniel Koehl, left; concelebrating with Bishop Rhodes are, from left, Father Daniel Whelan, Our Lady of Good Hope parochial vicar; Father Thomas Zehr, a son of the parish; former pastors Father David Voors and Father Thomas Shoemaker; current pastor Father Mark Gurtner; and Father Zachary Barry, a son of the parish.

The road to renovation

New pews, terrazzo floor and a redesigned sanctuary highlight the project.

The church’s ground floor concrete block walls were stained and two confessionals relocated to an area of new construction on the south side of the church, where the two sacristies also were built in space formerly dedicated to a music office, church organ and choir seating. The previous location of the parish confessional, cry room and a meeting room – at the back of the worship space – was gutted to create a gathering space, and a glass wall installed between the two. The cry room, along with the organ and choir seating, were moved from the southeast corner of the church to a created space at the back of the worship area.

“The old church was looking very tired and run down. It just wasn’t very attractive to most people,” said Father Gurtner. It was also problematic that nothing separated the worship space from the entryway.

“Before, as soon as you walked in the front door, if you were having a conversation, all that noise went right through the church. So to have a separate space will mean a more prayerful church, while still facilitating conversation and community in the gathering space. Both of those things are important.”

The journey to renovation was long. Initial conversations took place in 2008 but were derailed first by the recession, then by the transfer of Father Gurtner to another parish. He returned to Our Lady of Good Hope two years later, at which time the initiative resumed. The bishop, however, expressed a preference for a new church to be built.

A two-year fundraising campaign to raise the necessary $6-7 million for a new church ensued. It fell significantly short.

“In the end we didn’t raise enough money for a new church… but had the bishop not pushed us to build a new church, we probably wouldn’t have raised as much money as we did,” said Father Gurtner. He noted that the wide scope of donations received reflected the generous personality of the parish. At the end of the dedication and anniversary Mass, he told all who were present, “I think we got a new church.”

Honoring the past, serving the present

“The idea was to square it up as much as possible to get more symmetry,” he said of the redesigned sanctuary. The corpus already in use was mounted on a new cross that matches the color of the new pews; the cross formerly hung in the sanctuary of St. Paul Church in downtown Fort Wayne, which closed in 2003. Statues of Our Lady of Sorrows and St. John flanked the cross when it hung at St. Paul, and they will soon do the same at Our Lady of Good Hope — recreating the crucifixion scene.

A surprise half-million dollar bequeathal from the estate of late Our Lady of Good Hope parishioner Maury Wyss enabled the parish to simultaneously complete construction of a 3,212-square foot, two-story addition on the southwest side of the church, between the church and Our Lady School, to be given to school use and for a parish and school meeting space.

To accommodate the construction, daily Mass at Our Lady of Good Hope Parish was suspended, and weekend and holy day liturgies moved to Our Lady School gymnasium, in December. After six months, Rebecca Amik and her son Ayden were excited to be back in the church.

“It’s beautiful, and it feels more intimate,” she said.

Dottie Barnes, who attended the Mass with family that extended down to her great-grandchildren, was similarly appreciative of the beauty of the worship space.

“Gurtner de bequeathal at www.todayscatholic.org

Photos by John Martin

June 9, 2019
Three ‘called to be icons of Christ’

ORDINATION, from page 1
gave it to His disciples to eat and drink.

“Through their ordination today, Spenser, José and Dan will become united in a singular and exceptional way to the Eucharist, entrusted with the great mystery of faith and receive the sacred power to offer the eucharistic sacrifice,” he continued. “At the altar they will exercise their priestly office in a supreme degree, and from the eucharistic sacrifice their whole priestly ministry will draw its strength.” The bishop further stressed to the men, “You are to live the Eucharist you celebrate.”

“We must not be afraid of carrying the cross, of giving of ourselves in love,” he said. “Jesus’ cross is victorious – it is the efficacious sign of the victory of love over sin and death. When we meet the Lord on the Day of Judgment, He will show us His glorious wounds and ask us to see our wounds, the wounds of our love as His priests.”

Bishop Rhoades emphasized that as diocesan priests, the practical embrace of the cross is lived through obedience to the Church and the renunciation of marriage, in order to be of service to all – the poor and suffering, active and inactive parishioners, and those who are religiously unaffiliated – as real, present spiritual fathers who are dedicated to the salvation of souls.

After being formally presented to the bishop, the deacons declared their intentions to assume the responsibility of the office of priesthood. They then laid prostrate, signifying the offering of their lives for Christ and His Church, as the assembly chanted the Litany of the Saints to implore the aid and intercession of heaven for them.

Following the Apostolic tradition, Bishop Rhoades then laid his hands on the head of each man, signifying that he was now “set apart” for sacrificial ministry. The many priests in attendance and concelebrating the Mass followed after the bishop in laying their hands upon the elect. Afterwards, the men knelt before the bishop as he prayed over them the Prayer of Ordination. The newly ordained were then vested with stole and chasuble, visible signs of their priestly office. Finally, the bishop anointed the palms of each new priest with sacred chrism, symbolizing wisdom and strength.

After receiving the gifts for the eucharistic celebration, the bishop handed the paten and chalice to the new priests who knelt before him, saying: “Receive the obligation of the holy people, to be offered to God. Understand what you do, imitate what you celebrate, and conform your life to the mystery of the Lord’s cross.” He then bestowed a fraternal kiss of peace upon the men and welcomed them to the diocesan presbyterate. They were likewise greeted by the priests in attendance.

After Mass, the three newly ordained priests were greeted with elation by family and friends as they offered first Mass at their home parishes. Father Daniel Niezer, a parishioner of St. Vincent de Paul, Fort Wayne, has been studying over the past four years at the Pontifical North American College in Rome. His parents, Scott and Tanya, said that his ordination affected them deeply.

“When he first entered seminary, this day seemed so far away, but it has come quite fast and has been so joyful!” said Scott. “As he went forward towards the altar, there was a very real sense of realizing that he belongs completely to the Church now,” shared Tanya. “Although the feeling of offering a son to the Lord is difficult – knowing that he is no longer solely ours – it is also a beautiful participation with him in the cross.”

Father St. Louis will serve this summer at St. Mary of the Assumption Parish in Decatur before returning to Rome to complete his final year of a licentiate degree in sacred theology.

The journey to ordination for Father José Arroyo Acevedo included seminar studies and experiences in religious life before culminating in ordination at the Cathedral of the Immaculate Conception. He was accompanied at the Mass by relatives and supporters from around the world.

His mother, Milagros Acevedo, who traveled from her home in Puerto Rico, shared great excitement. “This is very special. It has been a long time, and we are all very happy and proud of Father José!” she said.

Father Arroyo Acevedo will serve at St. John the Evangelist Parish in Goshen. He also will travel to San Jose Catholic Church in Luquillo, Puerto Rico, for a first Mass at his home parish, in gratitude for the many people who supported his vocation from the beginning.
Joshua Schipper

The hands of newly ordained Father Arroyo Acevedo, Father Niezer and Father St. Louis are anointed by the bishop with chrism, signifying wisdom and strength.

Prior to the anointing of hands, Bishop Rhoades lays hands on the new priests in silence.

Bishop Rhoades hands each new priest a paten and chalice, asking them to “Understand what you do, imitate what you celebrate, and conform your life to the mystery of the Lord’s Cross.”

The new priests sing and the beginning of the Liturgy of the Eucharist.

The bishop imparts a blessing.
‘Fundamental beauty of life’ portrayed by young artists

BY CHRISTOPHER LUSHIS

St. Joseph County Right to Life, one of Northern Indiana’s foremost promoters of human dignity and defenders of the vulnerable, strives to educate individuals across the lifespan about the importance of caring for those in greatest need. This outreach takes place through various forms of media, with the intention to unite both young and old in the cause of building up a culture of life.

The organization holds an annual student essay contest to encourage the importance of grounding conversations about life on the principles of truth, goodness and beauty, expressed through clarity and love. Further developing this mission, a new scholarship was introduced this past April to benefit high school students who utilize visual art to display the inherent beauty and individuality of each unborn child. The award was named in honor of the late Dolores L. Peck, a volunteer with St. Joseph County Right to Life for over 30 years who had an abiding interest and love for art, as well as a desire to promote the Christian obligation to protect the sacred gift of life in all its moments.

Peck, a mother, grandmother and great-grandmother, was a longtime active member of St. Therese, Little Flower Parish in South Bend. She and her surviving husband of 65 years, John, served on various ministries and commissions.

Right to Life program manager Melanie Garcia shared: “Dolores Peck always encouraged her children to explore the arts, which even led one of her daughters to become an art teacher. Her desire to convey the fundamental beauty of each life from conception to death was a perfect marriage of our interests and theirs.” Garcia indicated that students from throughout the county submitted entries for the scholarship contest, which could be created through any form of visual art. Winners were determined by a panel of independent judges, one of which was John and Dolores Peck’s son, Daniel. All entries were displayed at the Respect Life Prayer Dinner in April.

The winning students were Marian High School senior Apisara Sunantra and home-schooled sophomore Regina Murphy. Each received a $750 scholarship to put toward the expense of their continuing education.

Sunantra titled her piece “Microscopic Miracle.” It depicts a baby in the womb, “uniquely created by the hand of God and the love of its parents.” Focusing on the message that being pro-life is to also be pro-science, she indicated that her image shows “each child has their own unique genetic code, which represents God’s gift and perfect design. The baby is surrounded by two strands of DNA, which represent the relationship of both mother and father coming together and creating another life in love.”

She added: “Without God, we cannot understand science; and without science, we cannot fully understand the beauty of God’s creations.”

Sunantra, originally from Thailand, has experienced this awareness of God’s love from her own parents, as well as from those who have hosted her in the United States. She currently lives with the family of Micah Niespodziany, who teaches English and coaches diving at Marian. Sunantra also has benefited from the instruction of her art teacher Kitty Gunty, who has been an influential figure — even leading her to consider a career in art, which she began exploring in high school. 

Murphy, who already received art instruction from Gunty in her junior year, was inspired to enter the essay contest after attending the Respect Life Prayer Dinner last April. Murphy’s artwork portrays a baby in the womb, a heartbeat symbol, her image calls to mind the numerous bills being passed throughout the United States to provide legal protection for those who already have a heartbeat. She shared that her inspiration was “the beauty of life, and how the baby in the womb of their mother demonstrates this beauty so profoundly.” She continued, “Life is such a gift from God, which you can see even from its smallest elements. The miracle of a baby; in all of its cells and little details, from the earliest point through its ongoing development, clearly show a plan — God’s plan — for everybody.”

Murphy, a parishioner at St. Pius X, Granger, hopes to continue her art studies beyond high school and explore further ways to use art as a tool for evangelization.

The Peck family and St. Joseph County Right to Life are grateful for the efforts put forth by the students and are excited to witness how Dolores’ legacy will continue to inspire the next generation of pro-lifers through the scholarship endowment in her name.
Sharing the journey of holiness to heaven

BY JENNIFER MILLER

The popular saying, “it’s not the destination, it’s the journey!” didn’t consider the Taylors. The Catholic couple recently celebrated 25 years of marriage and know well that it is both the destination and the journey that matters.

Helping each other get to heaven, the destination, and holiness along the way, Kent and Amber Taylor find great joy in their marriage.

“We are best friends. We love traveling together and exploring various cities ... I can’t imagine a journey with anyone else,” Amber shared.

High school sweethearts who began dating at a football game at Lakeland High School in 1987, they grew both in love with one another and faith in God. Raised Methodist, Amber watched as her parents converted to Catholicism. Attending Ball State University, Kent and Amber went through RCIA together, becoming Catholic in 1991. This process strengthened them both individually as Christians and in their permanent, mutual love for one another.

“We have grown in our faith together. We are each private about our prayer life, but I love praying the rosary and Kent is active in praying on his own.”

Knowing they wanted to continue the journey together forever, Kent and Amber received the sacrament of holy matrimony on June 26, 1993, at St. Anthony of Padua Parish in Angola, at a Mass celebrated by Father Bob St. Martin.

During the past 25 years, they were given great joys as well as challenges. God’s grace was present throughout. As current parishioners of St. Mary of the Annunciation Parish in Bristol, the Taylors raised two daughters, now 21 and 18. Moving to South Bend, then LaGrange and finally Bristol for work, the Taylors both physically and spiritually traveled with one another, as together they learned to trust in God’s plan.

They have had to navigate struggles. They “have survived the death of my dad and brother, as well as multiple miscarriages and mental health challenges with our daughter,” said Amber.

“The challenges have brought us closer in our faith.”

“By the sacrament of matrimony, husband and wife are strengthened and ... consecrated for the faithful accomplishment of their proper duties, for the carrying out of their proper vocation even to perfection, and the Christian witness which is proper to them before the whole world,” St. Pope Paul VI wrote in “Humanae Vitae.”

Amber found the ability to “lean on each other while also giving each other space” very helpful during times of struggle. “We grew closer through sudden troubles,” she said with a knowing voice that comes from lived experience in a life of faith.

Ever her true companion, Kent “is my biggest cheerleader and also understands that each person’s journey in the faith is different and unique.”

As the Catechism states, through the sacrament of holy matrimony, God’s love is particularly present in the union of husband and wife, as Christ Himself loves the Church. God, who created man out of love, also calls him to love — the fundamental and innate vocation of every human being. Their fruitful, faithful, permanent and mutual love serves both the couple on their way of holiness, their family, the larger community and Church universal.

“Christ dwells with them, gives them the strength to take up their crosses, so to follow him, to rise again after they have fallen, to forgive one another, to bear one another’s burdens, to “be subject
St. Charles Lwanga and companions, the 22 Ugandan martyrs

By Jennifer Miller

The week leading up to June 3, Catholic faithfulness in dioceses in Uganda and surrounding countries began long journeys to the shrine of the martyrs St. Charles Lwanga and his 22 male companions. Walking miles in muddy roads through summer rain and cool evening weather, the pilgrims prepared themselves to celebrate the witness of the martyrs, who willingly died for their faith, their love of God and His commandments.

Charles Lwanga was a 21-year-old page in the royal court of the king of Buganda, in the southern part of modern-day Uganda. Christianity had recently been brought to the area, in 1879, by the Society of Missionaries of Africa, or White Fathers — a congregation of priests founded by Cardinal Lavigerie.

King Mutesa welcomed the missionaries and before long, a number converted and were baptized, most prominently some of the young pages and men in his court.

After Mutesa’s death, his son, King Mwanga II, a corrupt man, succeeded him. At first he allowed Christianity, but was surprised to see how even the young pages followed the moral teachings of the Church — which contradicted with and contradicted Mwanga’s pedophilic vice.

Also wary of foreigners, Mwanga then had a visiting Anglican bishop, James Fairbairn, and his chaplain, murdered. Joseph Mukasa Balikudende, the head of the male pages and a Catholic who had often protected the boys from Mwanga, reproached the king, denounced his actions and was beheaded on Nov. 15, 1885.

That night, Lwanga and some of the other royal servants chose to receive a Catholic baptism.

Lwanga became the head page. Sensing the climate of the courts he secretly had four of the pages baptized, including young St. Kizito, whom he had repeatedly saved from the advances of the king.

In May 1886, King Mwanga discovered the boys had been receiving Catholic instruction from St. Denis Ssebuggwawa. The king sent for him and thrust a spear into his throat on the spot. The next morning, Mwanga rounded up all of the male pages and asked the Christian converts to separate themselves from the others. He asked them to recant, and also asked how long they would remain Christian. They replied, “Till death!”

The boys’ death march went past the house of the White Fathers. Along the way, an older boy, St. Mattias Kalemba, shouted words of encouragement to the younger pages. He was executed alongside the road.

On June 3, 1886, a funeral pyre was built. Lwanga was separated from the group and again asked to recant. He refused, and his feet were burned. Charred but still alive, he was again offered a chance to save his life and forsake Jesus. Lwanga again refused saying, saying, “You are burning me, but it as if you are pouring water over my body.” He was burned alive, and witnesses heard him say as the flames reached his heart, “Katonda!” or “My God!” The other boys also were burned together, save one, who was bludgeoned first.

Even before their 1964 canonization, June 3 was a national holiday in Uganda, remembering and celebrating St. Charles Lwanga and the 22 men. Regardless of the day of the week it falls on, a Monday or Tuesday, the faithful worship at Mass and afterward gather at home to enjoy a feast. Mission talks are given daily for a week at local parishes around Kampala, the capital of Uganda, leading up to the feast day.

In 1967, Archbishop Emmanuel Nsukuba said he would invite the Holy Father to come to Uganda and everyone laughed. But he did! And the Holy Father really came!” Father Byekwaso recalled.

He explained that all of the 22 martyrs, not just St. Charles Lwanga, are remembered well. Names such as Kizito and Mattias are popular for babies, as well as parishes across the country.

Reflecting on the primary importance of the Ugandan martyrs, Father Byekwaso shared: “The admiration for their courage, to be so convicted to their faith — we are grateful for their example. The youngest martyr, Kizito, was a boy only 12 or 13 years old. Charles Lwanga was older and a born leader who encouraged others to be vigilant.”

“Stay strong in the faith. The tide of this world is passing away; stay strong as the martyrs did. Christ is the one who stays and lasts forever,” said Father Byekwaso.

Mwanga also revealed that a faithful can learn from the martyrs’ example.

“The Church is now on our shoulders, to carry on as the martyrs did. Coming up is the feast day of the Ascension. We are also called to be witnesses, like the apostles. We are given the same mission! ‘Martyr,’ which means, ‘witness’ — all of us can learn from them. We are all invited to lay down our lives to be martyrs, through the sacrifice we make daily for the sake of the Gospel.”

Even though Uganda is far from the U.S., Father Byekwaso reflected: “The Church is universal. It is not only in Uganda. Every saint is an expression of Christ in each one of us and we can profit from their witness.”

St. Pope Paul VI said during the homily of the canonization of the martyrs of Uganda, “The infamous crime by which these young men were put to death was so unspeakable and so expressive of the times. It shows us clearly that a new people need a moral foundation, new spiritual customs firmly planted, to be handed down to posterity. Symbolically, this crime also reveals that a simple and rough way of life — enriched by many fine human qualities yet enslaved by its own weakness and corruption — must give way to a more civilized life wherein the higher expressions of the mind and better social conditions prevail.

“These African martyrs herald the dawn of a new age. If only the mind of man might be directed not toward persecutions and religious conflicts but toward a rebirth of Christianity and civilization!”

This Photograph was taken in Tanganyika at Bukumbi Mission (Mwanza) in September or October 1885.

The 20 future Martyrs above, had gone to welcome and congratulate their newly appointed Bishop to Uganda, Msgr. Leon Livinhas.


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Didier family carrying on parents’ legacy of faith

By Kevin Kilbane

Jim Didier remembers his father, Marshall, being offered a promotion in the 1950s if he moved from his job as head meat cutter at a grocery in downtown Fort Wayne to a new store the grocer planned to open on the city’s near-northwest side.

The new store would be open on Sundays, however, which was a rarity at that time. Marshall Didier turned down the promotion.

“For Dad, working on Sunday wasn’t an option,” recalled Jim, 69, of Fort Wayne, the oldest of Marshall and Agnes Didier’s 12 children. “Sunday was the Lord’s Day and family day, and that was true in our house. That was a powerful example to me.”

Through example, encouragement and guidance, Marshall and Agnes laid the foundation that led their now-adult children to become strong in their Catholic faith, servants in the Church and community, and successful in business and careers.

As in many Catholic households in the Diocese of Fort Wayne-South Bend, the Didier siblings now are passing on that faith and sense of service to their children and grandchildren.

“Staying close to the Lord: That is all my mom and dad ever wanted us to do,” said Jim, who is music minister at Most Precious Blood Church in Fort Wayne.

Marshall died April 13 at age 97; Agnes passed away in 2018 at age 97; Christine Didier-Coffman of Fort Wayne, the youngest Didier sibling, said much of their early training in the faith came from their mother, who was home while their father worked long hours to support the family.

“The one thing I got from Mom and Dad is there is a right and a wrong,” she said.

That included lessons in business ethics and in how to treat others.

“He would never try to cheat anybody to get ahead,” Tom said of his father, who opened his own meat market in 1964 and then joined with his brothers, Jim and Jack, in 1965 to operate Didier Bros. Meats.

“They taught us to respect different nationalities of people,” Tom said of his parents. “You didn’t mistreat or judge people based on race or creed or where they were from.”

“My parents were thoughtful and kind to everyone no matter their path in life,” said Christine Didier-Coffman of Fort Wayne, the youngest Didier sibling. “They would speak their thoughts but in a constructive and respectful tone, never condemning nor to belittle.”

As the youngest, Didier-Coffman said she also learned a lot about faith from her older siblings, who had begun to leave home, marry and start families by the time she reached middle and high school.

Their faith and devotion “is demonstrated in their work and how they treated other people,” she added. “I do feel especially grateful for this and a strong connection to all of them.”

She and her siblings also learned self-sacrifice. Skipping Mass wasn’t an option, and the family always ate meals together, including huge breakfasts on Sunday mornings, Jim said.

“If I heard, ‘Offer it up,’ once, I heard it a million times,” he recalled of his mother, who encouraged her children to make life’s inconveniences an offering to God.

Their mother also liked to say, “God helps those who help themselves,” and “All things in moderation,” Christine said.

In addition, Marshall and Agnes urged all of their children to use their God-given talents.

The family attended Cathedral of the Immaculate Conception Parish in Fort Wayne, where Marshall and Agnes sang in the choir — Marshall for more than 60 years. Their sons were altar servers and also read Scripture as lectors at Cathedral School Masses, Tom said.

Tom became a cantor, a role he continues today at St. Vincent de Paul Parish in Fort Wayne. He also sings at other parishes, weddings and funerals.

“I knew I could use singing to glorify God,” said Tom, who also has served since January 2004 on Fort Wayne’s City Council.

Along with singing and playing music at church, Jim taught for 27 years in Fort Wayne Catholic schools and at the University of Saint Francis.

Among other siblings, Phil is a lector at the cathedral and teaches foreign language at Bishop Dwenger High School. Tom and his wife, Janet, are eucharistic ministers at St. Jude Parish in Fort Wayne. He operates a local meat business. Jeanne Kwiecki is director of music and liturgy at Our Lady of Good Hope Parish in Fort Wayne.

Other siblings use their gifts in career fields such as environmental protection and insurance or by treating others with a talent for cooking, Jim said.

In all they do, the Didiers build on their parents’ legacy of love of God, selflessness and concern for others.

“I carry this forward,” Christine said, “and each day make a concerted effort to pay this forward in all that cross my path, whether my husband, two sons or the people that come into my life each day.”

As you seek for ways to share Christ’s love within you, please consider leaving a part of your legacy to the Church.

For more information about how you can include your parish or the Diocese in your will or estate plan, contact Michael Shude, executive director of the Catholic Community Foundation of Northeast Indiana at 260.949.2441.

Catholic Community Foundation of Northeast Indiana

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What if every life were precious?

When Alabama’s governor, Kay Ivey, signed the nation’s most restrictive abortion bill into law, she gave this simple explanation. “Every life is precious,” she said.

The law has been criticized by some abortion opponents like televangelist Pat Robertson who feel its restrictions are too extreme to win support from the Supreme Court, and it is engendering a strong reaction from abortion supporters.

But in a straightforward and uncomplicated way, Gov. Ivey offered the perfect rationale for ending abortion. “Every life is precious.”

What makes this statement so powerful is that it comes without exceptions.

One does not say that every life is precious, except… — if the person is black — or has handicaps — or is an immigrant — or whose father was a rapist.

Every life is precious. No exceptions.

All recent popes have made the same point. The defense of unborn life, said Pope Francis, “involves the conviction that every human being is always sacred and inviolable, in any situation and at every stage of development.”

This is a powerful rationale for opposing abortion, putting the emphasis on the unique human life at stake, genetically distinct from the mother from the moment of conception.

Yet the simplicity of this proposition inevitably demands that this explanation be one that is consistently followed. Are we behaving as if every life is precious in all of our decisions? Do we have this same concern for all life at stages other than birth? In our inner cities and rural areas, and at our borders, too?

If we do not, then we risk making a mockery of our explanation. Our opponents highlight the contradiction, and those who we hope to influence, especially today’s young people, are allergic to hypocrisy.

Many, many committed pro-lifers provide all sorts of help to women. One example: The Women’s Care Center was founded in 1984 in South Bend, Indiana. It now has 29 locations, helping women, children and families.

Yet there is an abundance of evidence that when it comes to both policy and programs, we as a nation do not act as if every life is precious.

The number of homeless in our country is astounding. In Los Angeles, an estimated 50,000 men, women and children are homeless, a city within a city. The United States has the largest prison population in the world, and women are the fastest-growing segment of that population.

The warehousing of prisoners, often in terribly crowded conditions, legally and ritually sorts other abuses, including suicides.

The United States also has the highest maternal mortality rate of any developed country. The number of deaths from drug overdoses now outranks deaths by guns or by cars.

Are our government leaders acting as if every life is precious? Are we as citizens?

Charles Camosy, a moral theologian who has written often on the abortion issue and has a new book out called “Resisting Thrownaway Culture: How a Consistent Life Ethic Can Unite a Fractured People,” wrote a column for The Washington Post that plays off of condemnations of the Alabama law as extreme. He calls for a pro-life strategy that is as extreme in its support of women as it is in defense of the unborn child.

Camosy calls for a series of legislative reforms on abortion that make it easier for women to keep and raise children. “One dramatic way to lessen the burden of abortion restrictions on women is to dramatically increase social support for pregnant women and other mothers,” he writes.

It is a good place to start: The mother is precious to us also. And to help her is to help the child.

The Lord sends His Spirit to us, His Church

The Sunday gospel

Feast of Pentecost

John 20:19-23

In the Church’s liturgical year, only Easter and Christmas eclipse Pentecost. The importance and grandeur of these feasts of course derive from the events being commemorated.

The Church also sees them all as highly important because of the lessons to be learned from the biblical readings at the Masses celebrated — lessons very useful for growth in the spiritual life and for understanding the faith.

Pentecost was an ancient Jewish feast celebrating the first harvest. Set for the 50th day after Passover, it received the name of Pentecost, taken from the Greek for the number 50, as the Hebrew culture increasingly was influenced by the Greek civilization.

For Jews, this feast celebrated the identity and vocation of the Jewish people. With the coming of the Holy Spirit, and in the overall context of salvation in Christ, Pentecost took on a greater meaning for Christians, a meaning centered in Christianity.

The first Christians almost invariably were of Jewish origin. The Apostles were Jews. So, they were observing Pentecost.

In the Jewish context, this feast was proof of the identity, unity and divine origins of the Church. Pentecost is a great Christian holy day, recalling the moment when God the Holy Spirit vivified the Apostles.

Receiving strength and power from the Holy Spirit, the Apostles then went forward to proclaim salvation in Christ to the entire world.

For the second reading, the Church presents a passage from First Corinthians. Absolute faith in Christ, as God and as Savior, is key. The message is very challenging.

Discipleship is not static and private. It is living with the Lord in redeeming the whole. St. John’s Gospel is the source of the last reading, a Resurrection narrative. The Apostles are afraid, clustered together in hiding. Then, the risen Lord appears. Their fear vanishes. He grants them not only supreme confidence but the divine power to forgive sins.

“Those who believe in me,” said Jesus, “have seen the Father.”

Reflection

For weeks, the Church has rejoiced at the resurrection, excitedly proclaiming that Jesus is, not was, Lord.

Throughout the Easter season, the Church, the readings at Mass, has called us to realize the effect the Resurrection has upon us and upon human history. The salvation achieved by Christ on Calvary continues, available for all time and for all people.

How will this be accomplished? It will be accomplished through the Lord’s disciples in every consecutive age.

The bond between disciples and Jesus is experienced by every authentic Christian. It is so strong that all Christians themselves are bound together. In this bond, they form the Church.

In their union with Christ, in the Church, they share in the mission of Christ, to bring God’s mercy and love to the world.

Is this an individual role but also collective, the collective dimension seen in the visible, active ministry and witness of the Church?

Not surprisingly, with this in mind, Acts reveals that essential to the early Church was the need of disciples to be near the Apostles, clearly under the leadership of Peter.

No interpretation of Acts can avoid this fact.

This feast commemorates an event long ago, yet it teaches a very contemporary lesson.

The corpse raiders

Most people recognize the importance of obtaining consent before retrieving organs from the bodies of deceased persons. They also understand the necessity of showing respect for those bodies remaining following death.

Recent news stories have chronicled the troubling story of a funeral home in Colorado clandestinely taking body parts out of corpses and selling them to medical supply companies. One family was horrified to learn that their mother’s head, arms, pelvis and parts of her legs had been harvested without their knowledge or consent. They and others now are suing the company.

The funeral home had been selling body parts to places as far away as Saudi Arabia, and returning containers of ashes to the families that did not contain any actual trace of their loved ones.

The public outcry following these revelations, and the subsequent FBI investigation and legal prosecution of the funeral home directors, reminds us how easy it is to transgress important moral boundaries when we fail to respect the remains of the dead.

Indeed, legal measures can remind us of our duties towards the dead, whether through laws that criminalize grave robbing, for example, or those forbidding the use of executed persons’ bodies for research. A few years ago, Chinese officials were timing the capital punishment of their prisoners in order to harvest their organs as soon as well-paying foreigners had arrived in Chinese hospitals to receive those transplanted body parts. International pressure quickly mounted to ban the practice.

Is it clear that we shouldn’t kill others for the purpose of obtaining their organs or body parts, it should be equally clear that when an intentional act of killing already has taken place, and a cadaver is available, valid informed consent is still required prior to harvesting body tissues. All ethically sound research involving human subjects is predicated upon informed consent, which needs to be given either by the donors themselves before they die, or by their duly appointed proxy, acting on behalf of, and in the best interests of, the deceased individual.

When it comes to extracting cells or organs from corpses of a deceased child at an abortion clinic, however, these ethical requirements for consent cannot legitimately be satisfied.

Some have been tempted to argue that aborted children “would have consented” to organ donation if they had been given the chance, since those organs are no longer needed by them after death. But if the justifica-
Wake up: the real danger posed by the California confession bill

Senate Bill 360, a piece of proposed legislation currently making its way through the California state Senate, should alarm not only every Catholic in the country, but indeed the adherents of any religion. In one form or another, this bill has been proposed in almost every other state, clergy members (along with a variety of other professionals, including physicians, social workers, teachers and therapists) are mandated reporters — which is to say, they are legally required to report any case of suspected child abuse or neglect to law enforcement. However, California clergy who come by this knowledge in the context of “penitential communication” are currently exempted from the requirement. SB 360 would remove the exemption.

Sen. Jerry Hill, the bill’s sponsor, characterized the scope and purpose of his legislation as follows: “The law should apply equally to all professionals who have been designated as mandated reporters of these crimes — with no exceptions, period. The exemption for clergy only protects the abuser and places children at further risk.”

I would like to make clear what the passage of this law would mean for Catholic priests in California. Immediately, it would place them on the horns of a terrible dilemma. Since the canon law of the Church stipulates that the conscious violation of the seal of confession matters so profoundly that in the seminary, my classmates and I took a course in the theology and practice of the sacrament of reconciliation (to give it its proper title). Our professor said something that has stayed with me for the 53 years of my priesthood, burned into my mind and soul. He told us, “If someone asks, ‘Father, would you hear my confession?’ the answer is always ‘yes.’ Even if hearing that confession puts your own life in danger, the answer is always ‘yes.’” And he went on, “If a person inquires about what was said during a confession, you should act as though the confession never even happened. And if doing so puts your own life in danger, you should still act as though the confession never happened.”

If a penitent thought that a priest to whom he confessed would be threatened with prosecution, this law is enacted, attempts will be made to entrap priests, effectively placing them in this impossible position.

What I hope is clear — not only to Catholics, but to any American committed to the First Amendment — is that we are dealing here with an egregious violation of the principle of religious liberty. The framers of the Bill of Rights were legitimately alarmed at the prospect of the government meddling in the affairs of a religious community, monitoring its beliefs and policing its behavior. But such meddling and monitoring is precisely what SB 360 involves.

I realize that non-Catholics and nonbelievers might not appreciate how precious the sacrament of confession is to Catholics and why the seal of confession matters so profoundly. In my last year in the seminary, my classmates and I worked on a project to give a clear and comprehensive explanation of the sacrament, culminating in a clear pamphlet: “The Church’s Formal Doctrine of the Sacrament of Reconciliation.”

Even though significant scientific breakthroughs may have occurred in the past using illicitly gained cells, and use of cells from direct abortions, this cannot ethically sanitize this approach to tissue procurement, nor justify the continuation of the practice in the future. In fact, outlawing the use of the remains of abortion victims by scientists and researchers would be a small but highly important first step towards showing proper societal respect for the many unborn children who unjustly perish in abortion clinics today.

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

SCRIPTURE SEARCH

Following is a word search based on the Second Reading and Gospel for the Pentecost Vigil: how we have been brought to God through Christ. The words can be found in all directions in the puzzle.

FATHER TAD, from page 18

tion for harvesting fetal organs is alleged to be the implied consent of the child, this has to be characterized as a false, even violent, presumption. The activity of harvesting tissues under these circumstances would only exacerbate the original evil that terminated the child’s life. Taking cells or tissues without consent would be a callous extension of the original desecration of his or her bodily life.

Additionally, it is important to recognize that even if the mother of an intentionally aborted child were to sign the dotted line saying she granted her permission for the baby’s cells and organs to be donated, that consent would necessarily be null and void. Because she arranged for the taking of the child’s life, she already categorically demonstrated that she does not have the child’s best interests in mind. From the ethical vantage point, she disqualifies herself from being able to provide valid consent on behalf of her now deceased child by the very decision to have the abortion in the first place.

While the action of taking bodily tissues without consent would be a lesser evil than the act of killing, this does not lead to the conclusion that we can therefore permit or encourage fetal corpse raiding at abortion clinics simply because we have some good use in mind, like pushing forward the frontiers of biological knowledge, or producing a new vaccine or even developing an important therapy for a serious disease. Wherever cells from directly aborted fetuses are used in research or product development, alternative and ethically non-controversial cell sources should instead be pursued. Even when using, for example, cells obtained from routine surgeries like the removal of an appendix, or foreskin removal during newborn circumcision, or fetal remains following a spontaneous miscarriage, after valid informed consent is able to be properly obtained from the parents. Consent given after the natural loss of a pregnancy would be analogous to granting permission for an organ donation from a couple’s naturally deceased newborn.

Even though significant scientific breakthroughs may have occurred in the past using illicitly gained cells, and use of cells from direct abortions, this cannot ethically sanitize this approach to tissue procurement, nor justify the continuation of the practice in the future. In fact, outlawing the use of the remains of abortion victims by scientists and researchers would be a small but highly important first step towards showing proper societal respect for the many unborn children who unjustly perish in abortion clinics today.

Father Tadeusz Pacholczyk, Ph.D. serves as the director of education at The National Catholic Bioethics Center in Philadelphia.
Bona fide: Our Lady of Good Hope students learn Latin

BY ANNIE OBERGFELL

Through its classical curriculum, one elementary school in the Diocese of Fort Wayne-South Bend continues to prove that while Latin may be a dead language, its relevance in education is very much alive.

Located on the northeast side of Fort Wayne, Our Lady School first opened its doors to students in 2016, providing education for children in kindergarten through eighth grade. The school is unique in offering a classical curriculum that emphasizes a holistic approach to student development through education in liberal arts, mathematics and Latin.

Considering that Latin is rarely spoken in a traditional sense outside the Catholic Church, some might question the benefits, if any, to learning the language. How does Latin prepare kids for high school and college?

When will the students use it in the real world? And what if the child isn’t Catholic?

Learning Latin offers value to the cognitive development of a child — so much so that every classical curriculum includes the language, even at non-Christian schools. According to Memoria Press, which is the classical curriculum used at Our Lady School, learning Latin is one of the most effective ways to gain an academic vocabulary, learn the formal system of grammar across any language and provide students with the best training in critical thinking skills.

“Latin forms the brain to work in a certain way,” said Julienne Grignol, seventh-grade teacher at Our Lady. “It’s very structured. There are strict grammar rules, and there are only a few exceptions. Learning Latin early on actually helps students understand English grammar because the rules in Latin are very clear.” Learning the language eases the transition to learning English’s more complex structure.

Grades K-2 focus primarily on learning Latin vocabulary through songs and repetition. Students at this level also make connections to the etymology of English words: “constellation,” for example, contains the Latin word for star, “stella.” Older students in grades 3-8 develop grammar skills.

Even more, the Romance languages — Spanish, French, Italian, Portuguese and Romanian — all originate from Latin. This linguistic relationship has helped Latin students test out of introductory romance language courses in high school and college.

Liz Sorg, a sixth-grade teacher at Our Lady, explained, “When I give quizzes, I ask students to think of words that are derived from the Latin language and write them down. They’re thinking about the English language and why Latin is effective. And Latin really is effective. You use it in everyday life whether you realize it or not. That’s the biggest impact for them at such a young age. They want to know how it applies to them.”

Lisa Crawford, a first-grade teacher at the school added: “That’s the wonderful thing about a classical curriculum. You’ve got the different puzzle pieces, and you’re putting them together. With other programs, information is often spoon-fed. Here, students are able to apply logic from Latin down the road to other subjects they’re learning.”

Beyond logic, does learning Latin enhance faith development? According to Grignol, students are able to understand Latin responses during Mass, and those types of real-life connections motivate them further in their education. Students recently learned how to recite the rosary in Latin.

“Latin is still spoken in the Vatican,” Grignol said. “Catholic means universal. It’s the universal Church, and Latin can be used in any church around the world. It’s very unifying in that way.”

One of the hallmarks of a classical education is teaching students how to think critically and solve problems instead of how and what to study for a test. Latin provides an ideal subject for building the foundational structure of logic and critical thinking.

“Classical education is not a utilitarian education,” Grignol said. “The focus at this level is not so students can go on and get a job one day. That’s a by-product, and our students will be good, critical thinkers who will be able to do that. But classical education trains their brains to be life-long learners, because God gave us our minds to use.”

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Redeemer Radio ‘Doctor, Doctor’ show picked up by EWTN

BY WILLIAM SCHMITT

Broadcasters love to report on “medical breakthroughs,” but the Catholic radio station serving the Diocese of Fort Wayne-South Bend has made a breakthrough of its own — spreading new insights nationwide to listeners who connect faith and physical health.

“Doctor, Doctor” — a weekly radio program and podcast birthed at Redeemer Radio and aired on the station’s Fort Wayne and South Bend frequencies since early 2018 — makes its debut on The Eternal Word Television Network across the country this month. Its slot in the schedule is every Saturday at 11 a.m. Eastern.

The show’s lively format features three locally based doctors reviewing guest experts on an array of important subjects where body and soul together, listeners can encounter the God in whose likeness we are made.

The regular co-host is Dr. Andrew McGovern, whose extensive experience treating facial skin cancer incorporates pathology and reconstructive surgery. Practicing independently at Fort Wayne Dermatology Consultants, he was the founding president of the local guild, or chapter, of the Catholic Medical Association and has served on the association’s national board for several years.

Rotating in the co-host role and bantering with McGovern are Dr. Chris Stroud, an obstetrician and gynecologist whose Fertility and Midwifery Care Center in Fort Wayne attracts patients regionally; and family medicine specialist Dr. Andrew Mullally, whose local, independent and growing practice is called Credo Family Medicine.

Both co-hosts also are involved in the Catholic Medical Association — Stroud as current president of the local chapter, the Dr. Jerome LeJeune Catholic Medical Guild, and Mullally as the CMA’s state director for Indiana. The national association for more than 40 years, McGovern serves as the CMA’s 2020 national president.

The CMA wants to help all audiences understand that “Catholic medicine is more than just saying no to certain issues at the beginning and end of life,” McGovern said. “Our faith infuses everything” because seeing health care through a Catholic lens encompasses concerns about human dignity, the whole person and the different, truthful integrity and principles of the Church’s social teaching.

He said the CMA also wants to help support doctors, nurses, students and various practitioners and assistants defend their understanding that a Catholic approach “is very different from the typical principles in use in medicine today.”

Moreover, Mullally pointed out the show’s important assertion that “faith and medicine,” are intimately related and not opposed to each other, as secular influences would have you believe.

McGovern said his service on the CMA national board helps him identify a range of hot topics the program’s growing audience surge 5 percent-10 percent annually in recent years.

The breadth of conversations resonates beyond those with Catholic values, McGovern said. “A lot of secular listeners would probably be interested, too.”

Andrea Serrani, the Redeemer Radio producer who has helped oversee the program’s growth, said the audience response to both the local broadcasts and the archives, accessible anywhere via podcast providers, has been robust.

“It’s the most downloaded and subscribed show on Redeemer Radio and has the furthest reach already,” Serrani said.

Radio broadcasts are an evangelizing awareness-builder about the wide-ranging recordings, McGovern said. All the components for last year’s successful launch — and the new potential from more than 380 EWTN affiliate stations — came together through people and organizations in the Diocese of Fort Wayne-South Bend. A vibrant presence of the Catholic Medical Association helped make that possible, he said; this is one of the few dioceses in the United States with two chartered chapters, encompassing the St. Andre Bessette, C.S.C., Catholic Medical Guild in South Bend.

One more message likely to be spread by “Doctor, Doctor” is the spiritual nature of informed, empowering conversations. No one is served well when “the myth of moral neutrality” limits discussion, as an air personality, McGovern said. “Every conversation between a doctor and a patient is a moral conversation.”

The co-hosts of Redeemer Radio’s “Doctor, Doctor” program, which debuts this month on EWTN radio are, from left, Dr. Chris Stroud, Dr. Andrew Mullally and Dr. Thomas McGovern.

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**Sister Ângela de Fátima Coelho to speak on Fatima**

**SOUTH BEND —** Sister Ângela de Fátima Coelho, ASM, MD, will speak on Monday, June 10, at St. Joseph Parish. Sister Ângela is an internationally renowned speaker and an expert on the message of Fatima. This event is free. The evening will begin with Mass at St. Joseph Church at 6:30 p.m., followed by the talk and a wine and cheese reception at 7 p.m. in Founders Hall at the Ackles Parish Life Center, 711 E. Colfax Ave. For information contact Christine Baglow at chbaglow@stjoeparish.com or 574-254-3134, ext. 22.

An evening of healing

**SOUTH BEND —** An evening of reflection will be Friday, June 14, at 6:30 p.m. at Little Flower Parish, 54191 N. Ironwood Rd., with music and healing prayer led by Father Drew Curry, Father Terry Coogan, Father Paul Doyle, CSC, and Jim Browne. Contact Rose Boll at 574-360-1937.

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- Nancy J. Guzik, 92, Cathedral of the Immac. Conception
- Mary Stuck, 91, St. Charles Borromeo
- Frederick Meeks, 81, St. Vincent de Paul
- John P. Martin, 87, St. Vincent de Paul
- Kim M. Self, 56, Cathedral of the Immac. Conception

- Terrance A. Riegling, 69, Cathedral of the Immac. Conception
- Rosalie Witucki, 85, St. Vincent de Paul
- Granger
- Clouse McCarthy, 80, St. Pius X
- Theodora Busch, 81, St. Pius X
- Martha Swigart, 97, St. Pius X
- Raymond Pinkowski, 78, St. Pius X
- Mishawaka
- Susan Bieganski, 66, Queen of Peace
- South Bend
- Richard Barase, 76, Christ the King
- Susan M. Deranek, 63, St. Anthony de Padua
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- Evelyn Sakara, 89, St. Anthony de Padua
- Eveleine R. Pinnick, 92, St. Anthony de Padua
- Jeffrey A. Logan, 58, Holy Family
- Carmen Juarez Vega, 68, Holy Family
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Troops of St. George seeks to inspire, equip holy men

BY BENJAMIN BECKER

The parish bumper stickers say it’s “Fort Wayne’s Best Kept Secret,” and for many people it just might be. In Fort Wayne’s only traditional Latin Mass parish, Sacred Heart, a lot is going on and even more seems to be bubbling up.

One draw to this gem of Fort Wayne is the Latin Mass itself, which continues to attract more and more young people. National Catholic Register and the United Kingdom’s Catholic Herald both recently featured full-length, statistic-laden articles drawing attention to the fact that youth are disproportionately attending the Latin Mass parishes. Sacred Heart is no exception, with its growing number of parishioners. As the Catholic Herald said, it looks like “the new kids are old rite.”

With the influx of new parishioners, a number of new devotional groups have started at Sacred Heart, Catholic priests and fathers, the Troops of St. George apostolate aims to use the outdoors as a canvas and go to confession with priests while kneeling on moss deep in the woods. Fathers teach their sons archery, rock climbing, hunting, marksmanship, fishing and many other adventure survival skills and infuse the experiences with Catholic virtues, fostering a love for the Eucharist, the Mass and the priesthood; and a reverence for the sacrament of holy matrimony. They actively support their local parishes, priests, bishop and community by being available for works of mercy and service.

For the young men ages 6-18 and their fathers, the Troops of St. George apostolate aims to use the outdoors as a canvas and the sacraments as the path to the formation of holy Catholic men and boys. Whether called to the vocation of the priesthood, the religious life or that of holy fatherhood, the fathers and sons take a prayerful pilgrimage together to fulfill Christ’s desire for them to grow in virtue and in their Catholic faith. Their goal is spiritual, mental and physical development into holy Catholic priests and fathers. They experience Masses on mountain-top vistas, pray the rosary with other men around fire pits in the freezing cold, catch fish for Friday meals by fly fishing for trout while kneeling on moss deep in the woods. Fathers teach their sons archery, rock climbing, hunting, virtue and in their Catholic faith.

The Troops of St. George No. 316, at Sacred Heart Parish in Fort Wayne, is an apostolate for young men and their fathers. It focuses on establishing a personal desire for holiness, with sainthood as the goal. Its sole purpose is to set young men and fathers on fire for Christ and the holy mother Church. The Troops of St. George reminds its members to be serious about the prospect of eternity. They dress in military-style, olive drab green uniforms, black boots, boonie hats and tactical attire and take as their maxim “Parati Semper,” which means “Prepared Always,” taken from the first pope, St. Peter, in Scripture. Members of the Troops strive to live this way, as soldiers of the great martyr St. George, “the Dragon Slayer” — prepared always in fervent love of Christ to give their lives, actions and will to Christ in the battle for souls.

While the Troops of St. George looks like other scouting-type organizations, it’s very different and its members appreciate that. It’s an official Catholic apostolate, founded in 2013, and the program is seeing tremendous growth, especially amid national changes to other scouting-type programs. The program has already accumulated 36 registered members and is adding boys weekly. As the only Troops of St. George chapter in the region, it is drawing devout Catholics from as far away as Ohio and Michigan.

Troop No. 316 was named after Revelation 5:16, which reads: “So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth.”

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To learn more about the Troops of St. George No. 316, visit www.troopsfw.org.

provided by Benjamin Becker

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The prayers of Father Evaristo Olivera, the parish staff, and our parishioners will always be with you.

May you always have the same zeal and joy for your ministry.