Reaction positive to Supreme Court decision on bid to end DACA

BY MARK PATTISON

WASHINGTON (CNS) — Reaction was largely laudatory to the Supreme Court’s June 18 rejection of a Trump administration bid to revoke Deferred Action for Childhood Arrivals, an Obama-era executive order that allowed young people brought into the country illegally as minors by their parents to stay in the United States.

Under DACA, about 700,000 young people who qualify for the program have been protected from deportation and have been able to work, go to college, get health insurance and obtain a driver’s license.

In the meantime, Congress has considered measures to provide these “Dreamers” a pathway to U.S. citizenship, such as the proposed Development, Relief and Education for Alien Minors Act, or DREAM Act.

“We welcome the U.S. Supreme Court’s decision noting that the Trump administration did not follow proper administrative procedures required to repeal the DACA program,” said a June 18 statement from Archbishop Jose H. Gomez of Los Angeles, president of the U.S. Conference of Catholic Bishops, and Catholic colleges move forward carefully

Recovering financially from COVID-19

Catholic colleges move forward carefully

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Leading the way toward hunger eradication amid pandemic

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‘Everyone Belongs’

Book about sin of racism adopted for schools, religious ed

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Gabrielle Betances and her husband, Luis Aguilar, a DACA recipient from Mexico, pose for a picture near the U.S. Supreme Court building in Washington June 18 following the court’s decision. In one of the most anticipated cases of the term, the Supreme Court ruled that same day against efforts by the Trump administration to end the Deferred Action for Childhood Arrivals program, known as DACA.
LGBT equality ruling’s full impact on Church ‘yet to be seen,’ some say

BY MARK PATTISON

WASHINGTON (CNS) — With the 6-3 Supreme Court decision June 15 banning job discrimination against individuals in the workplace identifying as LGBTQ, the Catholic Church in the United States has a new moment of reckoning.

But it may be too early to tell what the full impact of the ruling will be.

In response to the court ruling, which found that discrimination on the basis of sex also includes gender identity, Los Angeles Archbishop Jose H. Gomez, president of the U.S. Conference of Catholic Bishops, said, “Every human person is made in the image and likeness of God and, without exception, must be treated with dignity, compassion and respect. Protecting our neighbors from unjust discrimination does not require redefining human nature.”

The Vatican Congregation for the Doctrine of the Faith in its 1992 document, “Some Considerations Concerning the Catholic Response to Legislative Proposals on the Non-Discrimination of Homosexual Persons,” said that “it is not unjust discrimination to take sexual orientation into account” in the areas of “adoption or foster care, in employment of teachers or coaches, and in military recruitment.”

Adoption and teacher employment are precisely the two issues the Supreme Court has yet to decide its current term, which is expected to conclude in early summer.

When taken together with the sexual-orientation discrimination case, the justices’ rulings could force the Church, as an employer, into a new model of doing business, but it may be too early to tell.

“Parties relying on the Supreme Court need to be careful, and then there always risks in going to the court,” said Alexander Dushku, a member of the First Amendment and religious organizations, litigation and appellate sections for the Salt Lake City law firm of Kirton McConkie.

“The Supreme Court sought to assure religious employers that there are plenty of tools the court has to protect their legitimate interests, but did not actually decide that question because they were not at issue before the court,” Dushku said. “I personally think the court is going to be at least moderately generous to serious religious organizations.”

A guidance memo distributed June 18 by the U.S. Conference of Catholic Bishops’ Office of General Counsel to state Catholic conference directors and diocesan attorneys appears to agree with Dushku’s assessment. “The court,” it said, “leaves religious liberty conflicts to another day.”

The impact on Catholic institutional practices as employers “is yet to be seen,” said Michael Moreland, a professor of law and religion at Villanova University in Philadelphia and director of the college’s Eleanore H. McMillen Center for Law, Religion, Public Policy.

Moreland said it is his belief that the “ministerial exception” for employees at Catholic institutions is well-established. Many Catholic elementary and high schools and parishes have a clause in employment contracts declaring that the employee is a minister. However, he added, that is far less likely to happen “in larger institutional settings — Catholic universities, hospitals, social service agencies — where it would be difficult to say that everybody counts as a quote-unquote minister.”

Moreland also cautioned against thinking the Supreme Court decision will affect only secular employers. “The funeral home (defendant in the LGBTQ case) actually raised a religious freedom defense under the Religious Freedom Restoration Act, but didn’t pursue that on appeal in the Supreme Court because it was rejected by the circuit court below,” he said.

Mary Hunt, a lesbian Catholic theologian who heads the Women’s Alliance for Theology, Ethics and Ritual in the Washington suburb of Silver Spring, Maryland, has been following LGBTQ issues in the Church since before WATER was founded in 1984.

Hunt said a friend of hers, a former judge, said many in legal circles “weren’t anticipating the breadth and scope and straightforwardness of the decision,” adding it could have greater scope than the high court’s 2015 ruling affirming same-sex marriage because in the latter case, “it only involves people who want to get married.”

Many Catholic universities and health care systems already have nondiscrimination policies. Hunt told Catholic News Service June 17:

“Where I think a lot of Catholic institutions and dioceses have been struggling with some of these issues,” she said, is with a “widespread reluctance to fire someone merely for being gay or lesbian. But then the cases where you’ve seen the institutions taking action, for example, is if a religious education teacher enters into a same-sex marriage and the institution feels it compromises its ability to witness to the faith in that context,” citing recent cases in the Archdioceses of Indianapolis and Philadelphia.

Lisa Fullam, who teaches moral theology at the Jesuit School of Theology of Santa Clara University in California, suggested in a June 19 essay published by New Ways Ministry, an unofficial Catholic organization that ministers to LGBTQ Catholics, the Church must reform its position.

The Catechism of the Catholic Church, quoting from the Second Vatican Council document “Gaudium et Spes,” holds that “every form of social or cultural discrimination in fundamental personal rights on the grounds of sex, race, color, social conditions, language, or religion must be curbed and eradicated as incompatible with God’s design.” The catechism also teaches that gay people must be accepted with respect, compassion and sensitivity.

But for gays and lesbians, Fullam noted, the catechism says only “every sign of unjust discrimination in this regard should be avoided.”

“Just discrimination” that has been supported by Church leaders is “expansive,” she said, echoing some of the areas mentioned in the Doctrine of the Faith document: “military service, adoption, employment, housing and marriage, just for starters.”

Regarding marriage, the Catholic Church teaches that it is between one man and one woman, and based on its upholding of traditional marriage, it is against placing children with same-sex couples for adoption.

Rather than taking every employment dispute to the Supreme Court, Fullam argued, “Catholic social teaching should inspire church leaders to err on the side of employees, on the side of human dignity, and on the side of this week’s historic decision.”
Inaugural online retreat hopes to form Spanish-speaking liturgical ministers

By Jennifer Barton

Part of the mission of the Church is to meet people where they are in their faith journey. That was the purpose of “De la Misa a la Misión,” a virtual retreat for Spanish-speaking liturgical ministers. The retreat has been a collaborative effort between the Diocese of Fort Wayne-South Bend Hispanic Ministry office, the Office of Worship and the Secretariat for Communications.

“De la Misa a la Misión” had been planned as an in-person event that would take place at St. John the Evangelist Parish in Goshen, but due to COVID-19 restrictions, it was moved to an online platform. Those talks were prerecorded by Spanish-speaking priests: Father José Arroyo, parochial vicar at St. John, Father Osman Ramos, FM, from St. Gaspar del Bufalo in Rome City and St. Joseph in LaGrange, and Father Mateo Kuczora, CSC.

Father Terry, director of Hispanic Ministry and Special Projects, worked to create the event “in response to requests from several pastors for the diocese, to create resources for the Hispanic community who are burning knowing that He is with us, made present in the Eucharist.”

The spiritual talk Father Ramos recorded for the virtual retreat was entitled “Eucharist, Thanksgiving and the Source of Grace.” In it, he explains how Jesus is “the sacred food that we need for our journey in this world.” The concept of spiritual food for the faithful, however, requires an understanding that Christ present in the Body and Blood is not food for the body nor is it “only a spiritual food” to be treated with disrespect. “It is not a spiritual meal that comforts me, it is God Himself who has humbly made Himself food in mercy for me,” Father Ramos states.

He goes on to teach that receiving Christ in the eucharistic feast must be done only in a state of grace, free from mortal sin, with all the dignity due to Him. Father Ramos said this topic is “of utmost importance for the ministers who serve in the Sacred Liturgy because they have the privilege of touching the sacred things and of touching God Himself when they distribute the Eucharist, therefore, they should be the first to be aware of the wonderful gift they have received.”

The goal of his talk is to deepen the relationship with God of those liturgical ministers and to help them seek greater holiness. This, he said, is significant even beyond the Hispanic community, as the Eucharist is central to the Catholic faith. However, he stated that “it has been a privilege to share this spiritual talk with the Hispanic community who express their devotion to the Eucharist in a very special way.”

All three talks, as well as introduction videos, went online June 20 and are available to anyone who wishes to access them online content but hopes it as a group at a later date.

In his talk, Father Arroyo spoke of encountering Jesus in the Liturgy of the Word and the Liturgy of the Eucharist, using the biblical story of the road to Emmaus. He explains in the video how the first part of the Mass reveals Jesus in the sacred Scriptures and the second part reveals Him in the breaking of the bread, “yet we need eyes of faith to understand. Our hearts are burning knowing that He is with us, made present in the Eucharist.”

Father Arroyo has also garnered attention for recent TikTok videos geared particularly toward youths. The videos usually include a written or spoken Bible verse and can last anywhere between 7 and 59 seconds. He stated that it is important to “feed our people,” particularly those who speak other languages and to have “open hearts” to reach out to them. The Hispanic community, he said, is “very grateful” to anyone who makes efforts to include them in their native language.

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Diocese adopts book reflecting reality of racism

FORT WAYNE — As communities across the U.S. search for solutions to the systemic racism brought to light once again in the wake of the death of George Floyd, the U.S. Conference of Catholic Bishops has offered a reminder of “Everyone Belongs,” a book for children that reflects the reality of racism in society through the lens of faith. “Everyone Belongs” was produced by the USCCB ad hoc Committee Against Racism; the Department of Justice, Peace and Human Development; and Loyola Press for the domestic church.

In this time of renewed awareness of systemic racial injustice, this text offers an age-appropriate story that empowers young readers to reflect on the reality of racism in society and to see it through the lens of faith. Bishop Kevin C. Rhoades has asked that the book be used this coming school year in the schools and religious education programs in the Diocese of Fort Wayne-South Bend.

First released in December 2019, “Everyone Belongs” tells the story of Ray Ikanga, a young boy whose family came to the United States as refugees. As Ray begins making new friends, his excitement is interrupted and the community is shocked when Ray’s family receives a hurtful message. Inspired by Open Wide Our Hearts, the bishops’ pastoral letter against racism, “Everyone Belongs” empowers young readers to reflect on the reality of racism in society and to see it through the lens of faith. It includes free downloadable activities geared toward teaching reconciliation and the purpose of confession.

The book received international attention in the Spanish Catholic weekly publication Alfa y Omega, which belongs to the Archdiocese of Madrid under Cardinal Carlos Osoro Sierra. The book was also a finalist in the Young Readers Children’s Book category in the Excellence in Publishing awards presented by the Association of Catholic Publishers.

For more information or to purchase “Everyone Belongs,” visit https://store.loyolapress.com/everyone-belongs.
CRS to ‘Lead the Way on Hunger’ amid global pandemic

BY JENNIFER BARTON

Hunger is something Americans often take for granted, tossing around phrases such as “I’m starving” in between meals.

In places such as Sierra Leone and Madagascar, the words are more than offhand remarks — they are constant companions. Catholic Relief Services seeks to alleviate the plight of those living in extreme poverty and daily hunger. The organization has recently launched a new program called “Lead the Way on Hunger” to provide aid to those hardest hit by COVID-19.

COVID-19 has had economic impacts not only in the Diocese of Fort Wayne-South Bend but around the world, particularly in countries that had weak economies. In the Diocese of Fort Wayne-South Bend, the annual Lenten Rice Bowl campaign that would have supported hunger relief operations in the countries experiencing the worst ravages of hunger had to be suspended in some parishes due to the closure of schools and the suspension of public Masses, but as the state of Indiana reopens there are opportunities to assist those nations that desperately need the aid of developed nations to keep their people fed. Catholic Relief Services partners with numerous dioceses for the annual Rice Bowl campaign, and the proceeds are shared between the diocese and CRS to continue the Church’s work of caring for the poor.

Sean Callahan, president and CEO of CRS, stated, “There’s an urgency right now and that is what we’re called to do … The Holy Father has called all of us — he said we have two choices: We can either turn inward or reach outward.” He stressed the importance of the work that CRS is doing globally and how Catholics around the world can be a part of the mission.

“The new campaign aims to lessen the impact of poverty worldwide through food distribution, health education and by providing people with the means to grow and raise their own food. The organization seeks out the marginalized in communities that are often very remote and frequently forgotten. Oftentimes, CRS works in areas in which other Catholic organizations serve, providing services such as founding Catholic schools. Missionaries such as the Sisters of Charity are very active in these communities as well.

The new campaign aims to lessen the negative impacts of the novel coronavirus on the poorest of the poor. Callahan seeks to gain the involvement of all faithful Catholics. Even small donations are welcome and will do much to alleviate hunger in underdeveloped nations.

Daniel Mumuni works for CRS as chief of party in the McGovern-Dole Food for Education and Child Nutrition Program in Sierra Leone. The McGovern-Dole program is a U.S. government-funded initiative that helps organizations such as CRS provide food to school children in poverty-stricken nations, feeding roughly 50,000 children who “come to school with no breakfast and no guarantee of dinner.” Mumuni grew up in northern Ghana and has a very “intimate, very personal experience of poverty.”

He shared a story that he personally witnessed in Sierra Leone in which a grandmother was negotiating the early marriage of her 9-year-old granddaughter, Fatima, simply because she struggled to feed the child during the COVID-19 pandemic. “CRS intervened to stop the marriage. I was there myself, and we provided resources in the way of food to this family,” Mumuni said.

“That struck me a lot, as a father to a 9-year-old girl. To think that we were being promised by Jesus Himself to feed the poor, particularly the severely malnourished children in underdeveloped nations.

A Catholic Relief Services worker in Madagascar is registering people in need for a food program. Madagascar has been plagued with droughts in the last few years, resulting in poor crop production and increased hunger. The organization has just launched the “Lead the Way on Hunger” program to combat hunger in the most affected countries.

Malnutrition in young children can affect their development, putting them behind their peers for years to come. Callahan sees hunger as an “assault on human dignity in families — to see mothers and fathers that can’t go out and work, that can’t provide the resources for the well-being of their families and children; it is one of the most heartbreaking things I have ever seen in my career at CRS.”

“Lead the Way on Hunger” began May 15 with a nine-day kickoff. The CRS website has information on ways to spread the word about the campaign and how to support the Global Child Thrive Act, currently in Congress, as well as make monetary donations. As of now, Catholic Relief Services does not have a proposed end date for the initiative, which will depend greatly on the length of the pandemic, though they are expecting it to continue for the rest of this year and next year. The immediate need for food is CRS’s first priority. There is also a long-term plan for continued outreach until 2030, where part of the focus of that is to help farmers acquire seeds and the knowledge of planting so that they can produce their own food, beginning with this year’s growing season.

When asked why people in America should concern themselves with hunger overseas, Mumuni replied, “For us as Christians, as Catholics, as people of faith, we are commissioned by this faith that we profess every day to be each other’s keepers, to love one another and more importantly, to feed the hungry. After all, Christ said it Himself.”

For more information, visit crs.org/get-involved/lead-way or contact Deacon Frederick Everett at feverett@diocesesfwob.org or 574-234-0687.

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Presence Sacred Heart Home, located just north of Fort Wayne, is a Catholic faith-based community that offers a continuum of care including independent living, assisted living, short-term rehabilitation, long-term care and memory support.

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Soon to be beatified, Italian teenager said to offer ‘model of sanctity’

BY JONATHAN LUXMOORE

OXFORD, England (CNS) — Carlo Acutis, a London-born Italian teenager who used his computer skills to foster devotion to the Eucharist and will be beatified in October, offers a model of sanctity for Christians in a new era of lockdowns, a British Catholic who lived with his family said.

“What struck me most is the exceptional simplicity of his formula for becoming a saint: attending Mass and reciting the rosary daily, confessing weekly and praying before the Blessed Sacrament,” said Anna Johnstone, a professional singer and longtime friend of the teen’s family.

At a time when new lockdowns could separate us from the sacraments, he’d encourage people to see the rosary as their domestic church and find shelter in the heart of the Virgin Mary,” Johnstone told Catholic News Service.

Acutis, who died of leukemia in 2006 at age 15, will be beatified Oct. 10 in the Basilica of St. Francis of Assisi in Assisi, Italy. The ceremony had been postponed from spring 2020 because of the coronavirus pandemic to allow more young people to attend.

The teenager developed a database and website that chronicle worldwide eucharistic miracles.

Johnstone said Acutis was convinced “good could be achieved through the Internet.” She said Catholics worldwide had found the information he disseminated “massively affirming” during the global coronavirus pandemic.

“He would urge young people today to avoid bad aspects of social media and fake news, and to go to confession if they fell prey to it,” said Johnstone, a Cambridge University theology graduate who also acted as governor to Acutis’ twin siblings, born four years after his death.

“But he would also show how the power of the lay life rests in simple, regular devotions. If we’re forced to stay home, with churches closed, we can still find spiritual harbor in Our Lady,” she said.

Born in London May 3, 1991, where his Italian mother and half-English father were studying, Acutis received his first Holy communion at age 7 after the family moved to Milan. He died Oct. 12, 2006, a year after using self-taught skills to create a website, www.miracolariest.org, which lists more than 100 eucharistic miracles in 17 languages.

Johnstone said Acutis had combined the generosity and courtesy of intelligent and hardworking parents, which instilled in him a “sense of purpose and direction.”

She added that he was helped by “sympathetic influences” from a Polish Catholic nanny and Catholic sisters while in school. She said she believed God had been the “direct driving force” behind the boy’s religious journey, which later brought his agnostic mother, Antonia Salzano, to the faith.

“Children sometimes have very intense religious experiences, which can’t be properly understood by others. Though we can’t be privy to what happened, God clearly intervened here,” said Johnstone, who heads rosary groups and exhibitions on the teenager.

His beatification was approved by Pope Francis Feb. 21 after recognition of a miracle due to his intercession involving the 2013 cure of a Brazilian boy.

Johnstone said the “first big surprise” for Acutis’ family had been the huge turnout for his funeral, adding that the rector of his Milan parish, Santa Maria della Segreta, had realized “something was happening” when he later received calls from Catholic groups in Brazil and elsewhere asking to “see where Carlo worshipped.”

“This happens to us, too—when we have doubts, how can we pray?” he asked. “It is not easy for us to pray. And it is because of (Moses’) weakness, as well as his strength, that we are impressed.”

Despite his failings, the pope continued, Moses carries on the mission entrusted to him while never ceasing “to maintain close bonds of solidarity with his people, especially in the hour of temptation and sin. He was always attached to his people.”

The pope said that Moses’ attachment to his people is an example of “the greatness of pastors” who, far from being “authoritarian and despotic,” never forget their flock and are merciful when they sin or give in to temptation.

When imploring God’s mercy, he added, Moses “does not sell out his people to advance his career,” but instead, intercedes for them and becomes a bridge between God and the people of Israel.

“What a beautiful example for all pastors who must be ‘bridges,’” the pope said. “This is why they are called ‘pontifex,’ bridges. Pastors are the bridges between the people to whom they belong and God to whom they belong by vocation.”

“The family has a new life now, but are deeply involved in continuing Carlo’s work, helping with investigations and facilitating access to relevant resources,” said Johnstone, whose father, a former Anglican vicar, became a Catholic priest in 1999.

“Although press coverage has stressed Carlo’s role as a computer geek, his greatest focus was on the Eucharist as what he called his highway to heaven. Though we can’t all be skilled with computers, we can all become saints even during lockdowns, and get to heaven by placing Jesus at the heart of our daily lives,” she told CNS.

Pope Francis commended Acutis as a role model in “Christus Vivit” (“Christ Lives”), his 2019 exhortation on young people, saying the teen offered an example for those who fall into “self-absorption, isolation and emptiness.” In the Diocese of Fort Wayne-South Bend, Bishop Kevin C. Rhoades has been holding Acutis as an example for teenagers in his former Anglican Mass homilies this summer.

“Carlo was well aware the whole apparatus of communications, advertising and social networking can be used to lure us, to make us addicted to consumerism,” the pope wrote.

“Yet he knew how to use the new communications technology to transmit the Gospel, to communicate values and beauty.”

Pope: Christians called to intercede for, not condemn, others

BY JUNNO AROCHO ESTEVES

VATICAN CITY (CNS) — True believers do not condemn people for their sins or shortcomings but intercede on their behalf with God through prayer, Pope Francis said.

Just as Moses implored God’s mercy for his people when they sinned, Christians also must act as intermediaries because even “the worst sinners, the wickedest people, the most corrupt leaders — they are children of God,” the pope said June 17 during his weekly general audience.

“Think of Moses, the intercessor,” he said. “And when we want to condemn someone and we become angry inside — to get angry is good; it can be healthy, but to condemn does no good — let us intercede for him or her; it will help us so much.”

The pope continued his series of talks on prayer and reflected on Moses’ prayer to God who was angered at the people of Israel after they made and worshipped a golden calf.

When God first called him, Moses was “in human terms, a failure” and often doubted himself and his calling, the pope said.

“This happens to us, too — when we have doubts, how can we pray?” he asked. “It is not easy for us to pray. And it is because of (Moses’) weakness, as well as his strength, that we are impressed.”

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News Briefs

Pope emeritus visits his brother

Retired Pope Benedict XVI is seen in a file photo greeting his brother, Msgr. Georg Ratzinger, during a concert for the priest’s 85th birthday in the Sistine Chapel at the Vatican. The Vatican announced June 18 that Pope Benedict, who is 95, traveled to Germany to visit his ailing older brother, who is 96.

Scholarship honors

Indianapolis Catholic who gave up life to help others

INDIANAPOLIS (CNS) — When someone was considering which high school to attend, Chris Beaty never wavered from his belief the choice should be Cathedral High School in Indianapolis. “When I was picking a high school, he was a very outspoken advocate for Cathedral,” recalled Jared Thomas, one of Beaty’s nephews. “He said that in four years, it prepared you not only academically and athletically, but also for life. He went to Cathedral and really found who he was as a person.”

Miracle child’s Down syndrome is a ‘blessing for our family,’ says couple

DICKSON, Tenn. (CNS) — When Dan Schachle told folks at the Knights’ Supreme Council in New Haven, Connecticut, about his son Mikey’s cure in utero and his birth, they asked if they could inform those working on Father Michael J. McGivney’s sainthood cause. Dan quickly agreed. Word of Mikey’s birth soon made it to Brian Caulfield, vice postulator of Father McGivney’s cause.

News Briefs

Loss of Catholic schools would be an ‘American tragedy,’ says archbishop

LOS ANGELES (CNS) — Archbishop Jose H. Gomez of Los Angeles said June 16 that his recent virtual message to 2020 graduates — posted on YouTube and shared on social media — is “a sign of these unusual times” amid the coronavirus. He said his prayer is that the class of 2020 “will be remembered as a heroic generation that used the gifts of a Catholic education to love and serve and build a better world at a time of national distress, when society had been turned upside down by a deadly pandemic and faced widespread uncertainty about the future.”

Detroit archdiocese responds to derogatory attacks on Washington archbishop

WASHINGTON (CNS) — Archbishop Allen H. Vigneron and the Archdiocese of Detroit in a June 11 statement condemned “racist and derogatory” language used by a fringe organization located in the archdiocese that bills itself as Catholic and posted a video calling the archbishop of Washington an “African Queen,” saying he is an “accused homosexual.”

University, where he graduated from college. A GoFundMe effort set up for that purpose reached its initial goal of $150,000 June 15 — the day of Beaty’s funeral Mass at Cathedral High School. The fund has upped its goal to $200,000, and as of June 18, $161,163 had been raised. To donate to the Chris Beaty Memorial Scholarship Fund, go to www.gofundme.com/0-chris-beaty-memorial-fund.

Singing in church on hiatus for now but will return, say music ministers

PORTLAND, Ore. (CNS) — With choirs and hymnals suspect because they may spread the coronavirus — and perhaps the next pathogen — what is the future of singing at Mass? Though a few parishes have set singing aside for now, liturgical experts say worship is inescapable without the musical voices of the faithful. Scripture and Church history show that the earliest Christians sang as part of their commemorations. The task amid the current pandemic, the experts say, is to believe the science and then adapt. “For most of the problems in the world that have arisen, people have stepped up to work on that problem,” said Wade Wisler, publisher of OCP. “Our love for God and worship of him requires it.”

CNS photo/Osservatore Romano via Reuters

to help to keep Catholic schools open.

“Inferiority and imprisonment of others. It is not in accord with the teachings of Christ. As our nation continues its important conversation on racism, it is my hope that the faithful will turn to help the nation to find creative and safe ways to sing. “I don’t believe removing all music and singing from Mass is the answer,” said Dan Schachle, publisher of OCP. “Our love for God and worship of him requires it.”

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Two twin sons of Sacred Heart Parish, Fort Wayne, were ordained deacons of the Priestly Fraternity of St. Peter June 1 at the Cathedral of the Risen Christ in Lincoln, Nebraska. Bishop Andrew Cozzens, auxiliary bishop of the Archdiocese of St. Paul and Minneapolis, conferred holy orders on the men. Pictured with the newly ordained Deacon Nicholas Eichman, FSSP, second from left, and Deacon James Eichman, FSSP, are their brothers, seminarian Christopher Eichman, FSSP, far left, and Father Gregory Eichman, FSSP.

**Dana Strabavy named to South Bend Regional Chamber’s Michiana Forty Under 40**

**SOUTH BEND**

— Saint Joseph High School, South Bend, has announced that Dana Strabavy, director of counseling, has been named to the South Bend Regional Chamber’s Michiana Forty Under 40 Class of 2020.

The Forty Under 40 list recognizes young adults, professionals, executives and leaders who demonstrate professional success while engaging the community through charitable and civic involvement.

This year’s class was selected based on a nomination process submitted to an eight-person committee made up of business professionals from the Michiana region.

The special honor is a testament to Strabavy’s expertise and leadership in her field, her strong relationships with colleagues throughout the community and her deep commitment to Saint Joseph students and the school, said a news release from Saint Joseph. “She is indeed a champion for students, and we are so very proud.”

**Right to Life Michiana scholarship winners announced**

**SOUTH BEND**

— Students from St. Joseph Grade School, St. Matthew Cathedral School and Saint Joseph High School, all in South Bend, were among the young people selected in May to receive a Right to Life Michiana scholarship for the 2020-21 school year.

Each year, Right to Life Michiana sponsors youth essay contests to cultivate pro-life leadership at a young age. For the Pro-Life Essay Contest, seventh and eighth grade students in St. Joseph County are encouraged to articulate pro-life truth with compassion. The contest gives them the chance to practice expressing their beliefs and think critically about the real-life consequences that stem from a disregard for the value of human life.

This year, the contest differed from past years in that the entry was not an essay, but a letter. Youths were challenged to practice a different written skill by writing a letter to former South Bend Mayor Pete Buttigieg. Buttigieg has consistently spoken in favor of abortion rights, so students were asked to write a letter asking him to reconsider his pro-abortion-rights view and articulate why they are pro-life.

The students receiving the Pro-Life Essay Contest awards are: Katherine Becker, St. Matthew; and Thomas Murphy, homeschooled. Runners-up were Theresa Garcia, homeschooled, and Gabriel Polaniecki, St. Joseph.

In addition, Right to Life Michiana announced the recipients of two other scholarships.

The Brother John Lavelle Scholarship Award is given annually to one exemplary pro-life student leader. This year, Hillsdale College senior Eoin Lyon will receive the $500 cash scholarship to help defray expenses incurred while continuing his education.

The Dolores L. Peck Art Scholarship, also an annual award, aims to encourage creativity while advocating for the pro-life cause. This year’s scholarship will go to two students: Stephanie Nunez, a 2020 graduate of Saint Joseph, and Ben Towers, 11th grade. Each receives $750 for educational costs.

**FORT WAYNE** — On June 5, Rep. Jim Banks announced that artwork by Natalie Fitzgerald, who will be a senior at Bishop Dwenger High School, Fort Wayne, in the fall, was chosen as the People’s Choice Winner of the 2020 Northeast Indiana Congressional Art Competition. This year’s theme was patriotism, which Fitzgerald represented in her painting of a young woman in a field with five Navy and Air Force planes flying in formation overhead. The piece is entitled “That Rattle in Your Bones” and will be displayed for a year in the U.S. Capitol building.

**Kendallville Corpus Christi procession**

Immaculate Conception Parish, Kendallville, carried out the first Corpus Christi procession in the history of the city June 14, the feast of Corpus Christi. Parishioners from both Immaculate Conception and Blessed Sacrament Parish, Albion, made a set of eight traditional banners for the various ministries of the parishes, and about 150 people prayed along the downtown route.
Corpus Christi parishioners leap into mask-making ministry

BY ANN CAREY

SOUTH BEND — When guidelines were issued for the reopening of churches in the Diocese of Fort Wayne-South Bend, Debby Blum realized that her fellow parishioners at Corpus Christi might not have masks to wear to Mass.

“I didn’t want anyone to be unable to come into church because they didn’t have masks,” she said.

So, equipped with the skills she learned years ago in 4-H, Blum dusted off her trusty sewing machine, dug out her stash of fabric left over from sewing for her daughter and grandchildren, and went to work.

When Justine Soboleski-Rucano, a fellow member of the parish Altar and Rosary Society, learned what Blum was doing, she joined the cause. Soboleski-Rucano was already a veteran mask-maker: She had already drawn on sewing skills learned in high school to make hundreds of masks for family, community and medical personnel, including her nurse daughter’s colleagues.

In just the few weeks that churches have been open, the two women have produced over 100 masks that are made available to parishioners on a table in the vestibule, along with individual bottles of holy water packaged by the Altar and Rosary Society.

“The masks have been going like hotcakes,” Blum said.

Each mask is packaged in plastic and labeled small, medium or large, and the variety of fabric patterns is as varied as Blum’s remnants and Soboleski-Rucano’s ability to score bargains at fabric stores all over town. Blum explained that “gender-neutral” fabric is used as much as possible, since men generally don’t care for floral masks.

One obstacle the women encountered was a shortage of elastic, since so many mask-makers had emptied out the stores. Soboleski-Rucano solved that problem by ordering a 110-yard spool of elastic from Amazon, which she has shared with Blum and other community mask-makers. Blum said that since elastic was such a hot item, she felt a little bit like she was receiving contraband when Soboleski-Rucano would deliver packages of it to her at church.

The leftover elastic still will be put to good use. Because the masks almost disappear each Sunday, the women are still sewing away—well, except for Soboleski-Rucano, who is taking a well-deserved break while her machine is repaired.

“I think I killed it” with all the mask-making, she said, but added that she has loved the project and getting back into enjoying sewing after a long hiatus.

Father Daryl Rybicki, pastor of Corpus Christi, applauded the women’s efforts to make sure people feel welcome at church.

“It’s been a wonderful thing,” he said. “I think it’s terrific these ladies have taken it upon themselves. They mercifully have the time and the ability to do that.”

Justine Soboleski-Rucano has sewn hundreds of masks for friends and the South Bend community. She and Debby Blum are now sewing masks for parishioners of Corpus Christi.
Catholic colleges weathering financial hit from pandemic

By Kevin Kilbane

Colleges and universities across the country sustained heavy financial losses after they sent students home midway through spring semester to prevent the spread of the COVID-19 virus.

For most schools, the biggest losses involved refunding room-and-board fees to students for the months they couldn’t live in campus housing. Projected budget shortfalls at Catholic colleges included $50 million or more at both Georgetown University in Washington, D.C., and Lehigh University in Chicago, news reports said.

Catholic colleges and universities in the Diocese of Fort Wayne-South Bend remain financially stable but cautious as they plan to resume classes this fall.

“It’s going to be a little tricky until we see our enrollment,” said Sister M. Elise Kriss, president of University of Notre Dame in South Bend.

At least two-thirds of the presidents also expected their schools to experience an enrollment drop for the coming year. Pulse Point survey offers a moment-in-time glimpse of college and university presidents’ views on COVID-19’s effect on their schools.

Here’s what Catholic colleges in the local diocese had to say.

Ancilla Domini College

Ancilla, in Donaldson, offers two-year degrees. The school is scheduled to receive about $492,100 in federal Coronavirus Aid, Relief and Economic Security Act funding. Half of that total, or about $246,000, already has been returned. Students also expect qualifying students to cover their costs of finishing the semester at home because of the COVID-19 pandemic, said Sister Michele Drvok, Ph.D., Ancilla’s president.

The college plans to use the remaining $246,000 to address COVID-19 prevention on campus, Sister Michele said. That will include installing motion-activated lighting in restrooms so students and staff don’t have to touch light switches. The college also intends to open a wellness office staffed by nurses, including some of its licensed practical nursing students.

Ancilla expects student enrollment to remain good this fall, she said. The number of students may be down slightly, she added, but it’s too early to know for sure.

Holy Cross College

Three strong years beginning in 2017 put Holy Cross College in Notre Dame in a secure financial position when the COVID-19 pandemic hit this spring, Michael Griffin, senior vice president, said by email.

“One example of this is that we have been able, from our own funds, to augment the federal emergency assistance dollars that go to students,” Griffin said.

Holy Cross is slated to receive nearly $469,000 in CARES Act funds, with at least about $234,800 going to its 500 undergraduate students. By adding its own money, the college disbursed a total of nearly $500,000 to students, including some not eligible for help under CARES Act rules.

Griffin attributes the college’s solid status to the leadership and financial health inspired by Father David Tyson, O.S.F., who became president in 2017. Holy Cross also benefits from being part of a tri-campus community with University of Notre Dame and Saint Mary’s College.

Enrollment is heading toward its third consecutive year of attaining three goals: attracting students of higher academic caliber, maintaining a diverse community of students and reaching total enrollment goals, Griffin said.

“Moreover, we are not seeing any indication of students wavering in their decision to attend college in the time of COVID,” he added. “In fact, we are right now offering more scholarships to local families who would like to have their son or daughter in a Catholic school closer to home.”

Saint Mary’s College

Saint Mary’s came into the pandemic in a stronger financial position than many colleges, said Dana Strait, the college’s vice president for strategy and finance. It has a healthy endowment built up over many years and has minimal debt.

That allowed the school to provide its approximately 1,500 undergraduate and graduate students with cost-of-living grants to cover their expenses for finishing the semester at home, Strait said. Major funding help for the grants came from the federal CARES Act, from which the school received about $1.2 million. At least $600,821 of that total had to go to students.

Nevertheless, Saint Mary’s still could be hurt financially if COVID-19 outbreaks force it to send students home again. The full semester, Strait said. The unpredictability of the situation makes it difficult to plan ahead.

Saint Mary’s has implemented a number of cost-saving measures that include a hiring freeze, offering employees voluntary unpaid leave and temporarily pausing contributions to employees’ retirement plans. The school also will begin classes two weeks early, starting the week of Aug. 10, and go without fall breaks to finish the semester right before Thanksgiving, said Mona Bove, vice president of enrollment management.

Saint Mary’s and many colleges plan to have students stay home after Thanksgiving break to limit their travel and to reduce the risk of students bringing COVID-19 to campus after the holiday.

Saint Mary’s enrollment looks strong for the fall, Bove said. “As of today (June 12), our incoming class is larger than last year by about 4%.”

The growth results from putting more effort into reaching out to a larger number of qualified students. Applications and acceptances totaled well ahead of normal before the pandemic hit in March. However, some incoming and returning students still could decide to sit out at least the fall semester because of concerns about getting COVID-19, Bove noted.

University of Notre Dame

With the largest enrollment among Catholic colleges and universities in the diocese — around 12,600 undergraduate and graduate/professional students — Notre Dame absorbed a bigger financial punch from the COVID-19 pandemic. For example, the university refunded $20 million in room-and-board fees to undergraduate students sent home from dormitories midway through spring semester because of COVID-19, Dennis Brown, assistant vice president and university spokesman, said by email.

“As with all colleges and universities, the pandemic has created financial challenges,” Brown said.

Notre Dame, which was slated to receive nearly $8.8 million in CARES Act funds, joined other nationally prominent universities in turning down that money so more funds could be available to other schools with students in need, news reports said.

University of Notre Dame has taken a number of steps to minimize the pandemic’s impact on its budget, such as initiating a hiring freeze, postponing some construction projects and eliminating employee pay increases for this fiscal year.

In addition, senior leadership and some members of the athletic department reduced their salaries voluntarily, Brown said.

Regarding enrollment, Notre Dame caps each incoming class at about 2,100 students and expects to do the same this year.

Students will start classes two weeks early, during the week of June 28, 2020.
Sisters of Providence celebrate jubilees

SAINT MARY-OF-THE-WOODS, Ind. — Nine Sisters of Providence of Saint Mary-of-the-Woods with ties to the Diocese of Fort Wayne-South Bend are celebrating jubilees this year.

Sixty-year jubilarians
Sister Thomas Jeanne Doriot is a native of Fort Wayne. Currently, she ministers in prayer at Saint Mary-of-the-Woods.

Sister Thomas Jeanne entered the congregation on Feb. 2, 1960, from St. Peter and Paul Cathedral Parish, Indianapolis. Sister Thomas Jeanne ministered as a journalist at the News-Sentinel from 1971-72. She has also ministered at other locations in Indiana as well as Illinois, California and Nevada.

Sister Nancy Reynolds is a native of Indianapolis. Currently, she ministers as a canonical consultant and appointed process of the Carmelites in Louisville.

Sister Nancy, formerly Sister Ann Carla, entered the congregation on Sept. 12, 1949, from Sacred Heart Parish, Decatur, Illinois. Currently, she ministers as a volunteer at Linden Leaf Gifts at Saint Mary-of-the-Woods.

Sister Rosemary Bontrager is a native of Chicago. Currently, she ministers as a volunteer at Saint Rose of Lima Parish, Chicago. She also ministers as a volunteer at the Sisters of Providence Ministry at Saint Mary-of-the-Woods.

Sister Rosemary, formerly Sister Rose Cecile, entered the congregation on July 22, 1950, from Our Lady of Sorrows Parish, Fort Wayne. She was a volunteer at the Sisters of Providence Ministry at Saint Mary-of-the-Woods.

Sister Theresa Clare Bonner is a native of Whiting. Currently, she ministers in prayer at the Parish Bereavement Committee at Our Lady of Mt. Carmel Church, Louisville, and as a volunteer knitter for White Violet Center for Eco-Justice.

Sister Theresa Clare entered the congregation on Jan. 8, 1950, from Sacred Heart Parish, Whiting. She also ministered as a teacher at Saint Mary-of-the-Woods.

Sister Jacquelyn Hoffman is a native of Fort Wayne. Currently, she has a music ministry at Saint Mary-of-the-Woods. Sister Jacquelyn ministered as a teacher at Saint John the Baptist School, Fort Wayne.

Sister Eileen Rose Bonner is a native of Fort Wayne. She was a teacher at Saint John the Baptist School, Fort Wayne, from 1969-70.

Sister Rosemary Bontrager is a native of Chicago. Currently, she ministers as a volunteer at Saint Rose of Lima Parish, Chicago. She also ministers as a volunteer at the Sisters of Providence Ministry at Saint Mary-of-the-Woods.

Sister Rosemary, formerly Sister Rose Cecile, entered the congregation on July 22, 1950, from Our Lady of Sorrows Parish, Chicago. She also ministered as a volunteer at the Sisters of Providence Ministry at Saint Mary-of-the-Woods.

Seventy-year jubilarians

Seventy-five-year jubilarians
Sister Winifred Mary Sullivan is a native of Terre Haute. Currently, she ministers as a sewer for Linden Leaf Gifts at Saint Mary-of-the-Woods.

Sister Winifred Mary entered the congregation on July 22, 1945, from St. Ann Parish, Terre Haute. She also ministered as a teacher at Central Catholic High School, Fort Wayne.

Sister Mary Madden is a native of Decatur, Illinois. Currently, she ministers in prayer at Saint Mary-of-the-Woods.

Sister Mary entered the congregation on Sept. 16, 1940, from St. Patrick Parish, Decatur. She also ministered as a teacher at Central Catholic High School, Fort Wayne.

Eighty-year jubilarians
Sister Eileen Rose Bonner is a native of Whiting. Currently, she ministers in prayer at the Parish Bereavement Committee at Our Lady of Mt. Carmel Church, Louisville, and as a volunteer knitter for White Violet Center for Eco-Justice.

Sister Theresa Clare entered the congregation on Jan. 8, 1950, from Sacred Heart Parish, Indianapolis. She also ministered as a teacher at Saint John the Baptist School, Fort Wayne.

Sister Eileen Rose Bonner is a native of Whiting. Currently, she ministers in prayer at the Parish Bereavement Committee at Our Lady of Mt. Carmel Church, Louisville, and as a volunteer knitter for White Violet Center for Eco-Justice.

Sister Theresa Clare ministered as a teacher at Saint John the Baptist School, Fort Wayne.

FORT WAYNE — In 2016, Knights of Columbus Council 451 built a small storage shed for the purpose of collecting aluminum cans as a means of generating funds for charity. The shed is located on the grounds of St. Charles Borromeo Church in Fort Wayne.

After four years in operation, the council has received 10,600 pounds in scrap aluminum. That converts to over 350,000 cans, or $1,100 annually in revenue. All money earned is donated to Gihbault Children’s Services, the No. 1 Knights of Columbus-supported charitable organization in Indiana.

Collecting, storing and transporting such a mountain of cans is quite a challenge. To make the task more manageable, the cans are crushed. Until recently, this task was performed manually, requiring many tedious hours.

One of Council 451’s engineer-minded Knights decided it was time to make this a more efficient operation. After some YouTube research and ingenuity, he designed and built a high-volume machine limited only by the operator’s speed in feeding cans down a chute designed with safety in mind.

Thanks to this invention and the dedication of its members, Council 451 will continue the Knights’ tradition of charitable giving.

Member builds can crusher for Knights of Columbus service project

On the grounds of St. Charles Borromeo Parish, Fort Wayne, aluminum cans collected by Knights of Columbus Council 451 members and crushed and sold to raise money for charity. Council members Dennis Redding and John Prascsak transport some of the crushed cans.

Photos provided by Justin Purdy/Dennis Redding

Council member John Prascsak inserts cans into the can-crushing machine.

June 28, 2020
University of Saint Francis relies heavily on students’ tuition for revenue, so officials hope for strong enrollment when in-person classes resume this fall.

COLLEGES, from page 9

Aug. 10, go without breaks and finish the semester just before Thanksgiving, the university announced previously. Those plans could change if COVID-19 developments warrant it.

University of Saint Francis

“We’re looking OK right now,” outgoing president Sister M. Elise Kriss said June 10 about the school’s finances.

USF will watch its fall enrollment closely because private colleges are heavily dependent on tuition income, said Sister Elise, who will retire June 30. She will be succeeded by Father Eric A. Zimmer.

Over the past five years, enrollment of traditional younger students has declined slightly at the Fort Wayne campuses, she said. That has been offset by increased enrollment of other students and by enrollment growth at USF’s Crown Point campus.

So far, the number of new and returning students enrolled for the fall looks good. The school is usually attended by around 2,200 undergraduate and graduate students.

However, some students may decide at the last minute to sit out a year or a semester because of concerns about getting COVID-19. Current plans call for USF to start in-person classes Aug. 24 and go without breaks until Thanksgiving. Students will stay home after the holiday to finish classes and take final exams online as a precaution against the spread of COVID-19.

Campus life is key part of college experience

The five Catholic colleges and universities in the Diocese of Fort Wayne-South Bend plan to resume in-person classes when the 2020-21 academic year begins in late summer.

The benefits to students go beyond classroom learning, officials said.

For 18- to 21-year-olds, college years offer growth opportunities through personal relationships, having a roommate, hands-on learning in laboratory classes, working with others in a group, and participating in clubs and activities, said Sister Elise.

“That age of student wants to be here.”

Saint Mary’s College prides itself on the close relationships students can develop with faculty and on the opportunities students have for social and other interaction with each other, said Bowe. The interaction includes growing in the Catholic faith by attending Mass, participating in retreats and joining other young people in discussions about beliefs and issues.

University of Notre Dame holds a similar view.

“Through its 178-year history, Notre Dame has believed in the residential campus experience, and we have doubled-down on that approach in recent years with the addition of new residence halls and more than $400 million in construction of teaching, research, student life, performance, multimedia and hospitality space,” Brown said. “In the tradition of our founding religious community, the Congregation of Holy Cross, Notre Dame seeks to educate the mind, the heart and the spirit, and we believe that is most effectively accomplished through the personal interaction found on campus.”

Holy Cross College, Notre Dame, entered the COVID-19 pandemic in a strong position that allowed it to use some of its own funds to help students with costs associated with going home midway through spring semester and finishing classes online.

Provided by Holy Cross College
FIFTY YEARS A PRIEST

From Kolkata to Charleston by way of Indiana

BY JILL A. BOUGHTON

Perhaps it’s not too surprising that a boy for whom St. Teresa of Kolkata babysat wound up being ordained a priest 50 years ago, at age 25. After study and formation in his native India and in Rome, Father Derrick Sneyd came to Indiana to pursue a counseling degree at Indiana University. He wound up staying for 44 years, serving under four bishops. For the first 10 years, he lived with “a tremendous help and example, a kind man, a princely priest,” as he called Msgr. John Sabo, pastor at Our Lady of Hungary in South Bend during that time.

He served in the diocesan marriage tribunal and took about his theological education and counseling skills to work at Marian High School. Over the years, he has been pastor at St. Stanislaus Kostka Parish, New Carlisle; St. Thomas the Apostle Parish, Elkhart; St. John the Baptist Parish, New Haven; St. Monica Parish, Mishawaka; and St. Jude and St. Anthony of Padua parishes in South Bend.

He retired in 2016, when his widowed mother sometimes dropped Derrick off with Mother Teresa for a little while. Of course, that’s not a cherished memory.

As a preschooler, Father Sneyd remembered, he would drape a bedsheet over his shoulders and make his two sisters keep silent while he said “Mass.”

Young “Bernie” grew up in Indiana, Father Sneyd’s mother, Gladys, was Irish, so English was his first language. Gladys knew Mother Teresa, and the two used to tease each other about who was older, since only a few months separated their birth dates. When she wanted to go shopping in Kolkata, his widowed mother sometimes dropped Derrick off with Mother Teresa for a little while. Of course, that’s not a cherished memory.

As a preschooler, Father Sneyd remembered, he would drape a bedsheet over his shoulders and make his two sisters keep silent while he said “Mass.”

He received his master of divinity degree at Indiana University. He earned a master’s degree in the minor seminary but also speech and theater. In fact, during the summer of 1970 he played percussion instruments and sports such as soccer, cricket, racquetball and field hockey. He still enjoys singing, reading and cooking. His all-time favorite trip was to Switzerland, but he has traveled all over the world, especially back when his mother was able to “hop a plane at the drop of a hat.”

His cheerful disposition makes him a good friend, others say, and medical appointments bring him back to Indiana often enough to keep up with friends and former co-workers.

“I’ve learned from my mistakes, brushed off the dust and continued the race,” Father Sneyd said of his 50 years of ministry, adding that he’ll never forget what Msgr. Sabo told him years ago: “What matters most is what is in the mind of God. All else fades away.”

Plans for commemorating Father Sneyd’s Oct. 18, 1970, ordination are up in the air at this time.

‘Happiness follows obedience’: Msgr. Galic observes golden jubilee

BY VINCIE LABARBERA

Plans were made, invitations printed, food ordered and other details completed for a golden jubilee of ordination celebration for Msgr. Bernard Galic June 14 at St. Aloysius Parish, Yoder. The commemoration was planned four years to the date after his retirement but has been postponed due to the coronavirus pandemic.

The actual date of Msgr. Galic’s priestly ordination is Aug. 30, so it is best he keep silent while he said “Mass” and still can take place in a timely manner.

“Even if an official celebration never happens, I will observe my golden jubilee by celebrating Mass at home,” said Msgr. Galic recently.

After his 2016 retirement following 46 years of priestly ministry, Msgr. Galic initially celebrated Mass on weekends at St. Aloysius,ioneer he was needed, and he remains a parishioner there. Lately, however, he has been limited to the celebration of daily Mass at home due to arthritis.

Young “Bernie” grew up in Newport, Pennsylvania, 25 miles west of Harrisburg. He was baptized in St. Francis of Assisi Parish where, prior to being ordained a bishop in 2004, Father Kevin C. Rhodeas served as pastor from 1990-95. “To put it in perspective, I left for the seminary, Bishop Rhodes was just two years older,” Msgr. Galic remarked.

His parents, Frank and Ursula, had five sons: Emory, who died in 1968; Michael, who died in 1978; Bernard; Phil, who died in Florida in 2014; and Bill, who moved from Alaska to Ossian, Indiana, and is living near Msgr. Galic’s apartment.

“A religious vocation was always in the back of my head as a kid,” said Msgr. Galic, even though the family attended Mass at a military academy. He said his first Communion when he was 7 in a newly built church named, perhaps serendipitously, St. Bernard, in New Bloomfield, Pennsylvania. It was pastored by the Glenmary Fathers, who were dedicated to establishing a Catholic presence in rural areas and small towns.

His priestly vocation was “cemented” in his head, he said, after many years of serving the Stations of the Cross on Fridays during Lent. He also had the feeling he wanted to be a doctor but decided to first try the seminary. If it didn’t work out, he figured, he would enroll in medical school.

As a junior in high school, Msgr. Galic started for the first time of traveling as a missionary priest and teaching the faith. “Instead, I ended up teaching religion to high school kids in Donaldson...”

He studied at Sacred Heart School of Theology in Hales Corners, Wisconsin, and was ordained a religious order priest on Aug. 30, 1970.

Msgr. Galic’s ministry not only included teaching theology in the minor seminary but also speech and theater. In fact, during the summer of 1970 he earned a master’s degree in the subject from Indiana University. He received his master of divinity degree that same year.

Even though he loved teaching and directing two plays a year for a decade, he said, he felt drawn to the life of a diocesan priest. When the high school in Donaldson closed, he met with Bishop William E. McManus and was incardinated into the Diocese of Fort Wayne-South Bend in 1980 as a diocesan priest. His first assignment was as associate pastor at St. Michael, Plymouth. From there he was sent to St. Joseph, Fort Wayne, but for just 10 weeks. Due to an illness affecting the pastor at St. Mary of the Assumption in Avilla, he was named pastor there.

Five years later, Msgr. Galic assumed the position of pastor at Holy Family, South Bend, where he remained for 24 years. During his long tenure, a new church was built, the school was expanded with an up-to-date library and gym, and the parish debt was eliminated. In 2010, the year he was named a monsignor, he was appointed pastor of St. Aloysius, where he served until his retirement.

For 21 of his years in South Bend, Msgr. Galic hosted the TV Mass in South Bend. “It’s a wonderful way of making the local Church visible,” he said. “And people took great pride in seeing their local priests in this ministry.”

Msgr. Galic also served the diocese on the marriage tribunal, as director of vocations for more than 20 years and as an episcopal vicar. But the most important part of his priestly ministry, he said, was the privilege of being close to people during some of the most important times in their lives.

In retirement, Msgr. Galic hopes to be well enough to continue traveling. He has visited Medjugorje for a retreat about 27 times, and another trip was planned for June but has been put on hold. Before he retired, he had also been to Austria three times to personally connect with a pen pal he has had since fourth grade. They still stay in touch.

Among his other interests, he enjoys gardening, farming and even butchering when he was in the rural area seminary, he said. “Had I not been ordained, I would have enjoyed being a farmer,” he exclaimed. “I admire their great faith and trust in God to provide.” He continues to maintain a “garden” that consists of a couple of planters on the patio.

“What I’ve learned through the years is that happiness follows obedience,” he reflected. “If you do what you’re told by the Church you’re going to be happy. I’ve had plenty of assignments I would not have chosen, but I’ve never been unhappy.”

Even though he loves teaching and directing two plays a year for a decade, he said, he felt drawn to the life of a diocesan priest. When the high school in Donaldson closed, he met with Bishop William E. McManus and was incardinated into the Diocese of Fort Wayne-South Bend in 1980 as a diocesan priest. His first assignment was as associate pastor at St. Michael, Plymouth. From there he was sent to St. Joseph, Fort Wayne, but for just 10 weeks. Due to an illness affecting the pastor at St. Mary of the Assumption in Avilla, he was named pastor there.

Five years later, Msgr. Galic assumed the position of pastor at Holy Family, South Bend, where he remained for 24 years. During his long tenure, a new church was built, the school was expanded with an up-to-date library and gym, and the parish debt was eliminated. In 2010, the year he was named a monsignor, he was appointed pastor of St. Aloysius, where he served until his retirement.

For 21 of his years in South Bend, Msgr. Galic hosted the TV Mass in South Bend. “It’s a wonderful way of making the local Church visible,” he said. “And people took great pride in seeing their local priests in this ministry.”

Msgr. Galic also served the diocese on the marriage tribunal, as director of vocations for more than 20 years and as an episcopal vicar. But the most important part of his priestly ministry, he said, was the privilege of being close to people during some of the most important times in their lives.

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“What I’ve learned through the years is that happiness follows obedience,” he reflected. “If you do what you’re told by the Church you’re going to be happy. I’ve had plenty of assignments I would not have chosen, but I’ve never been unhappy. That’s true not only in the priesthood, but in every vocation.”
FORTY YEARS A PRIEST
Msgr. Pius Ilechukwu thankful for 40-year vocation

BY KEVIN KILBANE

he melodic sound of singing in Latin first attracted Msgr. Pius Ilechukwu to the priesthood. Then, in the seminary, he discovered the journey to becoming a priest is not only Latin but many other subjects and skills as well.

God has continued to encourage and support him on his journey, he said.

“I thank God I am 40 years in His vineyard doing my best, even though I know my best is not the best,” the monsignor said.

Msgr. Ilechukwu will commemorate his 40th anniversary as a priest on July 5.

While growing up in the city of Ihiala in southeast Nigeria, he said his parents provided him with a strong foundation in the Catholic faith and in life.

“Father told me to tell the truth no matter what,” he recalled.

His father died when he was young, so he brought up Pius and his four brothers. She was a strong woman who practiced her Catholic faith and worked hard to provide for her family, the monsignor said.

“Whatever I tried to do, I tried to make sure I finished it,” he said of her influence on him.

He became interested in the priesthood in sixth grade, as a member of his Catholic school’s choir, which sang in the Latin language. At that time, the Catholic Church celebrated Mass in Latin rather than in a country’s commonly used language.

As the choir celebrated after winning an archdiocesan singing competition, their principal spoke to them, saying priests knew the Latin language and can translate Latin into English as well as into a local Nigerien language, Ibo. That inspired the young Pius to try for and earn entry to the seminary, where he studied enthusiastically.

As a seminarian, during his pastoral experience in a remote village, one day he was called to pray for a sick girl. The family had no way to take her to a hospital and no money to pay for medical care.

He went and prayed for her. He also thought that, if he had been a priest, he could have prayed over the girl with prayers that could do more to help her.

“She is with you prevents a person being assailed by the devil’s devilish approaches,” he said.

Looking back, the monsignor said he could see God calling him and God’s hand guiding him all along the way.

Msgr. Ilechukwu served the Church in Nigeria as a parish pastor in many parishes, a spiritual vineyard doing my best, even if they are living by themselves.

The monsignor, who will turn 75 on Nov. 4, hopes to retire then and return to Nigeria. He still has two brothers with their wives, children and extended family members living there. He expects to assist there in ministry how and where he can.

“I thank God for choosing me to be a priest, and I thank Him for His blessings and for continuing to support me in my priestly ministry,” he said.

He also expressed thanks to his bishops here, Bishop D’Arcy and Bishop Kevin C. Rhoades, and in Nigeria, Bishop Hilary P. Odili Okeke and Cardinal Francis Arinze, the bishop of whom ordained him.

“I also thank all the people of God I have worked with, I thank them for their love and support,” he said. “I promise them my prayers, wishing them well.”

He offered advice for the many priests who have a vocation.

“Wherever there are human beings, I will work no matter what because of the joy and love to help my fellow Catholic Christians to live lives of holiness,” he said.

He has enjoyed serving in this diocese.

“I know the people love me and want me to stay with them,” he said. He also likes being home in Nnewi, Nigeria, where local Catholics also want him to return.

Msgr. Ilechukwu said what he loves most about being a priest are the sacraments of the Eucharist and reconciliation.

That priests can transform ordinary bread and wine into the Body and Blood of Jesus Christ during consecration at Mass is an amazing reality.

“That is why I celebrate Mass every day, with people or without people,” he explained. “It is a thanksgiving to God for calling me to 1957. His vineyard doing my best, even if they are living by themselves.

He arrived here Nov. 30, 1977, and was assigned as a parochial vicar in January 2007 at St. Vincent de Paul Parish in Fort Wayne.

As the end of his sabbatical approached, former Bishop John D’Arcy asked if he would consider staying to help minister in the diocese. Bishop D’Arcy sought and received approval from the monsignor’s bishop in Nigeria to extend his stay here. The two dioceses have continued to extend his service here ever since.

The monsignor then served as pastor from 2008 to 2013 at St. Patrick Parish in Walkerton and as pastor from 2015 to 2018 at St. Joseph Parish in Bluffton. In June 2018, he was assigned as a parochial vicar at the Cathedral of the Immaculate Conception in Fort Wayne. He has also been assisting since mid-February at St. Henry Parish in Fort Wayne.

“Whatever I tried to do, I tried to make sure I finished it,” he said of her influence on him.

“I thank God I am 40 years in His vineyard doing my best, even though I know my best is not the best,” the monsignor said.

Four decades of ministry across the diocese

BY COLLEEN SCHENA

Father Philip DeVolder celebrated his 40th year as a priest June 14. And today, as he has done throughout his four-decade vocation, he allows the peace of God to permeate his daily life and encourages the importance of waiting for such peace in decision-making.

“The difficulty is to not get ahead of God … be open to the unexpected and don’t do anything until you have a sense of peace,” he said. It is a principle that has guided his life.

God will communicate to us in His time, Father DeVolder reminds others. Disciples of Christ who are trying to discern their vocations must embrace this call to patiently listen.

Father DeVolder attended Indiana University South Bend with the intention of becoming a Spanish teacher. The school is not far from his home in Mishawaka and his home parish, St. Bavo. After one year in college, however, he realized he was being called elsewhere. He changed course from education to the working world, obtaining a job in a factory; it was in this work that he began to more clearly hear a call to the priesthood.

“My vocation started with holy hours,” Father DeVolder recalled. Guided by time in adoration as well as by the wisdom of a priest with exceptional homilies, he intentionally prayed for peace in his heart. Six months later, the peace he had been praying for manifested in his heart. He moved forward with formation and began attending St. Gregory Seminary in Cincinnati in 1973.

Father DeVolder completed his formation at Mount St. Mary’s Seminary in Emmitsburg, Maryland. In 1980, he received his degree and the sacrament of ordination.

While reflecting on his path to the priesthood, Father DeVolder marveled that “I originally felt that I was unworthy. Now I know that even more.” His journey toward service to the Church convinced him of the reality of the “incredible worthiness” of Christ.

He finds his vocation to be one of humble and passionate support for the flock he shepherds, noting that “all people are the ones who have to save the Church. The priest is the one who helps them, in Word and sacrament.”

Father DeVolder has seen a wide expanse of the Diocese of Fort Wayne-South Bend. His first assignment brought him to St. Mary of the Assumption Parish, Decatur. Three years later, he was assigned to St. Joseph Parish, Fort Wayne, then to St. Stanislaus Kostka in New Carlisle. In 1988, he moved into the central area of the diocese and ministered at Sacred Heart Parish, Warsaw, before returning to St. Mary of the Assumption in 1995. His next assignment, almost 11 years later, took him to St. Vincent de Paul Parish in Elkhart; he went on to an assignment at Our Lady of Guadalupe Parish, which took him back to Warsaw.

In 2010, he began to serve at Sacred Heart once more. He moved to residency at St. Charles Borromeo Parish in Fort Wayne nine years later. The same year, Father DeVolder was appointed parochial vicar of SS. Peter and Paul Parish, Huntington. Yet, this would not be his last change of parish.

After a battle with cancer was declared in remission, Bishop Kevin C. Rhoades assigned Father DeVolder to a new chaplaincy at Saint Anne Communities Victory Noll, Huntington. Since this last move, he said he has enjoyed the ability to actively minister to the Saint Anne community as he regains his strength. Father DeVolder keeps in good spirits and joyful ministry, he said, by looking to the lives of his favorite saints, St. Philip Neri and St. John Vianney, as well as Venerable Fulton J. Sheen.

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TWENTY-FIVE YEARS A PRIEST

Unwavering response to the Lord’s call

BY JODI MARLIN

The enthusiasm and positive attitude of a young seminarian first drew Father Constantino Rocha to the idea of becoming a priest, and those qualities have permeated the 25 years of his vocation to date. They also figure prominently in what he hopes the future will bring to his ministry.

Father Rocha was born in the very small town of General Escobedo in Durango state, Mexico, into a Catholic family of 11. When he was just 4 years old, he remembered, he and some of his siblings attended a series of Holy Week religious education classes given by a seminarian. The obvious love the seminarian had for his faith caught the child’s attention.

“It was at that moment, even though I didn’t understand even what a seminarian was – I saw him as a priest – that I wanted to be like that young man when I grew up. I said I wanted to be a priest,” Father Rocha said.

Father Rocha kept this calling from his parents until he had completed the sixth grade. “Even at that age, I was quietly preparing myself by attending catechesis (religious education classes) and Mass,” he said. He also served at Mass as an acolyte, even while his end goal remained distractingly present. “I didn’t like being an acolyte, because at the time I was determined to be a priest, not an acolyte.”

He entered seminary in the 10th grade, in the city of Durango, and studied for four years. Becoming interested in the religious life, he joined the Holy Trinity order and received from them religious formation. He also studied three years of theology as well as philosophy.

Father Rocha left the religious community in 1994. His fourth year of theology was finished at the diocesan seminary in Nezahualcóyotl outside of Mexico City. On March 17, 1995, he became a diocesan deacon. Three months later, on June 29, his youthful calling was realized: Constantino Rocha was ordained to the priesthood.

Father Rocha was asked by his bishop to serve as spiritual director for diocesan seminarians for three years, followed by short pastoral appointments to two parishes. Then, an exciting development occurred.

Having asked for an opportunity to serve in the United States, in the year 2000 Father Rocha’s request coincided with just such an invitation extended by Bishop John M. D’Arcy of the Diocese of Fort Wayne-South Bend. Bishop D’Arcy was in need of Spanish-speaking priests who would minister to Mexican immigrants in several parishes of the diocese for a two-year period. Father Rocha arrived at St. John the Evangelist Parish, Goshen, in December to serve as parochial vicar.

That initial two-year period now long past, he recalled some initial adjustment. “I had no idea of the extent of the need within the Hispanic community here for pastoral leadership. But it was a blessing, and it helped reinforce my vocation not to dwell on what I was leaving behind. Instead, I directed all of my attention to evangelization and organization of the parish’s Hispanic ministry, where I would stay for 10 years.”

In 2010, Father Rocha was asked to minister at Our Lady of Guadalupe Parish and shrine, a community of Spanish-speaking Catholic faithful in northern Kosciusko County. The first thing the new pastor noticed was that although Warsaw isn’t far from Goshen, the two parishes were very different. The faithful of St. John were newer immigrants lacking in religious education and the sacraments, while those of the Warsaw community had been there longer and were more formed in the faith.

At Our Lady of Guadalupe, Father Rocha plans to continue striving to put into their parish has been amazing for me to see.”

In order to becoming a fully functioning parish community, it is hoped that religious education classrooms can be constructed someday as well.

Remaining faithful to the Lord and the call made to him, Father Rocha plans to continue striving to unite himself to Jesus, the eternal high priest. “As a person, I intend to try every day to be a better, understanding human being, in service to all and to my Church.”

Deacon Michael Ammer

Congratulations on your ordination to the Diaconate.

May God Bless you.

St. John the Baptist Parish, New Haven

‘It is the joy of my life; I love to serve’

BY JENNIFER BARTON

Father Michael Chukwudi Mbonu remembers very vividly what he calls “the happiest day of his life” day 25 years ago. It was July 15, 1995, a “beautiful Saturday” in the Onitsha archdiocese of Nigeria, when Father Mbonu was ordained with 24 of his classmates. “My family, the townspeople came in great numbers,” Father Mbonu recalled.

The cathedral was full and canopies were set up outside for those who came to witness the ordination. When the bishop called his name, Father Mbonu came to kneel before him and heard everyone applaud. Thus began a priestly life that spans two continents and many different assignments.

Father Mbonu is from the town of Awka-Etiti, Anambra state, in Nigeria. After serving a year at Holy Trinity Cathedral (now Basilica) in Onitsha, he served at various parishes and parochial schools in Nigeria. A request from Bishop Edward Braxton, former bishop of the Diocese of Belleville, Illinois, who visited his archdiocese, led to Father Mbonu’s move to the United States.

He felt a “very warm welcome at all the parishes” in the Diocese of Belleville. Father Mbonu said. He was so well-liked and needed that Bishop Braxton pleaded with him to remain beyond his three-year contract. He ended up serving seven years before given a choice of ministries in which to serve in the future. He chose to go into hospital chaplaincy.

Father Mbonu’s first and only choice to complete his clinical pastoral education residency was Saint Joseph Health System in South Bend. He applied and was accepted. “Residency is very involved and demanding,” Father Mbonu said. After that residency, he was hired to serve at various parishes in the South Bend Diocese, including St. John the Baptist, Light of Life, Our Lady of Lourdes, and Holy Family.

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Vocation ‘a work of the community’

BY JENNIFER BARTON

Father Dermot Gahan began his ministry to the Diocese of Fort Wayne-South Bend even before his ordination to the priesthood: He was first invited to the diocese by former Bishop John M. D’Arcy for summer assignments as a seminarian. Today, he is the parochial vicar at St. Matthew Cathedral Parish in South Bend and assists also at Sacred Heart Parish in Warsaw and St. Thomas the Apostle Parish in Elkhart.

Born in Wexford County, Ireland, in a small farming community called Cloogue, Father Gahan was the third oldest in a large family of seven siblings and three sisters. After six years of boarding school at St. Peter’s College in Wexford, he made the decision to “cross the Irish Sea” into the seminary located on the same grounds.

A large part of his discernment of the priesthood was St. Peter’s College itself, he said. “Going to the diocesan high school was inspirational. You had the seminary there, you saw the students, you had the priests who were teaching as well,” Father Gahan recalled. He was ordained in 1995.

After his ordination, Father Gahan came back to Indiana to visit St. Matthew parish. He was told by parishioners and priests that he would be assigned to the parish, which he denied, having heard nothing of such an assignment. On the plane home, however, he received a message stating that his bishop would meet him at the airport. At the baggage claim in Dublin, Father Gahan learned he would be sent back to South Bend to serve as associate pastor at St. Matthew.

He spent four years in the parish before returning to work in two different parishes in Ireland for around 15 years.

Because he has many friends in the area and feels at home here, he said, he spent many of his holidays while here filling in for priests within the diocese. He longed to return to South Bend on a long-term basis. A request made of Bishop Kevin C. Rhodes did bring Father Gahan back to South Bend and surprisingly, back to St. Matthew last August. He expects to remain in the diocese for at least two more years.

Aside from working at St. Matthew, Father Gahan also substitutes in other parishes when the need arises.

“I listen for what I’m doing at the moment. If someone gets sick, I go fill in; it’s nice to see the different parishes,” he related. “We do everything, supposedly; we’re all one holy Catholic Church, but things are done a bit different everywhere you go. It’s interesting to see that.”

Aside from the extremes in northern Indiana weather, some differences Father Gahan noticed in the diocese lie in things like parish administration and the people in general.

Since Catholicism is the dominant religion in southern Ireland, the Rite of Christian Initiation process was relatively unknown to him initially. He also stated that in his experience, he sees far more young people come to Mass at St. Matthew than he did in Ireland.

The numbers of those in attendance weekly are encouraging to him. “Generally speaking, people are here because they want to be here.”

Looking back on 25 years, Father Gahan recalled the many people who inspired his vocation. He was raised in a strong Catholic family, with his grandparents leading the rosary every evening. He also had an uncle who was a priest and an aunt who was a nun. Neighbors, friends and especially the priests who taught him in high school proved an incredible source of inspiration for him as well.

He says his greatest teachers were priests like Father Thomas Shemaker and former Auxiliary Bishop John Sheets, SJ, who taught him how to be a good priest by their example. Though he admits to being a poor student academically, he gained much wisdom and insight into the priesthood by learning from those he worked with. He stated, “A lot of people think you go to seminary to become a priest — you don’t. You go to seminary to learn knowledge … The knowledge is a tool that you use, but you learn to be a priest in your parish — watching what’s going on and watching the fellas that have been there before you. A vocation is the work of a parish, a community.”

While the future of a priest is always dependent upon the wishes of his bishop, Father Gahan looks forward to serving wherever and in whatever capacity he is called. Wherever he goes, he makes it home and seeks happiness in his vocation. “I love what I do, you know. You get up every morning … because you love what you’re doing.”

MBONU, from page 14

on as chaplain, and his bishop allowed him to remain in the Diocese of Fort Wayne-South Bend.

“It is the joy of my life; I love to serve … The demographic might be different, but the ministry is the same.”

The call to the priesthood came at a young age for Father Mbonu. Growing up, he was the youngest of nine children. While home during a break from school one year, his older sister, who was discerning religious life, asked him to attend morning Mass with her.

While she could have chosen siblings closer to her own age to walk the mile to church with her for the 6 o’clock morning Mass, Father Mbonu felt God at work in his life through her invitation. “I look back and see the hand of God, how I was drawn into contemplating becoming a priest.”

At Mass, Father Mbonu began to watch the servers, who were young teenagers at that time. This motivated him to become an altar server.

“This was something I cherished. Even when my sister was not at home, I went by myself.”

A particular peace came into his heart, and he was greatly inspired by watching the priests during Mass — so inspired, in fact that he entered seminary at age 14. “I was captured. I had a burning desire for more of that.” He made sure he did well on his entrance exams so that he would be allowed to enter the seminary at such a young age.

Although Father Mbonu looks back with great fondness on all the assignments he has had, one experience stands out. It is the dedication of the last parish he served in his homeland. Throughout a construction process at the parish, he was deeply involved in all aspects. During this time he found out he would be sent to the United States. He greatly wanted to dedicate the church before he left. The community worked hard and was able to have it ready for dedication only months before Father Mbonu would leave for Illinois.

The ceremony was a very large and meaningful affair. “It was the highest point of my life, besides ordination.”

Looking to the future, he remains joyful in his priesthood. “Wherever I’m planted I try to give my best, to bloom.”
It was a zebra, not a horse

This patient of mine was a huge man. He was six feet six and weighed 290 pounds. He did not look at all overweight. He was just big. He had significant coronary artery disease, which in my practice of cardiology is the most common heart condition we see as clinicians. Unfortunately had sustained significant heart damage from a heart attack and was at risk for life-threatening arrhythmias.

We recommended an implantable cardioverter defibrillator to protect him from sudden death. I saw him every six months for over a decade, and we became very close. I recall that when we shook hands, my hand would disappear into these large thick rough working-man hands—not wimpy physician hands like mine. I was sure he could crush every bone in my body if he were so inclined. But as it turned out, he was one of the most gentle human beings I have ever met. He was a non-denominational Christian and worshiped in a small church. He was always seen praying for his neighbors to be in any rush. He was a good man.

One time, he came in a little early. Six months ago, he had told me he felt poorly. He had unexplained weight loss, muscle aches and was profoundly fatigued. I was concerned that his heart was deteriorating, so I ordered an echocardiogram to reassess his heart function. It turned out that his left ventricle was actually working better than on the previous test. I also saw no answers on the echo.

He was a big man, and rarely in my home I've never feared for their safety. My neighborhood is pretty quiet. But in the past few weeks, I've realized I've never feared for their safety because we are white. It's not very likely someone will call the cops on us for the wrong reason. We're a black man who introduced himself to me a few days after we moved in.

He came up to me as I was in the yard, welcomed me to the neighborhood and let me know he works at the house next door, a home for disabled men. He's a nurse, and he takes a walk on his break, or stands by the garage to call his girlfriend after the men go to sleep or carry a pack of Skittles or cigarettes.

The Lord asks us to take up our cross and follow Him

**The Catholic Doctor Is In**

**DR. DAVID KAMINSKAS**

where she was going with this: She then told me that the titers came back positive for Bartonella henselae, the bacteria that causes cat-scratch fever! And, yes, he had several cats at home that on multiple occasions had scratched him on the legs and sometimes had drawn blood. The mystery was solved.

He started on antibiotics that kill the Bartonella bacteria, but this would not be successful unless we removed his ICD and the infected wires in his heart, which is a very high-risk procedure. The wires became scarred into place after being in place just a few months, and my man had them in for years. If you try to pull the wires out, you can damage the heart. Highly trained interventional cardiologists need to use specialized equipment to laser-cut the wires right at the inside surface of the heart to remove them. Thankfully, with lots of prayers and one of my skilled partners, the wires were removed. After six weeks of antibiotics he was cured and back to feeling well.

Cat-scratch fever can occur after a scratch or bite from a cat if it is infected with Bartonella. Young cats and cats with fleas are the most likely carriers. The cat’s fleas are infected too, and therefore flea bite infections. As had the prophets of old, only the spiritual rewards that we carry with us are worthy of being carried. For this reason, we are given the command to carry our cross and be crucified as Jesus was. We are to follow him in this same way.

Reflection

A line in the musical “Oklahoma!” says that, “Everything’s up to date in Kansas City!” Well, in the first decades of Christianity, everything was up to date in Rome more than in any other place on earth. It was a glittering city, with every opportunity and comfort the human heart could desire.

It was impossible, however, to enjoy all the wonders and pleasures of Rome while being true to the Gospel. As if this were not enough, professing Christianity was a major crime, as already noted. Roman justice operated on the hunch, as does American justice today, that the death penalty deterred others from committing similar crimes, namely by becoming Christian and living the Christian life.

The example of countless martyrs proved the point. They were martyred, but they now live in glory with Jesus.

**Rooting out racism**

**KATIE PREJAN McGrady**

Realizing that, and coming to understand, that really only these past few weeks as conversations about race, systemic discrimination and oppression of people of color are happening, has served as a drastic wake-up call. It is sad that it took the cruel and senseless deaths of more black men and women, most recently Ahmaud Arbery, Breonna Taylor and George Floyd, for these conversations to happen.

It’s easy to say racism is a sin. Thinking less of someone and treating them differently because of the color of their skin is undeniably wrong. It is an offense against God, and an attack against our fellow man, and racism in every form is evil.

It’s so to think, say and act as if someone is less worthy of God’s love because of the color of their skin. And to behave like that is to reject the very words of sacred Scripture — that we are each made in God’s image and likeness.

But it’s not enough to just simply say, “Racism is wrong.” We must be decidedly against racism and root it out and put in the work to end it in our homes, neighborhoods, parishes, schools and communities.

**PREJAN, page 17**
Spiritual lessons from the pandemic

The COVID-19 pandemic has left many of us with a great deal of uncertainty: uncertainty about how contagious the virus is and about the best way to treat it; uncertainty about how long our personal immunity will last after we get infected and whether a vaccine will ever be developed; uncertainty about the future of the economy and whether jobs will still be there for the 40 million newly unemployed. Uncertainty about how long the public quarantines should continue; uncertainty about what will happen to ourselves, our families, and our friends.

In the midst of so much uncertainty, we naturally look for something firm to hold on to. Cataclysmic disruptors, whether an outbreak of war, widespread riots and looting, or a new coronavirus, humble us and remind us how we cannot guarantee our own futures.

Yet we instinctively yearn for a way to assure ourselves that our future is safe for ourselves and for our children. Where should we turn for safety? May we take a cue from our financial institutions. When uncertainty becomes too high, and lenders realize a potential borrower is at high risk of default, they sometimes turn to a higher authority like the federal government to “guarantee” a loan, as in the case of guaranteed student loans. Such loans offer a safety net and take away most risks for the lender.

What kind of higher authority should we turn to in order to guarantee our future when we face so many uncertainties in life? One lesson of the pandemic is not to place our hope in undeserving sources. While scientists may promise new treatments, and politicians may promise safety through contact tracing and lockdowns, these measures are stopgaps in the face of our larger human questions.

Many centuries ago, a powerful king of the united monarchy of Israel and Judah mused about the false promise of earthly reassurances. Writing in Psalm 119, King David presciently declared, “Some trust in chariots or horses, but we in the name of the Lord. They will collapse and fall, but we shall hold and stand firm.”

The answer to the uncertainties surrounding our human condition lies, precisely as David noted in his inimitable and direct style, in God Himself. He alone knows and understands every event of history, from coronavirus pandemics to civil disturbances to economic collapses.

It’s important for us to distinguish between true and false saviors. While a vaccine may limit the immediate threat from the coronavirus for an individual, death will still have its day and eventually lay its claim upon us. As natural as it may be for us to reach out for a vaccine to calm our preoccupations and restore a semblance of normalcy, we can only antedate the fulfillment of that loan in a destiny that lies beyond this troubled world.

Cardinal Robert Sarah summed it up well when he recently said: “This virus acted as a warning. In a matter of weeks, the great illusion of a material world that thought itself all-powerful seems to have collapsed. . . . A microscopic virus has brought this world to its knees.”

“We were promised to push forward, to conquer, to build. We were promised to push, to fight, to win. We were promised to push.”

The egregious sin of racism and call for repentance, transformation and eradication of that which hurts the very body of hear hoof beats, think of horses, not zebras.” In this case, we were looking for a zebra!

When you study Scripture there usually is a general message to be taken away from the reading. Don’t forget that sometimes, hidden in Scripture, are messages meant just for you, messages that may give you guidance on exactly what you need for that day.

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

KAMINSKAS, from page 16

bites can also cause the infection. The majority of cases are in children and are manifested by fever and localized tender lymph nodes. If scratched on the arm, for example, the painful and enlarged lymph nodes would not be found in the axilla, or armpit. This infection can occasionally also enter the blood in children and invade the liver, spleen, eyes or even the brain, causing encephalitis. Cat-scratch fever is the third most common cause of a FUO (Fever of Unknown Origin) in children.

Adults can present just like children with this disease. My patient had a very rare presenta-

PREJEAN, from page 16

and within our own hearts.

The egregious sin of racism should be cast out of our hearts the same way we seek to remove pride, lust, greed or dishonesty. And this requires repentance. We examine how a sin has poisoned us, and how it has hurt our brothers and sisters. And when we recognize that, we commit to change. We declare the

FATHER TAD PACHOLCZYK

further by a triumphant science. We were told about artificial procreation, surrogate motherhood, transhumanism, enhanced humanity. We boasted of being a man of synthesis and a humanist that biotechnologies would make invincible and immortal. But here we are in a panic, confined by a virus about which we know almost nothing.

“Epidemic was an outdated, medieval word. It suddenly became our everyday life. I believe this epidemic has dispelled the smoke of illusion. The so-called all-powerful man appears in his raw reality. There he is naked. His weakness and vulnerability are glaring. Being confined to our homes will hopefully allow us to turn our attention back to the essentials, to rediscover the importance of our relationship with God.”

We have an important opportunity to ponder these deeper lessons of the COVID-19 saga as it plays out in our midst. Rather than placing our hopes in the limited promises of this world, the pandemic reminds us of our vulnerability and our need for our true Savior, at every moment of our life.

Father Tadeusz Pacholczyk, Ph.D.

Dr. David Kaminski is a board-certified cardiologist and member of the Dr. Jerome Lejeune Catholic Medical Guild of Northeast Indiana; www.fortwaynecka.com.
Today's Catholic

Catholic Extension study lists highest, lowest COVID-19 rates by diocese

CHICAGO (CNS) — An analysis conducted by the staff of Catholic Extension found that dioceses it supports financially have the nation’s most — and severe COVID-19 infection rates.

The Diocese of Houma-Thibodaux, Louisiana, leads all U.S. Latin-rite dioceses with an infection rate of 4,722 per 100,000 people, according to the analysis, released June 16. The diocese is close to the Archdiocese of New Orleans, where the coronavirus spread early and often, especially in communities of color. Further, the poverty rate in the diocese exceeds 18% — much higher than the national average.

Houma-Thibodaux’s infection rate is 64% higher than the second-worst diocese, the Diocese of Rockville Centre, New York, at 2,869 infections per 100,000.

The Diocese of Gallup, New Mexico, was third worst at 2,665 infections per 100,000. The Navajo population in the diocese was an early hot spot for infection, according to Catholic Extension.

Rounding out the top 10 in infection rates, with the number of documented cases per 100,000, were: Diocese of Brooklyn, New York, 2,470; Archdiocese of Newark, New Jersey, 2,402; Diocese of Fall River, Massachusetts, 2,134; Diocese of Paterson, New Jersey, 2,124; Diocese of Dodge City, Kansas, 2,120; Archdiocese of Boston, 1,740; and the Diocese of Bridgeport, Connecticut, 1,690.

The next 10 dioceses with the highest COVID-19 infection rates were: Diocese of Metuchen, New Jersey, 1,658; Archdiocese of Chicago, 1,548; Archdiocese of New Orleans, 1,521; Diocese of Worcester, Massachusetts, 1,450; Diocese of Trenton, New Jersey, 1,445; Diocese of Sioux City, Iowa, 1,246; Archdiocese of Hartford, Connecticut, 1,246; Diocese of Providence, Rhode Island, 1,234; Diocese of Amarillo, Texas, 1,147; Diocese of Camden, New Jersey, 1,122. While most of the dioceses with the highest infection rates are densely populated areas along the Northeast Corridor, Catholic Extension said Dodge City and Amarillo are home to industrial farming and meat-packing plants that were susceptible to outbreaks.

On the other side of the ledger, Catholic Extension-supported dioceses accounted for 13 of the 20 dioceses with the lowest infection rates, including six of the top seven in that category. Leading the way was the remote Diocese of Fairbanks, Alaska, with an infection rate of 2 per 100,000. Its territory — roughly equal to the combined area of California, Oregon, Washington and Idaho — is home to only 13,000 Catholics.

The majority of the parishes consist of Native Alaskans living in isolated villages, accessible only by plane, according to Catholic Extension. As a precautionary measure, Alaskan dioceses discontinued the visits of fly-in sacramental ministers, many of whom are funded by Catholic Extension, to ensure that the virus would not spread to vulnerable villages with limited health care access.

Fairbanks’ infection rate is 21 times lower than that of the second-lowest diocese, Marquette, Michigan, with 42 cases per 100,000.

Rounding out the top 10 dioceses, with their respective confirmed case rates: Diocese of Honolulu, 47; Diocese of Helena, Montana, 52; Diocese of Superior, Wisconsin, 55; Diocese of Great Falls-Billings, Montana, 54; Diocese of Salina, Kansas, 64; Diocese of Corpus Christi, Texas, and Archdiocese of Anchorage, Alaska, both 68; and Diocese of La Crosse, Wisconsin, 71.
Masses interpreted for the deaf resume
SOUTH BEND — Masses interpreted for the deaf on
the second and fourth Sundays of the month at 11 a.m. at St. Matthew Cathedral, 1701
Miami St. An interpreter from Community Services All Deaf provides American Sign Language. A Mass interpreted for the deaf will also be celebrated on the second Sunday of each month at the 11:30 a.m. Mass at the Cathedral of the Immaculate Conception in downtown Fort Wayne. An interpreter from Deaflink, a service of The League for the Blind & Disabled Inc., will provide ASL. Contact Allison Sturm at asturm@diocesefwsb.org or at 260-399-1452 for information.

Right to Life Boot Camp scheduled
ELKHART — Right to Life of Michiana will offer the Kloska Family Life Defenders Boot Camp on Saturday, Aug. 1, from 10 a.m. to 3 p.m. at Northside Baptist Church in Elkhart. This Boot Camp provides a comprehensive pro-life apologetic training and is open to all from 8th grade through adulthood. This event will transition to a virtual event if needed due to COVID-19, but at this time is scheduled as an in-person event. To learn more and to register, visit prolifemichiana.org/bootcamp.

Right to Life spaghetti fundraiser
ELKHART — The Knights of Columbus St. Jude Council No. 1043 will have a spaghetti fundraising dinner Wednesday, July 8, from 5-7 p.m. at the hall, 112 E. Lexington Ave. Dine in or carryout available, with all proceeds benefiting Right to Life Michiana. Reserve a spot at: https://www.prolifemichiana.org/jul-8th-knights-of-columbus.

Tickets are $9 for adults and $4 for children ages 6-12. Contact Melanie Garcia at 574-232-8433 outreach@prolifemichiana.org.

Theology on Tap announces summer series
MISHAWAKA — Young adults in their 20s and 30s, single and married, in the Diocese of Fort Wayne-South Bend are invited to share in food, fellowship and faith. A summer Theology on Tap series begins July 14 and will run Tuesdays through Aug. 11, from 6:30 to 8:30 p.m. In order to social distance, the gatherings will take place outdoors at St. Therese, Little Flower Parish, 54191 Ironwood Rd., South Bend. Each will include musical entertainment by talented local young adults, a food truck serving street tacos and an engaging talk followed by discussion. Bring a blanket or lawn chair for seating and a favorite summer beverage. The theme for the series is “Sanctifying Everyday Life.” The presenters will be Father Sam Conedera, SJ, speaking July 14 on Finding God in All Things; Bob Kloska, speaking July 21 on Sanctify Your Spending; seminarian Samuel Martinez, who will speak July 28 on how to Sanctify Your Body; Allie Greene, speaking Aug. 4 on how to Sanctify Your Time; and on Aug. 11 there will be a Mass and barbecue. For more information visit diocesefwsb.org/tot. The series is sponsored by Knights of Columbus Insurance.

Institute for Black Catholic Studies to host online program
FORT WAYNE — The Institute for Black Catholic Studies will offer a collaborative learning environment online June 28-July 17. The Institute’s mission is to form culturally competent Christian disciples — scholars, administrators, clergy and religious, seminarians, parish and diocesan ministers, church volunteers and the faithful — to effectively evangelize African Americans in the 21st century. Visit www.xula.edu/ibcs or call 504-520-7691.

The CrossWord
June 21 and 28, 2020

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**The Institute for Black Catholic Studies**
- **Decatur**
  - Roberto O. Arriaga Sr., 69, St. Mary of the Assumption
- **Huntington**
  - Connor J. Brite, 22, St. Mary of the Assumption
- **Fort Wayne**
  - Trevor M. Ortiz, 20, St. Mary of the Assumption
- **Virginia Bradley, 94, St. Vincent de Paul**
- **Monna L. Hill, 90, St. Charles Borromeo**
- **Carolyn Johnson, 86, St. Vincent de Paul**
- **Ann Lepley, 80, St. Vincent de Paul**
- **Eileen Meehan Ludos, 60, St. Vincent de Paul**

**The Institute for Black Catholic Studies**
- **Decatur**
  - David Clark, 46, St. Pius X
- **Huntington**
  - Rena S. Okuly-Kelsey, 85, SS. Peter and Paul
- **Sister Marilyn Schatz, OLVM, 92, Archbishop Noll Memorial Chapel**
- **Sister Martha Sipota, OLVM, 90, Archbishop Noll Memorial Chapel**
- **Janice K. Teusch, 76, SS. Peter and Paul**
- **Mishawaka**
  - James Niedermeyer, 88, Mishawaka, Queen of Peace
- **Monroe**
  - Edmund Demongeot, 68, St. Rose of Paul

**Please join us for the Dedication of St. Charles Borromeo Garden Mausoleum**

with Fr. Thomas Shoemaker, presiding Saturday, June 27, 1:00 p.m.

Catholic Cemetery
3500 Lake Avenue
Fort Wayne
Now that socially distanced public Masses can be celebrated, confirmations have been rescheduled across the Diocese of Fort Wayne-South Bend. On Friday, June 19, 28 young people received the outpouring of the Holy Spirit at St. Anthony of Padua Parish in Angola. Pictured with them after Mass, at center, are pastor Father Robert Showers and Bishop Kevin C. Rhoades.