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TODAY'S CATHOLIC

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CNS photo/Jonathan Ernst, Reuters

Demonstrators in Washington hold a large cross outside the U.S. Supreme Court July 8. In a 7-2 ruling July 8, the Supreme Court said the California Catholic schools sued for job discrimination for firing teachers had acted within their rights in the recent firings.

U.S. bishops welcome court decision on Catholic schools

BY CAROL ZIMMERMANN

WASHINGTON (CNS) — Two U.S. bishops said they welcomed the Supreme Court's 7-2 ruling July 8 that said California Catholic schools could not be sued for job discrimination in firing teachers. The bishops said the decision "rightly acknowledged" the limit on state authority.

The decision, written by Justice Samuel Alito, said: "What matters, at bottom, is what an employee does."

He said that even though the elementary school teachers "were not given the title of 'minister' and have less religious training" that the teacher in the previous court case involving the ministerial exception, the court holds that the same rule applies.

"The religious education and formation of students is the very reason for the existence of most private religious schools, and

therefore the selection and supervision of the teachers upon whom the schools rely to do this work lie at the core of their mission," Alito wrote.

Dissenting votes were by Justices Ruth Bader Ginsburg and Sonia Sotomayor.

"Education is a central aspect of the Church's mission," the bishops said. "As 'institutions carrying out a ministry of the Church, Catholic schools have a right, recognized by the Constitution, to select people who will perform ministry. The government has no authority to second-guess those ministerial decisions.'"

The statement was issued by Miami Archbishop Thomas G. Wenski, chairman of the U.S. Conference of Catholic Bishops' Committee for Religious Liberty, and Bishop Michael C. Barber, of Oakland, California, chairman of the USCCB's Committee on Catholic Education.

Adrian Alarcon, spokesper-

son for the Archdiocese of Los Angeles Catholic Schools, similarly pointed out that "religious schools play an integral role in passing the faith to the next generation of believers" and that the archdiocesan Catholic schools are "grateful that the Supreme Court recognized faith groups must be free to make their own decisions about who should be entrusted with these essential duties."

In her dissent, Sotomayor said the court's ruling is "not only wrong on the facts, but its error also risks upending anti-discrimination protections for many employees of religious entities."

She noted that the court has "recently lamented a perceived 'discrimination against religion.'" Yet in this case, she said, the court "swings the pendulum in the extreme opposite direction, permitting religious entities to discriminate widely and with impunity for reasons wholly divorced from religious beliefs," something

she said will be "impossible to ignore for long, particularly in a pluralistic society."

This case examined if courts can hear employment discrimination claims brought by teachers at Catholic elementary schools. It involved California Catholic school teachers who claimed they had been victims of job discrimination and the schools who fired them who said they were exempt from anti-discrimination laws due to ministerial exception spelled out in a previous Supreme Court case about a fired teacher at a Lutheran school.

The cases before the court were a combination of two cases, St. James School v. Biel and Our Lady of Guadalupe School v. Morrissey-Berrum, both schools in the Los Angeles archdiocese.

At St. James School in Torrance, former fifth grade teacher Kristen Biel said she was fired after

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Secretariat for Catholic Education publishes fall return-to-school plan

FORT WAYNE — In a letter dated July 6, the Catholic Schools Office of the Diocese of Fort Wayne-South Bend and the Secretariat for Education announced to parents, administrators, faculty and staff of the Catholic schools in the diocese what the 2020-21 school year will look like and the considerations that went into decisions regarding the return of students and teachers to the classroom next month.

The ongoing concerns of COVID-19 and issues surrounding racism, which were raised following the death of George Floyd, occupied the minds of signatories Secretary for Education Carl Loesch, Superintendent Dr. Joseph Brettnacher and Associate Superintendent Jeffrey Kieffer as they weighed the reopening of diocesan Catholic schools this fall.

Survey results

A survey conducted in June provided the Catholic Schools Office with “good input from parents/guardians, administrators, faculty, and staff (stakeholders) about their desires” for reopening the diocese’s 43 schools.

In an update of the letter, mailed to parents the week of July 20, the administrators noted: “Parents are their children’s first and most important teachers. Archbishop J. Michael Miller, CSB, in ‘The Holy See’s Teaching on Catholic Schools,’ indicates that most parents share the responsibility of educating their children with other individuals or institutions, mainly schools. For this reason, the Catholic Schools Office invited parents/guardians, administrators, faculty, staff and others to respond to the survey about the reopening. Results from the survey helped to inform what should go into the Catholic Schools Office Back to School Plan Template — a comprehensive, 40-page document — that schools used to individualize their reopening plans.”

Input from stakeholders, local health departments, national organizations and others was also used. A local health department reviewed the template and indicated it was thorough and complete.

Surveyed stakeholders wanted to know details about their school’s reopening plans: health screenings; cleaning; hand-washing; social distancing; wearing cloth face coverings; quarantining and isolation; and after an illness, reentry to school. The CSO provided the following guidelines.

- The goal is to reopen for in-person instruction and for schools to do their best to remain open. Additionally, they need to plan to transition, if needed, to a hybrid schedule and remote learning.
- Parents will be responsible



Photos by Jodi Marlin

Kristin Hoersten, a prekindergarten teacher at St. Charles Borromeo School, Fort Wayne, helps third grade student Grady and his brother Carter sanitize their hands July 20 the way they will once school resumes at St. Charles. Frequent use of hand sanitizer and frequent hand-washing are among the practices that will be required of students at diocesan Catholic schools this year to prevent the spread of COVID-19.



Students like St. Charles third grader Asher will wear masks while entering and exiting school, as well as during some of the school day when appropriate and practical. Social distancing and cleaning guidelines have been created as well.

for making sure their children conduct daily health screens and stay home if they have a fever or other symptoms of COVID-19.

- The administration, faculty, staff and visitors will conduct or undergo daily health screens before they enter the building to ensure they do not have symptoms of COVID-19.

- Cleaning touch point surfaces will occur throughout the day, and enhanced cleaning at night, to disinfect for COVID-19 and other contagions.

- Hand-washing and sanitizing will occur when entering and exiting the school and scheduled throughout the day.

- Schools will social distance by 6 feet in the building and at extra/co-curricular events when practical.

- Every member of the school will wear a cloth face covering when entering and exiting the school, during transitions to areas within the building, and in the classroom when practical/needed as defined by the school or directed by the local health department. At the discretion of the teacher, students may take their masks off when sitting in their seats and facing forward and socially distance. Students who want to keep their masks on at all times may do so.

- Each school will have a designated area for anyone who comes down with the symptoms of COVID-19. The school will request that the parent pick them up as soon as possible. Everyone will have to follow local health department guidelines for at-

home quarantining when coming in prolonged contact with someone who has COVID-19 or isolation for anyone who tests positive for COVID-19 as identified by the local health department or school.

- The school will readmit anyone quarantined or isolated who has followed guidelines from the local health department.

Progress toward reopening schools

The Catholic Schools Office worked with Bishop Kevin C. Rhoades, the 43 Catholic school principals, faculty, staff, parents and departments within and outside the diocese. They consulted with national organizations, the Centers for Disease Control and Prevention, local and state health departments and universities. Also, they relied on science to develop a guidance document and reopening template to help schools create their reopening plans to protect the health and safety of their school community from contagions like COVID-19.

“It is our goal to safely reopen our schools to in-person learning and do our best to keep them open,” said the letter. “Our 43 schools will use the Back-to-School guidance document and template our committees created to individualize their reopening plans. They will account for the design of their building(s) and grounds in addition to their location with the 14 counties within the Diocese for Fort Wayne-South Bend. Each school will work closely with their local health departments in the development of their plans.

“Every school’s reopening plan will evolve due to the novelty of COVID-19 and the changing science,” Loesch, Dr. Brettnacher and Kieffer continued. Each school plans to consider five domains: logistics and planning [safety and scheduling], fostering community, curriculum and instruction, Catholic identity, and technology support.

Timeline

The updated letter from the Catholic Schools Office should be distributed to parents from their child’s school the week of July 20.

“Everyone has a role to play with COVID-19 and is responsible for the health and safety of themselves and others,” according to the letter. “Notably, we need to protect those at high risk (underlying medical conditions, individuals 65 years or older, etc.) for COVID-19. We want to thank you in advance for your ongoing patience and support. Please pray for the safety of everyone during these unprecedented times.”

New location allows Christ Child Society of South Bend to clothe more children

BY JILL A. BOUGHTON

Since the local chapter of the Christ Child Society was founded by Rosaleen Crowley in 1947, it has clothed over a quarter of a million children. Current members are confident they can help even more at the organization's new location on the aptly named Miracle Lane in Town and Country Shopping Centre on the border between South Bend and Mishawaka.

Formerly headquartered in the old St. Patrick School in downtown South Bend, the organization is delighted to have a brighter space and 10,000 additional square feet. Despite the restrictions imposed by COVID-19, generous volunteers have donned masks to strategize, take apart and put together shelving, and pack up boxes and bags galore to prepare for the July 20-22 move. They've also carefully planned an Aug. 12 opening to clients.

Bishop Kevin C. Rhoades was on hand to dedicate the new space on July 14 at an event chaired by co-president Monique Deguara. Past president Pat Falvey read the Gospel from Matthew 25:31-46 for the blessing and ribbon-cutting.

Bishop Rhoades pointed out that even though the reading about seeing and serving Christ in the needy is the "Magna Carta" of Christianity, the founder of the Christ Child Society, Mary Virginia Merrick, had a unique vision, focusing not on the adult Jesus but on the Holy Infant shining on the faces of needy children.

Board members and major donors joined the bishop in the spacious lobby of the new building, then went to their "stations" as he walked around and blessed with holy water rooms that will be used for administration, gatherings, storage and distribution of clothing, shoes and books. Until an open house becomes possible, there will be a virtual tour of the location on the Christ Child Society website, www.christchildsb.org.

Every child referred to the CCSSB by a local school or agency receives a new winter coat, hat and gloves as well as pajamas, underwear, shoes and outfits appropriate for their school setting. Donations of gently used clothing are carefully sorted and added to the new items. In the new space, those can be laundered; volunteers will no longer have to take them home to wash. Co-president Suzanne Wiwi



Jennifer Barton

The Christ Child Society of South Bend will open the doors of a new, larger location in the Town and Country Shopping Centre, Mishawaka, Aug. 12. Bishop Kevin C. Rhoades blessed the store and offices July 14 and lauded the society's mission of providing clothing and supporting the education of children in the area.

emphasized that every child also receives a book.

The Christ Child Society also works with the Women's Care Center to provide 4,000 "layettes of hope," given to each mother after a positive pregnancy test. The society prepares more complete layettes for needy newborns at local hospitals. These include items like blankets, hats and booties hand-crafted by members. A special ministry of the society creates "angel layettes" for babies who don't survive, which include the book "Full Heart, Empty Cradle."

Wiwi joined Christ Child Society in the mid-1980s, when she was teaching part-time, because of its direct service to children in need. Until she retired as principal of St. Joseph Grade School, South Bend, in June 2016 and took care of some family responsibilities, her involvement was limited; but she made sure St. Joseph students got hands-on experience with organizations like Christ Child Society. She remembers that one student was amazed to learn how grateful the children were for receiving what seemed to the student like very few articles of clothing.

The 400 members of Christ Child Society of South Bend help when and how they are able. All are volunteers, with only a part-time administrative assistant drawing a salary. Many are second-generation members, like Maureen Cahir, daughter of the foundress.

COVID-19 has altered plans for the usual fundraising events organized by the society, but it was able to raise \$110,000 this spring in a Room Naming Opportunity Appeal. Commented

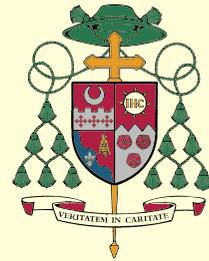
Beth Barrett, communications chairman, "I was amazed. People clearly want to see us expand our mission."

Bishop Rhoades blessed every corner of the floor plan that society members had carefully designed. Their trademark Clothe-a-Child Mitten Kids images on the outside windows will provide privacy for clients while proclaiming to passersby that the former furniture store has a new purpose.

Besides purchasing new clothing, the Christ Child Society gives two scholarships a year to parents wanting to further their education. Members also tutor students at St. Adalbert School.

Typically the process of clothing a family is very interactive, so a great deal of brainstorming has gone into how to modify it in light of the current health crisis. Only a few families at a time will be interviewed in the large front lobby, and runners will then use wagons to gather the clothing they need before they are texted to pick it up at the back door. There is a separate door designated for any necessary exchanges.

The methodology may have to be modified this year, but the mission of the Christ Child Society remains intact: It is "dedicated to the personal service and clothing of all needy children and infants in the love and spirit of the Christ Child." Bishop Rhoades prayed to the Lord during the blessing, "May all who come here benefit from Your unfailing protection, know the presence of Christ, and grow in His love."



Public schedule of Bishop Kevin C. Rhoades

Sunday, August 2: 1:30 p.m. — Mass with Perpetual Profession of Vows for Sisters of St. Francis, St. Francis Convent, Mishawaka
Monday, August 3: 5 p.m. — Mass with Institution of Lectors and Acolytes, St. Martin de Porres Church, Syracuse
Tuesday, August 4: 7 p.m. — Confirmation Mass, St. Joseph Church, Fort Wayne
Wednesday, August 5: 3 p.m. — Mass, Townhouse Retirement Community, Fort Wayne
Thursday, August 6: 11:30 a.m. — Mass for Diocesan Principals, Sacred Heart Church, Warsaw
Thursday, August 6: 6 p.m. — Bocce Tournament Benefiting Redeemer Radio, Fort Wayne
Friday, August 7: 7 p.m. — Confirmation Mass, St. Louis, Besancon Church, New Haven
Saturday, August 8: 10 a.m. — Confirmation Mass, Our Lady of Guadalupe Church, Warsaw

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informing school administrators that she had breast cancer and would have to take time off for surgery and chemotherapy. She sued under the Americans with Disabilities Act of 1990. Biel died last summer, but her husband is seeking damages. Becket, the nonprofit religious liberty law firm representing the schools, said that in 2015, the school chose not to renew Biel's one-year contract based on classroom performance.

Our Lady of Guadalupe School in Hermosa Beach did not renew the contract in 2013 for Agnes Morrissey-Berru, who had taught both fifth and sixth grades since 1999, saying she had a problem keeping order in her classroom and meeting expectations under a new reading program. Morrissey-Berru sued, alleging age bias under the Age Discrimination in Employment Act of 1967.

In both cases, federal district courts ruled in favor of the schools, citing ministerial exception. But two separate panels of the U.S. Court of Appeals for the 9th Circuit reversed these decisions, saying the limited extent of the employee's religious duties were insufficient to qualify for a ministerial exception that was more often applied to those with roles of religious leadership.

The 2012 decision these schools were standing on is *Hosanna-Tabor Evangelical Lutheran Church and School v. Equal Employment Opportunity Commission*, where a teacher at a Lutheran school in Michigan said she was fired for pursuing an employment discrimination claim based on a disability.

In that ruling, the court said the ministerial exception to anti-discrimination laws meant that religious organizations couldn't be sued for firing an employee

classified as a minister.

Briefs filed by both schools point out that the "scope of the ministerial exception is a vital and recurring question of nationwide importance for thousands of religious organizations and individuals."

The National Catholic Educational Association, in a friend-of-the-court brief in support of St. James School, stressed instead that Biel, as the school's only fifth grade teacher, "bore particular responsibility for effectuating — and embodying — the integral formation that is distinct to Catholic schools."

Richard Garnett, law professor at the University of Notre Dame Law School and director of the university's Program on Church, State and Society, said at the time of the oral arguments that even though these teachers were not giving theology instruction and were not ordained clergy do "their role is, and is understood as, a ministerial one, and secular courts are not in a good position to second-guess or override religious institutions' decisions about their ministerial employees' role."

He also said the cases were not, "as some have complained, about a supposed right of churches to 'ignore' civil-rights laws. Quite the contrary. These cases are about protecting the civil and constitutional rights of religious institutions to decide religious questions for themselves."

In a tweet after the decision was announced, Garnett said it was no surprise that the court reaffirmed "its *Hosanna-Tabor* decision and the religious-freedom rights of schools and reverses the Ninth Circuit's narrowing of that decision." Well done, he said, adding: "Too bad this one is not unanimous."

Court rules in favor of employer exemptions to contraceptive coverage

BY CAROL ZIMMERMANN

WASHINGTON (CNS) — In a 7-2 decision July 8, the Supreme Court upheld regulations by the Trump administration giving employers more ability to opt out of providing contraceptive coverage in their health plans.

The decision, written by Justice Clarence Thomas, said the administration had “the authority to provide exemptions from the regulatory contraceptive requirements for employers with religious and conscientious objections.”

Dissenting votes were by Justices Ruth Bader Ginsburg and Sonia Sotomayor.

“This is a saga that did not need to occur. Contraception is not health care, and the government should never have mandated that employers provide it in the first place,” the U.S.

Conference of Catholic Bishops said.

The bishops said they welcomed the decision and hoped it “brings a close to this episode of government discrimination against people of faith. Yet, considering the efforts we have seen to force compliance with this mandate, we must continue to be vigilant for religious freedom,” they said.

The statement was issued by Miami Archbishop Thomas G. Wenski, chairman of the USCCB’s Committee for Religious Liberty, and Archbishop Joseph F. Naumann of Kansas City, Kansas, chairman of the Committee on Pro-Life Activities.

The case examined if the expansion of the conscience exemption from the Affordable Care Act’s contraceptive mandate violated the health care law and laws governing federal adminis-

trative agencies.

It highlighted as it has before when the Affordable Care Act’s contraceptive mandate has come before the high court the Little Sisters of the Poor, the order of women religious who care for the elderly poor. The sisters were represented, as they have been previously, by Becket, a religious liberty law firm.

The case before the court combined Little Sisters of the Poor Saints Peter and Paul Home v. Pennsylvania and Trump v. Pennsylvania.

According to government estimates, the Trump administration’s rule changes would prevent 70,000 to 126,000 women from having contraception coverage in their employee health insurance.

Ginsburg, who cited these numbers in her dissent, said the court had previously taken a balanced approach in accommodating claims of religious freedom, “one that does not allow the religious beliefs of some to overwhelm the rights and interests of others who do not share those beliefs.” She said that in this decision the court, for the first time, “casts totally aside countervailing rights and interests in its zeal to secure religious rights to the nth degree.”

The U.S. bishops said there had been “multiple opportunities for government officials to do the right thing and exempt conscientious objectors. Time after time, administrators and attorneys refused to respect the rights of the Little Sisters of the Poor, and the Catholic faith they exemplify, to operate in accordance with the truth about sex and the human person. Even after the federal government expanded religious exemptions to the HHS contraceptive mandate, Pennsylvania and other states chose to continue this attack on conscience.”

Thomas, describing the work of the Little Sisters of the Poor and their involvement in this case, wrote: “For over 150 years, the Little Sisters have engaged in faithful service and sacrifice, motivated by a religious calling to surrender all for the sake of their brother ... But for the past seven years, they like many other religious objectors who have participated in the litigation and rulemakings leading up to today’s decision have had to



CNS photo/Joshua Roberts, Reuters

In this 2016 file photo, Sister Loraine Marie Maguire, mother provincial of the Denver-based Little Sisters of the Poor, speaks to the media outside the U.S. Supreme Court in Washington.

fight for the ability to continue in their noble work without violating their sincerely held religious beliefs.”

Mother Loraine Marie Maguire, the order’s U.S. provincial, said the Little Sisters of the Poor were “overjoyed that, once again, the Supreme Court has protected our right to serve the elderly without violating our faith. Our life’s work and great joy is serving the elderly poor and we are so grateful that the contraceptive mandate will no longer steal our attention from our calling.”

A recap of the sisters’ involvement in this case goes back to 2013 when religious groups and houses of worship were granted a religious exemption by the Supreme Court from the government’s mandate to include contraceptive coverage in their employee health plans.

Three years later, religious nonprofit groups challenged the requirement to comply with the mandate and the court sent the cases back to the lower courts with instructions for the federal government and the challengers to try to work out an agreeable solution.

Then in 2017, religious groups were given further protection from the contraceptive mandate through an executive order issued by President Donald Trump requiring the U.S. Department of Health and Human Services to write a comprehensive exemption to benefit religious ministries, including the Little Sisters of the Poor, from the contraceptive mandate.

HHS provided this exemption in 2018, but several states challenged it, including California, Pennsylvania and New Jersey, saying HHS didn’t have the power to give this exemption.

Pennsylvania and New Jersey obtained a nationwide injunction against the rules protecting religious objectors from the contraceptive mandate; that injunction was then upheld by the 3rd U.S. Circuit Court of Appeals, based in Philadelphia.

This is where the Little Sisters come back because they appealed the circuit court’s ruling and asked the Supreme Court to step in.

In one of the two consolidated cases, Trump v. Pennsylvania, the administration argued that the exceptions to the contraceptive mandate for religious groups were authorized by the health care law and required by the 1993 Religious Freedom Restoration Act, known as RFRA.

Lawyers for Pennsylvania and New Jersey said the administration lacked statutory authority to issue such regulations and said the government did not follow proper administrative procedures.

The second case examines whether the Little Sisters of the Poor had the standing to appeal the 3rd Circuit ruling since a separate court order had already allowed them to refuse to provide contraceptive coverage in their employee health plans.

The U.S. Conference of Catholic Bishops filed a friend-of-the-court brief siding with the Little Sisters of the Poor, which stressed that the court needs to set the record straight, particularly with its interpretation of RFRA, which says “governments should not substantially burden religious exercise without compelling justification.”

The brief said there was a compelling need to review this case not only because the 3rd Circuit Court decision conflicts with other Supreme Court rulings on this topic in Hobby Lobby and Zubik decisions, but because its ruling “threatens to reduce one of America’s leading civil rights laws to virtual impotence,” referring to RFRA.

It emphasized that RFRA essentially hangs in the balance because the appeals court “adopted a grudging interpretation of the statute that will, unless reversed, too often deny protection for religious people and institutions.”



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Coakley: Loans keep 'essential ministries' going during national emergency

BY JULIE ASHER

WASHINGTON (CNS) — The chairman of the U.S. bishops' domestic policy committee said the federal emergency "bridge loans" that dioceses, parishes and other Catholic entities applied for provided a lifeline, allowing "our essential ministries to continue to function in a time of national emergency."

"The Catholic Church is the largest nongovernmental supplier of social services in the United States," said Archbishop Paul S. Coakley of Oklahoma City. "Each year, our parishes, schools and ministries serve millions of people in need, regardless of race, ethnicity or religion."

"The novel coronavirus only intensified the needs of the people we serve and the demand for our ministries," he said. "The loans we applied for enabled our essential ministries to continue to function in a time of national emergency."

Archbishop Coakley, chairman of the U.S. Conference of Catholic Bishops' Committee on Domestic Justice and Human Development, made the comments in a statement released late July 10 in response to an Associated Press story claiming the Catholic Church "used a special and unprecedented exemption from federal rules to amass at least \$1.4 billion" in federal loans.

The AP story described the loans as "the church's haul" and claimed the total amount might "have reached — or even exceeded — \$3.5 billion, making a global religious institution with more than a billion followers among the biggest winners in the U.S. government's pandemic relief efforts." The news service said its July 10 story was based on its analysis of recently

released federal data.

"The Paycheck Protection Program was designed to protect the jobs of Americans from all walks of life, regardless of whether they work for for-profit or nonprofit employers, faith-based or secular," Archbishop Coakley said.

"The shutdown orders and economic fallout associated with the virus have affected everyone, including the thousands of Catholic ministries — churches, schools, health care and social services — that employ about 1 million people in the United States," the archbishop said.

"These loans have been an essential lifeline to keep hundreds of thousands of employees on payroll, ensure families maintain their health insurance, and enable lay workers to continue serving their brothers and sisters during this crisis," he added.

By some estimates thousands of individual churches, schools, food pantries and other social service programs would have shuttered all around the country were it not for federal loan program.

Even with the emergency loans, "more than 100 Catholic schools have announced that they plan to close, with hundreds more facing an uncertain future," Archbishop Coakley said. "Businesses, hospitals, schools, and churches all across the country are facing many of the exact same problems."

The latest school closures came July 9 in the Archdiocese of New York and the Diocese of Brooklyn, New York. The archdiocese announced that 20 schools will not reopen in the fall because of the financial fallout caused by the novel coronavirus pandemic. Archdiocesan education officials also announced three schools will merge. About



CNS photo/Bob Roller

Archbishop Paul S. Coakley of Oklahoma City listens to a speaker during the fall general assembly of the U.S. Conference of Catholic Bishops in Baltimore Nov. 12.

2,500 students and 350 staff members in the archdiocese will be affected by the closings.

The Brooklyn diocese announced it will close six schools and noted these schools have more than \$630,000 in outstanding tuition payments.

The diocese said the schools it is closing have experienced declining enrollment for the last five years, but registrations dropped off significantly as the pandemic took hold of the metropolitan area.

"We will continue advocating for everyone negatively affected by this terrible pandemic, praying for all the sick, for all who have died and are in mourning, and especially the poor and vulnerable at this time of great need," Archbishop Coakley said in his statement.

In late April, statistics compiled by the Diocesan Fiscal Management Conference showed that 8,000 parishes, 1,400 elementary schools, 700 high schools, 104 chantries, 185 Catholic Charities agencies and 200 other diocesan organizations in 160 dioceses had applied for assistance at that point.

The church entities that received assistance were able to "sleep better knowing help is on the way and for now they do not have to lay staff off," Patrick Markey, executive director of the conference, told Catholic News Service.

Markey also told CNS that church entities that were not funded in the first round or applied after the original allocation of federal money was exhausted had already applied or planned to file applications as new monies flowed into the program.

In early April 3, Congress approved — and President Donald Trump signed into law — the \$349 billion Paycheck Protection Program as part of a \$484 billion emergency relief measure developed in response to the economic fallout caused by the spread of COVID-19.

Congress later allocated an additional \$310 billion for the loan program, which is administered by the Small Business Administration.

According to CNN, more than 4.8 million small business owners have utilized the program. On June 30, the U.S. Senate extended to Aug. 8 the deadline to apply for the loans. The extension came as over \$130 billion allocated to the program remained unused.

The Paycheck Protection Program loans are partly "forgivable," meaning the money does not need to be repaid if the employer uses the money for payroll costs, mortgage, rent and utilities as required by the program.

The AP story took four Catholic dioceses to task for suing the federal government to receive loans, "even though they entered bankruptcy protection" in response to hundreds of claims of abuse by priests and women religious.

SBA rules "prohibit loans to applicants in bankruptcy," said AP, which added that "perhaps nothing illustrates the church's aggressive pursuit of funds" more than the lawsuits.

CNS reporter Dennis Sadowski in an April 27 story said the dioceses that sued argued that the initial interim rules governing the Paycheck Protection Program did not exclude any entity in bankruptcy proceedings, but that the application form released later led to their disqualification. The lawsuits sought to block the bankruptcy provision, claiming it was unlawful.

The Dioceses of Buffalo and Rochester in New York filed suit April 15 in U.S. District Court for the Western District of New York. The Archdiocese of Santa Fe, New Mexico, filed a similar lawsuit April 21 in the U.S. District Court for the District of New Mexico. According to AP, the Archdiocese of Agana, Guam, also sued.

As CNS reported, the dioceses

explained in their filings that financial challenges caused by the COVID-19 pandemic could not have been foreseen. They said their primary source of income was from revenue derived from monthly parish collections, which have seen a dramatic decline because public Masses were not allowed to be celebrated for weeks.

While some COVID-19 restrictions have been eased around the country, many churches remain closed for public Masses or must severely limit the size of their congregations.

Among dioceses that applied for a Paycheck Protection Program loan was the Diocese of Tulsa, Oklahoma. A July 8 diocesan statement said that starting March 20, Tulsa Bishop David A. Konderla suspended the celebration of public Masses at least through May 23, making the decision "in consultation with health officials and in seeking to serve the common good of the community."

In addition, the diocesan elementary schools ended the semester early "and all diocesan activities were suspended until further notice."

"Without the public Mass, the weekly collection of donations, the 'offertory,' plummeted," the diocese said. "Given the effect of the decline in offertory on the local budgets, the chantry — the main administrative body of the diocese — started to provide pastors and principals with guidelines on how to implement dramatic decreases in personnel."

The diocese applied for a loan on "on behalf of the hundreds of diocesan employees spread across eastern Oklahoma."

"I am thankful that religious nonprofits, like the Diocese of Tulsa, were allowed to apply for these critical funds that allowed us to care for our employees and their families," the bishop said. "We believe taking advantage of the opportunity offered to us allowed us to be good stewards of all that is entrusted to us without having to jeopardize our Catholic identity."

Bishop Konderla added: "As we pray earnestly for the end to this worldwide pandemic, the diocese, on behalf of all its employees and persons it serves, extends its gratitude toward those who donate toward the cause of Christ in eastern Oklahoma."

While "some people may react with surprise that government funding helped support faith-based schools, parishes and dioceses," Bishop Lawrence T. Persico of Erie, Pennsylvania, told AP, "the separation of Church and state does not mean that those motivated by their faith have no place in the public square."

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U.S. carries out first federal execution in nearly two decades

TERRE HAUTE, Ind. (CNS) — On the grounds of the Sisters of Providence of St. Mary-of-the-Woods near Terre Haute, news of the execution pierced the quiet on the morning of July 14. The bells of the Church of the Immaculate Conception there are tolled after any execution in the nation, explained Providence Sister Paula Damiano. But that morning, “for the first time in 17 years,” she said, “a sister tolled the bells following (a) federal execution” at the Federal Correctional Complex. The bells announced the 8:07 a.m. death of Daniel Lewis Lee. Less than 24 hours before, a temporary stay of all scheduled federal executions was announced by the U.S. District Court of the District of Columbia due to evidence that the drug to be administered causes severe pain. The decision was immediately appealed to the U.S. Supreme Court by the federal Department of Justice. At 2 a.m. July 14, the Supreme Court overturned the ruling. Lee was executed and pronounced dead six hours later, according to a Reuters report. In sharing her reaction with *The Criterion*, newspaper of the Indianapolis archdiocese, Sister Paula said the sisters “believe that forgiveness is vital to faith. We are called to forgive every day.”

Priest's love of math, baseball helps him develop new stat measures

WASHINGTON (CNS) — War, what is it good for? For Edwin Starr, the answer was “absolutely nothin’” — although “somethin’” might be a better answer, since he had a No. 1 hit with the tune in 1970. But for Dominican Father Humbert Kilanowski, he's got a different answer, because he's asking a different question. Father Kilanowski, a mathematics professor at Providence College in Rhode Island, has been a baseball stats guy since his freshman year in high school, when he was a student manager of his school's baseball team. “I played up to eighth grade, but I wasn't any good,” he confessed. Back then, he remembered, the new big-deal stats were WHIP and OPS. For the uninitiated, WHIP stands for walks plus hits per inning pitched, a measure of a pitcher's ability to keep runners off base. OPS stands for on-base percentage plus slugging percentage; the former gauges how often a player gets on base per plate appearance, and the latter calculates how many bases the batter collects per at-bat. Ordained in 2018, Father Kilanowski not only teaches, but helps out with campus ministry and with a Dominican Third Order group in Rhode Island. He also learned, to his delight, the order has a house

Fire at French cathedral investigated as arson



CNS photo/Stephane Mahe, Reuters

French firefighters gather at the scene of a blaze at the Cathedral of Sts. Peter and Paul in Nantes, France, July 18. Police are investigating the incident as arson because the fire started in three different places. Firefighters contained the blaze within two hours and stopped it from spreading to the main body of the church, although a 17th-century choir organ at the west end of the building was destroyed with much of the choir area and multiple stained-glass windows.

on Cape Cod, which gave him a chance to see about a dozen games last year in the Cape Cod League. The league is one of several “collegiate” leagues around the United States where college ballplayers who think they have a chance in pro ball spend a couple of months in the summer to sharpen their skills. It also gives hitters experience with wood bats; virtually all school and amateur baseball today is played with less expensive and longer-lasting aluminum bats. Which brings us to WAR, which stands for wins above replacement. In the big leagues, its computations are meant to judge a player's skill over that of his replacement — typically a minor leaguer who would need to be called up to take his spot on the roster. But WAR wouldn't work right in the amateur ranks. For one thing, they haven't even played in the minors, let alone have a chance to get called up to the majors. With Cape Cod League statisticians supplying him the 2019 season's data, Father Kilanowski made some modifications to account for the level of skill and the shorter season, among other things. His results were published in early July in the *Baseball Research Journal*, the annual publication of the Society for American Baseball Research.

Author hopes book on miscarriages will comfort those grieving same loss

GREEN BAY, Wis. (CNS) — Cassie Everts remembers the day in 2011 when she mourned in silence after experiencing her third miscarriage. “I remember sitting at Mass at the Easter Vigil and the priest gave this beautiful homily on how, after every Good Friday — no matter what we are going through in our life — we have Easter Sunday,” she said. His words left her wondering about her own life. “I just remember gripping my husband's hand and thinking, ‘Will we ever see our Easter Sunday? Will we ever have that joy?’” she said. “I just felt like my life is Good Friday after Good Friday.” Everts and her husband, Aaron, suffered through five “Good Fridays,” losing five children by miscarriage. Each loss caused her to wonder where God was in her life, she said, yet the torment eventually gave way to healing. It also led Everts to co-write a book with Patrick O'Hearn, “Nursery of Heaven: Miscarriage, Stillbirth and Infant Loss in the Lives of the Saints and Today's Parents” (Contemplative Heart

Press, 2019), available online at Amazon and Barnes and Noble. It includes stories of saints and everyday Catholics who have lost babies, and it includes prayers and blessings for pastors, families and friends to help couples who have lost a child.

Notre Dame study examines 'everyday' Americans' views on abortion

CLEVELAND (CNS) — Americans participating in a study of attitudes toward abortion said they do not typically discuss it, find the labels “pro-life” and “pro-choice” inadequate, and generally do not consider abortion a “desirable good” for society, according to a University of Notre Dame study. The study also reported that participants believe abortion is intimately personal rather than a political issue as often portrayed in public discussions. The findings emerged in a report released July 15 by the Indiana Catholic university. A research team led by sociologist Tricia Bruce, who is affiliated with the university's Center for the Study of Religion and Society, also found the participants had never been asked about nor been listened to regard-

ing their views on abortion. Bruce told Catholic News Service the study was designed to gather information from participants in interviews that lasted an average of 75 minutes. Overall, 217 people, described as “ordinary Americans,” were interviewed from March through August 2019 in an effort to assess their attitudes toward abortion. The full 60-page study, titled “How Americans Understand Abortion,” can be found online at <https://bit.ly/2ZwMcmL>.

Judge stops Georgia's 'heartbeat law' from ever taking effect

ATLANTA (CNS) — Archbishop Gregory J. Hartmayer of Atlanta said July 15 he was “deeply disappointed that a federal judge struck Georgia's so-called “heartbeat law” on abortion. “All life is precious from the moment of conception until its natural end. As a people of faith, we must defend and protect life in all its stages,” he said in a statement, adding he was grateful Georgia Gov. Brian Kemp “has vowed to appeal this court decision and will support his efforts.” On July 13, District Judge Steve C. Jones of the U.S. District Court for the Northern District of Georgia made permanent the temporary block he had put on the law last fall. It would have banned abortions once a fetal heartbeat is detected, which is around six weeks. It had exceptions to save the life of the mother and in the case of rape and incest if a police report is filed. It also made exceptions to allow abortions when a fetus has serious medical issues. In his ruling Jones said the law infringed upon constitutional rights, including those established by the 1973 Supreme Court decision *Roe v. Wade* and the 1992 decision *Planned Parenthood v. Casey*.

Pope advances sainthood causes of two women, three men

VATICAN CITY (CNS) — Pope Francis advanced the sainthood causes of two women and three men, including an Italian laywoman who was once believed to be demonically possessed because of her violent convulsions after drinking unsafe water. The other decrees approved by Pope Francis July 10 recognized the heroic virtues of: Italian Jesuit Father Eusebio Francesco Chini, who served as a missionary in 18th-century Mexico; Father Mariano Jose de Ibaranguoitia y Zuloaga, a Spanish priest from Bilbao, Spain, who help found the Institute of the Servants of Jesus; Mother Maria Felix Torres, founder of the Company of the Savior as well as the Mater Salvatoris Schools; and Angiolino Bonetta, a layman and member of the Silent Workers of the Cross Association, an apostolate dedicated to the sick and the disabled.

Saint Joseph High School receives 2020 Views On Learning Technology Innovation Grant

SOUTH BEND — Saint Joseph High School earned a 2020 Views On Learning Technology Innovation Grant after the school's application was selected by the VOL board of directors.

Views On Learning is a non-profit organization that operates nationally, focusing on providing resources and opportunities for video conferencing and distance education via the internet.

Ben Davidson, technology director at Saint Joseph High School, applied for the grant after Saint Joseph transitioned to distance learning for the spring semester as a result of the COVID-19 pandemic. Saint Joseph implemented e-learning for weather-related closures a year earlier, so Davidson already overcame some of the early challenges of distance learning. The COVID-19 distance learning period alerted Davidson about more areas for improvement in online education at the school that will be specifically targeted by the VOL Technology Innovation Grant.

The nearly \$25,000 grant received by Saint Joseph will help expand the e-learning format and provide technology such as document cameras, microphones, filtering and a student self-management software called Studyo. By being selected, Saint Joseph High School is also eligible for 10 hotspot devices and up to four additional videoconferencing accounts. The executive director of Views On Learning, Les Turner, delivered the award to Davidson and principal John Kennedy at Saint Joseph High School.

Franciscan sisters observe jubilees

FRANKFORT, Ill. — Franciscan Sisters of the Sacred Heart in Frankfort, Illinois, will celebrate the jubilees of several sisters on Sept. 12. Four of the jubilarians ministered in the Diocese of Fort Wayne-South Bend.

Sister Anna Clare Meyer, OSF, is celebrating her 85th jubilee. She was born in Avilla and ministered at Presence Sacred Heart Home in Avilla from 1997 to 2003.

Sister Cherubim Cukla, OSF, is celebrating her 80th jubilee. She was born in Chicago and ministered at Presence Sacred Heart Home in Avilla from 1973 to 1975.

Sister Innocence Mills, OSF, is celebrating her 80th jubilee. She was born in Sublette, Illinois, and ministered at Presence Sacred Heart Home in Avilla from 1972 to 1976.

Sister Theresa Renninger, OSF, is celebrating her 70th jubilee. She was born in Hoagland and ministered at St. Charles Borromeo School in Fort Wayne

AROUND THE DIOCESE

Touch-ups and service work on tap at youth mission



Jennifer Barton

Students from St. Jude Parish, Jude Donias and Ericka Lopez, help Marissa Stieber, chaplaine, painting shelves outside the St. Vincent de Paul Thrift Store in Fort Wayne July 16 as part of a weeklong youth retreat and mission. Work outside was done in the morning before moving to donation-sorting inside the cooler building in the afternoon.

Three Poor Handmaids of Jesus Christ celebrate jubilees

BY BARBARA ALLISON

Three Poor Handmaids of Jesus Christ sisters celebrate their jubilees this year in Donaldson. Sister Margaret Urban marks her 75th year as a PHJC, while Sister Georgine Schleper and Sister Germaine Hustedde each celebrate their 70th jubilee.

Sister Margaret, born in Wanlock, Iowa, professed her first vows in 1945. In the Diocese of Fort Wayne-South Bend, she served at St. Monica School and the former St. Joseph School, both in Mishawaka, and at the PHJC Ministry Center in Donaldson. Sister Margaret was a teacher and a principal during her long career as an educator. She also served in the ministries of child care and parish ministry. A lover of animals and bingo, she often saves her winnings to contribute to the cost of special food for a fellow Poor Handmaid sister's cat. She retired



SISTER MARGARET URBAN

to Catherine Kasper Home in 2015 and now serves in the ministry of prayer.

Sister Georgine Schleper was born in Trenton, Illinois, and professed her first vows in 1950. She served at St. Joseph Hospital, Fort Wayne, in the Diocese of Fort Wayne-South Bend as an obstetrical nursing supervisor. Sister Georgine's ministries included nursing, nursing supervision, hospital chaplaincy and pastoral care. Along with her late sister, Sister Theresa Schleper, PHJC, a creative chef and baker, she co-authored a cookbook filled with recipes and nutrition and diabetes management information. The book also featured inspiring quotes by PHJC foundress St. Katharina Kasper, nourishing both body and soul. She retired to Catherine Kasper Home in Donaldson in 2011 and serves in the ministry of prayer.



SISTER GEORGINE SCHLEPER

Sister Germaine Hustedde, born in Leoti, Kansas, also professed her first vows in 1950.

In the Diocese of Fort Wayne-South Bend, Sister Germaine was the vocations director and a provincial counselor at Convent Ancilla Domini in Donaldson and a teacher at Bishop Dwenger High School in Fort Wayne. Sister Germaine has also ministered worldwide in Brazil, India, England, Germany and Kenya. She is the founder of Caring Place, a residence and school for orphan boys that began during the AIDS crisis in Mitunugu, Kenya, in the 1990s and is still in operation today. Sister Germaine served in Dernbach, Germany, in general leadership of the Poor Handmaids of Jesus Christ as general superior of the congregation. She retired to Convent Ancilla Domini in 2017.



SISTER GERMAINE HUSTEDDE

These three sisters have served the ministries of the Poor Handmaids of Jesus Christ for 215 years collectively.

Barbara Allison is the communications director for the Poor Handmaids of Jesus Christ in Donaldson.

from 1972 to 1985; at St. Mary of the Assumption School in Avilla from 1985 to 2009; and at Presence Sacred Heart Home in Avilla from 2008 to the present.

The Franciscan Sisters of the Sacred Heart give voice daily to a deep belief in the continuing response to the call to religious life that they heard, through lives of prayer and service. They aim to awaken hope in their neighbors through works of love.

Alpha online small groups welcoming new participants

MISHAWAKA — "Alpha Online FWBSB" is a 10-week small-group discussion series featuring the highly acclaimed Alpha film series, which explores the Christian faith in an engaging, contemporary style with inspiring stories and interviews from around the world. It will take place over Zoom on Tuesday evenings from 7:30 to 9 p.m. from Sept. 22 through Nov. 24. Those looking to deepen their own relationship with Jesus or introduce someone else to what life in Christ looks like are encouraged to register for this free series and invite a friend.

For more information, email leverett@diocesefwsb.org or call Lisa Everett, deputy secretary of the Secretariat for Evangelization and Discipleship, at 574-234-0687.

Circosta named publisher, CEO of Ave Maria Press

NOTRE DAME — Karey Circosta has been named publisher and chief executive officer of Ave Maria Press, effective Aug. 31. Circosta will succeed Tom Grady, who is retiring after 15 years. Circosta is the 11th publisher, third lay person and first woman to serve in the role in the organization's 155-year history.



KAREY CIRCOSTA

"The board of directors of Ave Maria Press is excited to have Karey Circosta take on the role of CEO and publisher. She has proven herself as a long-time member of the leadership team of Ave and as associate publisher and director of sales and marketing. In addition to her wide variety of skills and accomplishments, she brings a great devotion to Ave's Catholic and Holy Cross mission of making God known, loved and served," said Father Anthony V. Szakaly, CSC, chairman of the board.

Circosta and her husband, Nic, have two children and live in the South Bend area, where they are parishioners at St. Joseph Parish.

Ave Maria Press is a ministry of the Congregation of Holy Cross, United States Province of Priests and Brothers.

Growth blesses parish committed to joy, RCIA and modern methods of communication

BY CHRISTOPHER LUSHIS

Father Jacob Meyer, pastor of St. Monica Parish in Mishawaka, has often described himself as a romantic. His great joy in witnessing young couples wedded in holy matrimony before the altar of God reveals the heart of a priest yearning to embody the Lord's most intimate plea to the Father: "that they all may be one."

While the last few months have brought separation and isolation for many, Father Meyer has sought creative ways to passionately engage and nurture his flock from a safe distance. While large gatherings were prohibited, access to the Blessed Sacrament remained "essential." Although public Masses were halted in March, the doors to St. Monica remained unlocked each day from about 7 a.m. to 9 p.m., other than the times

Mass was celebrated privately. Compensating for the loss of daily homilies, he offered many short Facebook videos to evangelize and encourage each domestic church watching from home. These included not only live Sunday Masses and Liturgy of the Hours broadcasts, but also Gospel reflections, homeschool activities, faith-based movie recommendations, inside looks at life in the rectory with the seminarians, and even some singing.

To continue communications from a distance, Father Meyer and his staff made calls to the sick and homebound and mailed several Easter postcards to every parish family so they could write to their loved ones and spread the joy of Christ's resurrection, even from afar.

Perhaps the parish's most significant demonstration of Christian unity during this time came through its Rite of Christian Initiation of Adults program.



Tiffany Hudnall

Father Jacob Meyer, accompanied by seminarian Zane Langenbrunner, provides an outdoor blessing to the residents of The Hearth at Juday Creek, Granger, earlier this summer. To evangelize and encourage each domestic church and continue communications, clergy and staff like Father Meyer have made concerted efforts to reach out to those who might feel distanced by the COVID-19 pandemic.



Father Jacob Meyer

Perhaps inspired by a livestreamed homily on the importance of the priesthood, St. Monica parishioner Kolbe Dripps visits the Mishawaka parish to show his enthusiasm and support for pastor Father Jacob Meyer.

Since Father Meyer became pastor in 2016, St. Monica has expanded from 300 to 700 families, while also seeing a significant increase in weddings, adding more than 20 each year.

While not every wedding has included two Catholic spouses, many have been moved by God's grace and Father Meyer's hospitality, charisma and orthodoxy to pursue deeper marital communion through full initiation in the sacramental life of the Church. This year, even amidst COVID-19 complications, 20 people went through RCIA at St. Monica Parish — most of whom received their sacraments at the vigil of Pentecost. Three people have been delayed because of the virus, but they plan to soon be on par with their sacramental classmates. These men and women faithfully stayed tuned in to Father Meyer's weekly Zoom RCIA lessons throughout the quarantine, ensuring their commitment and preparation would come to fulfillment.

Jennifer Muniz is one of these individuals. Raised without a Christian upbringing, her

first major introduction to the Catholic faith was through meeting the man who would later become her husband, Jorge. "He never put pressure on me to be Catholic, but when we decided to get married, we wanted to do it through the Church. Together we raised our two children in the faith. We belonged to different parishes over the years and the kids received their sacraments, but for me, church was about being together as a family, not necessarily related as strongly to my own faith."

She shared that this feeling started to change with Father Meyer when they joined St. Monica Parish in 2017. She remarked that Father Meyer "has an absolutely remarkable gift to connect with people, to connect us with ideas, and with one another. He is such a positive and inspirational person that I found myself very moved every Sunday. Then it was not so much about going to Mass simply to be together with my family, it became that I couldn't imagine not going to Mass." At this time, her children also

switched from public school to attend Mishawaka Catholic. This led to "faith becoming more integrated in our lives and part of our daily outlook beyond simply attending Mass on Sunday. When my husband suggested the thought of converting because he saw how engaged I had become, I took the leap."

Muniz shared that she appreciated Father Meyer's open invitation to learn more about the faith without making a complete commitment from the start and was very grateful for his dedication and engagement throughout the changes brought on by the pandemic. The final confirmation for her journey came at this year's Rite of Election. "It was our last public gathering before COVID hit and was an amazing witness to see so many people seeking the sacraments, especially from St. Monica's." Now as a fully initiated Catholic, having come into the Church on Pentecost, she shared her joy of being more deeply united with her family. "Jorge and the kids have been incredibly supportive — all of us are 'all-in' now."

Justen Hug, a young adult who found his home in the Catholic Church through his girlfriend, Clare, also attributes a significant piece of his faith journey to Father Meyer. "I had grown up in a Protestant background and known Scripture, but Father Jacob framed Catholic history and truth in terms that I could resonate with. He also accompanied me in a way I had only ever experienced from Protestant pastors, for instance, inviting me for a one-on-one dinner to discuss any questions or objections."

After many months of RCIA, supported by Clare and the St. Monica community, Hug received first Communion and confirmation at the Pentecost vigil Mass. Two weeks later, he proposed to Clare. They now enthusiastically await their wedding at St. Monica. Father Meyer and their parish family look forward to it as well.



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Overwhelming generosity displayed for seminarian education

BY JENNIFER BARTON

The Diocese of Fort Wayne-South Bend has a vocation concern, but not the one most people might think of. In fact, the number of young men seeking priestly vocations is growing — as is the cost of their education. But this year's Pentecost Collection has yielded the highest amount of donations ever, an impressive feat in the midst of the uncertainty of the COVID-19 pandemic.

The cause of the increased outpouring of charity might be a letter written by Father Andrew Budzinski, director of vocations for the diocese. The letter, according to Jeff Boetticher, secretary of Stewardship and Development, was sent to select households based on a random sampling of people who traditionally give to the Annual Bishop's Appeal. In it, Father Budzinski described the temporary "work at home" life that he experienced during quarantine, along with two of the diocese's seminarians.

Boetticher stated that as a general rule, donation request letters are kept short. But the length of Father Budzinski's letter was irrelevant, as Boetticher himself was "totally drawn in; it was a compelling letter" that he believed touched many people. "It added a personal touch to the appeal; gave people a moment to pause, think and pray about giving."

Father Budzinski wrote that "our seminarians have done some amazing things to embolden the life of our parish while quarantined here at St. John the Baptist." He shared some of the many examples, including organizing a eucharistic procession of 70 cars of parishioners who drove a 2-mile route through the neighborhood on Easter Sunday. "It was the most beautiful thing I've seen in my 10 years of priesthood. Our seminarians have responded to the challenge of global pandemic in heroic and humble fashion," he wrote.

DIocese OF FORT WAYNE-SOUTH BEND

PRAY EVERY DAY.
AS A HIGH SCHOOL SOPHOMORE,
THIS SIMPLE INVITATION TRANSFORMED MY LIFE.
I BEGAN PRAYING A DECADE OF THE ROSARY EACH DAY.
THROUGH GRADUATION, DATING,
STARTING COLLEGE, AND SUMMER JOBS,
MARY CONTINUES TO INVITE ME TO SAY "YES."

BE THE YES BEHIND THEIR YES

DIOCESEFWSB.ORG/PENTECOST-COLLECTION

He also shared how the seven men who had been awaiting ordination to priesthood and diaconate this spring had all chosen to continue with ordination, despite the many necessary health precautions that included a reduced congregation size, because of their zeal to begin their service to the life of the Church as soon as they could.

The Pentecost Collection was instituted nine years ago to assist with the rising costs of educating the diocese's young seminarians. It is typically carried out in second-collection style at Masses, and often seminarians home on summer assignment will give witness at various churches to the impor-

ance of the collection. But with Masses having just resumed at or after Pentecost this year, the Development Office had to rethink its approach to seminarian education funding. This led to the idea of the letter, as well as an online donation site created for this specific cause.

The amount collected as of July 17, prior to the end of this year's collection period, was \$347,872.97. That compares to totals of between \$179,594.12 and \$284,866.96 at the end of collection years 2011-19.

The 2020 collection may be the largest ever received, but there are still opportunities to aid in the education of future priests. The Pentecost Collection accepts

donations year-round and may be found on the diocesan website at <http://www.diocesefwsb.org/Pentecost-Collection>. Another option is to send a check in to one's parish or to the diocese labeled "Pentecost Collection."

Boetticher emphasized that it is important to recognize that giving to the seminarian education fund need not be a once-a-year occasion. "People can donate to seminarian education all through the year."

Holden Berg, a second-year seminary student on summer assignment at St. Elizabeth Ann Seton Parish in Fort Wayne, said there's a crucial need for this aid and that it means a great deal to those who benefit from it, namely himself and his fellow seminarians. He was pleased to learn that so much had been given, particularly in light of the great need of many organizations during the pandemic. "It shows that people really value this; they desire good and holy priests and

feel so strongly about it that they dig deep to support us," Berg said. "It's really humbling to see people willing to invest in me and my brother seminarians."

Money is certainly necessary to raise up godly and humble priests, though Berg stated that prayers are even more powerful. He asked for continued prayers for all those in priestly formation. "We all have our crosses ... but we trust in the power of prayer." In Berg's case, he reminds members of the Church that they are constantly in his prayers as well and that he and the other seminarians use their prayers as a means to show how they care for the people of the diocese.

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College senior focused on helping others deepen their faith

BY JENNIFER BARTON

Young people straight out of high school are often searching for meaning in their lives; ways to be good stewards of their talents. Colleen Schena has taken a desire to spread the Gospel of Jesus Christ into her college life through missionary work.

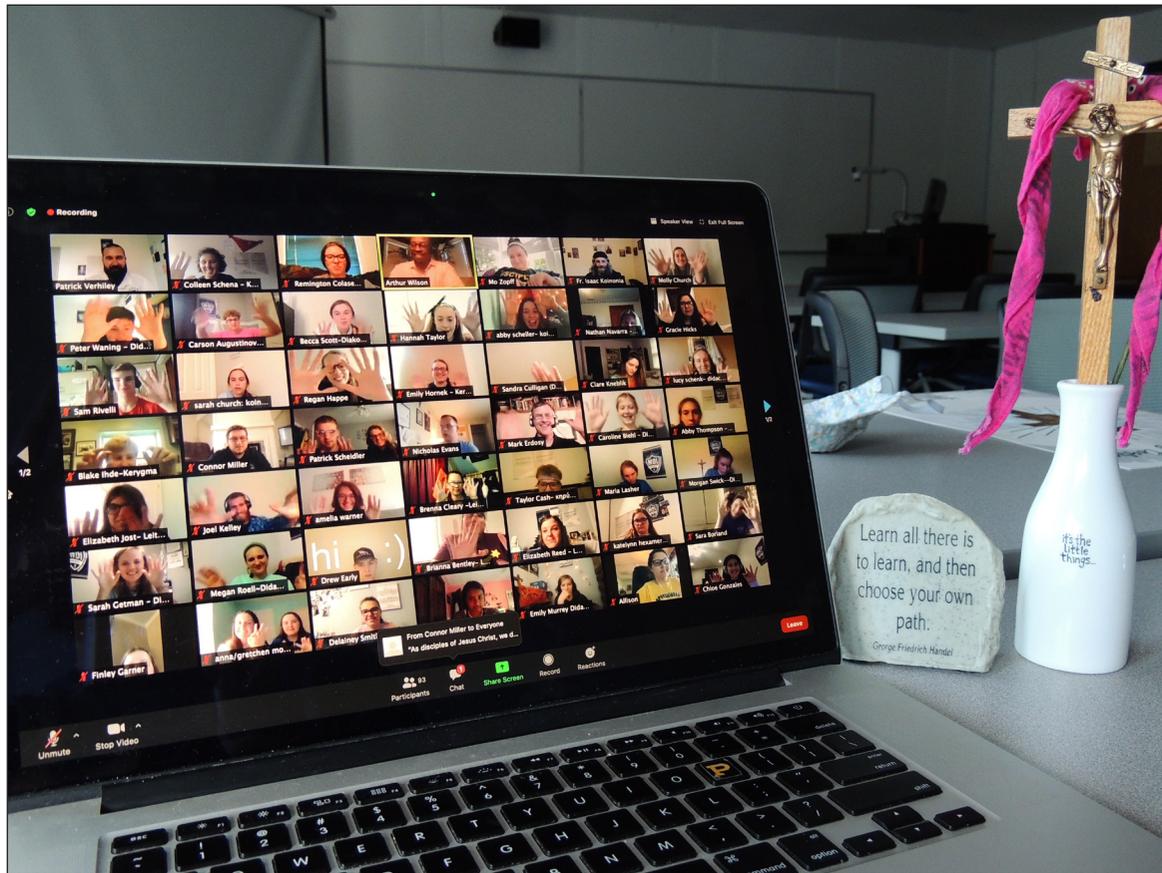
A native of Mishawaka and alumna of Marian High School, Schena is currently a senior at Marian University in Indianapolis, studying theology with minors in biology and French.

Due to the influence of Franciscan brothers and sisters in Mishawaka, Franciscan spirituality has become a strong influence in Schena's life.

Her most recent involvement was with the Missionary Disciple Institute at Marian University. The institute, which ran June 22-26, was a leadership summit in which high school students — freshmen to juniors — could come together to learn and grow as future leaders. Based on the Acts of the Apostles and the joy of the Gospel, 2020 marked the second year Schena had committed her time and talent to the institute as a mentor.

Mentorship consisted of facilitating small-group discussions, witnessing about her own life and leading games and prayers. "There are five tracks for MDI," Schena stated. All five develop the tools necessary to become servant-leaders." Schena used her experiences to encourage the practices of service to younger students who long to live out their faith.

Though MDI is typically a one-week, on-campus experience, with the COVID-19 restrictions this year planners decided to take it to an online platform. Through creative refiguring they found ways to keep students engaged by giving breaks between sessions and including think tanks, breakout sessions and opportunities for participants to celebrate a virtual Mass. Instead of the usual limit of 50 students, MDI was able to support 86 in this online format.



Photos by Colleen Schena

Members of the leadership team of Missionary Disciples Institute give a round of applause to one of their members during a virtual meeting. MDI mentor Colleen Schena, second from left at top, is a Marian High School graduate who has let the Lord lead her to several service projects and faith development programs like MDI.

Missionary Disciple Institute is only a part of the missionary work Schena has been involved in throughout her time at Marian University. Patrick Verhiley, director of recruitment for the San Damiano Scholars Program for Church Leaders and another native of the South Bend area, said he knew from the first time he met her she would be a good fit for that program as well.

"I heard she was very involved in the pro-life movement and very devout in the practice of her faith over at Marian High School," he related. "In meeting with her in person ... I remember her passion came through the more I spoke about the San Damiano Scholars. We decided to bring her into the program because of her openness to discern God's will for her life."

As a San Damiano Scholar, Schena was required to complete eight hours of service a month, along with attending monthly



Marian University mentor Sara Roell attentively listens to students' discussion in her broadcasting space. Colleen Schena, a Marian University senior from South Bend, photographed Roell recently as one of her many involvements with Catholic service initiatives, including communications.

meetings and working toward a minor in pastoral leadership. "It's an opportunity for faith formation, but also for helping other people come deeper into their faith," Schena said.

Verhiley has witnessed firsthand Schena's spiritual growth. "Colleen has come to find herself and who God is calling her to be ... She's not ashamed of her faith and is frequently leading others to become better disciples of Jesus."

Schena had previously set her mind on attending Franciscan

University at Steubenville in Ohio before she learned about the San Damiano Scholarship and visited the Marian University campus. Marian "felt like home," so she went ahead with the scholarship process.

Part of the process at the time were overnight interviews and meeting other potential students. During a session where students could ask each other questions, Schena asked for intentions so that she could pray for each person who was there.

Since coming to campus,

Schena, who was also a former intern for the Secretariat for Communications Office of the Diocese of Fort Wayne-South Bend, has become very involved in several different ministry programs. "In the spirit of being a missionary disciple, there's equal parts reflection, prayer and action. In what I'm a part of, I try to keep that in balance."

Schena traveled with Marian University students on two of their alternative break programs in which they could choose to be of service to others rather than take vacation time for themselves.

She was part of the group that went to Tohatchi, New Mexico, to serve on the Navajo Reservation to lay drain pipes and clean the home of a woman who was battling cancer. Some of their service simply meant interacting with the Navajo people, listening to their stories and connecting with them, which she said was wonderful.

This year's service trip included the locations of Campton and Jenkins, Kentucky, the latter of which was built beside Elkhorn Lake. A 108-year-old dam keeps the lake's water from flooding city streets. The group canvassed neighborhoods to ensure residents had emergency action plans in case the dam overflowed, as had happened earlier in the year. The dam is in need of repairs and 30% of the town is built below it.

Both Jenkins and Campton have sizeable populations that live at or below the poverty level.

Along with other Marian University students, Schena also began an organization called "Common Threads" for her senior capstone project. Common Threads is a sustainable method of procuring and maintaining clothing that aims to keep wearable articles of clothing from ending up in landfills or water sources. The apostolate is based on the passage in Chapter 25 of Matthew's Gospel, which speaks of the final judgment and separating those who helped others in the Lord's name from those who did not.

Common Threads is located in Indianapolis and accepts donations — particularly of quality pieces of winter and business apparel — to resell at a low cost. The organizers are also looking to offer sewing lessons so that anyone interested can learn how to maintain and extend the life of their clothing. "Any little way that I as a single person in Indiana can address it in a way that embodies the Gospel, that's a way I want to pursue," Schena said.

While she might not know what God has planned for her after graduation, Schena is confident that she will continue serving God and bringing others to a greater faith in Him.

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Jennifer Barton

On the feast of Our Lady of Mount Carmel, Bishop Kevin C. Rhoades gave a blessing and investiture of the brown scapular to teens who took part in a St. Jude Parish mission trip after Mass at the Cathedral of the Immaculate Conception, Fort Wayne, July 16.

Mission and more on their minds

BY JENNIFER BARTON

Teens told 'Be not afraid' at parish mission retreat

Twenty-six teens from the youth group at St. Jude Parish in Fort Wayne undertook an overnight, week-long retreat this July, dedicating themselves to hard labor and spiritual growth. St. Joan of Arc served as the spiritual model of the retreat, according to Vickie Lortie, youth minister at the parish. A quote from her provided the week's theme: "Do not be afraid, God is with you, you were born for this time."

Joan of Arc is an appropriate example of trust in the Lord due to her bravery in battle as well as her steadfast courage in the face of condemnation. Among other causes, she is the patron saint of imprisoned persons and those ridiculed for their piety.

The annual retreat is spiritually based, with dedicated Mass and prayer times and daily mini-themes focusing on saints such as Joan of Arc and Kateri Tekawitha. Participants also receive gifts of sacramentals, particularly the brown scapular invested by Bishop Kevin C. Rhoades on the feast of Our Lady of Mount Carmel.

The broader scope of the retreat is living the Catholic faith through works of service that the teens performed during the day. This year's group assisted at various places such as St. Vincent de Paul Thrift Store, St. Henry Parish and Thrift Shoppe and by completing projects for Neighborlink at locations around the city, all arranged by Lortie.

Ericka Lopez, a high school senior and four-time participant in the retreat, said that what brings her back year after year

is "seeing the reactions from people. Even the smallest tasks we do, they are so grateful for. I feel like you gain a greater gratitude for what you have when you speak to people at homeless shelters and see their love for God."

Since the retreat is open to students ranging from incoming freshmen to outgoing seniors, Lopez has another year to participate. She is "definitely" coming back one last time, she said. Her favorite part of all her mission trips was helping at La Casa Amistad in South Bend and speaking with native Spanish-speakers.

Helping others is at the hearts of other retreat-goers as well. A group of female students worked at St. Henry Thrift Shoppe, painting murals to beautify the grounds and sorting clothing items. The group was a mix of first-timers and returning participants, but not one of the young ladies had ever been to the store; most didn't even know it existed. When asked what they felt was the greatest benefit of the retreat, they resoundingly answered, "Seeing the joy on people's faces." Though only a couple of them had known each other prior to the retreat, working together brought them closer as the week went on, they said — to the point they began to feel like a family.

Karly Ewing stated that such acts of service bring "hope for renewal. We're here to bring in

More photos are available at www.todayscatholic.org



hope."

The organizations that benefit from their service are grateful for the students' enthusiastic, positive attitude and unflagging hard work as well. Many of the projects that would take all day for one or two clients can be completed in significantly less time with the teens' assistance.

Deacon Daniel Koehl, who is on pastoral assignment at St. Jude, believes the seeds planted on retreats like this are vital to the future faith life of young people.

"It's not just about doing work; more importantly, it's about the Lord and His saving mission," he said. Looking back at his own life, he stated that retreats help build the foundations of one's vocation, whatever that might be. "It's an introduction into the life of faith."

Mission retreats are not all hard work. Lortie ensures that the students have time in the evening for team-building exercises. Games and activities help release tension and encourage students to open themselves to deeper conversations with others.

The summer mission trip was already in place when Lortie took

over as youth minister at St. Jude six years ago. It has seen changes under her leadership, however, particularly in the trip's location. Rather than taking a long and expensive trip out of state, Lortie decided to contact former St. Jude pastor Father Thomas Shoemaker, who was at St. Therese, Little Flower Parish in South Bend at the time, to see if they could use his church's facilities and work closer to home, saving travel time and money. This also allowed for the two parishes to plan a joint mission trip. Lortie saw it as a way to "bridge Fort Wayne and South Bend; to bring our youth groups together."

That collaboration continues, with the two groups alternating between staying in the Fort Wayne area one year and the South Bend side the next.

Because of the COVID-19 pandemic, however, it was agreed that the two groups should remain in their respective counties this year, though Lortie hopes that next year they will be able to merge again.

This year, the Fort Wayne group stayed overnight at St. Louis, Besancon; a small country parish situated amid the cornfields east of New Haven. The country setting gave the teens a different perspective on life and allowed for various activities that would be impossible within city limits.

On Wednesday evening, a "spiritual bonfire" took place,

where unusable liturgical garments were properly disposed of. Deacon Koehl found a blessing of fire to pray over it.

The theme of "Be not afraid" evolved during the months of quarantine and uncertainty, inspired by podcasts of Father John Riccardo, whose theme was "You Were Born for This." The adult team, comprised of many previous retreat attendees, immediately embraced it while planning for this year's retreat.

"I want the kids to leave this week not fearing. Not fearing COVID-19, not fearing what school is going to be like next year," and perhaps most importantly, not fearing parts of town that may be unfamiliar to them. "Maybe this is a neighborhood you've never been in, but you're judging the neighborhood by the houses, the streets, the part of town. Don't fear it ... This is part of God's design for you. Something is going to happen this week that is going to manifest itself in a greater way in the rest of your life. Go forth — go do it."

Even when remaining local, the Fort Wayne group often stays at parishes with which the students are unfamiliar, such as Most Precious Blood, giving them an opportunity to experience a completely different neighborhood environment. Precautions were taken to safeguard the all the youths from the novel coronavirus, including wearing masks, taking temperatures and practicing healthy habits.

Participants said they were grateful for the time to serve their community, share fellowship with others and most importantly, grow closer to God.

Living with heart failure

The most common reason to be admitted to a hospital in the United States after age 65 is heart failure. The initial symptoms at presentation may be acute or more chronic in onset. Acute heart failure can be very scary. The symptoms may come on suddenly, and it is not uncommon to occur in the middle of the night. You may wake up short of breath and have to sit upright to breathe. Any attempt to lie back down is thwarted by more breathlessness. These symptoms can worsen in just minutes and one can feel as if they are suffocating. Calling 911 and quickly getting to an emergency room for treatment becomes a priority.

A second type of heart failure presentation is more insidious. The first symptom may be a little more fatigue than usual. Over the course of several weeks mild ankle swelling (edema) might be noticed. With exertional activity one may experience a little more shortness of breath. A second pillow may be needed at night to help sleep just a little more upright, making breathing easier. Simple activities like taking a shower or getting dressed can cause breathlessness. You may get on the scale and find out that there has been a 10-pound weight gain in less than a week. This is not really true weight gain but actually water weight. These are signs a person is slipping into heart failure.

There are multiple and sometimes complicated causes of heart failure. I will discuss the three most common etiologies.

The first and most common is pump failure. The heart's left ventricle becomes weak (reduced ejection fraction) and cannot keep up with the body's demands. One of the most common causes of a damaged left ventricle is a heart attack. Other etiologies include familial cardiomyopathies, viral myocarditis (a virus attacks the heart), and non-ischemic cardiomyopathies (reduced ejection fraction not caused by coronary blockage).

A second and very frequent cause of heart failure is diastolic dysfunction, also called heart failure with preserved ejection fraction. This type of heart failure is even difficult for cardiologists to understand. The best way I can explain it is that the left ventricle becomes stiff and does not relax normally to allow proper filling of the left ventricle with blood. In simplistic terms, the blood backs up causing fluid to build up in the lungs and body tissues. We believe we are seeing more diastolic heart failure because people are living a lot longer. Most people after the age of 70 have measurable diastolic dysfunction or a stiff left ventricle and if it progresses it may lead to heart failure.

The third kind of heart failure I wanted to bring to your attention is caused by heart valve disease. The most common valve problems doctors see are aortic stenosis and mitral valve insufficiency. The aortic valve can become thickened and stiff and eventually become very narrow (stenosis) causing the left ventricle to work overtime to push



DR. DAVID KAMINSKIS

THE CATHOLIC DOCTOR IS IN

the blood out through the little opening. Eventually, the aortic stenosis will cause the heart to fail, and when that happens you probably only have a few months to live unless the valve is replaced. Mitral valve insufficiency is a leaky mitral valve. When the left ventricle contracts to pump blood to the body a significant portion of the blood leaks through the mitral valve and backward toward the lung. If this gets bad enough the lungs get congested with fluid and you are in heart failure.

The initial treatment for most all forms of heart failure is diuretic use. This removes fluid from the body but more specifically decongests the lungs to treat the breathlessness. The most common diuretic used is furosemide (Lasix), but torsemide (Demadex) and bumetanide (Bumex) are used frequently as well.

With heart failure caused by a weak left ventricle there are several scientifically proven medications that can make a big difference in improving outcome. Most patients should be started on either an angiotensin-converting

KAMINSKIS, page 13

Religious motivation for social change

A principal reason why the civil rights movement of the 1950s and 1960s was so successful both morally and practically was that it was led largely by people with a strong religious sensibility. The most notable of these leaders was, of course, Dr. Martin Luther King Jr. To appreciate the subtle play between King's religious commitment and his practical work, I would draw your attention to two texts — namely, his Letter from the Birmingham City Jail and his "I Have a Dream" speech, both from 1963.

While imprisoned in Birmingham for leading a non-violent protest, King responded to certain of his fellow Christian ministers who had criticized him for going too fast, expecting social change to happen overnight. The Baptist minister answered his critics in a perhaps surprising manner, invoking the aid of a medieval Catholic theologian. King drew their attention to the reflections of St. Thomas Aquinas on law, specifically Thomas' theory that positive law finds its justification in relation to the natural law, which finds its justification in relation to the eternal law. Aquinas means that what makes a practical, everyday law righteous is that it somehow gives expression to the principles of the moral law, which in turn are reflective of God's own mind. Therefore, King concluded, unjust positive laws, such as the Jim Crow regulations that he was contesting, are not just bad laws; they are immoral and finally offen-



WORD ON FIRE

BISHOP ROBERT BARRON

sive to God.

Here is King's own language: "One may well ask: 'How can you advocate breaking some laws and obeying others?' The answer lies in the fact that there are two types of laws: just and unjust. I would be the first to advocate obeying just laws. One has not only a legal but a moral responsibility to obey just laws." But then King contrasts this with obedience to an unjust law: "Conversely, one has a moral responsibility to disobey unjust laws. I would agree with St. Augustine that 'an unjust law is no law at all.'" And in clarifying the difference, he turns to Aquinas: "Now, what is the difference between the two? How does one determine whether a law is just or unjust? A just law is a man-made code that squares with the moral law or the law of God. An unjust law is a code that is out of harmony with the moral law. To put it in the terms of St. Thomas Aquinas: An unjust law is a human law that is not rooted in eternal law and natural law." This is not pious boilerplate; rather, it reveals what gave King's move-

BARRON, page 13

Seek the kingdom of God, and treasure it beyond all else



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Seventeenth Sunday in Ordinary Time Matthew 13:44-52

The First Book of Kings is the source of this weekend's first reading. As might be supposed, the two books of Kings deal heavily with the kings of unified Israel: Saul, David and Solomon. But books are not just political histories, because the authors of these inspired writings were not interested in politics, except when politics furnished some religious consideration.

For the authors, religion was the most important consideration in life — the Hebrew religion, by which God related to the people and they to God. Nothing else, in the long run, made any difference.

David and Solomon were almost magical figures in the ancient Hebrew mind. David was the king who confirmed his own, and the nation's, covenant with God. Solomon, who continued his father's religious policy, was regarded as the wisest of humans.

Under David and Solomon, at least in the estimate of the Hebrews themselves, the unified kingdom of Israel had status among the nations of the ancient Middle East.

In this weekend's reading, Solomon realized that, despite his own intelligence and access to power, it was God who was all-knowing. Solomon asked God not for power or wealth, but for the wisdom to govern well. Again, to emphasize the place of religion, governing well meant bringing the people to God and God to them.

St. Paul's Epistle to the Romans furnishes the second reading. The reading begins with a verse long a favorite source of consolation for Christians: "We know that God makes all things work together for the good of

those who love him." Paul wrote this epistle in part to encourage the Christian Romans as they faced not only the scorn of the culture of the time but increasing persecution from the political authorities.

These readings call for strong faith and for commitment to the fact that earthly life is not the be-all and end-all for humans.

For its last reading, the Church offers a selection from St. Matthew's Gospel. The reading contains three short parables. These parables belong uniquely to Matthew.

Key to understanding the message is in noting the eagerness of the pearl merchant to possess the truly precious pearl. He sells everything in order to buy this priceless pearl.

The Gospel presents the kingdom, and life with God, as an extraordinarily valuable pearl. If we are wise, we will put everything else aside and seek the pearl that is the kingdom.

"Put everything else aside" is the operative phrase. We must "sell everything," so to speak, to be true disciples.

The reading further shows that the saints, as well as sinners, indeed all people in the world, live and at times struggle in life on earth. God and only God is the standard by which the good, the perfect, and the desired must be measured.

Reflection

Ninety years ago, Catholic newspapers worldwide reported a love story. Crown Prince Leopold of Belgium, a Catholic, and Princess Astrid of Sweden, a Lutheran, a niece of the Swedish king, wished to be married. Religion was the problem. Belgians did not want a Protestant queen in their future.

The couple insisted. They were married. A priest advised Leopold's Catholic relatives not to pressure Astrid into converting.

For several years, she remained a Lutheran. Then she asked to become a Catholic.

She said that she made her decision after watching Leopold when he received holy Communion at Mass. Something happened to him, she noticed.

Somehow, he intensely felt that God was with him. She wanted to share the experience.

Her husband became King Leopold III when his father died. Astrid was queen of Belgium. Then, tragically, accidentally, she was killed. The king died many years later.

Things indeed happen to believers when they sense an encounter with God. It is a moment more precious than the finest pearls.

READINGS

Sunday: 1 Kgs 3:5, 7-12 Ps 119:57, 72, 76-77, 127-130 Rom 8:28-30 Mt 13:44-52

Monday: Jer 13:1-11 (Ps) Dt 32:18-21 Mt 13:31-35

Tuesday: Jer 14:17-22 Ps 79:8-9, 11, 13 Mt 13:36-43

Wednesday: Jer 15:10, 16-21 Ps 59:2-4, 10-11, 17-18

Thursday: Jer 18:1-6 Ps 146:1b-6b Mt 13:47-53

Friday: Jer 26:1-9 Ps 69:5, 8-10, 14 Mt 13:54-58

Saturday: Jer 26:11-16, 24 Ps 69:15-16, 30-31, 33-34 Mt 14:1-12

Two approaches to racism

It is clear where the Catholic Church stands on racism. The U.S. bishops' document for Catholic voters, "Forming Consciences for Faithful Citizenship," has long condemned acts of racism as "violations of human dignity" that, like abortion and euthanasia, are "intrinsically evil" and should be rejected by any just society. They have condemned the killing of George Floyd and others by police officers and called for legal and social reform.

So the question arises: How should Catholics relate to Black Lives Matter?

Black Lives Matter is a slogan against racial bias in law enforcement and other aspects of society, and a protest movement using that message. It is also a specific organization, the Black Lives Matter Global Network, founded in 2013 by three Black women who coined the slogan.

The organization's website declares: "This is the revolution." Fighting racism is not its only agenda.

It calls for "a national defunding of police," placing at risk millions of Black Americans living in areas with high crime rates. It promotes "LGBTQIA+ and human rights." To be sure, the Church advances everyone's basic human rights, beginning with the right to life, and rejects discrimination against people with homosexual tendencies. But Black Lives Matter fosters "a queer-affirming network" aimed at "freeing ourselves from the tight grip of heteronormative thinking." This effectively dismisses the vision of man and woman in Scripture and any the-

ology based on it.

The organization aims to "disrupt the Western-prescribed nuclear family structure requirement." This ignores the evidence that male abandonment of women and children has undermined Black Americans' well-being and advancement, creating generations of fatherless young men whose hopelessness and lack of a positive male role model increase temptations to crime.

Most troubling, Black Lives Matter elsewhere says it is "partner(ing)" with "reproductive justice" (pro-abortion) groups. Already Black women have the highest abortion rate of any ethnic group, making up 13% of women but undergoing 40% of the abortions. This is tragic for these women and a massive loss of life for their unborn children.

Ironically, in recent open letters, hundreds of present and former employees of the leading abortion provider, Planned Parenthood, complained of systemic racism at its largest affiliate in New York City, noting that Planned Parenthood "was founded by a racist, white woman," Margaret Sanger.

Partnering with abortion groups seems strange for an organization trying to end "anti-Black racism" and create "a world free of anti-Blackness."

I find a broader and deeper vision in the U.S. bishops' recent pastoral letter against racism, "Open Wide Our Hearts."

That document opposes not only "anti-Blackness" but all racial discrimination, addressing the plight of Hispanic and Native Americans as well. Its core conviction



A MORE HUMAN SOCIETY

RICHARD DOERFLINGER

tion is that human beings "are all brothers and sisters, all equally made in the image of God" — and that a lasting justice must issue from love, not anger. That love should even include our neighbors with racist ideas, confronting them with an urgent plea for conversion of mind and heart.

The bishops see racism as a "life issue" alongside abortion, the death penalty and other threats to life that disproportionately harm people of color. They write that Catholics, including bishops, must take on their task with humility, seeking forgiveness for the times they themselves have been silent about, or even complicit in, racist attitudes and policies.

This vision differs from that of the Black Lives Matter organization. It seeks to unite rather than divide, aiming for reconciliation rather than an unending power struggle between groups defining themselves by race and ideology. Each of us must ask which approach best serves the dignity of the human person.

Richard Doerflinger worked for 36 years in the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops. He writes from Washington state.

KAMINSKAS, from page 12

enzyme inhibitor or an angiotensin II receptor blocker, depending on the clinical situation and the doctor's preference. There also is a new medication now available for severe heart failure that is a combination of two medications: sacubitril/valsartan. It is available by the trade name Entresto. It was proven to be even more effective than ACE inhibitors, but it can be quite expensive if insurance does not cover it.

Several specific beta-blockers have shown favorable results in controlled studies and should be used in combination with the ACE inhibitor, ARB or Entresto. The two beta-blocker agents most widely used are carvedilol and metoprolol succinate. Treating heart failure caused by a weak left ventricle usually entails the use of three or four medications in combination.

If you have heart failure because of a stiff left ventricle, the mainstay of treatment is diuretics since multiple other meds have been studied and failed in this particular cause of heart failure. This can be a particularly challenging type of heart failure to treat and is just as serious as having pump

failure.

With valvular heart disease, the treatment in general is to repair or replace the valve. Some people will be candidates for less invasive options than open-heart surgery. These include replacing the aortic valve by TAVR or repairing the mitral valve with a mitral clip.

If you have or are at high risk for heart failure there are lifestyle changes that can be made to help take control of the situation. A healthy diet with aggressive salt restriction can make a big difference. If overweight, you can take some of the load off the heart by losing 15 or 20 pounds. Finally, scientific studies have proven that even with advanced heart failure, there can be measurable improvement with a program of monitored exercise.

As God's children we have received the gift of an advanced intellect that has developed the tools needed to treat many of the earthly diseases that afflict us. We can continue to serve our Lord even if we are challenged with health problems like heart failure. Remember what it says in Romans 5:1-5: "Now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ. Through

him we have gained access by faith to the grace in which we now stand, and we boast of our hope for the glory of God. But not only that — we even boast of our afflictions! We know that afflictions make for endurance, and endurance make for tested virtue, and tested virtue for hope. And this hope will not leave us disappointed, because the love of God had been poured out in our hearts through the Holy Spirit who has been given to us."

Dr. David Kaminskas is a board-certified cardiologist and member of the Dr. Jerome Lejeune Catholic Medical Guild of Northeast Indiana, www.fortwaynecma.com.

SCRIPTURE SEARCH®

Gospel for July 26, 2020

Matthew 13: 44-52

Following is a word search based on the Gospel reading for the 17th Sunday in Ordinary Time, Cycle A: About finding treasures. The words can be found in all directions in the puzzle.

TREASURE	BUYS	AGAIN
PEARLS	GREAT	A NET
THE SEA	FISH	EVERY KIND
ASHORE	OF THE AGE	ANGELS
SEPARATE	RIGHTEOUS	FURNACE
TEETH	UNDERSTAND	ANSWERED
SCRIBE	HOUSEHOLD	BRINGS

TREASURES CAUGHT

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

BARRON, from page 12

ment its justification and purpose.

The very same dynamic was on display six months later, when King addressed the throng who had gathered at the Lincoln Memorial for the March on Washington. He was not giving a sermon. He was making a political speech, advocating in the public place for social change. But attend to some of the language that he used: "I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight; and the glory of the Lord shall be revealed and all flesh shall see it together." He was directly relating the social revolution he was advocating to the mystical vision of the prophet Isaiah. And listen to the address in which he artfully blends the lyrics of an American patriotic song to the lyrics of a song he and his family sang in church: "And when this happens, and when we allow freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual: Free at last! Free at last! Thank God Almighty, we are free at last!" Once again, on King's

reading, the political nests within the moral, which nests within the sacred.

King derived from his religious heritage not only the metaphysics that informed his social activism, but also the nonviolent method that he employed. What Jesus reveals in the rhetoric of the Sermon on the Mount and even more strikingly in his word of forgiveness from the cross is that God's way is the way of peace, nonviolence and compassion. As a Christian, King knew in his bones that reacting to oppression with violence would only exacerbate the tensions within society. He sums up this principle in one of his best-known sermons: "Returning hate for hate multiplies hate, adding deeper darkness to a night already devoid of stars. Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that."

Within the confines of this brief article, I cannot begin adequately to address the social upheaval occurring in our culture today. But I will say simply this: It is indisputably clear that there are severe moral deficits in our society that must be addressed, but the best way to do so is from within a moral and finally religious framework. May King's model of leadership in this regard be a lodestar.

Bishop Robert Barron is an auxiliary bishop of the Archdiocese of Los Angeles and the founder of Word on Fire Catholic Ministries.

Internship program builds confidence and roster of broadcasters

BY EILEEN BOND

Most broadcasters on the radio have years of experience and a college degree. But this fall, if you tune into 95.7 FM on a Friday night, you'll get to experience a fresh, new perspective as the local diocesan radio station offers the opportunity of a lifetime.

Redeemer Radio has added a few more radio personalities to its broadcasting team with an after-school internship program for high school students. Interns get the opportunity to broadcast live, alongside professional broadcasters, while learning the ins and outs of the industry.

The Redeemer Radio 95.7 FM Sports Internship is an experience-based course which focuses on professional development in radio, television and social media platforms. When the program was created two years ago, Redeemer Radio partnered with Saint Joseph and Marian high schools to engage students in real-world experiences through hands-on involvement.

Students enrolled in the

program work alongside sports director Angelo Di Carlo and coach Bob Berger. Interns are given the opportunity to learn how to create and produce a professional broadcast, as well as the promotional aspects behind it. Interns meet every Monday from 4-6 p.m. and work Fridays from 6-10 p.m. broadcasting Saint Joseph and Marian football and basketball games.

"We wanted to give the interns hands-on opportunities early-on," said Di Carlo. "So no matter what career path they pursue, we have prepared them for professional development."

As the program prepares for its third year of success, they have included an extra incentive for prospective interns — students will now be able to claim class credit for their after-hours internship. Saint Joseph and Marian high schools are now offering the internship program as a one-credit class, broken into one semester for the football season and another semester for the basketball season. Students can sign up for just one semester or for both.

John Brach was a Marian high



Provided by Redeemer Radio

John Brach, right, will be entering his sophomore year at Notre Dame and is a game analyst for Redeemer Radio's football broadcasts. Brach was a star on the Marian football team and took part in the Redeemer Radio internship program during the basketball season of his senior year in 2018-2019. Brach did so well he was offered an on-air position on the broadcast team starting last season.

school student and took part in the internship program during its first year. After learning the ins and outs of the industry, Brach decided to pursue a broadcasting degree at the University of Notre

Dame. Last season, Brach joined Di Carlo and Berger in the studio as a commentator for the high school game of the week.

"It's an amazing experience to go from a former intern to broad-

casting on a professional level," said Brach. "Honestly, my favorite part of the experience was getting to be on-air live, even as a student. It's such a rush that you never forget."

Through the internship, students gain necessary workforce skills like collaborating as a team, communication techniques and meeting deadlines. But interns also gain media skills such as promotional strategies, production techniques, editing skills and how to run the audio board during broadcasts. In the upcoming year, Redeemer Radio is also hoping to incorporate livestreams at the games so that interns have the opportunity to also learn about videography and the visual side of reporting.

"It's great to be able to help high school students learn new skills that are applicable no matter what they end up doing," Di Carlo said.

The Redeemer Radio 95.7 FM Sports Internship is still open for applications for Saint Joseph and Marian high school students. If interested in applying or learning more, visit www.redeemerradio.com/internship/.

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

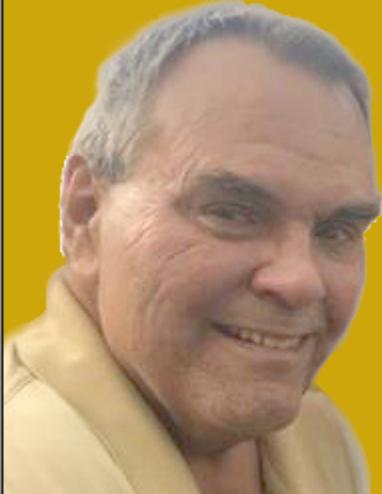
Father Solanus Casey feast day celebration
HUNTINGTON — The Father Solanus Guild will celebrate the feast day of Father Solanus on Thursday, July 30, with Mass at 7 p.m. with Father Tony Steinacker at SS. Peter and Paul's Church, 860 Cherry St. Before Mass personal petitions may be submitted for presentation during Mass. Following Mass a rosary will be prayed at St. Felix Catholic Center, 1280 Hitzfield St. at Mary's Grotto, where Father Solanus prayed from 1946-1956. Stories will be shared about Father Solanus, his life among us, and his intercessory favors.

There will be a chance for more written petitions to be placed on Blessed Solanus' Tomb for his intercession at St. Bonaventure Chapel in Detroit. There will be social distancing. You may bring your own lawn chair. More information is available online at www.solanuscenter.org/videos or www.solanuscasy.org/videos or contact the Father Solanus Guild at 260-450-3045.

Adoration Under the Stars
FORT WAYNE — Celebrate the feast of the Transfiguration on the front lawn of Our Lady of

Good Hope Church, 7215 St. Joe Rd., from 8:30-9:30 p.m. during Adoration Under the Stars. Sacred singing by the choir, sacred Scripture, sacred silence and sacred supplication will begin with the schola singing at 8:15 p.m. All are asked

to practice social distancing. In the event of inclement weather, the event will be inside. Contact Father Daniel Whelan at 260-485-9615 or padredww@yahoo.com for information.



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Photos by Christopher Lushis

A central aspect of the Kingdom Builders program, which launched in South Bend July 16, is eucharistic adoration. Following a presentation by Monica Markovich, parishioner of St. Therese, Little Flower, and vice president for finance at Holy Cross College, the women present at the gathering were instructed to bring their needs before the Eucharistic Lord, to ask to see themselves as the Father sees them and to come before Him as open and trusting collaborators in the building of His kingdom.

Kingdom Builders launches in South Bend, La Porte

BY CHRISTOPHER LUSHIS

After Jesus gives His disciples the Beatitudes, the new instructions for ordering their lives and finding authentic peace and joy, He tells them, “seek first the Kingdom and His righteousness, and all these things will be given to you as well.”

This message is the heart of Kingdom Builders, a growing women’s ministry begun in the Diocese of Fort Wayne-South Bend by Mary Jo Parrish. Parrish, a mother of 10, has worked with many women for several decades. Listening to their struggles and experiencing the challenges of married and family life herself, she felt called to reemphasize these words of Christ to bring women new hope and purpose. She shares “as women, there’s all this chaos going on, our minds are going a million miles a minute in all different directions. I’ve found that many are feeling exhausted, lonely and longing. To address this, we need to have our foundation in God. We have to seek Him first and allow Him to reorder our lives.”

What is this foundation? Highlighting a three-step plan, she exclaimed, “Pray at minimum 10 minutes every day, go to Church on Sunday and stay in a state of grace! Remove the burden of heavy sin so that we can get the fullness of God’s grace. When the foundation is met, then we can build ourselves, build others and build the Church.”

This message has now resonated to the South Bend side of the diocese and into La Porte as well, where introductory Kingdom Builders meetings occurred July 16. At St. Therese, Little Flower Parish, South Bend,

“I’ve found that many are feeling exhausted, lonely and longing. To address this, we need to have our foundation in God. We have to seek Him first and allow Him to reorder our lives.”

— *Mary Jo Parrish*

via video recording, Parrish elaborated further on what it means to be a Kingdom Builder. “We seek to embrace the messiness of life, trusting that we are being loved by the Father, and can be His instruments to build up His Kingdom, even if it doesn’t look or feel perfect.” Her plan focuses on making realistic action plans and embracing one’s identity in God. “Ladies, you would set goals if you were the leader of a billion-dollar corporation, well you are more valuable than that. As a woman, you are the crown jewel of God’s creation! He desires to create order in your life. You are His beloved daughter. Of course, you should set goals, but they should not be vague. They need to be SMART: Specific, Measurable, Achievable, Realistic and Timely. You also need to consider the challenges which will arise that may make these goals difficult to attain.” These goals included getting sufficient rest, eating healthy, having dedicated prayer time, supporting one’s husband, protecting children from harmful media, assisting family and neighbors and more.” Upon entry, each woman received a small booklet to help create these types of personal goals, addressing spiritual, mental, physical and financial health, as they felt called to do through prayer.

She also shared a brief story illustrating how one’s identity can fundamentally influence one’s work and life. Comparing three laborers building a church,



Markovich speaks to the 50 women in attendance. She detailed practical steps for achieving realistic goals, reminding them to reflect upon what brings them authentic peace and joy, and then to build on that foundation to find right order and purpose in their lives.

each was asked what they were doing with their wheelbarrow. The first said he was simply moving bricks from one spot to another. The second said he was making a living for his family. The third said enthusiastically that he was building a cathedral for the Almighty God.

Parrish then asked, “So builders, what you are doing? We all have our daily tasks to do. Sometimes it feels like we are just moving bricks from here to

there. Writing papers, making dinners, taking care of spouses or kids. We all are called to make a living in one way or another. Only one recognized he was building a kingdom. When you are doing the work of the Lord, everything you do is building His Kingdom. Kingdom Builders is about keeping our perspective regarding what is most important and recognizing that we are each a beloved daughter of a mighty King. He has chosen us to go and build His Kingdom, to rebuild our children and families. If we have faith, we will put everything we have into that wheelbarrow, offering it to the Father because He loves us. To hold back nothing of ourselves for ourselves so that He Who gives Himself totally to us may receive us totally, so that we and our families can end up together in heaven and spend eternity with Him.”

Following the video, St. Therese parishioner Monica Markovich led a reflection on Parrish’s message and built upon it. “God looked at His creation and called it good. He separated things, put them into place, arranged them and put them in relationship. Our God is a God of order, not of chaos. All of creation has order and a pattern to it. Then on the seventh day, He rested. No matter how busy I am, I have never once created the entire universe in six days. If God could find time to rest, so can I. Part of the Sabbath is reflecting on the week behind us

and ahead of us, asking if our lives and our souls are rightly ordered. How do we get rightly ordered? First with prayer and relationship with God, asking Him what His goals are for you, then by developing a plan. Then after we act, we reflect on what worked and what didn’t, and then we adjust where necessary. Throughout this process, look for moments that bring you peace and joy, recognizing and rejecting any words from the evil one who condemns or tears you down with negativity. The Lord wants to fill you with peace and joy.”

Following Markovich’s talk, the Blessed Sacrament was exposed for 45 minutes of eucharistic adoration to give the women an opportunity to put their hearts and needs before the Lord. While congregational singing remains prohibited due to diocesan pandemic restrictions, Jessica Roberts provided vocal and instrumental praise and worship music between extended periods of silence.

St. Therese business manager Gail Waltman expressed her gratitude for this new program. “You don’t realize until Mary Jo Parrish talks about what she does that you have such an important role as a wife and mother. I also loved the adoration!”

The next dates for Kingdom Builders at St. Therese parish are Aug. 20 and Sept. 17. Any women in the South Bend area are welcome to attend. Markovich stressed to the women that this ministry is “open to single, married, divorce, widowed, with or without children, young, old, rich or poor, a sinner or on your way to sainthood, a Christian or an atheist, you are welcome here and always will be.”