



TODAY'S CATHOLIC

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Hurricane destroys Louisiana churches, closes schools, displaces priests

CNS photo/Adrees Latif, Reuters

Homes near Hackberry, La., are immersed in water in the aftermath of Hurricane Laura Aug. 27.

LAKE CHARLES, La. (CNS) — Hurricane Laura destroyed six churches in the Diocese of Lake Charles, left a dozen others “highly compromised” and did heavy damage to chancery offices.

The diocese, in a report posted on its website, said that only one of six Catholic schools reopened Aug. 31, while the others needed at least some repairs before classes could resume.

The storm slammed southern Louisiana with winds of up to 150 mph in the early hours of Aug. 27. It left a diocesan rectory housing 20 priests, a third of them in active ministry, uninhabitable.

Some of the priests were able to relocate to rectories that sustained little or no damage, while others moved into Vianney House, a diocesan residence for people discerning a vocation, the Cathedral of the Immaculate Conception in central Lake Charles and private homes.

Utilities, including power and water, in much of the region

remained out Aug. 31.

The devastation was widespread, according to Bishop Glen J. Provost, bishop of the Lake Charles Diocese.

The roof of the chancery collapsed during the storm, leaving the building unusable, and a diocesan building across the street from the chancery sustained minor damage with broken windows from the fierce winds.

“The city is a disaster. No houses, no business is left untouched. The chancery will be unusable in the foreseeable future. We have 39 parishes and seven missions. All suffered some damage,” Bishop Provost said.

Hurricane Laura was the most powerful hurricane to strike southwest Louisiana, surpassing the devastation of Hurricane Rita in 2005 and Hurricane Audrey in 1957, the diocese said.

Catholic Charities of Southwest Louisiana began providing emergency relief within hours after the storm passed.

“We are here, we are open and we trying to meet the needs of the community,” the diocesan report quoted Mercy Sister Miriam MacLean, the agency’s director, saying.

“The Lord preserved Catholic Charities from any major damage for sure so that we can be up and operational,” she said. “We have a little bit of leakage in the roof and a couple of roll-up doors got a little damage, but we are blessed. We have a generator and the Religious Sisters of Mercy are running the office.”

The diocese reported that one of its newly ordained priests, Father Joseph Caraway, parochial vicar at St. Henry Church in St. Charles, used a chainsaw to clear a path so the Mercy sisters could return to their convent.

The priest then delivered food to homebound residents in the city, the diocese said.

The Knights of Columbus donated \$150,000 to the Diocese



CNS photo/Adrees Latif, Reuters

A couple in Sulphur, La., kiss after surviving Hurricane Laura Aug. 27.

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Ancilla College



Educational opportunities expand as Ancilla College joins Marian University

INDIANAPOLIS — Ancilla College and Marian University jointly announce a collaboration of mission and operations, officials from the two institutions announced Aug. 28.

Marian University President Daniel J. Elsener joined Ancilla College President Michele Dvorak, PHJC, Ed.D., in announcing that the boards of trustees at both institutions have approved a memorandum of agreement formalizing the mission collaboration. Under the terms of the agreement, beginning July 1, 2021, the new entity is Ancilla College of Marian University.

"This is a collaboration between two Catholic institutions with a shared mission," Elsener said. "The opportunity for Marian and Ancilla's respective boards of trustees, communities and founding orders, the Sisters of St. Francis of Oldenburg and the Poor Handmaids of Jesus Christ, to partner in strengthening the mission of Catholic higher education is the result of two powerful visions meeting in a most fortuitous time and manner."

After a two-year search and negotiations, Ancilla's trustees made the strategic decision that their future as a two-year college would be much more expansive in partnership with another institution than it would be alone. The Ancilla College community found in Marian University an exceptionally mission-aligned and dynamic university partner for the long-term growth and prosperity of Ancilla College.

Marian University's board of trustees and senior leadership saw the ability of Catholic higher education to serve those from diverse backgrounds, in more

places, more effectively and in a cost-efficient manner. To fulfill this potential, Marian would need to grow through partnerships with other Catholic colleges and universities in Indiana and beyond.

"This strategic approach includes a long-range goal: to secure more opportunities for Ancilla alumni, current students and those in our local surrounding counties who seek further education in the region," Dvorak said. "Education rooted in values will be a beacon of light and hope for the future. We believe Marian University commits to not only the mission, but also to fulfilling the mutual goal of advanced academic opportunities."

According to Elsener, through this collaboration both institutions will offer a high-quality educational experience with more course offerings and a greater diversity of internships and opportunities in both rural and urban settings for the students on Ancilla's campus and on Marian University's main campus.

"Ancilla offers some degree programs and majors that Marian doesn't, and Marian can bring to the Ancilla campus programs that will greatly benefit K-12 schools, businesses and healthcare professions," Elsener said. "Our mission of being a great Catholic university dedicated to providing students with excellent teaching and learning in the Franciscan and liberal arts tradition remains the same, and the collaborative synergies with the Poor Handmaids will benefit the communities we serve."

Data shows that Marshall County, where Ancilla is located

in Donaldson, and neighboring Starke County achieved educational attainment levels of 21% and 11% of a bachelor's degree or higher. Ancilla's continued presence is greatly needed in this geographical area to offer strategic initiatives that demand collaboration, new thinking and immersion with regional businesses and industries.

"The sponsor, Poor Handmaids of Jesus Christ and Ancilla College Board of Trustees recognize the need for a future providing four- and six-year educational opportunities," John Chandler, chairman of the board of trustees at Ancilla College said. "Marian University is committed to continuing the mission of serving Northern Indiana's rural area and we are elated to bring more opportunities and resources to Ancilla students and faculty."

"Ancilla College leadership acknowledged that to accomplish its goal of providing a quality education for the rural student located in Northern Indiana, the leadership needed a bold direction," said Sister Joetta Huelsmann, provincial of the Poor Handmaids of Jesus Christ. "Marian University emerged as most valuable and interested, pursuing their own dream of advancing their mission and outreach to Northern Indiana."

Pending approval of the Higher Learning Commission, Marian University and Ancilla College have developed a transitional timeline over the next 10 months, including market research of programs, assessment of facilities and development of a comprehensive marketing and communication

plan. "This collaboration is of the highest priority for us, and we are prepared to proceed diligently and quickly," said Denise Feser, chairman of the Marian University board of trustees.

Delivering high quality Catholic education to more people, in more areas of the state and nation, is a strategic pillar of growth for Marian University. Ancilla and Marian are two institutions that set out on a strategy of building a mission-driven network of diverse and highly effective higher education institutions across the country.

"Many years ago Marian University moved from Oldenburg to Indianapolis to serve more students. Expanding our reach and delivering high-quality Catholic education to more areas of the state and nation is a part of our calling, and we are proud to do this hand-in-hand with our partners at Ancilla College," said Sister Christa Franzer, OSF, congregational minister, Sisters of St. Francis Oldenburg, Indiana.

"Ancilla College looks forward to this transition providing students, donors, alumni and future students' opportunities that will assist in achieving and advancing their personal goals. Ancilla is proud of its heritage and traditions of education since 1937 and looks forward to a thriving future. The Poor Handmaids of Jesus Christ have supported all of our ministries in the past and look forward to assisting in this exciting new venture into the future," said Dvorak.

Additional details of the collaboration will be announced during this academic year at marian.edu and ancilla.edu.

New principals welcomed to schools

BY JENNIFER BARTON

Taking on the duties of principal for the first time at Holy Cross School, South Bend, Annie Borjas has unique qualifications to lead the Crusaders for the 2020-21 school year. With the school's bilingual immersion program, who better to serve as principal than one of the people who helped develop the dual-track curriculum?



ANNIE BORJAS

Borjas believes she has big shoes to fill, however. "Angie Budzinski was a well-loved principal who knew and cherished generations of Crusaders. I pray I can carry on her legacy and continue to foster a welcoming school community that embraces diversity."

Borjas has a great love for the school that has "felt like home" from the moment she walked through the doors. "It is truly an honor to be principal of a school I love and treasure."

Aside from her work at Centro Escolar Santa Clara in Honduras, Borjas has worked with nonnative English speakers in Boston through a program called Urban Catholic Teacher Corps, where she taught in the inner city. Today she is active in her home parish of Sacred Heart, where she has served on the parish council for six years.

Borjas is looking forward to the new school year and to finding creative ways to educate and connect with students and families, even in the midst of the pandemic. Prayer will be her greatest support going forward, she said, and she hopes to ensure that families feel welcome and appreciated at Holy Cross.

Dr. Julie Lauck wasn't looking for a new job when she and her husband moved back to South Bend this summer.

"I was just interested in seeing the happenings in the diocese, since we were coming back. I happened to look at the Catholic schools organization portion of the diocesan website and clicked the openings." From there, God led her to Our Lady of Hungary School as its new principal.

Completing her undergraduate and postgraduate work at Indiana University South Bend and her education specialist licensure and doctorate at Ball State University, Lauck worked for many years in schools in Mishawaka, New Prairie and Valparaiso, to name a few. She

joked that after so many years in the public schools, she is now making the transition to the "light side."

Working in the Catholic school system is an exciting change for her. She is excited to work with the families and meet the children at Our Lady of Hungary. "I am looking forward to helping the students and staff grow closer to God while

building my own capacity for living an authentic life."

Beginning as a high school English teacher, Lauck transitioned into leadership, including positions ranging from assistant principal to superintendent of Valparaiso Community Schools. Along with her husband, Joe, she moved back to South Bend this year because the couple "wanted to be closer to family, friends and four of our seven grandchildren," she said.

Since returning, the couple has enjoyed walking the campus of the University of Notre Dame and going to the 6:45 p.m. rosary at the grotto. Joe retired from the South Bend Police Department in 2014, so they are very much at home in the city and have been blessed to reconnect to friends in the area. Though Holy Family was Lauck's former parish home, she and her husband have become members at Our Lady of Hungary Parish.

Prayer has been a crucial part of the discernment process for her new position, Lauck said. She has been asking for God's direction in her life and for the wisdom to see how He has called her to serve. "When I placed myself in God's hands, this was His answer."

This will be the first time Lauck has been able to merge her faith with her work, she said. She feels fortunate to be able to have quiet time with the Lord in the "beautiful church" before beginning work each morning. More than that, though, she hopes to share her faith and help build a strong faith foundation for younger generations of Catholics.

"To be in a position where I can have a profound impact on the education of children and help develop their Catholic identity is a calling that has been tugging at my heart for some time," Lauck shared. "Our Church is coming to a time when we will be called to defend our faith – perhaps with our lives. We need educated Catholics who know the faith and are willing to defend it."

Lauck is prepared for this challenge, "ready to serve Him through my service to the children, staff and families at Our Lady of Hungary."

"It is truly an honor to be principal of a school I love and treasure."

ANNIE BORJAS



DR. JULIE LAUCK

"When I placed myself in God's hands, this was His answer."

DR. JULIE LAUCK

A mother of bilingual, bicultural children, Borjas was interested in the dual-language program since its inception at Holy Cross. She learned about the school in 2017 when it was first beginning. After enrolling her own children, Borjas found a new career at Holy Cross as well, becoming the first immersion teacher for a new preschool class. The next year, she moved up to the kindergarten level.

Borjas stated that she has always wanted to be an educator, and her love of Spanish is evident. Earning a degree in both elementary education and Spanish from St. Mary's College, she pursued a Master of Education degree at Boston College. Her postgraduate work took her to Honduras, where she taught in a Catholic bilingual school. Returning to South Bend, she taught Spanish for second through eighth graders at Stanley Clark School for seven years before reentering the sphere of Catholic education. She is currently working toward a master's degree in educational leadership through Notre Dame's Remick Leadership Program, with a projected graduation date of 2022.

When former principal Angela Budzinski announced her upcoming retirement from Holy Cross, Borjas said she felt the nudging of the Holy Spirit to look into the job. "I tried to ignore Him," she shared. "I am a mother to four young children; I was happy as a classroom teacher and I had no desire to pursue administration. But God had other plans, and He works in mysterious and wonderful ways. He used many Holy Cross community members and stakeholders to help me truly listen to His calling."

Spending time in prayer led her through the hiring process and into her role as principal.



Public schedule of Bishop Kevin C. Rhoades

Sunday, September 6: 10 a.m. — Mass with Blessing of Chapel and Dedication of Altar, St. Teresa of Calcutta Chapel, Johnson Family Hall, University of Notre Dame
 Sunday, September 6: 5 p.m. — Confirmation Mass, St. Adalbert Church, South Bend
 Tuesday, September 8: 12 p.m. — Annual Meeting of Board of Catholic Community Foundation, St. Martin de Porres Church, Syracuse

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of Lake Charles to assist with recovery efforts.

Bishop Provost rode out the storm at a parish in the northern part of the diocese.

"It is extremely important for me to live in my house in the diocese so I can be available to the priests and to the faithful," said Bishop Provost, who has headed the diocese since 2007. "Some gentlemen from the cathedral parish bulldozed my driveway so that I could get to my house. Every tree in my yard, except maybe three or four, were downed. You can barely see my house from Lake Street because of all the downed trees."

He reached out and offered prayers to all diocesan churches hours after the storm swept through the area.

The six destroyed churches are Our Lady of the Assumption in Johnson Bayou; Our Lady of the Lake in Lake Charles; Our Lady of the Sea in Cameron; Sacred Heart of Jesus in Creole; St. Eugene in Grand Chenier; and St. Peter the Apostle in Hackberry.

"Most of what I have witnessed so far has been wind damage," Bishop Provost said.

He said Mass will continue to be celebrated when possible throughout the diocese.

"We appreciate everyone's prayers. Bishops in other dioceses have sent word of assistance to us, so we appreciate the fellowship of the other Catholic dioceses throughout the nation. I have heard from bishops on the East and West coasts and especially in Texas and Louisiana," he said.

St. Louis Catholic High School in Lake Charles sustained severe damage during the storm's onslaught.

"Father (Nathan) Long, rector of the school, reported that the roof of the administration building is, for the most part, blown off. Windows in various classrooms are blown in and there is roof damage at the gym," Father



CNS photo/Kathleen Flynn, Reuters

Lex Lindell, left, of New Orleans, hands out food and supplies to Hurricane Laura evacuees from Lake Charles, La., outside of the Marriott Hotel in New Orleans Aug. 30.

Pellerin said.

Bishop Provost spoke with Principal Trevor Donnelly of Our Lady Queen of Heaven Catholic School in Lake Charles, who reported minor damage to the building. However, the adjacent parish church sustained "substantial" damage. The parish rectory's roof was significantly damaged, making it uninhabitable.

Volunteers were on hand Aug. 30 to clear trees and debris from the parish property.

Bishop Provost plans to visit as many parishes as possible to survey the storm's impact firsthand.

Catholic Charities planned to distribute food, water and tarps to families in need. Sister MacLean said the dioceses of Beaumont, Texas, and Lafayette, Louisiana, will store donated supplies because her agency's facility does not have enough storage space.

Bishop David L. Toups of Beaumont, Texas, helped deliver bottled water and also prepared meals to Catholic Charities of Southwest Louisiana despite having to assess storm damage in his diocese to the west. He said the damage in Beaumont was much less severe than in Lake Charles.

Sister MacLean also said people who were evacuated to hotels will need vouchers to remain there until other housing arrangements can be made. Long-term shelter will become a major need for people left homeless by Hurricane Laura, she added.

DONATIONS for relief efforts are being accepted online at catholiccharitieswla.com and catholiccharitiesusa.org.

St. Jude hosts 'What Jesus Teaches us about Racism'

BY JENNIFER BARTON

When St. Jude, Fort Wayne, parishioner Liz Sanders read about Deacon Mel and Annie Tardy and their roles on the Diocese of Fort Wayne-South Bend's Black Catholic Advisory Board in a Today's Catholic article, Sanders knew she wanted to bring the couple to speak at St. Jude Parish in Fort Wayne. Sanders saw an urgent need to open a dialogue about racism, given the contentious atmosphere in the U.S. today.

This discussion, titled "A Drink with a Samaritan Woman: What Jesus Teaches us about Racism," came to fruition on Aug. 27.

After speaking with parish pastoral associate Mary Pohlman and pastor Msgr. Robert Schulte, Sanders contacted Deacon Tardy to ask him to give a discourse on racism, to which he gladly agreed.

"We need that here; we couldn't wait. It's imminently necessary that we address this issue publicly from the Church," Sanders said.

Sanders is very active at St. Jude on the Adult Faith Formation Committee and the Social Action Committee, so issues involving human dignity are dear to her heart.

The focus of the talk centered around the story of Jesus meeting the Samaritan woman at Jacob's Well in Samaria, an area of the Holy Land that traditional Jewish people of the time avoided. Deacon Tardy related that Jesus intentionally went to the well to meet a woman marginalized by Jewish leaders of the day for her gender, ethnicity and multitude of sins. He went because, as Deacon Tardy stated, "Samaritan lives matter."

He clarified that such a statement does not mean that other lives do not matter, but that the Samaritan woman, in particu-



Jennifer Barton

Prayer and the studying the example of Jesus are ways to help a person embrace the Catholic perspective on the sin of racism, said Deacon Mel and Annie Tardy at St. Jude, Fort Wayne, Aug. 27. The two spoke during a forum organized by the parish because of recent national and local events.

lar, mattered to Jesus. "It is a remarkable story about the love of Christ, the love of God for each and every one of us. ... Jesus had something in mind; He knew she was going to be there."

Deacon Tardy and Annie shared heart-wrenching experiences of racism in their personal lives as Black people in America. Annie spoke of their 10-year-old grandson, who is tall enough to be mistaken for a young man and her fears for what may happen to him someday. Their greatest concerns are for the youths who are growing up under a system of racial prejudice. They hope that the young men who come to their home parish of St. Augustine in South Bend, which is racially diverse, will be treated with dignity and respect, and welcomed into the Church and the community at large.

The biggest obstacle to this, Deacon Tardy explained, is

something known as systemic racism – the idea that a person can be considered "less-than" simply because of the physical differences. This is an implicit bias that he stated began in human nature as a "protective measure" against predators such as wild animals.

"It's not necessarily a bad thing, but it can be if we allow it to color our activities and behavior towards people." Suspicion toward others and even particular areas of the same town can stem from this, causing people to subconsciously decide that "one neighborhood is safe and another neighborhood is not – just because of the color of the folks that live there."

He reminded listeners that the fastest-growing Catholic populations are radically different areas of the world than the U.S., such as Africa, Latin America and Asia.

His recommendation for eradicating systematic racism is to get to know people. He reiterated that through conversation, Jesus connected with the Samaritan woman, who came to believe in Him as the Savior – "the Son of God." Through her, other townspeople also came to believe. Similarly, Deacon Tardy hopes to accomplish greater unity in the future through dialogue.

While many people don't want to talk about racism, Deacon Tardy said that sometimes pointing out the problem of implicit bias is the only way some people will see it. He noted that even people who live in similar places and circumstances can have vastly different life experiences.

"We need to pray that God gives us the Holy Spirit so that we have the gifts of the Holy Spirit – courage, wisdom – we have those things that we need to make a difference, to bind us together so that we can be the body of Christ. The world does not want this to happen. Christ died so that it can happen. If we ask Christ to heal this world, say 'open my heart, Lord,' God's going to give us what we need to heal this world."

Around 30-40 people from different age groups, parishes and backgrounds attended the talk, including one attendee who came from Indianapolis specifically to participate. The response was overwhelmingly positive, and several members shared their own encounters with racism and incidents in which racism was overcome because of common goals, such as in military service.

Before Deacon and Annie Tardy took the podium, Pohlman recited the U.S. Conference of Catholic Bishops' prayer for the end of racism, titled "Wake Me Up, Lord." Together with Sanders, she hopes to carry on the work began that evening by bringing programs such as the Just Faith eight-week series on racism to St. Jude.

"The one thing we wanted to do was look at systematic racism and see 'How did we get here?' Then we'll look at what we can do. Everybody can do something," Pohlman said.

"It's a big issue," Sanders added. "We need to step out of our comfort zone."

Bishop Kevin C. Rhoades has spoken out against racism in several ways recently, including a statement on the death of George Floyd and the moral evil of racism. He will offer a prayer service for racial justice on Sept. 9, the feast of St. Peter Claver, the patron saint of interracial justice, at Bishop Luers High School, Fort Wayne. The event will be livestreamed for other Catholic high schools in the diocese and for the public at on the diocesan Facebook and YouTube pages. Watch the livestream at @diocesefwsb.



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Evidence-based guidelines to celebrate Mass safely are working

BY DR. THOMAS W. MCGOVERN, DEACON DR. TIMOTHY FLANIGAN AND DR. PAUL CIESLAK

Catholic churches across the country have been open for up to four months since shelter-in-place orders were lifted. With approximately 17,000 parishes in America typically holding three or more weekend Masses — and a greater number of daily Masses — for the last 14 or more weeks — over 1 million public Masses have been celebrated following guidelines to prevent the spread of the virus. In sum, follow the three Ws: watch your distance, wear your mask and wash your hands.

The Good News: for Catholic churches following these guidelines, no outbreaks of COVID-19 have been linked to church attendance, even though we have examples — some described below — of asymptomatic, unknowingly infected individuals attending Mass and other parish functions. Their attendance could have led to an outbreak if appropriate precautions were not followed, yet in each case, we found no evidence of viral transmission.

Nick Schoen, an employee of the Archdiocese of Seattle, which has been following a contact-tracing protocol for everyone who comes to church, provided the following case series from the archdiocese involving COVID-19 positive individuals who participated in various parish events or sacramental encounters but who did not spread the virus to others.

During a July 3 funeral Mass (45 attendees, capacity 885), two members of one household notified the parish that they had tested positive for COVID-19 and were infected and pre-symptomatic during the Mass.

A volunteer at a July 5 Mass (94 attendees, capacity 499) became ill 24 hours later and then tested positive for COVID-19.

During a July 11 wedding (200 attendees, capacity 908), fresh air circulated from multiple open windows with the aid of fans. The following day, an attendee developed symptoms of COVID and on July 13 tested positive. The attendee was almost certainly contagious with pre-symptomatic infection during the wedding.

On July 12, an attendee at a parish board meeting (six attendees, room capacity 30), tested positive shortly thereafter and was determined to have been infected and contagious during the meeting.

Finally, three priests anointed sick individuals in nonventilated rooms during five- to 15-minute visits. The sick persons were not thought to have COVID-19 at the time but within two days each tested positive for COVID-19.



Jennifer Barton

Numerous reports indicate that attending Mass during the current pandemic is relatively safe if the recommended guidelines are followed, including the wearing of masks and no congregational singing.

In each of these five examples, all participants except for the priests at the altar and other liturgical ministers wore masks and maintained 6-feet of distance between non-household groups — except for brief encounters such as reception of holy Communion or anointing. In each case, public health officials and attendees were notified of possible exposure, and no individual developed COVID-19 by 14 days after each event.

We also reviewed recent public health and media reports regarding COVID-19 dissemination and found no reports of disease transmission, let alone outbreaks, in a Catholic church following such guidelines.

These findings are not surprising since wearing masks prevented all 139 clients served by two COVID-infected hair stylists from acquiring COVID-19, and these individuals were much closer to each other than socially-distanced participants at a Catholic Mass. Furthermore, a report of a mask-wearing COVID-infected individual who developed a dry cough just before a 15-hour flight with 350 passengers resulted in no other infections, even in the 25 individuals within 6 feet. This demonstrates how a mask can protect those near someone who is infectious even when they have a cough.

Finally, even a simple paper surgical mask, easily purchased in many stores, can protect the wearer. Such a mask protected all 35 health care workers who

wore one and were exposed for over 10 minutes within 6 feet of a COVID-patient coughing and generating aerosols in their faces.

This encouraging news should inspire confidence that the guidelines in place — based on CDC recommendations — are working to decrease COVID-19 transmission. While nothing during a pandemic is risk-free, these guidelines mean that Catholics (and public officials) may be confident that it's reasonably safe to come to church for Mass and the sacraments.

Indeed, for Catholics, the Mass and above all the Eucharist are central to the Christian life. In a time like this, it is even more important that the faithful be able to come to church and receive holy Communion.

This past spring, groups such as the Thomistic Institute and the Catholic Medical Association issued guidelines for the safe celebration of Mass and sacraments. Bishops have used these guidelines to develop diocesan policies that typically include social distancing, careful hand hygiene and mask-wearing by the congregation.

In late July, the Thomistic Institute released updated guidelines for celebration of Mass during the COVID-19 pandemic. No evidence has emerged to suggest that distribution of Holy Communion in accordance with TI Guidelines has led to COVID transmission.

The few churches that have

gambling in casinos, eating in restaurants or attending movies have struck many of America's faithful as unfairly targeting religious believers and worshippers. To date, the evidence does not suggest that church attendance — following the current guidelines — is any more risky than shopping for groceries. And the spiritual good for believers in coming to church is immeasurably important for their well-being.

Because we have no formal studies, continuing attention and scrutiny will remain in place. We intend to update guidelines as we learn more. In short, the data suggest that when a community follows proper guidelines, as Catholic dioceses have, people can receive the spiritual comfort of church attendance while preventing the spread of the virus.

The above letter was also signed by physician members of the Thomistic Institute Working Group on Infectious Disease Protocols for Sacraments and Pastoral Care.

Dr. Thomas W. McGovern, Fort Wayne, is a former clinical infectious disease researcher, U.S. Army Medical Research Institute of Infectious Diseases; and a Catholic Medical Association national board member. Deacon Dr. Timothy Flanigan of Providence, Rhode Island, is a professor of medicine at Alpert Medical School of Brown University, Division of Infectious Disease, and is affiliated with Miriam and Rhode Island hospitals. Dr. Paul Cieslak, Portland, Oregon, is an infectious disease specialist and medical director, Oregon Public Health Division Communicable Disease and Immunization programs.

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WORLD APOSTOLATE OF FATIMA, U.S.A.
Fort Wayne-South Bend Diocesan Division
Annual Holy Mass & Breakfast - Fort Wayne, IN

Saturday, October 3, 2020

7:30 am: Sacramental Confession,
Holy Rosary, 1st Saturday Devotions

9:00 am: Holy Mass @
Cathedral of the Immaculate Conception

11:00 am: Guest Speaker
Thomas McKenna, Catholic Action for
Faith and Family

Mass & Breakfast will follow the diocesan COVID-19 guidelines.

Tickets: Adult ~ \$15 ~ Children 6-10 ~ \$5
5 & younger: FREE
RSVP @ FatimaFWSB.org



Flying into a quarantine: U.S. seminarians create a 'bubble' in Rome

ROME (CNS) — Close to 30 masked men got off a bus at the Pontifical North American College Aug. 20, beginning a new student orientation that kept as many traditions as possible in a 14-day quarantine. The seminarians, from 23 U.S. dioceses, were tested for COVID-19 a few days before boarding their flights to Rome and were being monitored each day within the confines of the NAC campus on the Janiculum Hill overlooking the Vatican. The quarantine, mandated by the Italian government, meant that the students were not able to join Pope Francis for the Angelus prayer on their first Sunday in Rome. It also meant the second-year students who volunteered for the orientation team could not take their charges down the hill and into the city in search of the best gelato. But they did experience the traditional arrival "clap in," being welcomed with applause by the orientation team and staff as they processed into the college chapel. "We are still awaiting the arrival of a few of our new students due to delays beyond our control in processing visas at some consulates in the U.S.," Father David A. Schunk, vice rector, said Aug. 28. "Though our brothers are not with us, we have been keeping in regular contact with them and are hoping the visas will be processed soon so they can arrive in the next week or two."

Cross is sign of God's love, not superstitious ornament, pope says

VATICAN CITY (CNS) — Christ's cross is a powerful symbol of God's love for humanity and not just a decoration or trinket, Pope Francis said. While Christians often hang a crucifix on the wall or wear one around their necks, it should be used as a sign "of our desire to be united with Christ" and not "reduced to a superstitious object or an ornamental necklace," the pope said Aug. 30 during his Sunday Angelus address. "Each time we fix our gaze on the image of Christ crucified, let us contemplate that he, as the true servant of the Lord, has accomplished his mission, giving life, spilling his blood for the forgiveness of sins," the pope said. Before concluding his address, the pope made an appeal for peace in "the Eastern Mediterranean area which is under threat from various outbreaks of instability."

For some viewers, 'Fatima' film has sparked devotion, faith

SAN DIEGO (CNS) — The producers of the movie "Fatima," which was released in theaters and premium video-on-demand Aug. 28,

Pope applauds initiatives ahead of World Day of Prayer for the Care of Creation



CNS photo/Stephane Antoine, Reuters

A volunteer cleans oil in Riviere des Creoles, Mauritius, Aug. 12, after oil spilled from the Japanese bulk carrier MV Wakashio, which ran aground on a coral reef off Pointe d'Esny, unloading over 1,100 tons of fuel into the island's pristine waters. Pope Francis encouraged global initiatives for the protection of the environment, especially in Mauritius, after the devastating spill threatened the livelihood of the island nation's inhabitants and wildlife. On Aug. 30 the pope also reminded pilgrims in St. Peter's Square that Sept. 1 was the World Day of Prayer for the Care of Creation, an observance begun by the Orthodox Church and now celebrated by many Christians.

could not have asked for a better endorsement than the standing ovation the film received earlier this year at the Basilica of Our Lady of the Rosary of Fatima in Portugal. But another, and perhaps more compelling endorsement, is the movie's impact on the faith of those who have seen advance screenings. "I have a very deep and fervent belief in the capacity of film to inspire change in people," said one of the film's producers, Natasha Howes. Dick Lyles, another producer, said some moviegoers have told him they had previously failed to recognize the importance of the rosary, but after seeing the film, they began praying it daily. Others said they want to delve more deeply into the Fatima story. He also said that some fallen-away Catholics have told him that they were inspired to begin attending Mass again, while non-Catholics said they wanted to know more

about Catholicism. These viewers are not alone. Working on the project has affected changes in Lyles' own life.

Pandemic creates unique challenges for deaf Catholics

CHICAGO (CNS) — COVID-19 has forced people to adapt to new ways of doing things. For those who are deaf, face masks require extra adjustments. "All of the deaf face challenges with COVID, especially trying to understand people with masks," said Susan Rangel, after Mass Aug. 16 at Chicago's St. Francis Borgia Deaf Center. "It's a challenge because in the past, half of the face wasn't covered. Misunderstandings can happen quite frequently and that can cause frustrations with both parties." Masks with clear panels over the mouth are not a per-

fect fix because sign language is communicated using not just the mouth but all of the face along with arms and hands. Because the face is not in full view, just focusing on the mouth can be a distraction, Rangel explained. "We're not lip readers. Sure, some people are lip readers, but the full face is what is needed for that full use of language and facial expressions," she said. "If the full mask were clear then that might help or be more effective." Jimmy Smith, who has been attending Mass at the deaf center since 1994, said he is good at reading people's lips, but masks make that impossible. "Some people get upset because they start talking to me and I ignore them because even though they are standing right there I don't know that they are talking to me. Without the mask I could tell," he said. "It's hard."

Solar program aids Virginia parishes, schools as environmental stewards

RICHMOND, Va. (CNS) — Seven Catholic entities in the Diocese of Richmond are going solar. Inspired by Pope Francis' 2015 encyclical, "Laudato Si', on Care for Our Common Home," parishes and schools have partnered with Catholic Energies, a program of the Washington-based Catholic Climate Covenant, to integrate solar energy and other energy-saving tools into daily operations. Catholic Energies projects the efforts will offset more than 45,000 metric tons of greenhouse gases — about that of an average passenger car driven 100 million miles — over the next 25 years. "It is the best of both worlds. We can save money and care for the environment," said Father Jonathan Goertz, pastor of Sacred Heart Parish in Danville, one of the churches joining the effort. "Whenever we can have our cake and eat it too makes us happy." In 2019, Immaculate Conception Parish in Hampton, became the first parish in the diocese to convert to solar energy. Now six parishes and schools are completing solar projects that will provide some of the electricity needed through solar power.

Misery of slavery remains, Archbishop Gregory tells Notre Dame students

WASHINGTON (CNS) — In a class within an anti-racism course at the University of Notre Dame, Washington Archbishop Wilton D. Gregory spoke in a teleconference call to students, faculty and alumni about the moral imperative of opposing racism. "The enduring bequest of slavery in the United States still leaves a misery that is not so easily dismissed," Archbishop Gregory said. "That legacy needs reconciliation and the Catholic Church must exercise its mission as the repository of reconciliation given to it by the Lord Jesus himself." The class, which took place over Zoom Aug. 21 through Notre Dame's Klau Center for Civil and Human Rights, began with an address from the archbishop and allowed time for students to ask questions. Archbishop Gregory noted how bishops in the United States have issued several pastoral statements on the topic of racism and racial intolerance. "Over the years, these statements have grown increasingly direct and forceful," he said. "They have also revealed that changing focus from charity toward people to a serious realization of the personal and universal consequence that slavery has left on this nation and all others as well who were participants in the business of slavery."

AROUND THE DIOCESE

Catholic schools back in session



Provided by Lois Widner

Principal Lois Widner and assistant principal Greg Slee greet St. Elizabeth Ann Seton School students on the first day back to school Aug. 7. Parents and students were very happy to be back, said the administrators. The school is offering both in-person and virtual learning this year because of the COVID-19 pandemic.

OSV Institute announces winners of 2020 Innovation Challenge

HUNTINGTON – OSV Institute awarded three \$100,000 prizes to Catholic Sprouts, Eden Invitation and Juan Diego Network on Aug. 29 at Demo Day, the culmination of a yearlong international Innovation Challenge designed to incubate project ideas that will make a profound impact on the Church and the world. Demo Day was hosted virtually and attended by more than 400 people, including fellow entrepreneurs, investors, mentors, Catholic thought leaders and many supportive family members and friends. A total of 12 finalists presented their final pitches to a panel of expert judges followed by the announcement of the three winning organizations.

Beginning last August, more than 350 Catholic entrepreneurs submitted applications for their “napkin idea” to be considered for the OSV Innovation Challenge, established in partnership with Catholic Creatives, Notre Dame IDEA Center and Sent Ventures. More than just a contest, the OSV Innovation Challenge was an incubator experience for participants who aimed to think beyond the status quo



OSV INNOVATION CHALLENGE

and to view the Catholic Church through the lenses of innovation and creativity. Narrowed down to 12 finalists last May, Catholic Sprouts, Eden Invitation and Juan Diego Network were select-

ed to receive funding to support and grow some of the brightest ideas in the Church today.

“I am proud, inspired and hopeful,” said Jason Shanks, president of OSV Institute at the

Celebrating 20 years as a priest



Provided by Bradley Spaulding

Parishioners at St. Bernard, Wabash, held a reception in honor of Father Levi Nkwocha's 20 years of service to the priesthood on Aug. 15, the feast of the Assumption of Mary. Father Nkwocha was ordained at Maria Asumpta Cathedral in the Archdiocese of Owerri, Nigeria, on Aug. 15, 2000. Bishop Kevin C. Rhoades installed him as the pastor of St. Bernard in a ceremony on July 13, 2019. The cake at the reception was made by members of Father Nkwocha's extended family.

conclusion of Demo Day. “I am proud of these three winners who, for almost a year, have worked extremely hard over multiple stages to get to this point. I am most hopeful for the future of the Church and am already looking forward to the next round of innovative ideas in the OSV Innovation Challenge 2021.”

The first winner announced was Catholic Sprouts, which won on behalf of its Domestic Church Project, a six-week in-home experience to help parents set up and live in their own domestic church. With content designed to engage the hearts of each family member, the initiative gives parents the system and support to teach the faith through story-

based audio content, parent training videos, a family manual and a parent guidebook.

“Being part of the OSV Innovation Challenge has changed our lives,” expressed Nancy Bandzuch, founder of Catholic Sprouts.

“This experience has put us in touch with the larger Catholic world, a world that is filled with hope and truth. We are honored and humbled to be chosen as recipients of the innovation grant,” continued Bandzuch. “We will use these funds and these connections to work tirelessly to build domestic churches.”

TWO PERSPECTIVES



After much spiritual searching, Daniel Baker of South Bend felt a career in woodworking was his calling from God. Today he makes a living by sharing his craftsmanship in furniture.

From the workshop at Nazareth to the new Jerusalem

BY JILL A. BOUGHTON

Especially after 9/11, Daniel Baker wanted to be of service and make a difference in the world. Influenced by the movie “Tears of the Sun,” he enlisted in the U.S. Navy after he graduated from high school in Oakland, California, hoping to become a Navy seal.

He got along well with his comrades, but the mission didn’t live up to his aspirations. So, after much soul-searching, he was honorably discharged in 2007 as a conscientious objector.

Although Baker was baptized Catholic and attended a parochial elementary school, the Church wasn’t central in his upbringing. His spiritual searching included a flirtation with Buddhism, but eventually his godfather helped him reembrace the Catholic Church.

A conference of the Catholic Peace Fellowship brought him into contact with the St. Peter Claver Catholic Worker community in South Bend. He eventually moved into Catholic Worker household so he could live out his faith in practical ways, among the poor.

“My hero changed from Bruce Willis to Mother Teresa,” he chuckled.

Baker had also spent some time in seminary, first with the Capuchins and then in the

Diocese of Oakland. Eventually he discerned a different direction. On Aug. 8, at St. Matthew Cathedral, he and Sarah Joyce were married. In her work as senior office coordinator at the University of Notre Dame’s Keough School of Global Affairs, Sarah exercises the gift of bringing people together to create community.

The Bakers live in a neighborhood with several other couples who take their faith seriously. Besides Baker’s workshop in the back of his home, his neighbors Shawn and Stephanie Storer run an urban farm.

In the midst of his spiritual searching, Baker also thought he saw a woodworking career as a calling from God, the one Who gives us all talents and deep desires so His children can work with Him as co-creators. As a boy, however, he had no success using his grandfather’s saw; in retrospect, he said, it was too dull. In high school he turned his attention to building up his physical strength and fixing up cars, but carpentry remained attractive and Baker often earned money by doing remodeling jobs. Eventually, he



Photos provided by Daniel Baker

Baker prefers to craft using hand tools, a skill he learned using a combination of 18th-century French books and 21st-century videos. He has also begun creating a line of caskets, a venture he named “Totus Tuus,” the motto of Pope St. John Paul II.

was able to purchase a set of classic woodworking tools.

Jeffrey Keating, whom he met through the Catholic Worker community, expressed a willingness to take him on as an apprentice in Colorado Springs, where Keating builds furniture, especially for churches. What Baker learned in his six months there was invaluable. However, in the course of that apprenticeship Baker said he realized that

his deep desire was to work with hand tools, not power tools. So, he began teaching himself, using a combination of 18th-century French books and 21st-century videos.

Ideally, he loves to craft chairs and other items from logs while they’re still green, rather than starting with finished boards. His favorite wood is oak, but he’s happy to accommodate his customers’ preferences. His favorite piece? The one he’s working on currently, he said.

Each creation incorporates more skill than the one before it. He usually builds “vernacular furniture,” furniture for everyday use like tables, desks and shelves.

Like Thomas Merton, Baker admires the work of the Shakers, who tried to craft chairs “so sturdy and elegant an angel might come light on one at any time.” Baker sees a direct connection between the work Jesus did in Joseph’s Nazareth workshop and crafting furniture durable and beautiful enough to be used in the new Jerusalem all Christians are engaged in building.

Using hand tools to craft

items from wood is slow, painstaking work that necessitates long days. He noted that it’s also tricky to set prices high enough to support a family without making them unaffordable.

He loves to share what he’s learning with others, like high school students who recently had a summer session at Holy Cross College. Baker has even taught woodworking to 3- to 6-year-old students at St. Joseph Montessori School.

Because his work is quiet, Baker can pray and listen to books on tape as he labors. He recently also recently completed his undergraduate degree from Holy Cross College in liberal studies, with strong encouragement from the college’s senior vice president, Michael Griffin, who invited him to that pivotal Catholic Peace Fellowship conference.

Among the special items that the spiritually led woodworker fashions are caskets. Seeking a name for that line a while back, he hit upon “Totus Tuus,” the motto of Pope St. John Paul II. It means, “I am completely yours.”

That choice was strikingly confirmed when Baker had the great honor recently of crafting a poplar coffin for Griffin’s wife, Catherine, who passed away earlier this year. When Catherine was placed in Baker’s creation for her services, she was wearing a shirt that said “Totus Tuus.”

FOR LABOR DAY



Chef Alex Fiato feels that it's his job here on earth to pray and to honor the Virgin Mary and her Son through all of his actions. It's not unusual to find Fiato praying the rosary while he prepares meals in his Fort Wayne restaurant.

Chef's mission: 'all things for the glory of God'

BY JENNIFER BARTON

At first glance, the small building sitting on one of Fort Wayne's out-of-the-way side streets appears a little underwhelming. Those familiar with it know that it's a great place to get delicious pasta or sing karaoke, but the building's unobtrusive outside also belies the exuberant faith life of Alex Fiato, owner of the Italian Connection restaurant.

The first thing customers see, as soon as they step in the door, is a shrine to the Blessed Mother. Mood lighting and empty wine bottles proclaim a typical Italian restaurant, and old family photos, patriotic memorabilia and large pictures of Mary crowd the walls reveal Fiato's great loves: family, country and, most importantly, faith.

Rosaries are scattered throughout the restaurant, particularly in the kitchen, which boasts more than a handful of the prayer beads dangling from storage racks above the single workstation.

Those rosaries are not for decoration. Fiato is deeply devoted to Mary and prays the rosary throughout his workday, passing the beads through his mouth since his hands are occupied with his duties as head chef. "I beg God for my children, every day I pray the rosary. I just add 'please protect my children and my grandchildren, that's all I ask, and I'll do whatever you want.'"



Photos by Jennifer Barton

Religious art and mementos of good meals are both on full display at the Italian Connection.

While he may not be able to give full concentration to the mysteries while he is cooking, he believes simply saying the name of Mary is pleasing to her divine Son, Jesus: And he wants to be obedient to the directions of the Blessed Mother. He stressed, "Our Lady says to pray, pray, pray, pray. I'll take that advice."

Faith has long played a major role in his work. Originally from upstate New York, Fiato and his wife moved to Fort Wayne in the 1970s and chose to stay because of the city's family atmosphere. Together they put three children through Catholic schools. A restaurateur for roughly 40 years,

Fiato taught his children the importance of hard work through his example. They learned by working side by side with him in the restaurant.

This work ethic has taken root in their lives, as he is proud to say that two of his children are currently giving of themselves by serving in the U.S. Air Force.

Compartmentalizing faith and work has never crossed Fiato's mind. He openly speaks of his faith and devotion to employees and to customers.

"Work is one of the ways that centers us. Jesus worked with His father, St. Joseph. He toiled. And it was not easy work."

Fiato continues to be an ardent supporter of Catholic schools. He also actively assists his home parish of St. Aloysius, Yoder, with fundraising events such as spaghetti dinners.

When the Italian Connection first opened, it was blessed by Father Tom O'Connor in honor of St. Anne. "So, it was always dedicated to the Holy Family of Christ," he shared.

Outside of the workplace, Fiato is a third-order Franciscan and belongs to the Father Solanus Casey Knights of Columbus Council, which is involved in bringing the Holy Shroud of Turin exhibit, a rep-

lica of the original, to parishes around the country. He has even journeyed to the Philippines to present the shroud replica to churches there. But his deepest devotion is to studying the volumes of "The Mystical City of God" by Venerable Mary of Jesus of Ágreda, a Franciscan nun and mystic from Spain who lived in the 17th century.

Fiato has been instrumental in the writing and publication of several books on the subject, most notably "Wisdom the Woman According to Agreda."

Regardless of the good his prayers and evangelization may have brought about, Fiato is humble about his efforts, claiming that his efforts are "very lightweight in terms of accommodating what God would want from a life."

He stated, "Christ suffered on the cross. It was from the loss of the human soul that He sweat blood. It was the loss of those who wouldn't take advantage of His mercy that tormented Him."

Making pasta, he asserted, is nothing compared to the work of Jesus and the Holy Family. Fiato sees his work as a means of providing for his own family and doing all things for the glory of God.

"Our job as we're living now is, to the best of your ability, under the obedience of Christ and His Lady, (is to) pray, 'guide my hand' ... and we will see more miracles."

'Breathe with both lungs': the beauty of worshipping in Eastern and Western Catholic traditions

BY ANNIE OBERGEFELL

Most people are familiar with the Western Catholic Church, specifically Roman Catholic. But within the universal Catholic Church, which includes Eastern and Western Churches, there are a variety of rites — six, in fact — who are in communion with the Bishop of Rome and take their own distinct approaches to celebrating the sacraments. These rites include the Alexandrian, Armenian, Byzantine, East Syrian, Latin and West Syrian.

St. Andrew the Apostle Mission Parish in Fort Wayne worships under the Byzantine rite of the Eastern Catholic Church. Father David Meinzen, a priest of the Ukrainian Catholic Eparchy of Chicago, presides over St. Andrew's Divine Liturgy celebration — the Byzantine rite's name for its eucharistic services.

The Roman and Byzantine rites emphasize different aspects of Jesus Christ's human and divine nature. Father Meinzen explained: "At the risk of overgeneralizing, the Western Church's Roman Rite, characterized by liturgical brevity, well emphasizes the divine condescension in the humility of Jesus Christ to be with us and redeem fallen humanity and creation, while the Eastern, Byzantine Rite, characterized by more expansive liturgical expression, tends to highlight the revelation of divine glory, elevating our humanity and all creation in Christ Jesus. But again, such emphases are not exclusive, and both rites truly celebrate all of this."

St. Andrew celebrates the Divine Liturgy at the Oratory of St. Francis of Assisi, located on the campus of the University of Saint Francis.



Father David Meinzen gives a homily on the Gospel story of Jesus at the home of Mary and Martha. The iconography on the right and left are brought into the St. Francis Chapel in Fort Wayne specifically for the Eastern Catholic services.

As an Air National Guard and Veteran's Administration chaplain, Father Meinzen celebrates both Roman and Byzantine rites. This rounded experience allows him to witness the beauty and completeness of the Eastern and Western Catholic traditions.

"The Catholic Church as a whole is a family of churches centered on the unifying charism given to the Bishop of Rome, but not all churches follow the exact same practices," Father Meinzen said. "They take slightly different approaches in practicing the canon law, but they harmonize."

"We're a sister tradition. We want our Roman Catholic brothers and sisters to have the opportunity to do what Pope St. John Paul II said — to breathe with both lungs by experiencing both Eastern and Western



Parishioners line up to receive holy Communion at St. Andrew the Apostle Mission Parish's Divine Liturgy celebration at the St. Francis Oratory in Fort Wayne Sunday, Aug. 16. The body and blood of Christ are mixed together in a cup and consumed using a spoon placed on the tongue. Father Meinzen and Dr. Adam DeVille, in gold, preside over the service.

Catholicism."

The seeds for St. Andrew were planted back in 2008 by Dr. Adam DeVille, subdeacon and director of the Division of Humanities at the University of Saint Francis. DeVille, a member of the Eastern Catholic Church, moved to Fort Wayne in 2007. He had personally known a priest who drove from Mishawaka to Fort Wayne to celebrate the Divine Liturgy for an earlier Eastern Catholic mission parish founded in 1967. This original mission parish dissolved, but a plaque commemorating the congregation still exists today in the St. Mother Theodore Guérin Chapel in downtown Fort Wayne.

DeVille wrote an article in Today's Catholic to find out if anyone in the area remembered the original community or would be interested in forming a new worship group. Erin Kauffman,

an Eastern Catholic who would later become the secretary at St. Andrew, read DeVille's article and took it as the sign she'd been looking for. She and DeVille started hosting prayer services at their homes. After receiving approval from the Eparchy of Chicago and Bishop Kevin C. Rhoades of the Diocese of Fort Wayne-South Bend, Father Meinzen was assigned to the mission parish — meaning that it was "in formation" — and led its first Divine Liturgy celebration in 2011.

Typical of Church history, the reasons as to why the Catholic Church expanded into Eastern and Western factions are complex. One of the first major events occurred in 1054. Known as the Great Schism, the patriarch of Constantinople and the representative of the pope of Rome excommunicated each other. Although both the Eastern

and Western Churches believe the pope should be "first among equals," disagreements over the role of the papacy persisted, in addition to conflicts such as using unleavened or leavened bread for the Eucharist.

Father Meinzen, DeVille and Kauffman all reiterate how the Eastern and Western Catholic Church complement each other in their differences of emphasis. During St. Andrew's Divine Liturgy celebration, most of the service is sung with a special focus on prayer psalms drawn from Scripture. Another difference of emphasis is that, whereas the Western Catholic Church in the modern era tends to take a more scholastic approach — referencing writings from the doctors of the Church for doctrinal discussion and education before tapping into liturgical texts and symbolic art and actions — the Eastern Catholic Church tends to reverse this priority. This partly explains why the Eastern Church relies so heavily upon iconographic depictions of religious figures in its art for prayer, carefully shaped according to canons of historical orthodox doctrine and not just from any person's whim of artistic self-expression.

For the Eucharist, the Eastern Church uses leavened (or risen) bread, representing the resurrection of Jesus, while the Western Church uses unleavened bread, emphasizing Jesus' fulfillment of the Old Testament in the Last Supper. Eastern and Western Catholics who have received their first Communion sacrament are able to participate fully in either eucharistic service.

Eastern Catholic Churches that remained in or came back into communion with the Latin Church believe these differences do not divide the two.

With church names like Ukrainian Catholic or Greek Catholic, many practicing Western Catholics assume they need to be Ukrainian or Greek to be welcomed into Eastern Catholic parishes. Kauffman, DeVille and Father Meinzen are hoping to change that perception.

"How the Lord gives distinct diversity and unity is incredibly impressive," said Father Meinzen. "The more Eastern and Western Catholics embrace the freedom of worship, the more it can teach us how Christ is guiding us in all of it."

St. Andrew the Apostle Mission Parish celebrates Divine Liturgy on Sundays at 11 a.m. at St. Francis Oratory. All are welcome. Visitors are reminded that social distancing is in place and masks are required. For the most up-to-date information, visit the parish's Facebook page at <https://www.facebook.com/St.Andrew.Mission.Parish>.

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Parishioners of St. Vincent de Paul, Fort Wayne

St. Joseph School aims to grow from the ground up

BY JENNIFER BARTON

At a time when Catholic schools in the U.S. are suffering the consequences of low enrollment, St. Joseph School in Garrett is a reassuring tale. An outreach program of the parish has been so successful that the parish school has had to expand its preschool program for the fall.

Garrett is a small town nestled in a rural area. Its Catholic school dates back to the 1880s and at one time comprised first through eighth grades.

Over the years, a decreasing number of students forced the discontinuation of the seventh, eighth and most recently, sixth grade classes — the latter of which contained only three students. But the pruning appears to have encouraged fresh growth at the base of the educational program.

“Father Jim (Shafer) is really the driving force behind this,” said principal Jenny Enrietto. Father Shafer, a graduate of St. Joseph, since his transfer to the parish as pastor has taken an interest in the school, particularly to increase its enrollment so future generations can benefit from the same quality Catholic education as he had.

To do this, Father Shafer looked toward the youngest school-age children: preschoolers. Through a grant from the Mary Cross Tippmann Foundation and two gifts from parishioners of St. Joseph and Immaculate Conception in Auburn, the school has been able to add two new preschool classrooms to the old convent, which had been transformed into a combination preschool and parish office.

Prior to the renovation, the preschool was housed in one large room, which was also used for after-school care.

“These two rooms will enable us to grow the preschool program and facilitate programming with both half-day and full-day students, ages 3 and 4,” Father Shafer said. The upgrade will include a sensory floor that Enrietto sees as necessary for both school-age children and preschoolers.

Additionally, a parking lot was created so teachers will no longer have to park on the street, and the school board will install new playground equipment there for the preschool children. This will prevent teachers from having to take young students to the



Jennifer Barton

New preschool classrooms at St. Joseph School in Garrett allow the school to enroll around 30 children in the program. An expansion of the pre-K program debuted this fall and is already seeing robust enrollment.

city park across the street from the church for recreation.

A grant allowed for a fence to be built around the playground and a dishwasher and washer/dryer to be purchased so toys and clothes can be washed and sanitized at the school instead of sending soiled garments home.

St. Joseph School participates in Indiana’s “On My Way Pre-K,” a program that assists families with the cost of educating preschool children and preparing them academically for kindergarten-level learning. There are four levels of certification to the program. St. Joseph is currently at Level 3, preparing to move up to Level 4 with the completion

of its upgraded facilities.

“Our efforts to emphasize educating the youngest children has already shown some success ... preschool took a jump from 17 to 29 students,” said Father Shafer.

Kindergarten enrollment has also increased from last year’s numbers; from 10 students to 20.

Father Shafer continued, “I want to add a word about the quality of our small school. For the past 11 years, we have been rated an “A” school by the State of Indiana, including this past year when so many schools dropped in scores and the grades were not released to the public. During the more recent of those years, our school was also

named a Four Star School by the state twice.”

St. Joseph is the only Catholic school in DeKalb County. Enrietto noted that it receives students from five parishes: St. Joseph, Garrett; Immaculate Conception, Auburn; Immaculate Conception, Ege; St. Michael the Archangel, Waterloo; and St. Anthony of Padua, Angola. Some students even come from the north side of Fort Wayne. St.

Joseph also collaborates with St. Mary of the Assumption School in Avilla so students have the option to continue their Catholic education in sixth through eighth grades.

St. Joseph preschool teachers are state of Indiana certified, but Enrietto noted that they have gone beyond the minimum qualifications. “They don’t just have the preschool qualifications, they’re actual, licensed teachers.”

Adrienne Spare and Jill Marshall teach the 3- and 4-year-olds, respectively, and their experience and charisma draw parents to the program, Enrietto said.

New to St. Joseph School this year, Molly Roman decided to enroll her children for a number of reasons. “At the most basic level, we were drawn to St. Joe for its simplicity, small community and general warmth,” she said. “We were also prayerful about this choice and had confirmations that this was the school God wants for our children. Every time I doubted our choice for St. Joe, God randomly put someone in my path who attends, and they gave glowing reviews ... It’s a great school that’s a relatively undiscovered gem. We are truly grateful to have found it.” Her twins began kindergarten earlier this month.

While the COVID-19 pandemic has caused a slight drop in total school enrollment, Enrietto is hopeful that more families will return “when the time is right for them.” She also stated that with the small class sizes, social distancing is not a problem at St. Joseph, and the grants they have received have provided for new classroom technology, along with tablets for each student.

A separate grant enabled the school to begin a robotics program for first through fifth grade students.

“We feel blessed to open our doors to students again,” Enrietto stated. “Parents and kids are thrilled to be back in school.”



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The wonders of physical therapy

The important role of physical therapy in the evaluation and treatment of many conditions is not always fully appreciated by physicians and patients alike.

Physical therapists have consistently shown me that their grasp of human anatomy far surpasses anything I remember from my training. Since 2015, physical therapists have been required to earn a doctorate degree to be able to practice physical therapy. Before that, it was a master's degree. Traditionally they do not use the "doctor" title or ask their clients to address them as such. Maybe they know what it says in Mathew 23:12: "Whoever exalts himself shall be humbled, but whoever humbles himself shall be exalted."

Physical therapists provide greatly needed rehabilitation services for many different types of injuries, illnesses and events. An important one is stroke. There are just shy of 800,000 strokes per year in the United States. Half the people who have had strokes have reduced mobility. Some of my patients who entered rehab post-stroke are unable to take even one step. With the expert guidance of the physical therapy team many will finish rehab able to safely ambulate once again. Enabling these people to get back to work and begin to contribute once again is just one of the things physical therapists do so well.

There are many neurological diseases that physical therapists have a major role in treating.

Parkinsonism is one of those. As this disease progresses the body becomes rigid and stiff. It is not long before their gait is affected. The common medical description is a shuffling gait — small steps while barely lifting the feet. Studies have shown that those afflicted with parkinsonism have improved mobility with a specific physical therapy protocol called LSVT BIG. This treatment plan uses large amplitude movements to retrain and restore more-normal movement.

Most people reading this know of someone who has been in a motor vehicle accident and sustained significant injuries. Some of these injuries are so severe that these people, many of them quite young, may spend several months in a rehabilitation hospital working multiple times per day with physical therapists. I have heard nothing but praise for those that have been guided to recovery by these skilled clinicians.

It just so happens that multiple heart patients of mine recently seen on a routine visit told me they had been diagnosed with a rotator cuff tear. Many of them had already been scheduled for surgery and were coming in to get my blessing, so to speak. Since any surgery on someone with significant cardiovascular disease entails increased risk, I decided to do some research and reading on this subject. I learned that most individuals with partial tears will do very well with physical therapy. Some people will eventually require surgery but almost everyone should try



DR. DAVID KAMINSKIS

THE CATHOLIC DOCTOR IS IN

three to six months of physical therapy first, even if they ultimately require surgery. Having physical therapy prior to surgery will actually set a person up for the best outcome if they end up needing surgery.

For those who need or choose rotator cuff surgery, you need to know that there will be significant pain post op and you will be advised not to move your shoulder at all for the first four to six weeks. Then, you will still need three to six months of physical therapy to get mobility and strength back in your arm. This is a specific example of how conservative therapy under the direction of a physical therapist may ultimately be the best approach — not to mention lots of money saved.

Over the course of my career I have been blessed to get to know multiple dedicated physical therapists. They play an important and unique role in patient care; much of it involves restoring proper motor function in the body. The psychological impact of having a physical therapist as a personal coach is immeasurable. They frequently are working with people who

KAMINSKIS, page 13

Theology of home: an invitation to reclaim what matters most

The color-coded books caught my eye.

It's become one of my favorite flourishes in interior design, one that always stops me in my Instagram scrolling. And here it was, on the cover of a book titled "Theology of Home: Finding the Eternal in the Everyday." Four built-in shelves held coordinating books: reds, whites, greens and blacks. From there, my eye wandered to the massive stone fireplace with a Blessed Mother icon above it and a crackling fire below.

Ahhh! It was as beautiful as any issue of "Magnolia Journal." And yet ... could it be? The content was aimed at Catholic women, to help them embrace their homes. It featured more than 100 professional photographs of the homes of Catholic women across the country.

"Home, by its nature, is meant to be a foreshadowing of heaven," reads the introduction, written by the book's three authors, Carrie Gress, Noelle Mering and Megan Schriber.

They then quote G.K. Chesterton, who described home as "something much smaller in size and much larger in scope" than any business.

They hooked me with the color-coded books, they kept me with the Chesterton quote.

I wasn't the only one drawn to "Theology of Home," which



TWENTY SOMETHING

CHRISTINA CAPECCHI

was published last September by TAN Books. Word spread quickly — text by text, post by post.

"I've had people say, 'I opened the book and I was in tears,'" said Gress, 47, a Catholic mom of five from Virginia. "They finally see themselves in media, in something concrete."

Little did Gress know that, in a matter of months, a pandemic would find us trapped in our homes. The uplifting images and wise meditations on home would be needed more than ever.

"We had no idea how timely it would become," Gress told me. "It's one of those things where the Holy Spirit is out front."

Soon she found herself mapping out the book's sequel. If the first edition focused on the elements of home — light, nourishment, comfort, balance — the second one, she figured, could focus on the homemaker.

Gress had just arranged a bowl of lemons in her dining room and was struck by the

CAPECCHI, page 13

Being part of Christ's body, the Church, can include correction



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Twenty-Third Sunday in Ordinary Time Matthew 18:15-20

For the first reading this weekend, the Church gives us a passage from the ancient Book of Ezekiel.

Ezekiel's name in Hebrew, in effect, was a prayer, "May God make (him) strong." It was fitting since, as the prophet himself said in complaint, his calling to be a prophet put him at odds with so many people. He needed strength.

For God's people, times were hard. The Babylonian Empire, then one of the Middle East's most powerful states, had destroyed much and had killed many. The Babylonians took

back to Babylon many survivors of their invasion of the Jewish homeland. In Babylon, these exiles, or their descendants, languished for four generations.

Ezekiel saw this disaster not as a direct punishment from God, hurled down upon the people in a fit of divine revenge, but as the result of the people's sin.

The prophet was determined in this view. People stray from God. They ignore God. They scorn the Commandments. Inevitably, they pay the price. Lay the blame for misery at their feet.

St. Paul's Epistle to the Romans is the source of the second reading. It continues the pattern of many weekends of the summer.

A highly educated, sophisticated and smart Jew, fully versed in the teachings of Judaism, Paul knew the Commandments well. While he saw a special vocation in his outreach to gentiles, he knew that God had acted through Hebrew agents in the past. He believed that the Commandments were from God, given to Moses.

Paul set the Commandments in context. People should obey God because they love all, as God loves all. Love inspires and fulfills the Commandments, giving them focus and purpose. His urging echoed the teaching of Jesus.

For its last reading, the Church this weekend offers a passage from the Gospel of Matthew. Jesus told the disciples to admonish anyone among them who somehow is at fault.

The Lord gives a progression of steps. First, a Christian should call a wayward brother or sister to task. This step failing, the Christian should seek the aid of others in calling the wayward person to task. Finally, this step also failing, the disciple should go to the Church.

If he or she will not reform, the Church should dismiss the wayward.

The reading reminds us of the teachings of the Church regarding how to read the Gospels. We should remember that the Gospels were not written at the time of Jesus, but rather years, indeed generations,

later. By the time Matthew was written, the Church had formed. The number of believers had multiplied. They had different backgrounds and experiences. Disputes had entered their midst.

Being a follower of Jesus is a serious matter. It means being part of a body, not just an individual. Christ is in the assembly of disciples. The Church, representing Christ, has the right to judge a member's behavior, even a member's sincerity, deciding which behavior actually is consistent with discipleship.

Reflection

For weeks, we have heard advice about being good disciples. Being faithful disciples means being fully aware that we are human beings, with limited insight and foresight, easily tricked by temptation and prideful. So, we make excuses for ourselves.

Ezekiel well knew this reality. St. Paul knew it.

Humans sin and reap the whirlwind. They get into trouble.

Their relationships collapse. Their societies enact bad lives.

God has not put each of us into a small, fragile boat, setting us adrift on a dark and turbulent sea, without an oar or a compass.

We sail on seas often stormy, but we are not adrift. Jesus is our compass, the oar by which we steer the course, and the lighthouse at the edge of the safe shore.

READINGS

Sunday: Ez 33:7-9 Ps 95:1-2, 6-9 Rom 13:8-10 Mt 18:15-20

Monday: 1 Cor 5:1-8 Ps 5:5-6, 7, 12 Lk 6:6-11

Tuesday: Mi 5:1-4a Ps 13:6abc Mt 1:1-16, 18-23

Wednesday: 1 Cor 7:25-31 Ps 45:11-12, 14-17 Lk 6:20-26

Thursday: 1 Cor 8:1b-7, 11-13 Ps 139:1b-3, 13-14b, 23-24 Lk 6:27-38

Friday: 1 Cor 9:16-19, 22b-27 Ps 84:3-6, 8, 12 Lk 6:39-42

Saturday: 1 Cor 10:14-22 Ps 116:12-13, 17-18 Lk 6:43-49

The Book of Exodus and why coming back to Mass matters

In connection with an academic project of mine, I've recently been poring over the book of Exodus and numerous commentaries thereupon. The second most famous book of the Old Testament is concerned primarily with the manner in which God shapes His people so that they might become a radiant beacon, a city set on a hill. In the biblical reading, Israel is indeed chosen. But it is never chosen for its own sake, but rather for all the nations of the world.

I would say that this formation takes place in three principal stages: first, God teaches Israel to trust in His power; secondly, He gives Israel a moral law; and thirdly, He instructs His people in holiness through right praise. The lesson in trust happens, of course, through God's great act of liberation. Utterly powerless slaves find freedom, not by relying on their own resources, but rather upon the gracious intervention of God. The moral instruction takes place through the Ten Commandments and their attendant legislation. Finally, the formation in holiness happens through a submission to an elaborate set of liturgical and ceremonial laws. It is this last move that perhaps strikes us today as most peculiar, but that has, I will argue, particular resonance in our strange COVID-19 period.

That education in religion involves moral instruction probably seems self-evident to most of us. And this is because we are, willy-nilly, Kantians. In the 18th century, the philosopher Immanuel Kant contended that all of religion is reducible to ethics. What the religious thing is finally all about, Kant argued, is making us more just, loving, kind and compassionate. In contemporary language, Kantianism in religion sounds like this: "As long as you're a good person, it doesn't really matter what you believe or how you worship."

Now, there is no question that the book of Exodus and the Bible in general agree that morality is essential to the proper formation of the people of God. Those who would seek to follow the Lord, who is justice and love, must be conformed to justice and love. And this is precisely why we find, in the great Sinai covenant, injunctions not to steal, not to commit adultery, not to covet, not to kill, etc. So far, so Kantian.

But what probably surprises

most contemporary readers of the book of Exodus is that, immediately following the laying out of the moral commandments, the author spends practically the rest of the text, chapters 25 through 40, delineating the liturgical prescriptions that the people are to follow. So for example, we find a lengthy section on the construction of the Ark of the Covenant: "They shall make an ark of acacia wood; it shall be two and a half cubits long, a cubit and a half wide, and a cubit and a half high. You shall overlay it with pure gold, inside and outside you shall overlay it." And as an ornament on the top of the ark, "You shall make two cherubim of gold. ... Make one cherub at the one end, and one cherub at the other. ... The cherubim shall spread out their wings above, overshadowing the mercy seat."

Next, we find instructions regarding the elaborate furnishings inside of the tabernacle, including a lampstand, a table for the so-called "bread of the presence," pillars and various hangings. Finally, an enormous amount of space is given over to the description of the vestments to be worn by the priests of Israel. Here is just a sampling: "These are the vestments that they shall make: a breastpiece, an ephod, a robe, a checkered tunic, a turban, and a sash. When they make these sacred vestments ... They shall use gold, blue, purple, and crimson yarns, and fine linen."

No indication whatsoever is given that the moral prescriptions are somehow more important than the liturgical prescriptions. If anything, the contrary seems to be the case, since Exodus is followed immediately by the book of Leviticus, which consists of 28 chapters of dietary and liturgical law.

So, what are we post-Kantians to make of this? First, we should observe that the biblical authors do not think for a moment that God somehow requires liturgical rectitude, as though the correctness of our worship adds anything to His perfection or satisfies some psychological need of His. If you harbor any doubt on this score, I would recommend a careful reading of the first chapter of the prophet Isaiah and of the 50th psalm. God doesn't need the ark and the tabernacle and priestly vestments and regular worship, but we do. Through



WORD ON FIRE

BISHOP ROBERT BARRON

the gestures and symbols of its liturgical praise, Israel is brought in line with God, ordered to Him. The moral law directs our wills to the divine goodness, but the liturgical law directs our minds, our hearts, our emotions, and yes even our bodies to the divine splendor. Notice how thoroughly the ceremonial instructions of Exodus involve color, sound and smell (there is an awful lot about incense), and how they conduce toward the production of beauty.

I said above that Exodus' stress on the liturgical and ceremonial has a profound relevance to our time, and here's why. For very good reasons, we abstained completely from public worship, and even now our ability to worship together is very limited. In most dioceses in our country, the obligation to attend Sunday Mass is, again for valid reasons, suspended. My fear is that when the propitious moment arrives, when we are again able to return to Mass, many Catholics will stay away, since they've grown accustomed to absenting themselves from worship. And my concern takes a more specifically Kantian form: Will many Catholics say to themselves, "You know, as long as I'm basically a good person, what's the point of all of this formal worship of God?"

Could I recommend that you take out your Bible, open to the book of Exodus, especially chapters 25 through 40, and consider just how crucially important to God is the correct worship offered by His holy people? Liturgy has always mattered. The Mass — involving vestments, ritual gesture, smells and bells, song and silence — still matters, big time. Isn't it enough that you're a good person?

Not to put too fine a point on it: No.

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

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

If you are currently being seen in physical therapy, it is a good time to practice gratefulness and thank them for all they do. If you are in good health and at present do not need their expertise, then take a moment and say a prayer for these special health care workers.

KAMINSKAS, from page 12

have been through a serious injury or event. Some of their clients are sad, if not depressed, and are looking for guidance in their recovery plan. Many people need someone to motivate them to get through this difficult time.

SCRIPTURE SEARCH®

Gospel for September 6, 2020

Matthew 18: 15-20

Following is a word search based on the Gospel reading for the 23rd Sunday in Ordinary Time, Cycle A: the power of forgiveness. The words can be found in all directions in the puzzle.

SINS	FAULT	LISTENS
ONE OR TWO	ALONG	WITNESSES
REFUSES	CHURCH	GENTILE
COLLECTOR	I SAY	YOU BIND
ON EARTH	BOUND	HEAVEN
LOOSE	TWO OF YOU	AGREE
FATHER	GATHERED	MY NAME

BIND OR LOOSE

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S N E T S I L O O S E U
E N D R O T C E L L O C
S L I D N I B U O Y N H
U E M S A N A J F J E U
F D Y W E U I O F O O R
E E N A N S O H B N R C
R R A I A W S C O E T H
E E M Y T A F E U A W K
H H E L L U G M N R O W
T T U O H C F R D T P L
A A N F N E V A E H I K
F G E N T I L E C E V W
    
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CAPECCHI, from page 12

idea of fruitfulness. "It's such a foreign concept, and yet we can't really understand the Blessed Virgin Mary without understanding fruitfulness, and I think we can't even understand ourselves as women without understanding it. It's written into us biologically, spiritually and mentally."

To begin, Gress was determined to reclaim the much-maligned term "homemaker."

"We have all this antagonism toward being a homemaker, and yet everybody loves their home and they want it to feel like a sanctuary," she said. "We're trying to connect the dots. This doesn't happen just because you have a well-furnished home. There's got to be someone bringing this to life."

The book makes clear that being a homemaker applies to all women — including those who are not biological mothers but spiritual ones, including the many faithful moms who work outside the home. It lauds homemaking as "a life spent developing not just a specific skill but the very skill of being a human in full."

Titled "Theology of Home II: The Spiritual Art of Homemaking," the book will be released later this month. Gress and Mering will also be releasing a Theology of Home planner

and continuing their daily e-newsletter, available through TheologyofHome.com.

It's the perfect season to dig deeper, breathing in the beauty of autumn and finding ways to reflect it inside, said Gress, a prolific author. "Out of all of my books, this is the one I could give to just about anybody and have them appreciate it. I'm excited."

Christina Capecchi is a freelance writer from Inver Grove Heights, Minnesota.

OSV, from page 7

The second winner announced was Eden Invitation, a movement for young adult Catholics experiencing same-sex desires and gender discordance to thrive as disciples within the Church. They were awarded the investment prize to support their Hearth and Porch Initiative which fosters local hubs for community and formation in cities and dioceses around the U.S. and to create evangelistic testimony videos to support and attract new people to their ministry.

"This prize is more than money," shared Anna Carter, co-founder of Eden Invitation. "It's validation that people wrestling with same-sex desires and

gender discordance are seen, heard and valued by the Church.

We're incredibly grateful to the OSV Institute, Catholic Creatives, the judges, the Notre Dame Idea Center and all of our advisors for equipping us to successfully bring our vision to the next level."

The third and final winner was the Juan Diego Network which creates, produces and distributes programs with fresh content to evangelize, form and entertain different segments and niches of

Latinos around the world. "With this prize and the money that

comes with it, we will be able to create and produce new podcasts of different formats, styles, durations and content that focus on specific niches of Latinos, the largest growing portion of the Church in

the U.S.," said José Manuel De Urquidi, founder and CEO of JDN.

The mission of JDN is to help Latino authors, speakers and influencers focus on what they were called to do — create con-

tent — and not have to contend with technical and financial barriers. "Thanks to the OSV Innovation Challenge, we are now able to reach out to Catholic entities that have never done anything to really engage the Latino community, apart from just translating their website or adding subtitles to a video and help them really connect with Hispanics," stated De Urquidi. JDN also works as the Hispanic Focus department of ministries, schools and dioceses that want to connect with Latinos.

The idea for the challenge was co-authored by OSV Institute and Catholic Creatives, a movement of Catholic designers, filmmakers, photographers, creative thinkers, artists, entrepreneurs and others working to

bring the Gospel to the world in fresh, beautiful ways. OSV Institute pledged the initial three \$100,000 prizes and sponsored a 10-week Notre Dame IDEA Center Accelerator Program for the 12 finalists, which integrated a custom curriculum for entrepreneurs, spiritual formation and personalized coaching from world-class Catholic leaders.

"This prize is more than money."

ANNA CARTER,
CO-FOUNDER OF EDEN INVITATION

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WHAT'S HAPPENING?

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.

Rosary for America

FORT WAYNE — A Rosary for America will be prayed Saturday, Sept. 5, from 10-11 a.m. at St. Charles Borromeo Church, 4916 Trier Rd., in the corner parking lot at Reed and Trier Roads. All are welcome, rain or shine.

Sensory-friendly Mass at St. Elizabeth Ann Seton

FORT WAYNE — A sensory-friendly Mass will be celebrated Sunday, Sept. 6, at 2 p.m. at St. Elizabeth Ann Seton Church, 10700 Aboite Center Rd. A sensory-friendly Mass provides a safe and comfortable setting for children and adults with sensory challenges, mental illness, or any kind of disability to feel engaged and experience Mass in a meaningful way. This Mass will be celebrated the first Sunday of the month at 2 p.m. for the remainder of 2020. Livestream: www.facebook.com/belongingFWSB. Contact Allison at asturm@diocesefwsb.org or 260-399-1452 with questions.

Prayer service for racial justice to be livestreamed

FORT WAYNE — Bishop Kevin C. Rhoades will offer a prayer service for racial justice on Wednesday, Sept. 9 at 8:30 a.m., on the feast of St. Peter Claver. This event will be hosted by Bishop Luers High School, will be livestreamed for the Catholic high schools and will be available on the diocesan Facebook and YouTube pages (search @diocesefwsb).

Labor Day chicken sale

AVILLA — St. Mary Parish, 228 N. Main St., will have a carryout rotisserie chicken and bake sale on Labor Day from 11 a.m. to 2 p.m. in the church parking lot. Chicken halves will be \$7 with the Rosary Society providing home-baked goods for sale as well. Pre-order available by calling Mike at 260-410-0301. Cash or check accepted, no credit cards.

Belonging: Ministry with Persons with Disabilities meeting

FORT WAYNE — Parents, educators, parish staffs and parishioners from around the diocese meet to work on initiatives, programs and events that help children and adults with disabilities experience meaningful participa-

tion at Mass and in their parish community. Attend in person or join through Zoom on Tuesday, Sept. 15, from 7-8:15 p.m. Contact Allison at asturm@diocesefwsb.org or at 260.399.1452 to get the link to the meeting or with any questions.



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Sunya G. Faurote, 84, St. Mary of the Assumption

Cynthia K. Grandison, 64, Cathedral of the Immaculate Conception

Fort Wayne

Josef Florin, 88, St. Charles Borromeo

Gerald Moore, 85, Cathedral of the Immaculate Conception

Michael J. Pequinot, 82, St. Joseph - Hessen Cassel

Granger

Louis Hickey, 75, St. Pius X

Sara Pence, 83, St. Pius X

Mishawaka

Stephanie Jakubowski, 89, St. Bavo

Bruce Squadroni, 68, St. Bavo

Abigail Wood, 22, St. Monica

Roanoke

Paul Vining, 85, St. Joseph

South Bend

James Burch, 83, St. Matthew Cathedral

Eugenia Chandonia, 100, St. Jude

Betty L. DeFazio, 93, St. Jude

Elsie Szerencse, 102, St. Anthony de Padua

Mary Wiand, 100, St. Matthew Cathedral

Waterloo

Jerome D. Schaab, 86, St. Michael the Archangel

Mary C. Trapp, 95, St. Michael the Archangel



Catholic Kid's Corner
 "Let the little children come to me." Mt. 9:14

This week, I will follow Jesus by:



Monday
 Tuesday
 Wednesday
 Thursday
 Friday
 Saturday

Write your commitment in the box above then color in the footprint each day you take that step to walk with Jesus!

Find other faith-based activities and printables posted at the beginning of each month at todayscatholic.org/kids

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St. Charles, FW	Sept. 16		Nov. 18	Dec. 9
7-9 p.m.				
Sacred Heart, Warsaw	Sept. 22		Nov. 24	Dec. 15
7-8:30 p.m.				
Little Flower, SB	Sept. 17	Oct. 15	Nov. 19	Dec. 17
7-8:30 p.m.				

VISIT: www.buildingthroughhim.com for details

Diocese expands virtual programming

Secretariat for Evangelization and Discipleship provides faith formation opportunities online

BY MOLLY GETTINGER

When the COVID-19 pandemic broke across the Diocese of Fort Wayne-South Bend, diocesan schools, churches and ministries had to make the difficult decision to close their doors to the public. Nearly overnight, it became important to maintain distance, as the physical well-being of individuals became an unprecedented priority. Yet, faith cannot be furloughed. Christ cannot be canceled.

To the contrary, this time of uncertainty and increased anxiety presents a distinct invitation to care for the body of Christ in a new way, fostering a unique spiritual closeness in this season of separation and isolation.

This invitation has been answered by the Diocese of Fort Wayne-South Bend Secretariat for Evangelization and Discipleship. Initially taking high-priority ministries online, such as marriage conferences, it has since expanded programming, providing many virtual faith formation opportunities.

"With all the uncertainties the pandemic has triggered, people are more open now to thinking about life's big questions," said Deacon Frederick Everett, secretary for Evangelization and Discipleship.

Responding to a call to reach those looking for answers to those life questions — looking for more — one virtual offering

is Alpha, a free, 10-week small-group discussion series exploring the Christian faith and life's big questions. This weekly series is open to anyone — Christian or not — asking life's big questions and interested in exploring what faith looks like.

Caty Burke, associate director for Marriage and Family Ministry, shared that the secretariat is offering three unique programs catering to couples, providing "an opportunity for a couple to take a break from the craziness of life and spend quality time together, intentionally strengthening their marriage." Including monthly, weekly and weekend opportunities, all programming is held in the evenings to accommodate families with children. This myriad of offerings is catered to fit any particular couple's capacity and needs.

Offering existing ministries remotely — such as the monthly Ava's Grace support group for those who have experienced miscarriage, stillbirth or infant loss — allows the secretariat to include participants beyond the diocese's geographical region.

"It has been beautiful to see people participate from all over the country, who in many cases would not have had this kind of spiritual and emotional support available to them otherwise," said Lisa Everett, director of Marriage and Family Ministry.

Sean Allen, director of Young Adult Ministry, is embracing this season as an opportunity to offer

"activities focused on growing one's relationship with the Lord, no matter where someone is along their spiritual journey. A fruit of this would hopefully be a deeper peace, joy, self-control, patience, etc., that comes with a deeper relationship with the Lord."

"There's something about the screen that makes people let down their walls more quickly than in person. With the small groups, people can skip the small talk and get right to the content of the discussion questions," added Burke.

Lisa affirmed this, saying, "It has been powerful to see how God is drawing good out of this very difficult situation by enabling us to reach many more people through digital platforms than we would be able to do in person."

Besides their own programming, the Secretariat for Evangelization has been collaborating with other offices on virtual offerings, such as the Office of Worship and Hispanic Ministry's "From Mass to Mission" retreat for Spanish-speaking liturgical ministers. The retreat was open to anyone with a heart for ministry and took place this past June, bringing in over 200 participants from across the diocese. The retreat content is still accessible at diocesefwsb.org/RetiroVirtual.

To view and register for upcoming virtual offerings, visit diocesefwsb.org/virtual.

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Saturdays | 8 - 9:30 p.m.
Sept. 12 | Oct. 10 | Nov. 14

Monthly date night series featuring a presenter and small group discussion.

ALPHA ONLINE FWSB

Tuesdays | 7:30 - 9 p.m.
Sept. 22 - Nov. 24

Got Questions?
Explore the Christian faith and life's big questions.

THE MARRIAGE COURSE ONLINE

Thursdays | 8 - 10 p.m.
Oct. 8 - Nov. 19

Invest in your relationship and build a stronger marriage.

MESSY FAMILY PROJECT WEBINAR

Sat-Sun | 8:30 - 10 p.m.
Oct. 24 and 25

Topics include:
"Messy Parenting 101"
"Keeping Love Alive"

Find other offerings and register: diocesefwsb.org/virtual

