Honoring St. Joseph; ‘A tender and loving father’

The Catholic Church celebrates the Solemnity of St. Joseph, Spouse of the Mother of God on March 19. St. Joseph is considered the greatest saint next to Mary. Among his many titles are Head of the Holy Family, Mirror of Patience, Patron of the afflicted and Protector of the Holy Church. In his apostolic letter declaring the Year of St. Joseph, Pope Francis referred to the great saint as “a tender and loving father,” saying, “Joseph, then, teaches us that faith in God includes believing that he can work even through our fears, our frailties and our weaknesses. He also teaches us that amid the tempests of life, we must never be afraid to let the Lord steer our course.”

St. Joseph as he stands at the Mishawaka parish that bears his name.

Jennifer Barton
Ite ad Joseph: St. André Bessette’s call

BY SAMANTHA ROHLFF

The Solmennaity of St. Joseph takes place on March 19. The saint’s role as historical figure and cornerstone to the Christian religion—and more importantly as earthly father to the Lord Jesus Christ—has provided a 2,000-year legacy of inspiration to believers around the world. His impact is especially profound in the Diocese of Fort Wayne-South Bend.

In this diocese alone, there are a total of 14 parishes and schools that attribute their names to St. Joseph—eight parishes and six schools, including one high school. A large Catholic health care system in South Bend bears the saint’s name, and a former hospital in Fort Wayne was named after him.

The 206-mile-long St. Joseph River that flows out of Lake Michigan spends many of those miles in northern Indiana, running along many diocesan towns. Another St. Joseph River measures about 86 miles, with a little more than half of its watershed stretching into the northeastern part of Hoosier territory. There are six roads named after the saint in Fort Wayne and South Bend alone. But St. Joseph’s influence within the diocese reaches further than patronage of geographic namesakes.

The Congregation of Holy Cross makes its home at the University of Notre Dame campus. This order is where a young novitiate from Quebec by the name of Alfred Bessette began his long journey of service to the Catholic Church just two days after the Christmas holiday in 1870.

Adopting the name André after his childhood patron, he became the doorkeeper for Notre Dame College in Montréal, where he imitated the famously loving St. Joseph fostered for Christ. He cared for the needs of others in addition to welcoming them through the doors. It would not be long before Brother André’s devotion to St. Joseph would sprout into one of the most recognizable characteristics of his life and following sainthood. His feast day is January 6 in the U.S. and January 7 in Canada.

Andrew Ouellette, Director of Campus Ministry at Holy Cross College in Notre Dame, recounted the notoriety that St. André Bessette brought to the order. Ouellette said that St. André was “the first canonic saint in the Congregation of Holy Cross. Many people claim to have been cured physically and spiritually through his prayers.” He continued, adding that approximately one million people viewed his coffin upon the saint’s passing in 1937. It was also through St. André’s intercessory prayers to St. Joseph that many claim to have been healed.

St. André’s admiration of St. Joseph was initially fostered in a catechism class, explained Ouellette. St. Joseph was “a powerful intercessor before God” to André. “He recommended all who met him to have recourse to St. Joseph and to foster a true devotion to this great patriarch,” continued Ouellette. Taken from Genesis 41:55, St. André’s motto, “Ite ad Joseph,” means “Go to Joseph,” which initially described the Joseph in the Old Testament, but has since been adapted to mean the Joseph of the New Testament, husband to Mary, mother of God.

St. Joseph’s devotion to St. Joseph went much deeper than just his admiration for his holiness and faith—it was a matter of character. “He was one of the few men of deep humility, quiet in disposition, but strong in devotion,” Ouellette said. In fact, just as Joseph was a servant for remaining silent but obedient to the Lord throughout the Gospel, St. André took a similar role in his routine responsibilities as laun-
WASHINGTON, D.C. (CNS) – Various Catholic agencies are collecting donations to aid with the humanitarian crisis in Ukraine as people flee to escape Russian bombing and shelling. Here are some places to donate. This list is not exhaustive.

The international Caritas confederation is collecting funds to help Caritas Ukraine. In the United States, that is through Catholic Relief Services: bit.ly/UnitedStates, to help Caritas Ukraine. In the confederation is collecting funds to aid with the humanitarian crisis in Ukraine.

Where to give to help Ukraine

The Ukrainian Catholic Archeparchy of Philadelphia also has a link: ukrarcheparchy.us/donate.

Two pontifical agencies also are taking donations for Ukraine: Catholic Near East Welfare Association, cnewa.org/campaigns/ukraine/, and Aid to the Church in Need, churchinneed.org. Internationally, Aid to the Church can be reached at bit.ly/3vFqC4.

The Knights of Columbus launched the Ukraine Solidarity Fund, and donations can be made at kofc.org/secure/en/donate/ukraine.html. On Feb. 28, the Knights of Columbus announced a commitment of $1 million for immediate distribution to support Ukrainian refugees and will match all funds raised up to an additional $500,000. The relief funding will be used to provide shelter, food, medical supplies, clothing and religious goods, as well as other humanitarian needs as identified, both directly in Ukraine and through refugee sites in Poland.

Donations can also be made to Jesuit Refugee Service at jrsu.org to support the agency’s work in Europe “to accompany, serve, and advocate for those forced to flee from war and conflict.”

The Salesians also are accepting donations to help refugees: salesianmissions.org/num/ukraine-emergency/

Spring Confirmation Masses

St. Dominic Church, Bremen – March 20: 10:30 a.m.
St. Dominic Parish, Bremen
St. Mary of the Assumption Church, Avila – March 22: 7 p.m.
St. Mary of the Assumption Parish, Avila
St. Gaudens Church, Ramseur
St. Elizabeth Ann Seton Church, Fort Wayne – March 26: 10 a.m.
St. Elizabeth Ann Seton Parish, Fort Wayne
St. Thomas the Apostle Church, Elkhart – March 27: 10:30 a.m.
St. Thomas the Apostle Parish, Elkhart
Most Precious Blood Church, Fort Wayne – March 28: 7 p.m.
Most Precious Blood Parish, Fort Wayne
St. Bernard Church, Wabash – April 1: 7 p.m.
St. Bernard Parish, Wabash
St. Robert Bellemare Parish, North Manchester
St. Michael Church, Plymouth – April 2: 10 a.m.
St. Michael Parish, Plymouth
St. Joseph Church, Bluffton – April 6: 7 p.m.
St. Joseph Parish, Bluffton
St. Joseph – Hessen Cassel Parish, Fort Wayne
St. Mary of the Assumption Church, Decatur – April 9: 10 a.m.
St. Mary of the Assumption Parish, Decatur
Our Lady of Good Hope Church, Fort Wayne – April 18: 7 p.m.
Our Lady of Good Hope Parish, Fort Wayne
Cathedral of the Immaculate Conception, Fort Wayne – April 20: 7 p.m.
Cathedral of the Immaculate Conception Parish, Fort Wayne
St. Mary Mother of God Parish, Fort Wayne
St. Peter Parish, Fort Wayne
St. Joseph Parish, Fort Wayne
Queen of Angels Parish, Fort Wayne
Basilica of the Sacred Heart, Notre Dame – April 24, 2 p.m.
Mass with Sacrament of Confirmation and Rite of Reception into Full Communion
St. Joseph Church, Garrett – April 28: 7 p.m.
St. Joseph Parish, Garrett
Immaculate Conception Parish, Auburn
St. Mary of the Lake Church, Culver – April 29: 6:30 p.m.
St. Mary of the Lake Parish, Culver
Culver Academy Students
St. Vincent de Paul Church, Fort Wayne – April 30: 10 a.m.
St. Vincent de Paul Parish, Fort Wayne
St. Patrick Church, Ligonier – May 1: 3 p.m.
St. Patrick Parish, Ligonier
St. John the Baptist Church, New Haven – May 3: 7 p.m.
St. John the Baptist Parish, New Haven
St. Louis Bocskai Parish, New Haven
St. Theresa Church, Fort Wayne – May 5: 7 p.m.
St. Theresa Parish, Fort Wayne
St. John the Baptist Church, Fort Wayne – May 7: 7 p.m.
St. Henry Parish, Fort Wayne
St. Peter and Paul, Huntington – May 6: 7 p.m.
St. Peter and Paul Parish, Huntington
St. Mary Parish, Huntington
St. Joseph Parish, Roanoke
St. Catherine of Alexandria Parish, Nixa Settlement
St. Anthony of Padua Church, Angola – May 7: 5 p.m.
St. Anthony of Padua Parish, Angola
Our Lady of Guadalupe Church, Warsaw – May 8: 2 p.m.
Our Lady of Guadalupe Parish, Warsaw
St. Paul of the Cross Church, Columbus City – May 11: 7 p.m.
St. Paul of the Cross Parish, Columbus City
St. John Bosco Parish, Churubusco
Immaculate Conception Parish, Ege
Our Lady of Hungary Church, South Bend – May 12: 7 p.m.
Our Lady of Hungary Parish, South Bend
St. Matthew Cathedral, South Bend – May 14: 10 a.m.
Holy Family Parish, South Bend
St. John the Baptist Church, South Bend
St. Patrick Parish, Wakarusa
St. Theresa, Little Flower Parish, South Bend
St. Augustine Parish, South Bend
Sacred Heart Parish, Notre Dame
St. Adalbert Church, South Bend – May 15: 5 p.m.
St. Adalbert Parish, South Bend
St. Casimir Parish, South Bend
St. Vincent de Paul Church, Elkhart – May 19: 7 p.m.
St. Vincent de Paul Parish, Elkhart
St. Vincent de Paul Church, Elkhart – May 20: 7 p.m.
St. Vincent de Paul Parish, Elkhart
Queen of Peace Church, Mishawaka – May 21: 5 p.m.
Queen of Peace Parish, Mishawaka
St. Pius X Church, Granger – May 22: 2 p.m.
St. Pius X Parish, Granger
St. Matthew Cathedral, South Bend – May 29: 11 a.m. Adult Confirmations
Cathedral of the Immaculate Conception, Fort Wayne – June 5: 11:30 a.m. Adult Confirmations
St. Patrick Church, Fort Wayne – June 6: 12:30 p.m.
St. Patrick Parish, Fort Wayne
New report highlights Tigray atrocities, says Ethiopia could face famine

BY FREDERICK NZWILI

NAIROBI, Kenya (CNS) – As Catholic officials in Tigray continue to call for meaningful peace talks and an end to atrocities and the humanitarian aid blockade, an international refugees organization is warning that Eritrean refugees in the northern region have nowhere to run.

Refugees International, a global organization advocating for displaced and stateless people, said in a report released on March 3 that the humanitarian situation in Tigray was abysmal, with atrocities similar to war crimes, displacing at least 2.5 million people inside and out of the country.

“‘The Ethiopian government has blocked virtually all food and medical shipments into Tigray, using food as a weapon of war.’”

— Sarah Miller, Refugees International

Refugees International fears Ethiopia could face famine, underscoring the role of faith-based groups in responding to the crisis and refugees in particular.

“The world should continue to be shocked at what is taking place in Tigray – manmade famine is something that should outrage all of us, including people of faith,’” Miller told Catholic News Service in an interview, while underscoring the role of faith groups in responding to the crisis and refugees in particular.

“Religious leaders inside Tigray and around the world have raised their voices in support of those suffering as a result of the humanitarian blockade. They should continue speaking out as much as they are able and sharing information with their communities about what is going on,” she added.

Her views resonated with those of Catholic clergy from the region. “We have statements indicating that half of the population in Tigray will die of starvation by the end of this year. In a literal sense, yes: We think this is a direction things may take if things continue as they are,” said a cleric who could not be named for security reasons.

According to the report, among the vulnerable groups, Eritrean refugees in Ethiopia were receiving little attention or support despite facing unique risks. In early 2021, two Eritrean refugee camps in Tigray were destroyed, allegedly by Eritrean troops, leaving approximately 20,000 Eritrean refugees missing. In January, refugees were killed by airstrikes that hit refugee camps.

In a raft of measures, Refugees International wants the U.N. High Commissioner for Refugees to reconsider moving the refugees to new camps near active war zones. It also suggests quick resettlement of the refugees and neighboring countries, including Kenya and Sudan, to open their doors to them.

Miller said faith groups in the U.S. can voice support for refugees and welcome them, “including by helping them to find housing, jobs, and enrolling in school, etc.”

She said that, while the situation in Ukraine is dire, the world should not forget the crisis in Ethiopia.

“We hope that people will look beyond the headlines and remember that the crisis in Ethiopia is not over for those facing famine, internal displacement, and for specific refugee groups, including Eritrean refugees in Ethiopia, who need international protection and assistance and immediate access to their rights,” she said.
Non-public schools face one disappointment this session but mostly fly under radar

Throughout the process, Elcesser and other advocates have worked closely with the state treasurer’s office, which has been designated to manage the ESA program. The office has been very responsive, and the fixes for the program have been coming from them after listening to our concerns,” Elcesser said. “Our worry is that without those fixes, most non-public schools are going to choose not to participate, because they will be receiving less funding to meet a student’s needs.”

At press time, Senate Bill 331 was awaiting votes by the full House and Senate.

The INPEA devoted most of its attention to Senate Bill 331 in this short, swiftly moving legislative session – tracking 35 education bills of interest to non-public schools that were ultimately whittled to 10 as the session progressed. House Bill 1134 – a controversial measure that would have limited what teachers can say about race, gender, ethnicity and religion – did not pertain to non-public schools.

“From a non-public-schools perspective, the less legislation that deals with us, the better – because that means less regulation on non-public schools,” Elcesser said. “In this legislative session, there were a lot of controversial bills out there, contentious bills, and to a great extent we were able to steer clear of that.

“Throughout the legislative session, Elcesser and other advocates have worked closely with the state treasurer’s office, which has been designated to manage the ESA program. The office has been very responsive, and the fixes for the program have been coming from them after listening to our concerns.”
**Archbishop urges ‘sensitive’ care for families of U.S. troops now in Europe**

WASHINGTON, D.C. (CNS) – In the midst of pastoral visits in Wyoming and Georgia, Archbishop Timothy P. Broglio of the U.S. Archdiocese for the Military Services, urged fellow bishops to “be sensitive” to the families of U.S. military personnel recently deployed to Europe. “I can feel the tension and the uncertainty” among families, he said in a statement released March 1 by the archdiocese, which is based in Washington. “The world watches in horror as one European nation invades another and we cry out: When will the insanity cease? In the Archdiocese for the Military Services, USA, the concern is immediate,” he said of the families of those deployed. Since early February, the Pentagon has deployed 14,000 troops, primarily in Lithuania, Poland and Romania in response to the Russian buildup of military forces around the eventual withdrawal of Ukraine on Feb. 24. No U.S. forces have been sent to Ukraine, and President Joe Biden said there is no plan for U.S. personnel or NATO allies to enter the war that has claimed at least 200 Ukrainian lives, caused hundreds of injuries and sent 600,000 people to neighboring countries. Many of the soldiers are active in civilian parishes and schools, Archbishop Broglio said, adding, “They need support, interest and prayerful concern.”

**Pandemic pushes kids’ mental health issues to forefront**

FAYETTEVILLE, Ark. (CNS) – Off and on since the COVID-19 pandemic began and in-person instruction resumed, St. Joseph School counselor Suzanne Krumpelman in Fayetteville has spoken to students to gauge how they are coping. During one informal survey, Krumpelman asked how many students know someone who has died from COVID-19 or became gravely ill. “Almost every single one of the kids raised their hand,” she said. “And you know, they just don’t think about it. There are kids who lost grandparents, uncles, cousins, friends who were significant in their life. They are dealing with a lot of other difficult things.” Every child has been impacted by this pandemic in one way or another. In December, U.S. Surgeon General Vivek Murthy issued a grim advisory regarding the mental health of youth. While there was a mental health crisis among children before the pandemic shut down the world, the fact that one in five children ages 3-17 are having a mental, developmental, emotional or behavioral disorder, the isolation, fear and uncertainty has magnified the problem. “I think that’s where we all want people to be: ‘The kids are great, they are fine.’ They probably seem that way, but they are not. You have to dig a little deeper,” Krumpelman said.

**Catholic leaders plead for clemency for Texas woman**

WASHINGTON, D.C. (CNS) – Texas Catholic leaders and other opponents of the death penalty are urging Texas officials to grant clemency to a 53-year-old Latina woman set to be executed in late March. With rosaries, Catholics are urging Texas officials to grant clemency to a 53-year-old Latina woman set to be executed in late March.

**U.S. military forces mobilize in response to Ukraine war**

WASHINGTON, D.C. (CNS) – According to the Pentagon, the U.S. military has deployed 14,000 troops to Europe in response to the Russian buildup of military forces near Ukraine. The deployment includes approximately 3,300 U.S. troops from the 1st Armored Brigade Combat Team, 4th Infantry Division, based in Fort Carson, Colorado. The troops are expected to bolster the NATO presence in the region and deter potential aggression from Russia. The deployment comes amid increased tensions between NATO and Russia, following Russia’s annexation of Crimea and its support for separatists in eastern Ukraine. The U.S. military’s presence in Europe is intended to reassure allies and demonstrate commitment to defending NATO’s eastern flank. The deployment is also part of a broader strategy to strengthen NATO’s capabilities and deter aggression. The U.S. military has been increasing its presence in Europe in recent years, including the deployment of additional forces and equipment to support NATO’s ballistic missile defense system.

**Angolan priest struggles against the invisibility of starvation in Angola**

LUBANGA, Angola (CNS) – Although a severe drought in southern Angola has led to widespread hunger among more than 1 million people, the government has taken few measures to address it. One Catholic priest is taking action, however. Father Jacinto Pio Wacussanga of Lubango in Huila province has spent a decade organizing local families to help them gain new skills in response to the climate change-induced drought. The 56-year-old priest’s efforts to assist poor and hungry people as well as his criticism of governmental inaction have been recognized by some and criticized by others. Recently, the People’s Movement for the Liberation of Angola – known by the Portuguese acronym MPLA – reached the point of denying the seriousness of the humanitarian crisis in Angola. In December, President João Lourenço, an MPLA member, affirmed during a speech that his “adversaries” only talk about hunger, but “hunger is always relative.” Father Wacussanga said he has observed the struggles of hungry people in his work at St. Anthony of Gambos Mission, where people arrive every day looking for help. “I think that the government has adopted a denialsist attitude lately. Affirming that part of the Angolans are starving would be to admit the existence of the phenomenon, who have been claiming that it is a middle-income country with a considerable level of development,” Father Wacussanga told Catholic News Service.

**Ukrainian archbishop condemns attack on nuclear facility**

ROME (CNS) – The attack on and seizure of Ukraine’s Zaporizhzhia nuclear power plant by Russian forces could lead to an ecological disaster 10 times worse than the Chernobyl nuclear disaster, said the head of the Ukrainian Catholic Church. In a video message released on March 4, Archbishop Sviatoslav Shevchuk of Kyiv-Halych said the attack should be a cause of concern for the world, especially for those “who care for the environment, those who care for the ecological awareness of humanity. This is not only becoming a humanitarian catastrophe before our very eyes. It is an irreversible attack on God’s creation that for decades, for centuries, will be impossible to correct,” he said. “We already experienced Chernobyl. Now it stands on the threshold of a new atomic threat that can be 10 times worse.” According to the Red Cross, the attack on the Zaporizhzhia nuclear power plant and what happened there during the night, said Rafael Grossi, head of the IAEA, in a March 4 statement.

**News Briefs**

A soldier from the U.S. Army’s 1st Armored Brigade Combat Team, seen March 2, 2022, with ashes on his forehead for Ash Wednesday, waits at Hunter Army Airfield, Ga., to board a transport plane bound for Europe on a deployment launched in response to the invasion of Ukraine by Russia.
**March 13, 2022**

**‘Face of Christ’ retreat offered**

FORT WAYNE – St. Jude Parish in Fort Wayne is hosting a “Face of Christ” Lenten retreat on Saturday, March 12, from 8:15 a.m. until 2 p.m. Make Lent special by spending time with community and with God. The retreat will begin with Mass at 8:15 a.m. and will continue with a talk and reflection time. Food will be provided throughout the day.

**The Reality of Evil talk scheduled**

FORT WAYNE – The World Apostolate of Fatima will host a Lenten speaker event on March 17 at Queen of Angels Parish with Father Vincent Lampert as the presenter. The topic presented is “The Reality of Evil and the Church’s Ministry of Exorcism,” with a Q&A session to follow. The talk will begin at 6:30 p.m. and confession will be available prior to the presentation at 5 p.m., with Mass beginning at 6 p.m. After the presentation, soup and grilled cheese sandwiches will be provided in the Msgr. William Faber Activities Center. Ordained in 1991, Father Lampert is a graduate of St. Meinrad College and the University of St. Mary of the Lake-Mundelein Seminary and was appointed Exorcist for the Archdiocese of Indianapolis in 2005, having received his training in Rome. He is a member of the International Association of Exorcists. For more information on the event, please visit fatima-pilgrimage.

**Parish mission announced**

NEW CARLISLE – St. Stanislaus Kostka Parish is hosting a parish mission on Monday, April 25, at 7 p.m. with Father Jewel Aytona, CPM, of the Fathers of Mercy. Topics will include: confidence in God and St. Joseph, God’s divine mercy, lukewarmness as the devil in disguise, the four last things and humility as the path to heaven. The evening will begin with confession and adoration at 6 p.m., with the presentation beginning at 7 p.m., and will conclude with Mass. For more information, visit ststansnewcarlisle.org.

**Way of St. Joseph pilgrimage**

MISHAWAKA/SOUTH BEND – Honor St. Joseph by participating in a family-friendly walking pilgrimage from St. Joseph Church in Mishawaka to St. Joseph Church in South Bend on Saturday, April 30. The Way of St. Joseph will begin at 9 a.m., wind its way along the River Walk and finish at St. Joseph Parish in South Bend. There will be three additional on-ramps along the way for those who are unable to walk the entire route. The event will end with a prayer service, food and fellowship in the fenced-in parking lot and playground at St. Joseph Parish. It is free to attend the pilgrimage, but registration is strongly recommended. For registration, visit diocesefwsb.org/joseph-pilgrimage.

**Science for Seminaries lecture**

ST. MEINRAD – Saint Meinrad Seminary and School of Theology will host a series of lectures and panel discussion on the connections between science and faith on March 22 and 23 in St. Bede Hall, located on the St. Meinrad campus. The event is free and open to the public. Called “The Gospel of Jesus Christ in Big History,” this event is funded by a grant from the American Association for the Advancement of Science’s (AAAS) Science for Seminaries project. The lectures also will be livestreamed on social media and at this link: saintmeinrad.edu/events?item=12788. Tuesday’s lecture with Dr. Peter Casarella, Professor of Theology at Duke University, will take place from 7-8 p.m. and a series of lectures by other visiting professors will be presented on Wednesday beginning at 9:15 a.m. and ending at 2:15 p.m.

**Rosary for peace in Ukraine**

The students at St. Elizabeth Ann Seton Catholic School collected items for the St. Joseph Mission, which is a shelter for homeless women in Allen County. The four officers from the National Junior Honor Society also presented Erin Ness, Program Director at St. Joseph Mission, with a check for the home. Students raised money through a dress-down day at school. Pictured from left to right: Principal Lois Widner, Ella Funk, Julie Spolman, Erin Ness, Sophie Kleber and Claire Shively.

**Sheltering homeless women in Fort Wayne**

The students at St. Elizabeth Ann Seton Catholic School collected items for the St. Joseph Mission, which is a shelter for homeless women in Allen County. The four officers from the National Junior Honor Society also presented Erin Ness, Program Director at St. Joseph Mission, with a check for the home. Students raised money through a dress-down day at school. Pictured from left to right: Principal Lois Widner, Ella Funk, Julie Spolman, Erin Ness, Sophie Kleber and Claire Shively.

**Lenten series on prayer over Zoom**

SOUTH BEND – Join a six-week Lenten series on prayer offered by the Black Catholic Advisory Board of the Diocese of Fort Wayne-South Bend each Thursday during Lent at 7 p.m. Each week will focus on a new topic, including how to pray, Stations of the Cross, the rosary, evening prayer, youth ministry, and The Holy Thursday Seven Churches devotion. Join at notredame.zoom.us/j/91925781605. Meeting ID: 919 2578 1605, passcode: 175194.

**The Anatomy of a Heart parish mission**

SOUTH BEND – St. Thérèse Little Flower Parish will host a four-night Lenten parish mission about the heart from March 21-24, at 6 p.m. until 8:30 p.m. each evening. Titled “The Anatomy of a Heart,” four presenters will speak on the following topics: the heart of the Father, the anatomy of a wounded heart and community, friendship and love. The adult track will take place in the gym and a track for children ages infant through 12 will be available in the Upper Room in the parish center. Children ages 13 and older are encouraged to participate in the adult track. Event website is littleflowerchurch.org/lent-2022. For questions, contact Abby Kyle at abby@littleflowerchurch.org.

**Around the Diocese**

**The students at St. Elizabeth Ann Seton Catholic School collected items for the St. Joseph Mission, which is a shelter for homeless women in Allen County. The four officers from the National Junior Honor Society also presented Erin Ness, Program Director at St. Joseph Mission, with a check for the home. Students raised money through a dress-down day at school. Pictured from left to right: Principal Lois Widner, Ella Funk, Julie Spolman, Erin Ness, Sophie Kleber and Claire Shively.**

Provided by Lois Widner

**Rosary for peace in Ukraine**

The fourth-graders at St. Elizabeth Ann Seton Catholic School invited the fifth-graders to join them in praying a rosary for peace. One of the teachers played Pope Francis’ Prayer for Peace on the Halo app, followed by the Sorrowful Mysteries. Students prayed in the hallway, facing a rosary on the wall made of a crucifix with beads in a heart shape around it.

Provided by Theresa Carroll
Family’s deep Catholic roots inspire each new generation

BY KEVIN KILBANE

When Afghan refugee families began pouring into Army National Guard base Camp Atterbury in southern Indiana for temporary housing, Cathy Lampton joined other members of her parish in nearby Columbus to extend welcome and aid to the new arrivals.

Lampton, whose strong Catholic faith was forged while growing up in the Diocese of Fort Wayne-South Bend, is now part of a team at Fort St. Bartholomew, that works with an Afghan family that the parish sponsored for resettlement in Columbus. She also assists with the parish’s ministry to the many Latino immigrant families who have come to work in the Columbus area.

Her efforts build on a strong family faith foundation dating back more than a century to Italy.

“I think I have a greater appreciation for what I have, and I am humbled by what I can do,” Lampton said of how working with refugees and immigrants has influenced her personal faith.

Strong foundation

Lampton’s father, Tom Castaldi of Fort Wayne, remembers his paternal grandmother telling him that his paternal grandfather, Bonaventura Castaldi, wanted to attend seminary to become a priest while growing up in Italy. The young man’s older brother already had become a priest, however, so the family told Tom’s grandfather he had to stay home and work on their farm.

His grandfather decided instead to leave Italy and emigrate to America, Tom, 83, said. His ancestor worked on railroads in North America before settling in Logansport, where he opened a general store.

Tom’s mother’s family also had deep Catholic faith formed in Italy. The young man’s grandmother had crucifixes hanging on most walls of her home. She also displayed a drawing of Jesus Christ in which the eyes seemed to open when you walked into the room.

Tom believes he acquired his love for the Catholic faith in part through the example of family members, whom he saw support their parish with time and money. His father, Harry, served as Holy Name Society president at their parish, St. Bridget in Logansport, and was a fourth degree member of its Knights of Columbus council. His father’s mother played the organ at St. Bartholomew, that works with an Afghan family that the parish sponsored for resettlement in Columbus. She also assists with the parish’s ministry to the many Latino immigrant families who have come to work in the Columbus area.

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Tom’s father’s older brother, Lawrence “Larry” Castaldi of Warsaw, was a big influence on

faithful to the Catholic faith, learn to swim and complete a university education.

The Castaldis attended Mass as a family each weekend and on holy days. Tom also served as a lector. “They may have seen us pray for things.” Tom added, noting that they almost lost one of their six children to cancer.

Tom’s faith also grew during his years of Catholic grade school in Logansport, which was part of the Diocese of Fort Wayne until the Vatican created the Diocese of Lafayette-in-Indiana in 1944.

“We were taught in grade school by the Sisters of St. Francis of Perpetual Adoration,” he recalled. “They were solid. My memory of them is they were loving people who were there to help you move on to the next level.”

After attending public high school, he carried his faith with him to Indiana University in Bloomington, where he attended Mass each Sunday with other guys from his fraternity.

“It was our way of life, and we just lived it,” Castaldi said.

Passing on the faith

After marrying, Castaldi and his wife, Linda, worked to pass on the faith to their children, Cathy, Liz, Chris, Tom Jr., Angela and Gina. While raising them, Linda, who converted to the Catholic faith, had three main goals for their children: remain faithful to the faith, learn to swim and complete a university education.

The Castaldis attended Mass as a family each weekend and on holy days. Tom also served as a lector. “They may have seen us pray for things.” Tom added, noting that they almost lost one of their six children to cancer.

Tom’s faith also grew during his years of Catholic grade school in Logansport, which was part of the Diocese of Fort Wayne until the Vatican created the Diocese of Lafayette-in-Indiana in 1944.

“We were taught in grade school by the Sisters of St. Francis of Perpetual Adoration,” he recalled. “They were solid. My memory of them is they were loving people who were there to help you move on to the next level.”

After attending public high school, he carried his faith with him to Indiana University in Bloomington, where he attended Mass each Sunday with other guys from his fraternity.

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Welcoming the stranger

In 2009, St. Bartholomew hired Lampton to help with its youth ministry. When St. Bartholomew became a site for the U.S. Conference of Catholic Bishops' Catholic Accompaniment and Reflection Experience (CARE) program, which reaches out to embrace immigrants and refugees, Lampton joined. She now is her parish’s CARE coordinator.

When Afghan refugees began arriving in August at nearby Camp Atterbury, Lampton and some CARE team members volunteered to help at the camp. She assisted with English as a Second Language classes. In addition, the parish raised money to buy white boards, soccer goals, computer printers and other items needed for Afghan families to begin building new lives in America.

The work with Latino immigrants and Afghan refugees has been eye-opening and rewarding, Lampton said. “A lot of the people’s lives were threatened back home,” she said of Latino immigrants, most of whom are from Mexico and Central America. “The stories I hear— I didn’t know it was that bad.”

Families told her that gangs sometimes demanded a portion of workers’ pay. Gangs also try to take teen boys to bolster their ranks. If a family refuses to give up their son, the gang often kills someone in the family or a close relative.

Afghan families’ stories are just as harrowing. “You are living through things you can’t imagine,” she said, including families forced to sell their children to get enough money to eat.

Lampton enjoys helping with her parish’s Spanish Mass for the Latino community. The Masses are very joyful but reverent. After special events, the community often celebrates with food in the church basement. “It’s a very loving environment,” she noted.

“I love finding a common bond with the teens and connecting with them in faith, and some of the aspects of Latino culture that are like the family values my parents raised me in,” she said.

The Afghan family their parish sponsored for resettlement includes a husband who speaks English, his wife, and three children ages 3-10.

Lampton helps the children earn English. “I read stories to them, and they read to me,” she said. She also takes the family on outings so they can feel more at home in their new community.

“Working with the Afghan and Hispanic families has improved my personal faith life by showing me what Jesus says love is: ‘You shall treat the alien who resides with you no differently than the natives born among you; have the same love for him as for yourself, for you too were once aliens in the land of Egypt.’”

“It’s a love and faith the Castaldi family has lived and nurtured for generations.

March 13, 2022
Priest to the Potowatomi shared their suffering, fate

BY STEPHEN DIJULIUS

D
during the Lenten season of mortification, there are many holy examples in the rich Catholic history to look to for inspiration. Yet, in the Diocese of Fort Wayne-South Bend, one need look no further than one’s own backyard.

Nearly everyone within the diocesan boundaries would recognize the name “Potowatomi.” The children of South Bend would think of a trip to the zoo. Say “Pokagon” and one might think of a statue. Say “Menominee” and the residents of Plymouth might remember an obscure monument.

But speak “Petit” and one would be hard pressed to find anyone who remembers the name. On a short walk on the grounds of the University of Notre Dame, his name might appear. He is in fact buried in the old log chapel behind the Basilica of the Sacred Heart.

Born in Bennes, France, on April 8, 1811, Father Benjamin Petit arrived in Indiana at a precarious time for the Potawatomi tribes. Indian removal was in full swing and U.S. President Andrew Jackson’s successor, Martin Van Buren, was determined to see the policy through. Indiana had to be made clear for American expansion westward. Some of the last holdouts in Indiana were the Potawatomi, under Chiefs Menominee and Leopold Pokagon – and many of them Catholic by tradition.

The first Europeans to establish friendly relations with the Potawatomi, or “People of the Small Prairie,” were Jesuit missionaries around 1640. For the next 120 years, the Jesuits baptized their children, offered Mass, anointed their sick, and taught catechism to the Potowatomi. Father Deseille, an early Jesuit missionary, made his home on the Campus of the University of Notre Dame and died on February 10, 1839.

When the Jesuits left Indiana, the great Lord of Life sent them to “Menominee” and the residents of Wisconsin. He wished to draw us to his religious way of life: “Petit” and one would remember these holy examples.

The arrival of Father Petit brought Christ back to the tribe after such long years in darkness. Night and day he labored with the children of St. Joseph. He ministered to them. He taught them the catechism; his children depart without him. His whole body. He was brought to the Jesuits in St. Louis, Missouri, to rest. He died in their embrace on February 10, 1839, at the age of 27.

This Lent, looking out upon the St. Joseph River valley, driving by the grounds of Notre Dame, passing those so-easily-missed signs along the highways marking the Potowatomi Trail of Death, modern man can think of those people of the small prairie who never ceased keeping a vigil for the return of Christ.

During the dark days of fasting and mortification when churches are stripped of ornaments and Catholics seem as lost as orphans, it is important to keep a vigil for the coming of Easter morning. As it did for the Potowatomi, news will spread from village to village, and like the swiftness of the wind, everybody — men, women, and children — donned their best spring attire, mounted on horseback, and, through quagmire and marshes, came to see the chief of the Black-robbed, of whom their fathers had spoken so much, whose departure several had regretted until their last breath and died bidding their children to listen to them, if the great Lord of Life sent them again.

Unfortunately, by the fall of 1837, Father Deselle was dead and Bishop Bruté needed a priest to take his place. He looked toward his young deacon, Benjamin Petit, who had given up his career as a lawyer to become a missionary-priest in America. He was ordained in short order on October 14, 1837.

Of the sudden assignment, Father Petit wrote: “A priest yesterday, I said my first Mass today, and in two days I shall go to South Bend to console a tribe of Indians who have addressed a touching petition to Monseigneur for a new priest ... I am not at all frightened, for I have faith in the One whose minister I am; but pray for me — I shall be seventy-five miles from the nearest priest, left to myself, but supported by the Holy Spirit.”

The arrival of Father Petit brought Christ back to the tribe after such long years in darkness. Day and night he labored for them. He ministered to them. He taught them the catechism; he heard their confessions. He blessed the graves of their dead. “We were orphans,” they said to me, “and as if in darkness, but you appeared among us like a great light, and we live.”

And he loved them as his children, recounting: “Their zeal is surprising: at this moment I have Christians of three weeks’ standing who have learned prayers, catechism, and hymns in a space of time inconceivably short.”

Yet he was aware of the doom that lay ahead – this land was not theirs for much longer. He bore this knowledge in his heart and lay the burden at the feet of the Blessed Mother. At the end of every night, with the Potowatomi gathered around him in his humble cabin-chapel, he spoke:

“In thy protection do we trust, O Virgin, meek and mild.”

Initially, Father Petit had not secured the required permission from his bishop to travel with the Potowatomi more than 600 miles across the Mississippi. So, the young father was forced to watch his children depart without him. But permission was eventually granted and Petit caught up with them on their first leg of what would come to be known as the Trail of Death.

In Logansport, where Petit caught up with them, the Potowatomi were overjoyed to see their priest again. He immediately began administering the sacraments of baptism and extreme unction to the group of destitute pilgrims. The American general in charge of the operation commented that this priest had more power than then he did.

Finally, on November 4, 1838, after 60 days and roughly 40 deaths, Father Petit completed his mission at St. Mary’s Mission, Kansas, by placing his children in the hands of a Jesuit, Father Christian Hoecken, statistician.

“This young Christendom, in the midst of the anguish of exile and the ravages of epidemic, has received all the aid of religion. The sick have been anointed, the soil which covers the ashes of the dead is consecrated, faith and devotion do we trust, O Virgin, meek and mild.”

The small log cabin church on the campus of the University of Notre Dame in South Bend houses the grave of Father Benjamin Petit, one of the early priests of the Diocese of Vincennes to come and minister to the Potowatomi. He eventually joined them on the Trail of Death and perished at the age of 27 from a disease he contracted while traveling with them.
WARSAW, Poland (CNS) – Church leaders in embattled Ukraine have warned that foreign missionaries could be targeted by attacking forces, while many could be branded “NATO spies” if Russia occupies the country.

“Clergy from Western countries will certainly be at risk – the Soviet rulers viewed priests and nuns as Vatican spies, and now they’ll be spies of NATO and the European Union,” Auxiliary Bishop Jan Sobilo of Kharkiv-Zaporizhia told Catholic News Service on March 3.

“Judging by what’s happened in other occupied areas, we can also expect restrictions on Masses and other activities. By defending Ukraine, we are also defending the Catholic Church,” he said.

A Polish priest in Kharkiv said he also feared repression against foreign clergy, especially those from Poland and other NATO countries. “We were all given a free choice to leave or stay by our bishops – and while a few have had to go, almost everyone else has remained,” Father Wojciech Pasiewicz, director of the Caritas-Spes charity in the partly destroyed eastern city, told CNS on March 3.

“Given the restrictions and controls placed on freedom and democracy in Crimea and other regions, we can clearly expect the same here and anticipate real dangers from the Russians,” he said. “But what matters most is that this war ends, and people are allowed to return to their homes and churches.

“We are simply praying and doing all we can to stay in touch with our faithful, while many hide out in parishes basements,” Pasiewicz told CNS. “The children are terrified, and there’s fear and panic everywhere, with some still hoping to be evacuated. We should all be praying for peace and mourning the dead, uniting in hope that this will all end today or tomorrow.”

Bishop Sobilo told CNS that the civilian population has now mobilized to defend the country. He said many Russian soldiers appeared “disoriented and demoralized” by the fierce Ukrainian reaction, but feared being shot if they attempted to surrender and withdraw.

“President Putin has united this nation through the war, creating huge opposition to Russia,” the Polish-born auxiliary said. “Even those who were previously unsure which stance to take are now determined to fight to the end. They’ve seen how Russian propaganda works – and how this criminal state structure must be destroyed once and for all for peace to be possible.”

Hundreds of Polish priests and nuns have helped run Catholic parishes and charity projects since Ukraine’s 1991 independence and are currently stranded in its eastern and southern war zones.

Polish Father Piotr Rosochacki, who heads Caritas-Spes on the Black Sea, told the Polish Catholic news agency KAI that the situation was growing “increasingly desperate,” adding that “all principles for waging war” had been violated in the “bitter fighting.

Meanwhile, the Caritas director in Mariupol, Father Roeslislav Spryniuk, told KAI that attacking Russian troops had fired on residential areas, adding that shops and cashpoints were now empty. Bishop Sobilo told CNS that some Polish clergy had been forced to leave for health reasons or a lack of relevant documents, adding that he had ordered one priest to quit his parish, unwillingly, fearing harm from Russian soldiers. However, he added that the “decisive majority” had remained in place, helping people who had fled other cities.

“In Russia itself, the Catholic Church isn’t well regarded and has continual problems,” he told CNS. “So we can be sure we’ll find ourselves in a very difficult, bad situation if we’re occupied.”

Russia’s forces, amassed in border regions since last fall, invaded Ukraine on Feb. 24, triggering harsh resistance from the country’s 200,000-strong armed forces, as well as a sharp fall in Russia’s rouble currency amid Western economic sanctions and pledges of military assistance.

Russian troops continued to close on Kharkiv, Ukraine’s second-largest city, on March 3 as tens of thousands fled the fighting and Western governments backed an investigation by the International Criminal Court into alleged war crimes by invading forces.

Shelling damaged the Assumption Orthodox Cathedral in Kharkiv, reportedly with windows and other decorations broken, The Associated Press reported on March 3.

In his national address that day, Ukrainian President Volodymyr Zelenskyy pledged to restore Kharkiv’s cathedral. “Even if you destroy all our Ukrainian cathedrals and churches, you will not destroy our sincere faith in Ukraine and in God,” the president told Russians.

The Associated Press also reported that representatives of Russia and Ukraine had agreed to allow humanitarian corridors to allow for aid and civilians to evacuate.

Bishop in Ukraine fears Russia could brand priests, nuns as spies has
A zeal for expanding premature death

When supporters of physician-assisted suicide announced in 1992 that they would sponsor a ballot initiative to legalize it in Oregon, they had bigger plans in mind. Coalition leader Dr. Peter Goodwin said that once voters elsewhere saw how well such laws work, “we will see death with dignity legislation sweep across the country.”

Initially the practice didn’t even sweep across Oregon. While voters approved the initiative in 1994, it had to survive a legal challenge – and a later initiative aimed at rescinding it – before taking effect in 1997. It was more than a decade later, in 2008, that a second such law passed in my home state of Washington.

Including Oregon, 10 states and the District of Columbia have legalized the prescribing of lethal drugs for patients deemed to be terminally ill. But during the same period, 11 states have passed new laws against the practice, joining 27 others that have retained their older bans. Three-quarters of the states still forbid what proponents continue to call “death with dignity.”

Those proponents continue to pursue legalization in states that have defeated it in the past. They are also expressing great dissatisfaction with the laws they already passed. What they once hailed as essential “safeguards against abuse” to win voters’ support they now call “barriers” preventing too many patients from taking their lives. They say we must “expand access” to lethal overdose.

One such campaign recently failed in Washington, after a two-year effort. One factor was that in 2020, the last reported year, the state Department of Health found that 340 lethal prescriptions were written – seven times the number in the law’s first year. This was hardly a sign of excessive strictness.

Another factor was opposition from the American Medical Association and state and national – and most importantly, opposition from the state’s disability rights organizations. They knew what “expansion” meant.

Supporters of assisted suicide, including former Gov. Booth Gardner who sponsored Washington’s 2009 law, have said that people with chronic illness and disability are future targets.

Finally, more careful study of the Department of Health’s reports brought a surprise. Those reports are based on the forms that prescribing physicians are legally required to submit, to show their compliance with the safeguards: the patient’s signed and witnessed request for lethal drugs; the doctor’s assessment that the patient is of sound mind, has a terminal illness and is likely to die in six months or less; and another physician’s “second opinion” confirming these claims.

Groups supporting “expansion” had said “sweeping across the country” now is a severe misfit of this agenda and how it is already quietly expanding to endanger many vulnerable people’s lives.

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

Lenten assignment: Be grateful

true gratitude is a grace, or gift, from God. It proceeds from a humble and transformed heart. We don’t render thanks merely because it is polite or expected or because God commands it, but because it flows naturally from a profound experience of gratitude. The “command” of Scripture to give thanks is not a moral cliche but a truth and a description of what flows from a transformed heart.

We should seek from God the powerful transformation of our intellect and our heart so that we become deeply aware of the remarkable gift that is everything we have. As this awareness deepens, so does our gratitude and joy at the “magnificent munificence” of our God. Everything — literally everything — is a gift from Him. Consider the following reflection from St. Gregory Nazianzen:

“Recognize to whom you owe the fact that you exist, that you breathe, that you understand, that you are, and, above all, that you know God and hope for the kingdom of heaven and the world to come. As God said in a mirror but then with greater fullness and purity. You have been made a son of God, coheir with Christ. Where did you get all this, and from whom?”

“Let me turn to what is of less importance: the visible world around us. What benefactor has so lovingly looked upon you and the beauty of the sky, the sun in its course, the circle of the moon, the countless number of stars, with the harmony and order that are theirs, like the music of a harp? Who has blessed you with rain, with the art of husbandry, with different kinds of food, with the arts, with houses, with laws, with states, with a life of humanity and culture, with friendship and the easy familiarity of kinship?”

“Who has given you dominion over animals, those that are tame and those that provide you with food? Who has made you lord and master of everything on earth? In short, who has endowed you with all that makes man superior to all other living creatures?”

“Is it not God who asks you now in your turn to show yourself generous above all other creatures and for the sake of all other creatures?” (From a sermon by Saint Gregory of Nazianzen, bishop, Oratio 14, De Fauерumper amone, 23-25: PG 35, 687-690.)

Yes, we have so much for which we should be grateful! God holds together every fiber of our being: every cell and every part of every cell, every molecule and every part of every molecule, every atom and every part of...
Too much morphine?

To help people navigate some of the ethical decisions involved in end-of-life situations, the National Catholic Bioethics Center offers a free and confidential consultation service via e-mail or phone. Often we are asked about the appropriate use of morphine and other opioids. Family members may be understandably concerned about the potential for overdosing their loved ones, as hospice workers appear to “ramp up” the morphine rapidly, especially in the last few hours of life.

What principles can guide us in the appropriate use of morphine near the end of life? It can be helpful to summarize a few key points here.

Morphine and other opioids can be very useful; it is invaluable — in controlling pain and reducing suffering for many patients near the end of life. Morphine is also used to alleviate anxiety and labored breathing. Opioids are highly effective pain management tools in the toolbox of palliative care and hospice specialists.

These drugs need to be used carefully, since very high doses are capable of suppressing a patient’s ability to breathe, which can lead to death.

Medically appropriate use of these drugs for pain management will involve the important concept of titration. Dosage titration means giving enough medication to dull or limit the pain, but not going so far as to cause unconsciousness or death. This implies continually assessing and adjusting the balance of a drug to assure it is effective and not unduly harmful. In other words, pain medications should be dispensed in response to concrete indications of pain and discomfort, so that patients can have their pain-relief needs met but not be unnecessarily overmedicated.

Practically speaking, it is important to pay attention to signs of discomfort that a patient may be manifesting, whether grimacing, twitching, crying, flailing extremities or other movements. Such objective indicators should guide those making dosing decisions as they seek to control pain and limit discomfort.

As families receive advice about how to care for their loved ones, and try to make good decisions on their behalf, one question that should be asked is, “What is the reason someone is being given (or is being advised to receive) pain medication?” Is the medication being provided because the patient is actually experiencing pain, or for some other reason, such as an intent to hasten death? This can be an important factor in determining whether the administration of a particular pain medication would be ethical or not.

Carefully dispensing pain medications without rendering patients lethargic or semi-comatose, to the extent possible, we afford them the opportunity to make preparations for their death while still conscious. In general, patients should not be deprived of alertness or consciousness except to mitigate excruciating or otherwise unbearable pain.

In order to address situations of escalating pain, it may become necessary to administer higher and higher doses of morphine or other opioids. At a certain point, we may face the prospect that the next dose we provide to properly control the pain will be so high that it will suppress the patient’s breathing, leading to death. The principle of double effect can guide and assist us in such cases. When the clinical requirement of proper titration of pain medications is carried out, and the other conditions of the principle are satisfied, a strict and appropriate use of pain medication in this manner can be allowable, even when it may indirectly or unintentionally contribute to the individual’s demise.

This has been helpfully summed up in Directive 61 of the Ethical and Religious Directives of the US Conference of Catholic Bishops, which reminds us that, “Medicines capable of alleviating or suppressing pain may be given to a dying person, even if this therapy may indirectly shorten the person’s life so long as the intent is not to hasten death. Patients experiencing suffering that cannot be alleviated should be helped to appreciate the Christian understanding of redemptive suffering.”

In situations of truly intractable pain, it can be legitimate to employ “palliative sedation,” which involves the decision to render a patient unconscious during his or her final hours. This should be done with proper consent, obtained from the patient or the designated surrogate. It is important to avoid any suicidal intention and to ensure that other duties, such as receiving the last sacraments and saying goodbye to loved ones, have been fulfilled.

Such careful attention to pain management is of paramount importance in end-of-life care and supports both the patient and the family in a dignified way during the dying process.

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

POPE, from page 12

every atom. He facilitates every function of our body, every beat of our heart, every movement of our organs. God sustains every intricate detail of the world in which we live: the ideal orbit of our planet such that we neither boil nor freeze; the magnetic shield that protects Earth from harmful solar radiation; every intricate process of our planet, solar system, galaxy and universe. All of this, including us, is sustained by God and provided for us. The depth, height, length and width of what God does is simply astonishing — and He does it all free of charge. Pondering God’s goodness and providence helps us to be more grateful. Yes, all is a gift.

There are some gifts of God that don’t seem like gifts at all: losses, tragedies and natural disasters. In such moments it is easy to feel that God has forsaken us; gratitude is probably the last thing on our minds. Even here, Scripture bids us to look more closely: “And we know that all things work together for the good of those who love God and who have been called according to His purpose.” We don’t always know how, but even in difficult moments, God is making a way unto something good. He is paving a path unto glory, even if through the cross. Yes, even in our difficulties we are more than conquerors (Rm 8:37) because the Lord can write straight with crooked lines and make a way out of no way. Yes, it is a gift!

It is hard to overestimate the role that gratitude plays in good mental, emotional and spiritual health. Grateful people are different: more joyful, generous, kind, patient, serene and confident. All of this comes from the fact that gratitude makes present to us the provident goodness of God. Acknowledging how good God has been to us helps us to become more trusting and less anxious. Because of this, we have the confidence to be more generous; there is no need to hoard things because we know that God will take care of us. Yes, through gratitude we are freed from many anxious cares and given a serene and stable joy; we are equipped to be so much more patient and generous.

Ultimately, gratitude is a gift to be received from God. We ought to ask for it humbly. We can dispose ourselves to it by reflecting on things such as those discussed above, but ultimately gratitude comes from a humble, contrite and transformed heart. True gratitude is a grace, a gift, that comes from a heart deeply moved, astonished and aware of the fact that God is so very good. All is a gift!

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

BERTOLDO

FEAST: MARCH 29
DIED: 1195

Not much is known about this hermit who is considered by some historians to be the founder of the order of Carmelite friars. Various legends had him born in Limoges, France, educated at the University of Paris, and participating in the Crusades in Turkey. What is known is that he directed a group of Frankish hermits living on Mount Carmel in Palestine in the second half of the 12th century. The existence of Mount Carmel as a church and hermitage in the spiritual tradition of the prophet Elijah is documented from 1163 on. After Bertoldo’s death, the hermits were led by another Frenchman, St. Brocard; Carmelite houses became well-established throughout Europe by 1300.

C H R I S T I A N  R E T R O S P E C T I V E  A N N U A L  2 0 1 8

March 13, 2022

COMMENTS OF THE WEEK

If you would like to make a comment on a story published in the Christian Retrospектив, you may do so below.

Make a comment

SCRIPTURE SEARCH®

Gospel for March 13, 2022

Following is a word search based on the Gospel reading for the Second Sunday in Lent, Cycle C: Transfiguration. The words can be found in all directions in the puzzle.

EIGHT DAYS

PRAYING

MOSES
IN GLORY
SLEEP
THREE
LISTEN

HE TOOK
DAZZLING
ELIJAH
JERUSALEM
MASTER
A CLOUD
ALONE

MOUNTAIN
BEHOLD
APPEARED
PETER
LET US
ENTERED
HAD SEEN

APPEARANCE

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

BERTOLDO
Cookbook for Lent offers much more than just delicious recipes

By Nancy L. Roberts


Just in time for the penitential season of Lent, this beautifully written and illustrated guide features 75 delectable international recipes. Ranging from breakfast dishes, soups and salads, to main dishes, breads and desserts, they honor distinctive Catholic Lenten traditions.

Eggplant salad, snow pea curry with prawns, spelt-nut bread and ginger broth with noodles are among many recipes that don’t contain meat, eggs, milk products or alcohol. The many full-color photos of various dishes are tantalizing.

All of the book’s recipes are newly developed by David Geisser, an award-winning chef and former Pontifical Swiss Guard who has written several cookbooks including “The Vatican Cookbook.” Here he includes many meatless dishes, such as cottage cheese frittata with cucumber and radish dip and lentil and eggplant moussaka.

There is even a list of substitutes for those who wish. For instance, buttermilk can be replaced by adding 1 teaspoon of vinegar to any of the milk substitutes (such as plain soy, almond, rice or oat milks). For eggs, several substitutes include hydrated flax meal or chia seeds, 1/4 cup of applesauce and 1/4 cup of pureed silken tofu.

But this is much more than a cookbook.

Along with five variations for the Lenten hot cross bun recipe, we learn that they are traditionally eaten on Good Friday: “The cross etched on the top of the buns symbolically ties it to Christ’s crucifixion, while the raisins often used in the recipe symbolize the spices used in the embalming of Christ’s body for burial.”

This is but a small sample of the engaging essays contributed by Scott Hahn, a well-known biblical scholar who has written or edited more than 40 books. Here he covers the history of fasting and its place in modern practice. You may be surprised to learn that “fasting wasn’t invented by Christians (or Jews, for that matter) but is a universal human practice that the Lord and his Church have sanctified.”

And, Hahn writes, “Fasting does improve our relationship with the divine, but it’s the loving, triune God of the Bible, not the cranky, man-made gods of ancient times or even the gods of fitness to whom we must dedicate our sacrifices.”

Historically, Christian fasting has been tied to particular days or seasons of the year and is “meant to be shared by entire Christian communities rather than invented by individuals to meet their own needs.”

Today while the tradition of liturgical fasting has faded in many regions, in some locales it still has a powerful cultural impact.

Indeed, “in parts of the country with significant Catholic heritage, major fast-food chains promote fish sandwiches during Lent,” Hahn observes. “This is a vestige of a real, living Catholic culture, one that transforms spiritual truths into embodied realities.”

Both a cookbook and a guide to Lenten history and practices, this well-designed and edited book encourages personal spiritual growth through the rediscovery of Lent.

Occasional Scripture verses and quotes from the saints enrich it, along with inspiring reproductions of classic paintings such as Millet’s “The Angelus” and Raphael’s “Disputation of the Sacrament.” Any Catholic will find much of interest here.

Roberts is a journalism professor at the State University of New York at Albany who has written/co-edited two books about Dorothy Day and the Catholic Worker.
March 13, 2022

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.

Knights of Columbus Fish Fry
FORT WAYNE — The Knights of Columbus and Jerry’s fish frying service will be offering an all-you-can-eat fish fry at St. Therese Parish, 2304 Lower Huntington Rd., on Friday, March 18, from 4:30-6:30 p.m. Meals include homemade macaroni and cheese or freshly made seasoned potato wedges, coleslaw, green beans and beverage. The cost is $10 for adults, $5 for children ages 12 and younger.

Right to Life of Northeast Indiana plans spring banquet
AUBURN — Celebrate with Right to Life of Northeast Indiana at the first ever Spring Banquet on Thursday, March 17, from 5:30-7:30 p.m. at Kruse Plaza, 5634 Opportunity Blvd. The banquet will be keynoted by Superbowl champion and pro-life advocate Matt Birk. Doors open to the general public at 5:30 p.m. and dinner is at 6:30 p.m. For more information, visit ichooselife.org/springbanquet. Contact Abigail Lorenzen at 260-471-1849 or abigail@ichooselife.org.

St. Jude drive-thru fish fry
FORT WAYNE — St. Jude Knights of Columbus will have a drive-thru fish fry from 4-7 p.m. on Friday, March 18, at the church, 2130 Pemberton Dr. Serving fish, coleslaw, applesauce, a roll and tartar sauce for $12. Contact Kris Church at 260-484-6609 or kchurch@stjudefw.org.

St. Paul’s Chapel Booster fish fry
FREMONT — The St. Paul Chapel Boosters will have an all-you-can-eat fish fry from 5-7 p.m. at St. Paul’s Chapel, 8780 E. 700 N. Menu includes french fries, mac and cheese, cheesy potatoes, corn casserole, green beans, rolls, coleslaw, applesauce and dessert. Dine-in and carryout available. Tickets are $12 for adults 13 and older, $5 for children ages 6-12 and free for children 5 and younger. Contact Katie Waltke at 260-665-2259 or katie@stpaulcatholicchapel.org.

REST IN PEACE

Bristol
Donald A. Mullins
Ill, 84, St. Mary of the Annunciation
Fort Wayne
Elizabeth R. Frankewich, 92,
Queen of Angels
Phyllis Schlettwiler, 94, Saint Anne Communities

James I. Huhn, 88, St. Charles
Patricia Schubert, 90,
St. Charles
Granger
Linda Hickey, 74, St. Pius X
George Walker, 81, St. Pius X

St. Aloysius card party
YODER — The St. Aloysius Knights of Columbus will have a euchre tournament and card party on Saturday, March 12, in the activity center at the church. Cost is $7. Doors open at 6:30 p.m. and tournament begins at 7 p.m. Food and beverages will be available for a free will offering. For information, contact Dave Meyer at 260-638-4882.

St. Vincent de Paul Stores always in need of donations
FORT WAYNE — Donations are always accepted for cars, trucks and vans. Donations are tax deductible. Call 260-456-3561 for pickup or dropoff at the store, 1600 S. Calhoun St.

PRINCIPAL NEEDED

St. Mary of the Assumption School, Avilla, serving 150 students from 10 surrounding parishes, is seeking a dynamic, faith-filled leader to serve as its next principal for the 2022-2023 school year.

The school is searching for a visionary educator whose leadership will:

• Uphold the continuation of an authentic Catholic education that allows students to be lifelong learners with an understanding of the call to service flowing from the Franciscan tradition.
• Help to cultivate saints who live in imitation of Jesus Christ and grow in virtue.

Requirements:

• Holds a Bachelor’s or Masters college degree and holds (or is eligible for) an Indiana elementary supervisory and administration license.
• Has knowledge of the Catholic faith and is a practicing/participating Catholic in good standing with the Church
• Responsibility for continued personal, spiritual, and professional growth.
• Excellent written and oral skills.
• Ability to work independently to organize and arrange priorities.
• Ability to work cooperatively and communicate effectively in a diverse community environment, including the pastor, including direction when provided.
• Have a passion and commitment to the mission.

For more information, contact Father Dave Voors at 260-409-3360 or email angelnick2@aol.com or Joni Lazoff, Administrative Assistant, at jiazoff@stmaryavilla.org or apply online at diocesefwsb.org/careers.

Completed application deadline: March 31, 2022.
At the Cathedral of the Immaculate Conception in Fort Wayne on Sunday, March 6, catechumens and candidates joined together in the presence of Bishop Kevin C. Rhoades to publicly proclaim their plans to enter into full communion with the Catholic Church. The many attendees came to celebrate the two ceremonies known as the Rite of Election and the Call to Continuing Conversion.

A person becomes a member of the Church upon receiving the sacrament of baptism, but it is only through receiving the sacraments of Communion and confirmation that one can be regarded as a full member of the Church. These three sacraments are called the sacraments of initiation.

One who has not undergone any of these three sacraments is deemed a catechumen. At the Rite of Election, catechumens affirm their readiness to receive all three sacraments of initiation. Those who are already baptized are called candidates. The Call to Continuing Conversion gives them the opportunity to profess their desire for Communion and confirmation. These men and women are encouraged and supported by their sponsors or godparents. After the Rite of Election, catechumens are known as the “elect” when Bishop Rhoades signs each parish’s Book of the Elect.

According to Brian Machmichael, Director of Worship for the Diocese of Fort Wayne-South Bend, there are currently 64 catechumens and 91 candidates from the Fort Wayne side of the diocese. Additionally, South Bend-area parishes contributed 111 catechumens and 63 candidates during their Rite of Election and Call to Continuing Conversion on Feb. 27 at St. Matthew Cathedral. A grand total of 329 people will come into full communion with the Catholic Church this Easter season.

In his homily, Bishop Rhoades spoke on the implications and responsibilities of what it means to be a catechumen or a candidate. He drew from the Gospel of Mark, which detailed the parable of the sower and the varieties of soil.

The soils “represent four types of human response to the word of God,” he said. “We receive the seed of the word of God and, at different times in our lives, can be different types of soil for that seed.”

The first kind of soil is the path. The seed strewn along the path is not given a proper chance to penetrate the ground and is subsequently ravaged by wildlife, the bishop explained. He reassured the catechumens and candidates: “I don’t think the seed has fallen on just a path. If so, you would not be here today.” By this, the bishop implied their willingness and desire to accept the word of God and to let it permeate deep into their lives.

Rocky ground is the second category. “We can receive God’s word with joy, but, if we have an underlying hardness of heart, the roots aren’t strong,” the bishop advised, reinforcing Christ’s words. “When one’s faith isn’t deep, it is rather easy to fall away,” he continued, explaining the importance that an open heart has to the faith. An abundance of thorns are present in the third form of soil. “The thorns grow and choke the seed,” he continued. He offered the example of being superficially attached to earthly matters instead of the goodness of the faith. “We can become focused on material things and worldly priorities in such a way that faith becomes secondary or even peripheral in our lives.” This, the bishop suggested, is not the goal of the faithful.

The fourth and final kind of soil is healthy and fertile. With the richness of this ground in mind, Bishop Rhoades encouraged those present to act as the saints, the best examples of this productivity and fruitfulness. “They persevered in faith,” he said. “They let the word of God form them and change them. Thus, they grew in holiness. Their lives bore abundant fruit for the Church.”

Camari Stinson, a candidate in his early teens from St. Joseph Parish in Fort Wayne, said it was his love for the sacrament of Communion and of Jesus Christ that made him want to become Catholic in the first place. He eagerly awaits receiving his first Holy Communion and expressed his desire to simply learn more about God.

A convert to Christianity nearly a decade ago, Keirsh Cochran from St. Peter and Paul Parish in Huntington felt that his desire to become Catholic resulted from a constant “calling to something deeper.” He explained that he is most excited to “join his brothers and sisters at the Eucharistic table,” adding that “there’s not any deeper sense of community than the Eucharist.”

“The unity and the love and the giving” of the Catholic faith is what drove Julie Potter, a candidate from St. Bernard Parish in Wabash, to the Church. Julie runs her own cleaning business and has spent four years cleaning her parish’s rectory. It was in those four years that she considered becoming Catholic. She largely attributes her final decision to the familial love she received from Father Levi Mikowica, who continued paying her wages even during the COVID-19 shutdown. “Somebody who would love me that much,” she said, to pay her for something she did not do “revealed to her the unconditional love found in Catholicism.”

As Lent draws to a close and Easter springs forth, the Catholic Church will receive fully the thousands of brothers and sisters in Christ from around the world who have received the word of God in a fertile soil for their spiritual growth.

Photos by Amy Kleinrichert

Based on the provided text, the image is divided into two sections: images and text. The text section is a narrative description of the event, focusing on the significance of the soil types and the theological implications of their correspondence with different stages of faith and growth. The narrative is interspersed with references to various parishes and individuals, highlighting their personal journeys and the shared hope of fuller integration into the Catholic faith. The images, presumably photographs of the event or individuals involved, serve to complement the textual narrative, offering visual representation of the described activities and moments. The overall tone is both informative and inspirational, capturing the essence of the religious celebration and the personal transformations it signifies.