

TODAY'S CATHOLIC

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Behold your king!

CNS artwork/Benjamin West, Bridgeman Images

The Resurrection is depicted in this 18th-century painting by American artist Benjamin West. Easter, the chief feast in the liturgical calendars of all Christian churches, commemorates Christ's resurrection from the dead. Easter is celebrated on April 17 this year.

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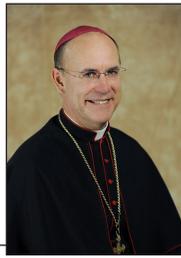
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'The amazing gift and mystery of the Eucharist'

IN TRUTH
AND
CHARITY

BISHOP KEVIN C. RHOADES

The following is the text of Bishop Rhoades' homily at the Evening Mass of the Lord's Supper on Holy Thursday, April 14, 2022 at St. Matthew Cathedral:

At this Evening Mass of the Lord's Supper, we begin the Sacred Paschal Triduum, the celebration of the Passover of Jesus. In Latin, the word "Easter" is "Pascha" — Passover. Similarly, in Spanish, Easter is called "Pascua," in Italian, "Pasqua," and in French "Paques": all meaning "Passover." We are celebrating Jesus' Passover from death to life, foreshadowed by the Old Testament Passover, which we heard about in our first reading from the book of Exodus.

The Jewish feast of Passover commemorates the deliverance of God's people from slavery in Egypt. The blood of the lamb marked the houses of the Israelites and the angel of death passed over those houses when God rescued His people. Notice that the lamb for the Passover had to be without blemish. In the New Passover, we also have a lamb without blemish: Jesus, the Lamb of God, who is without sin. He is the Paschal Lamb by whose blood we have been delivered from slavery, the slavery of sin, and have been saved from death.

At the end of the Exodus reading, we heard God's instruction to His people: "This day shall be a memorial feast for you, which all your generations shall celebrate with pilgrimage to the Lord, as a perpetual institution." Even today, faithful Jews annually celebrate the Passover. And God has commanded us to celebrate a memorial feast of the New Passover as a perpetual institution: the Eucharist. As we heard in our second reading from St. Paul's first letter to the Corinthians recounting the institution of the Eucharist, Jesus twice told the apostles, "Do this in remembrance of me." First, after He says over the bread: "This is my body that is for you," and then again, after He says over the cup: "This covenant is the new covenant in my blood." The Eucharist is the memorial feast of the new Passover, in which Jesus "passes over" to the Father by His death and resurrection.

Tonight we celebrate the institution of the sacrament of the Holy Eucharist. At every celebration of Mass, we remember Jesus' Passover. At the altar, the priest repeats Jesus' words and action at the Last Supper. This remembrance is more than just "calling to mind" an action from the past. Christ's Passover really becomes present. The sacrifice Christ offered once for all on the cross becomes present on the altar. How is this possible? It is possible because God the Creator is not limited by time. "All that Christ is — all that He did and suffered for all men — participates in the divine eternity, and so transcends all times" (CCC 1085) Jesus, the Son of God, instituted the Eucharist so that His great act of love for us would not only remain in the past. His passion, death, and resurrection are not confined to the past. In the Eucharist, the Paschal mystery of Christ is not repeated; it is made present by the power of the Holy Spirit. The act by which Jesus showed us His love "to the end," the very act by which He poured out His life



CNS photo/Bob Roller

A priest holds the Eucharist in this illustration. The Eucharist is "the presence in history of the event that overturned forever the roles of victor and victim," Cardinal Raniero Cantalamessa, preacher of the papal household, said on March 11 as he presented the first of his Friday Lenten meditations for 2022.

for us on the cross, becomes present in the Eucharistic sacrifice.

Jesus left us this memorial of His sacrifice in the Holy Eucharist so that we can enter into it, enter into the hour in which He loved us to the end, the hour of His passion, death, and resurrection. Thus, Christ's sacrifice becomes the Church's sacrifice, our sacrifice. We join with Him in offering it to the Father. We participate in the offering. We are able to unite our lives with His offering. We unite our praise and prayers, our work and our sufferings with those of Christ and with His total offering of Himself, and so they acquire a new value (CCC 1368). The Second Vatican Council made this clear when it said: "Taking part in the Eucharistic sacrifice, which is the source and summit of the whole Christian life, the faithful offer the divine victim to God, and offer themselves along with it."

In the Eucharistic sacrifice, Jesus becomes really and truly present under the species of bread and wine. He loves so much that He comes to dwell with us. He enters into the most intimate union with us when we receive Him in Holy Communion. We take Christ bodily into ourselves. Jesus gives us His divine life, His grace, to nourish us for our growth in the Christian life. He is a fountain of grace for all who are properly disposed to receive Him. If we are not in a state of grace, it is necessary that we go to confession and become reconciled with the Lord before receiving Holy Communion, the spiritual food for our journey to heaven.

We should always approach Holy Communion with reverence, respect, and devotion, realizing that we are approaching to receive Jesus, not mere bread and wine symbolic of Jesus, but truly Jesus Christ, the bread come down from heaven, His true Body and Blood. We are receiving the Lord Himself. As Jesus Himself said: "My flesh is real food and my blood is real drink." And as St. Paul said: "The cup of blessing that we bless, is it not a communion in the blood of Christ? The bread we break, is it not a communion in the body of Christ?" (1 Corinthians 10:16). When we receive Holy Communion and enter into this most intimate union with Christ, we are also most intimately united with one another. The Eucharist is what makes the Church. It's not just "me and Jesus." Through our union with Christ, we are also united deeply with one another.

The ultimate effect of the Eucharist is eternal life and glory. As Jesus said: "He

who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day" (John 6:54). The Eucharist, therefore, is the pledge of our future resurrection. The Eucharist is not only the memorial of Christ's death, but also of His resurrection, the whole Paschal mystery. When we receive Holy Communion, we receive Christ's Body in its glorious state after the resurrection. St. John Paul II once said that "with the Eucharist, we digest as it were, the 'secret' of the Resurrection. For this reason, St. Ignatius of Antioch rightly defined the Eucharistic Bread as 'a medicine of immortality, an antidote to death.'" We receive a foretaste of the heavenly banquet, where together with all the saints, we will have the joy of contemplating God face to face.

Finally, in the Gospel of this Holy Thursday Mass, we heard St. John's account of the washing of the feet at the Last Supper. St. John does not recount the words of Jesus instituting the Holy Eucharist, probably because he knew his readers already knew about the institution from the other Gospels and from St. Paul. Yet, in telling us about Jesus washing the feet of the disciples, an act of great humility, St. John is teaching us something essential about the Eucharist. St. John Paul II said that "by bending down to wash the feet of His disciples, Jesus explains the meaning of the Eucharist unequivocally." He is teaching us that the Holy Eucharist is the sacrament of love and humility. In fact, it was at the Last Supper that Jesus said to the disciples: "I give you a new commandment: love one another. As I have loved you, so you should also love one another." This is what the Eucharist is all about — it is Christ's sacrifice of love in which we partake. It is the sacrament of His love "to the end." The Eucharist strengthens us to love as He did. If we truly open ourselves to the grace of the Eucharist, we are compelled to love, to wash the feet of our neighbor, to serve the poor and the suffering. Otherwise, we are not living what we receive; we are not living the Eucharist.

During this Sacred Triduum, we remember and we celebrate Jesus loving us to the end. At the Last Supper, Jesus "entrusted to the Church a sacrifice new for all eternity, the banquet of His love" (Collect). We thank Him for the gift of the Holy Eucharist, truly the center of our lives. May we always treasure this amazing gift and strive to live it by our charity and love!

Victory is not raising a flag on a pile of rubble, pope says on Palm Sunday

BY CAROL GLATZ

VATICAN CITY (CNS) – Jesus obeyed the most challenging of commandments: to love one's enemies; and He invites humanity to do the same by breaking a vicious cycle of evil, sorrow and hatred with love and forgiveness, Pope Francis said on Palm Sunday.

"As disciples of Jesus, do we follow the master, or do we follow our own desire to strike back?" he asked in his homily on April 10.

Pope Francis began Holy Week with Palm Sunday Mass in St. Peter's Square with an estimated 50,000 people – the first time large numbers of people could participate since the start of the COVID-19 pandemic two years ago.

He also made a heartfelt appeal for a cease-fire by warring parties and the start of a "real negotiation," even if it requires "some sacrifice for the good of the people."

"What kind of victory will it be to plant a flag on a pile of rubble?" he said after the Mass and before leading the Angelus prayer. "Put down the weapons. Let an Easter truce begin."

Clearly referring to the invasion of Ukraine by Russian forces, the pope did not specifically name which conflict he was talking about, saying Christ died to be victorious over sin and death, "not over someone and against someone else."

However, he denounced this "endless" war, which "daily places before our eyes heinous massacres and atrocious cruelty committed against defenseless civilians. Let us pray about this."

A war aiming for victory according to the logic of the world, the pope said, "is only the way to lose." It is better to let the victor be Jesus, who carried the cross and died to free people from evil and so that life, love and peace might reign.

Palm Sunday, which marks the beginning of Holy Week, commemorates Jesus' entry into Jerusalem and the beginning of His Passion.

Because of ongoing difficulty walking and his doctor's advice to rest, Pope Francis did not take part in the traditional procession to the obelisk in the center of the square but was driven by car to the altar before the start of the ceremony.

Dozens of young people carried palm branches, and bishops, cardinals and the pope held "palmurelli," large woven palms. All the pilgrims in the square were given olive branches donated by Italian olive oil producers and several people also held large rainbow "peace" flags or smaller flags of Ukraine and other countries.



CNS photo/Paul Haring

Pope Francis holds palm fronds as he celebrates Palm Sunday Mass in St. Peter's Square at the Vatican on April 10, 2022.

After blessing the palms and listening to the Gospel reading of Jesus' entry into Jerusalem, the young people, bishops, cardinals and deacons processed to the steps of St. Peter's Basilica for the main part of the Mass, which included the reading of the Passion.

In his homily, Pope Francis highlighted how Jesus "obeyed the most demanding of His commandments: that we love our enemies."

"How often we spend time looking back on those who have wronged us! How often we think back and lick the wounds that other people, life itself and history have inflicted on us," he said.

Instead, Jesus teaches humanity "to break the vicious circle of evil and sorrow. To react to the nails in our lives with love, to the buffets of hatred with the embrace of forgiveness," he said.

When people resort to violence, he said, they forget about God, their father, and "about others, who are our brothers and sisters. We lose sight of why we are in the world and even end up committing senseless acts of cruelty."

"We see this in the folly of war, where Christ is crucified yet another time," the pope said. "Christ is once more nailed to the cross in mothers who mourn the unjust death of husbands and sons. He is crucified in refugees who flee from bombs with children in their arms. He is cruci-

fied in the elderly left alone to die; in young people deprived of a future; in soldiers sent to kill their brothers and sisters."

If people want to see if they truly belong to Christ, "let us look at how we behave toward those who have hurt us," the pope said.

The Lord asks people to respond the way He does: by showing "compassion and mercy to everyone, for God sees a son or a daughter in each person. He does not separate us into good and bad, friends and enemies. We are the ones who do this, and we make God suffer," the pope said.

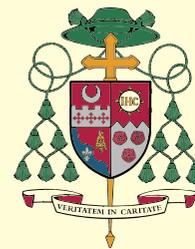
"Brothers and sisters, in the course of this week, let us cling to the certainty that God can forgive every sin, bridge every distance and turn all mourning into dancing," the pope said.

With Jesus, things are never over, and it is never too late, he said.

"With God, we can always come back to life. Take courage! Let us journey toward Easter with His forgiveness," he said.

"Gazing upon our violent and tormented world, He never tires of repeating: Father, forgive them for they know not what they do."

At the end of the Mass, the pope rode in the open popemobile to wave to and greet the crowd in the square and along the long boulevard leading to the main square, again the first time since before the pandemic began.



Public schedule of Bishop Kevin C. Rhoades

- Monday, April 18: 7 p.m. – Confirmation Mass, Our Lady of Good Hope Church, Fort Wayne
- Tuesday, April 19: 9:30 a.m. – Mass and Pastoral Visit, Bishop Dwenger High School, Fort Wayne
- Wednesday, April 20: 7 p.m. – Confirmation Mass, Cathedral of the Immaculate Conception, Fort Wayne
- Thursday, April 21: 11 a.m. – Bishop Dwenger High School Theology Department Students Visit, Archbishop Noll Center, Fort Wayne
- Thursday, April 21: 6 p.m. – Catholic Charities 100th Anniversary Gala, Fort Wayne Country Club, Fort Wayne
- Friday, April 22: 6 p.m. – LuersKnight! Bishop Luers High School, Fort Wayne
- Saturday, April 23: 2 p.m. – Priesthood Ordination, Basilica of the Sacred Heart, Notre Dame
- Sunday, April 24: 2 p.m. – Mass with Sacrament of Confirmation and the Rite of Reception into Full Communion, Basilica of the Sacred Heart, Notre Dame



John Martin

Bishop Kevin C. Rhoades blesses palms outside the Cathedral of the Immaculate Conception in Fort Wayne prior to the procession into the church on Palm Sunday, April 10.

Hosanna in the highest

Palm Sunday homily of Bishop Kevin C. Rhoades at Cathedral of the Immaculate Conception, Fort Wayne.

My brothers and sisters, today, Palm Sunday, we enter into Holy Week.

In the Gospel passage at the beginning of Mass, we heard St. Luke's account of the Entrance of Jesus into Jerusalem. I blessed the palms and we processed into the cathedral, carrying the palms and singing like the multitude of disciples who walked with Jesus praising God with joy, as St. Luke tells us. "They proclaimed: 'Blessed is the king who comes in the name of the Lord. Peace in heaven and glory in the highest.'"

Jesus' entry into Jerusalem was indeed a triumphal entry.

It was the return of the king, whom the people awaited ever since King David departed from Jerusalem. The Son of David entered the holy city, but He was not only the Son of David; He was the Son of God who entered the city to establish the kingdom of God.

Jesus entered Jerusalem to lay down His life for us, to put an end once and for all to sin and death. He did not enter like a warrior to conquer the city with weapons of violence. He did not enter riding on a great and towering horse, but on a small young donkey. The people would have recognized that the prophecy of Zechariah was being

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fulfilled. The prophet Zechariah wrote: "Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey."

Jesus entered the city humbly, like He entered the world humbly. As we heard in today's second reading: "Christ Jesus, though He was in the form of God, did not regard equality with God something to be grasped. Rather, He emptied himself, taking the form of slave, coming in human likeness; and found human in appearance, He humbled himself, becoming obedient to the point of death, even death on a cross." This is the humility of God – He emptied Himself in the Incarnation – He became flesh – He assumed our human nature, a nature that includes dying. He even accepted a torturous death, the terrible pain and suffering of His passion and death by crucifixion. He did all of this out of love for us, for each and every one of us. He took all of the sins of the world upon Himself and swallowed them up in the ocean of the divine mercy and forgiveness. He was a king unlike any other. And He was victorious unlike any other. This is what we remember this week. Let us enter into this Holy Week with faith and humility. I encourage you to attend the liturgies of Holy Week as we relive the last days and final hours of our Savior's earthly life, recounted in today's Gospel of the Passion according to Luke.

Through our prayers and liturgies this week, we enter in

a contemplative way into the Paschal Mystery of Christ's passion, death, and resurrection. Today, Palm Sunday, we go with our Lord up to Jerusalem for the Passover festival. On Holy Thursday, we take a seat at His table as we celebrate the Mass of the Lord's Supper, His Last Supper in which He instituted the Holy Eucharist and the priesthood. Holy Thursday night, we keep watch with Him in the Garden of Gethsemane and we pray with Him. We witness the drama of His betrayal by Judas and the mob who comes to arrest Him. On Good Friday, we remember the mockery of His trial, the cruelty of the soldiers, and the falling away of His closest disciples. We walk alongside our Lord, with Mary our Blessed Mother, as He carries the cross and is crucified. We will venerate the holy cross on which hung the Savior of the world.

On Holy Saturday, the Church waits at the Lord's tomb in prayer and fasting awaiting His resurrection. Today's Gospel of the Passion ended with our Lord's burial in the tomb by Joseph of Arimathea, a righteous man whom St. Luke tells us "was awaiting the kingdom of God." Even though Joseph was a member of the Sanhedrin, he did not go along with the other members who had demanded that Jesus be crucified. He got permission from Pontius Pilate to take the body of Jesus so he could bury it. Joseph made sure that Jesus was buried with dignity. St. Luke tells us that Joseph of Arimathea wrapped Jesus' body in a linen cloth and "laid him in a rock-hewn tomb in which no one had yet been buried." Of course, that is not the



Photos by John Martin

In his homily, Bishop Kevin C. Rhoades speaks about the importance of Holy Week and encourages those present to attend Easter Triduum services later in the week.

end of the story. We will hear about the linen cloth and the tomb in next Sunday's Gospel. Peter and John will enter that tomb and find the linen cloth, but not the body of Jesus.

Earlier, I quoted part of today's second reading in which St. Paul writes that God "humbled himself, becoming obedi-

ent to the point of death, even death on a cross." Now I quote what St. Paul wrote immediately after that: "Because of this, God greatly exalted him." Good Friday leads to Easter Sunday. The way of the cross leads to the resurrection. The lesson for us in Holy Week is to trust in God's mercy and providence. Whatever crosses we carry in our lives, whatever hardships we face, we need to know that Jesus is walking with us. He is with us in our sufferings. Believing this, "our suffering acquires a new meaning, it becomes a participation in the saving work of Jesus" (CCC 1521) when we unite our sufferings to His. If we carry our cross with Him, He will lead us to the



Palms in hand, a man joins the procession into the Cathedral of the Immaculate Conception on Palm Sunday. The procession recalls Jesus' triumphant entry into Jerusalem before his passion and death.

resurrection.

As we begin Holy Week, let us ask for the grace to enter into these mysteries in a deep and personal way. Let us live this week with special reverence and devotion. May we be united to Jesus in His passion like Mary, His sorrowful Mother, filled with love for her Son! Then, next Sunday we will truly rejoice with her at His resurrection.

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Wahlberg says 'Father Stu' found him, not the opposite

BY MARK PATTISON

WASHINGTON, D.C. (CNS) — Mark Wahlberg, the Catholic star of the new movie "Father Stu," has been hitting the interview trail to support the film. He's got skin in the game, as he's one of the movie's producers, financing "Father Stu" largely with his own money.

Not that it was his idea to make "Father Stu." Rather, the film found him instead.

Wahlberg went back to his native Boston for a guest appearance on "The Greg Hill Show" on WEEI-FM to tout "Father Stu."

In an April 5 interview that was aired on April 6, Wahlberg said it was on a Saturday when he sat down with two priests from Good Shepherd Parish in Los Angeles who met him after hearing confessions for a 5 p.m. dinner — "the old guy dinner," said the 50-year-old actor.

"All of a sudden, Father Ed starts pitching me on this movie," Wahlberg said. "And I'm (thinking), 'Why is he pitching me on this movie? Doesn't he have a job?' ... It dawned on me this is something I should be paying attention to ... to take Father Stu's story and bring it to the world."

Father Stu's story, in short, is that of an impulsive renegade who quits an amateur boxing career in Montana to become a movie star in Hollywood. He meets an attractive woman and becomes a Catholic for her.

But a near-death experience convinces him the priesthood is his true calling. As he nears ordination, he is stricken with an ultimately fatal disorder. But he was ordained nonetheless in 2007 and served as an example of unshakable faith, even in infirmity, until his death in 2014.

In an episode of "Conversation with Cardinal Dolan," broadcast on SiriusXM's The Catholic Channel, Wahlberg said: "Probably people thought, what was I thinking? But you know, I prayed about it and every time I did, I just got the affirmation that I need to be making this movie. This movie is a film that is important. It's gonna touch people, and like



CNS photo/Astrid Stawiarz, Getty Images for SiriusXM

Catholic actor Mark Wahlberg poses with New York Cardinal Timothy M. Dolan at SiriusXM Studios in New York on April 7, 2022. Wahlberg sat down with the cardinal to talk about his new movie "Father Stu" for "Conversation with Cardinal Dolan," which is broadcast on SiriusXM's The Catholic Channel.

I said earlier, I think the film chose me.

"So it's one of those things where I'm like, ok, I'm having lots of success, I have this platform, what am I using it for?"

In response to an observation by the show's host, Cardinal Timothy M. Dolan of New York, Wahlberg said Father Stuart Long is still inspiring him long after filming has wrapped on the movie.

"He's still very much hard at work today and challenging me constantly to do more and to do better," Wahlberg said. "I've got pictures of him kind of in my office where I usually do most of my work and every time I glance over, if I'm in a conversation or something, he'll remind me how I need to be approaching the situation."

"I've always talked about my faith, which is good and fine and

dandy and people know that," Wahlberg told Bill McGarvey in an interview for America magazine, which posted the article on April 6. "But then at the same time, you've got to kind of put your money where your mouth is."

That's exactly what Wahlberg did after a first script failed to grasp the essence of the real-life Father Stu.

He told WEEI he went to talk to Mel Gibson for advice. "Mel had made 'The Passion of the Christ,' a love letter to the Lord, so I wanted to get his opinion on what it was like for him — all the pros and all the cons."

Gibson wound up playing Bill, Father Stu's dad; Wahlberg said Gibson was his first choice for the part. "So we attracted the likes of Mel, and Jacki Weaver (as Stu's mother), and Malcolm McDowell (as his seminary rec-

son out of the theater. The priest was in a wheelchair by then.

"It was personal to them, they could see that family dynamic in the film. That's what we were going for tonally (in 'Father Stu')," the actor said. "If you could compare it to anything, you could compare it to 'The Fighter.' Cause there's lots of dysfunction, but there's plenty of humor and heart and that's inspiring."

Wahlberg told America that "Father Stu" should appeal to all audiences despite its protagonist wearing a Roman collar.

"Tough grace and tough mercy is what Stu earned through his suffering, and through his work and giving back," Wahlberg said, adding that the movie means to display "the importance of redemption and rooting for people to change and grow as opposed to turning our backs on them."

Wahlberg said his intent is to "give people hope, and encourage people to pursue their faith, whatever that is."

And Wahlberg clued in WEEI listeners as to how he gained 30 pounds to show Father Stu gained weight as his muscles atrophied.

"When I did all the weight-gaining for this movie, people thought, 'Oh, how fun, you get to put on 30 pounds.' I wasn't eating Wahlburgers all day," he said. (The actor and his brothers Donnie, also an actor, and Paul, a chef, own the Wahlburgers restaurant chain.)

"I went to this doctor, who was supposed to be, like, 'I'm the guy who knows how to do it the healthy way.' And I was just eating stuff you wouldn't want to eat once in a day, never mind eating seven, eight times a day for six weeks," he explained.

The regimen, he said, included olive oil. "You can soak it in rice and all that stuff," Wahlberg said, "but I just chugged it down."

The first annual
Catholic Teacher Award

The Catholic Community Foundation of Northeast Indiana is currently taking nominations for the first annual Catholic Teacher Award. Nominations are due April 15, with award presentation on May 5.

For more information, contact the school principal or Sarah Shively at sshively@ccfnei.org.

EVERY CHILD DESERVES A SAFE ENVIRONMENT

April is Child Abuse Prevention Month
diocesefwsb.org/prevent-child-abuse

NEWS BRIEFS

Pontifical Academy of Sciences raises alarm about nuclear weapons

VATICAN CITY (CNS) – Russia's war on Ukraine frighteningly raises the possibility of the use of nuclear weapons, the unleashing of radioactive material from nuclear power plants and a new push to develop or acquire nuclear weapons, including by terrorists, said members of the Pontifical Academy of Sciences. The international community has an obligation "to take all practical measures that reduce the possibility of nuclear war by accident, miscalculation or irrational action," said a statement released on April 8 after an international conference on the risk of nuclear war. Russian President Vladimir Putin's veiled threats to use nuclear weapons, his order to put Russia's nuclear forces on high alert and the lack of care his troops took when they controlled the former Chernobyl nuclear power plant raise alarms that must be taken seriously, said members of the council of the pontifical academy. They warned about: the "intentional or unintentional destruction of nuclear power plants with grave consequences for large populations"; the "uncontrolled leakage of nuclear waste that can be used for so-called dirty bombs"; the potential use of so-called tactical nuclear weapons in battlefields, for instance in the Ukraine"; keeping nuclear weapons on high alert, potentially increasing the likelihood of a nuclear weapons launch accidentally or as a result of cyber manipulation"; and the use of powerful nuclear weapons and other weapons internationally beyond Ukraine when war further escalates."

Activists say fetuses from abortion clinic are 'proof of illegal abortions'

WASHINGTON, D.C. (CNS) – Two members of a group called Progressive Anti-Abortion Uprising said on April 5 that five fetuses taken by the police a week earlier from the Capitol Hill residence of one of the activists were "proof of illegal abortions" being performed at a Washington, D.C. abortion clinic. Activists Lauren Handy, 28, and Terrisa Bukovinac, 41, made the comments at a news conference, where they were joined by Randall Terry, founder of Operation Rescue. The same day, a group of 23 congressional Republicans wrote a letter to Mayor Muriel Bowser and Police Chief Robert J. Contee III asking for a thorough investigation of the remains "of five preborn children" and urging they not assume – "without conducting any medical evaluations" – that "each child died as the result of a legal abortion." Handy and Bukovinac said the fetuses are from a box of medical

Cardinal Dolan receives relic of Blessed Carlo Acutis for Eucharistic Revival



CNS photo/Gregory A. Shemitz

A reliquary containing a relic of Blessed Carlo Acutis is displayed during Mass at St. Rita of Cascia Church in the South Bronx, N.Y., on April 7, 2022. At the conclusion of the liturgy, Archbishop Domenico Sorrentino of Assisi-Nocera Umbra-Gualdo Tadino, Italy, presented the reliquary to New York Cardinal Timothy M. Dolan, who accepted it on behalf of the U.S. bishops' Committee on Evangelization and Catechesis.

waste they got from the driver of a medical waste truck at an abortion clinic, and they claimed the fetuses looked like they were from late-stage abortions. The box also contained more than 100 fetuses that appeared to be from early stage abortions, they said. According to a Washington Post story and other news accounts, the two women described walking up to a Curtis Bay Medical Waste Services truck outside the Washington Surgi-Clinic, one of a few U.S. abortion clinics that does late-term abortions. They said they asked the driver if he had picked up anything from the clinic. The driver told them yes, they said, so they asked for a box. "The driver asked what they would do with the remains inside," The Washington Post reported. "After they told him they would give the (fetal) remains a funeral and bury them ... the driver gave them a box."

Bishop in Tigray sends out an SOS for his people

NAIROBI, Kenya (CNS) – Bishop Tesfaselassie Medhin of Adigrat, Ethiopia, has sent out an SOS call for swift humanitarian aid in Tigray to save millions of people facing death due to a "merciless man-made famine" in the war-torn region. While condemning the war atrocities, the bishop

acknowledged individuals, institutions, governments and partners working tirelessly to bring hope to the region's people. He warned of mass deaths unless relief aid urgently reached the area soon. "This is a dire call once again for a swift action by all concerned and competent international communities to save the lives of the millions of people at the verge of death from a merciless man-made famine in Tigray," he said. "The current pace to deliver the promises (of aid) on the ground is not bringing any meaningful change on the lives of the people ... who have been under siege of (and) total blockade for more than 500 days from all basic services and rights," Bishop Medhin said in a statement on April 6. "In this critical moment, we desperately call upon the international community to take a quick action to save millions of people in Tigray from perishing, before it reaches (an) irreversible level," he said.

Nigerian bishops: Government must do more to stop terrorist attacks

LAGOS, Nigeria (CNS) – The Nigerian bishops said lack of arrests in widespread attacks gives credibility to the idea that the government is either complacent or compromised. "Nigerians are sick of flimsy excuses and bogus promises from the government to deal with terrorists," wrote Archbishop Lucius Iwejuru Ugorji of Owerri, newly elected president of the Nigerian bishops' conference, on behalf of the bishops. "Considering the billions of naira appropriated for security and the fight against terrorism in recent times, it is difficult to imagine that a large number of terrorists, who unleashed terror on unarmed and law-abiding citizens, can disappear in broad daylight without a trace. It is indeed very hard to believe that our security apparatus lacks intelligence or the ability to fight and defeat terrorists in our nation," the archbishop said. His April 4 statement came as the country was still dealing with a March 28 attack on a commuter train. Gunmen detonated a bomb on the tracks and opened fire on the train; when Archbishop Ugorji issued his statement, more than 150 people were still missing.

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Vatican looking at implications of possible papal visit to Kyiv

VATICAN CITY (CNS) – Cardinal Pietro Parolin, the Vatican secretary of state, said it appeared Ukraine could keep Pope Francis safe if he made a wartime trip to Kyiv, but the pope's safety was

not the Vatican's only concern. During his trip to Malta from April 2-3, Pope Francis had told reporters that a proposal for him to visit Kyiv was "on the table." "A trip is not impossible; it can be done. It's a matter of seeing what consequences this trip would have and assessing whether it would really contribute to ending the war," Cardinal Parolin told reporters on April 7. However, "the pope would not go to take a position either in favor of one side or the other," maintaining his practice of condemning the horrors of the war without specifically denouncing Russia, Cardinal Parolin said, according to Vatican News. And, he said, the Vatican's "delicate" relationship with the Moscow Patriarchate of the Russian Orthodox Church, which supports Russia's invasion of Ukraine, "also will have to be taken into account in the overall consideration of the possibility of making the trip or not." The Ukrainian government has "given ample assurances that there would be no danger" to the pope in visiting Kyiv, Cardinal Parolin said, pointing out that "other leaders have made and are still making" such visits. The prime ministers of Poland, the Czech Republic and Slovenia visited in mid-March and Roberta Metsola, president of the European Parliament, went on April 1.

As Colorado expands abortion access, Oklahoma lawmakers OK near-total ban

DENVER, CO (CNS) – A day after Colorado's Democratic Gov. Jared Polis signed into law one of the nation's most permissive abortion measures, a state away, the Republican-led Oklahoma House passed a near-total ban on abortion on April 5. The new Colorado law permits abortion up to the moment of birth. Oklahoma's Life at Conception Act allows exceptions in cases where the pregnant woman's life is endangered. According to the Kaiser Family Foundation, Colorado already was one of the most permissive states when it comes to a woman's access to abortion. It joins 15 other states and the District of Columbia that have codified abortion into law in anticipation of the Supreme Court's decision in a Mississippi case. In June or early July, the court will issue a ruling in *Dobbs v. Jackson Women's Health Organization*, which involves Mississippi's law banning most abortions after 15 weeks. It is expected the court will uphold the law and in doing so overturn *Roe*, returning the abortion issue to the states. The Oklahoma measure passed the state Senate last year and now it goes to Republican Gov. Kevin Stitt, who has vowed to sign all pro-life measures into law. It would make performing an abortion a felony, punishable by up to 10 years in prison or fines of up to \$100,000.



St. Mary of the Presentation rectory in Geneva is scheduled for renovation.

Parishes in Need grants awarded

FORT WAYNE — The 2022 Parishes-in-Need grants have been awarded to several parishes within the Diocese of Fort Wayne-South Bend. This program is part of the Annual Bishop's Appeal and supports smaller or less-affluent parishes to fill specific needs within the individual churches around the diocese. Though many parishes may request aid through the Parishes-in-Need program, not every request can be met, so the committee carefully considers each one and Bishop Kevin C. Rhoades approves the requests. This year, 12 parishes received aid totaling \$199,990.24.

This year's disbursement and the primary parish projects include:

Fort Wayne

Cathedral of the Immaculate Conception – \$10,000 for Burmese Catholic education

Cathedral of the Immaculate Conception – \$5,000 to remodel the lower level of the Cathedral Center

Queen of Angels – \$32,540 for sanctuary sound system update
St. Henry – \$10,200 for bathroom renovations to update and increase accessibility

St. Joseph – \$26,750.24 for church bathroom renovations

South Bend

Holy Cross South Bend – \$10,000 to repave the parking lot
St. Adalbert – \$17,500 for new doors and a fob system for the school

St. Casimir – \$17,000 for a new church bathroom

St. John the Baptist – \$13,000 for new ceiling and lighting for seven classrooms

Area parishes

St. Dominic, Bremen – \$3,000 for confessional renovation

St. Dominic, Bremen – \$5,000 for rectory garage renovation

St. Mary of the Assumption, Avilla – \$40,000 for church brick repair, tuckpointing and sealing

St. Mary of the Presentation, Geneva – \$10,000 to repair and renovate the rectory



Diocese plans Eucharistic Procession and Festival to begin three-year Revival

BY TODAY'S CATHOLIC

It is now two years after churches closed their doors amid the rise of a global pandemic. Restrictions continue to lift and life is slowly returning to normal; yet, church pews do not look the same as before the pandemic. According to Pillar's Nov. 2021 "Survey on Religious Attitudes and Practices," the number of self-identified Catholics who say they attend Mass every week has fallen to 36%, with 29% reporting they never go to Mass.

On March 27, 2020, an early point in the global pandemic, Pope Francis stood in a deserted St. Peter's Square while men, women and children remained locked down at home. Here, Pope Francis united the world in prayer as he stood at the foot of the cross and blessed the world with the Blessed Sacrament through the Urbi et Orbi bless-

ing. In doing so, he reminded the world that even amidst turbulence and crisis, "Jesus is present among us."

Echoing Pope Francis' actions on the steps of St. Peter's Square, numerous bishops are seeking to direct attention to the Blessed Sacrament. This was specifically addressed in the document "The Mystery of the Eucharist in the Life of the Church," written in part by Bishop Kevin C. Rhoades, in which the U.S. Conference of Catholic Bishops (USCCB) reminded the faithful that "The Lord accompanies us in many ways, but none as profound as when we encounter Him in the Eucharist. On our journey toward eternal life, Christ nourishes us with His very self."

To this end, the Catholic Church in the United States is preparing to enter into a three-year Eucharistic Revival, a grassroots invitation for every diocese, parish, school, apostolate, family and individual to renew the

Church through a deepening relationship with Jesus Christ, present in the Holy Eucharist.

This emphasis on the Eucharist is a much-needed awakening in the U.S. In November of 2019, Pew Research Center released survey results that found 69% of self-described Catholics do not believe in transubstantiation, that is, the idea that the bread and wine used for communion become the body and blood of Jesus Christ. Echoing Pope Francis as he stood alone in St. Peter's Square, this three-year revival seeks to create a movement centered around the reality that "Jesus is present among us."

The three-year revival begins with a "Diocesan Year," beginning on Corpus Christi Sunday in 2022, which will focus on equipping and empowering parish and apostolate leaders. This will be followed by a "Parish Year" of events and initiatives for all the faithful beginning on the same

feast day in 2023. This will lead into the first National Eucharistic Congress in the United States in almost 50 years, which will take place from July 17-21, 2024, in Indianapolis, followed by a year of going out on mission "for the life of the world."

Locally, the Diocese of Fort Wayne-South Bend is preparing to enter into this revival by extending the same simple invitation Jesus extended to his first disciples in the synoptic gospels: "Follow me." The lives of the disciples demonstrate how a simple "yes" to walking with Christ can transform the entire world. Catholics across the diocese are invited to literally walk with Christ through a diocesan Eucharistic Procession and Festival on June 19, 2022, in Warsaw.

The day will begin at Sacred Heart Parish at 2:30 p.m., with a prayer service and music before the procession departs at 3 p.m. The 2.8 mile route will pause for 10-15 minutes in Central Park for prayer and a Eucharistic blessing before continuing to Our Lady of Guadalupe Parish, where it will give way to a festival, which is expected to go from 5-8 p.m.

The festival will feature food for purchase, including American and traditional ethnic foods. There will be a eucharistic miracles exhibit, activities for children, live praise and worship and more.

Participants are invited to park at Kosciusko County Fairgrounds where shuttles will provide transportation to the parishes and return participants to the fairground parking. Parishes can also secure bus transportation for larger groups of attendees and reservations can be made by emailing transportation.procession@diocesefwsb.org.

The planning committee is requesting but not requiring advance registration so that they can plan accordingly. To learn more about the Eucharistic Procession, register or volunteer, visit diocesefwsb.org/eucharist.

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Called and sent: God charges family with divine commission

BY JENNIFER BARTON

After living the military lifestyle as an artillery officer in the U.S. Army, Steve Bush and his wife Doree settled their family of five in Fort Wayne close to 30 years ago, planning to enjoy the remainder of their lives in peace, not knowing that God had big plans for them. He was about to pull them out of their lukewarm faith and into His glorious light in a dramatic way.

God began working in their lives several years ago, beginning with Doree. Like St. Augustine, her heart was spiritually restless – had been for years, in retrospect. She was raised Methodist; Steve fell away from his Catholic faith somewhere during his time at the United States Military Academy, colloquially known as West Point. They had agreed to baptize their children in the Protestant faith, but only attended church sporadically.

A part of her had always questioned which church was the true Church, and she remembered asking her Protestant friends about their faith differences as a young girl in New York. “There’s such differences ... it didn’t bother anybody, which bothered me more,” she said. “So I said to myself, ‘someday I’m going to figure this out.’” Yet life interfered and years slipped by before she could fulfill that promise.

Then her mother passed away, and Doree found herself bereft, adrift, and suddenly she knew that she needed to draw closer to God, to find those answers that had long eluded her. This meant going back to church, but she didn’t know which one.

Eventually, all roads led to Rome for Steve and Doree – literally. Invited to a wedding in Germany, Steve suggested that they visit Italy during the same



Photo provided by Doree Bush

Doree and Steve Bush are seen in Bavaria, Germany during a trip that included a visit to Rome. The couple came into full communion with the Catholic Church several years ago at St. Elizabeth Ann Seton Parish in Fort Wayne and have since become involved in parish life.

trip. “To see the early Church and where St. Peter and all these saints were, that was life-changing, incredible,” Doree said. Returning to Fort Wayne, they began church-hopping, searching for a spiritual home.

Around the same time, their youngest daughter Jessica came home from Ball State University on a break and unexpectedly announced her desire to become Catholic. Doree questioned her daughter about the seemingly hasty decision, but Jessica’s confident, no-nonsense responses wrought a change in Doree. “I remember as she talked it was like a veil just lifted up. ... One by one my objections just kind of melted away.”

Visiting a Catholic church seemed like the last option in Steve’s and Doree’s search for a faith community. Every other church they tried, however, focused more on the “stage show” or the choir than the bride of Christ. “I was starting to get really upset about it because why couldn’t I find what I was looking for?” Doree asked her-

self. She remembered crying at the last church they attended because it was so far from her heart’s desire. Steve’s suggestion: “Let’s try St. Elizabeth” felt like a desperate attempt to support his wife.

Her Protestant background reared its head and Doree had to be sure that the Catholic Church wasn’t just about “Protestant-slammung.” Deacon Jim Kitchens offered a Bible class at that time comparing the Catholic and Protestant versions of the Bible, so they decided to attend. With his own Protestant background, Deacon Kitchens promptly smashed any negative impressions the Bushes held about the Catholic Church. That was the only time they could ever remember him hosting that particular class.

The signs kept coming. Doree stated that, in her sadness over her mother’s passing, she would “sit in the chair and I felt a dove on my right shoulder,” though there was none. The presence comforted her, and Jessica explained to her mother that a dove represents the Holy Spirit. Live doves began appearing in the Bushes’ backyard. One sat near the kitchen window constantly, watching Doree through the glass all day, never startling away. One day, seven doves showed up in the yard, and an entire flock on another occasion.

“And after she became Catholic, they were gone,” Steve reported.

Doree was so overwhelmed that she approached Carole Yaney, Director of Faith Formation at St. Elizabeth Ann Seton about the astonishing occurrences, “and she said ‘that’s grace.’” Doree didn’t know what grace meant, so a quick dictionary search revealed the definition: “help from God.”

Another instance of grace came in the form of a recurring dream. In it, Doree discovered a room in her house that she had never noticed before – a room filled with unimaginable treasures of gold and silver piled

high onto a large table with beautiful, embroidered white linens. It came to her three times in her life. Looking back, she interprets the room as the Mass and the treasure to mean the Eucharistic feast. She said, “I believe God was showing me that this treasure of His Church was right here, all along, in my own heart, and all I needed to do was open the door and see it.”

While Doree joined RCIA, Steve remained skeptical, reluctant to throw both his time and money into a church. On three separate occasions, though, Steve found himself at home, dozing off. Pulled from a half-asleep state by a male voice from somewhere behind him – “Steve!” – he didn’t know what to think. No one was in the house except Doree, and she hadn’t called him. The voice was unfamiliar.

“I didn’t know the story of Samuel,” Steve said, but after the third incident, he understood the trinitarian significance of the number three. He determined, “I’m going to come back to the Church; God’s calling me back.” Since Doree was attending RCIA, he chose to go with her, and learned more about his faith than he had during his years of Catholic schooling.

Steve believes his call to return to the Church was little more than a piece of the puzzle – the impetus to allow his wife’s conversion and by extension, bring his son to the love of God. “Something is being put in motion here and I don’t understand it and I don’t know why but I just accept it.”

Since that Easter Vigil eight years ago, Steve and Doree have become involved in parish life at St. Elizabeth Ann Seton, giving of their time in a way that Steve had once dreaded but now treasures. At first, Doree wanted to join multiple ministries at the parish, but was advised to slow down to avoid the burnout that new Catholics sometimes experience, so they chose carefully how to contribute to parish life. Together they have taught religious education for young members of the parish and joined adult education programs.

Doree was also instrumental in bringing a Seven Sisters Apostolate to the parish, a ministry in which one woman gives one hour one day a week in prayer for one of the priests of the parish. Thirty-seven women are currently a part of the program and former pastor Father Dave Voors even asked her to start a branch at his new parish.

Unbeknownst to them, the happiness that filled Steve and Doree that Easter Vigil and in the ensuing years was about to multiply, as their son Dan came to receive an even more wondrous calling and extraordinary personal mission in the Church.

Dan Bush will be featured in the next issue of Today’s Catholic.

Who leads who?



Jessica Roberts (née Bush) remembers growing up in a Christian household. Her search for faith began in college at Ball State University, around the same time as her mother’s, but with a humorous twist. Once she decided that she needed to discover a faith to make her own, she created a spreadsheet of all the Christian denominations she could explore in the Muncie area. Catholicism was not included in her list. However, her college boyfriend was Catholic and he brought her into music ministry at St. Francis of Assisi Parish on the Ball State University campus, her first personal encounter with the Catholic Church. “From there, it was all the Holy Spirit,” she commented.

Her Catholic sister-in-law in Arizona liked her parish priest so much that Jessica decided to email him with questions on the faith, and he responded. It became a back-and-forth encounter of email evangelization. Jessica stated, “He catechized me over email.”

Between those email conversations and the couple of books she read on Catholicism, she was sold. “I think at that point, God gave me grace of belief and the fire that goes with that.”

Now she serves as Music Director at Christ the King Parish in South Bend, a job which she began years ago on Holy Thursday. This will be her sixth Easter Triduum in that role. Additionally, she is involved in other ministries within the parish, including the St. Gianna’s Moms Group.

As a musician, she feels “a very deep connection with God through musical prayer.” She works with other members of the liturgical team and restarted the school choir after the pandemic. “I love working with kids.”

By living her faith joyfully, she certainly helped spur other members of her family to explore the Catholic faith. “When God wants something to happen, you can’t stop it,” she said. “God works through people, and I’m glad God worked through me.”

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Second annual St. Joseph pilgrimage set for April 30

BY SAMANTHA ROHLOFF

The Year of St. Joseph, a religious initiative declared by Pope Francis, lasted from Dec. 8, 2020, until Dec. 8, 2021, to remember “the 150th anniversary of the declaration of Saint Joseph as Patron of the Universal Church,” as Vatican News put it. This great saint surely stood out as an intercessor for many of last year’s prayers.

Just because it is now five months into 2022, doesn’t mean honoring St. Joseph has ended. On April 30, the day before the Feast of St. Joseph the Worker, all are invited to take part in the Diocese of Fort Wayne-South Bend’s The Way of St. Joseph Pilgrimage.

Beginning at St. Joseph Church in Mishawaka and ending at St. Joseph Church in South Bend, the journey will be a total of five miles. The day will begin with 7 a.m. Mass and adoration at the Mishawaka parish, followed by the church’s pas-



Molly Gettinger

Starting point for the pilgrimage is St. Joseph Church in Mishawaka.

tor, Father Chris Lapp, saying a prayer at 9 a.m. before beginning the pilgrimage. The trek will follow the St. Joseph River along the East Bank Trail. Upon completion, a prayer service will be offered at noon in the church, where intentions held during the pilgrimage can be offered up.

All are encouraged to attend, but for those physically unable to participate for the whole journey, several designated posts have been laid out for attendees to join along the way. Two miles from the pilgrimage’s end lies a parking lot by Veteran’s Memorial Park. Here, travelers can unite with those already on the trek at approximately 10:30 a.m. A half hour later, at around 11 a.m., people can also join the pilgrims at Joe Kernan Park, which is a mile from the finish. About fifteen minutes later and with less than half a mile to go, people can join in at Howard Park.

Will Peterson, President of Modern Catholic Pilgrim and co-coordinator of the pilgrimage said it is at this final entry spot where a reflection on St. Joseph’s life will be offered in both English and Spanish. Lunch will be available for purchase after the walk and prayer service, and

a free shuttle will take participants back to their cars.

Peterson described the main reason behind the pilgrimage’s conception. “The Way of St. Joseph was created to provide the people of the Diocese of Fort Wayne-South Bend with an opportunity to practice one of the oldest traditions of the Catholic faith – the walked pilgrimage – to celebrate the Year of St. Joseph.”

Last year, an anticipated 100 people were expected to come to the pilgrimage, said Sean Driscoll, Director of Religious Education for St. Joseph Parish in South Bend, but it was a pleasant surprise when roughly 400 pilgrims completed all or part of the journey. As a way to safely engage the community during the pandemic-stricken Year of St. Joseph, this activity was a successful approach in honoring the saint outdoors and in great weather, continued Driscoll.

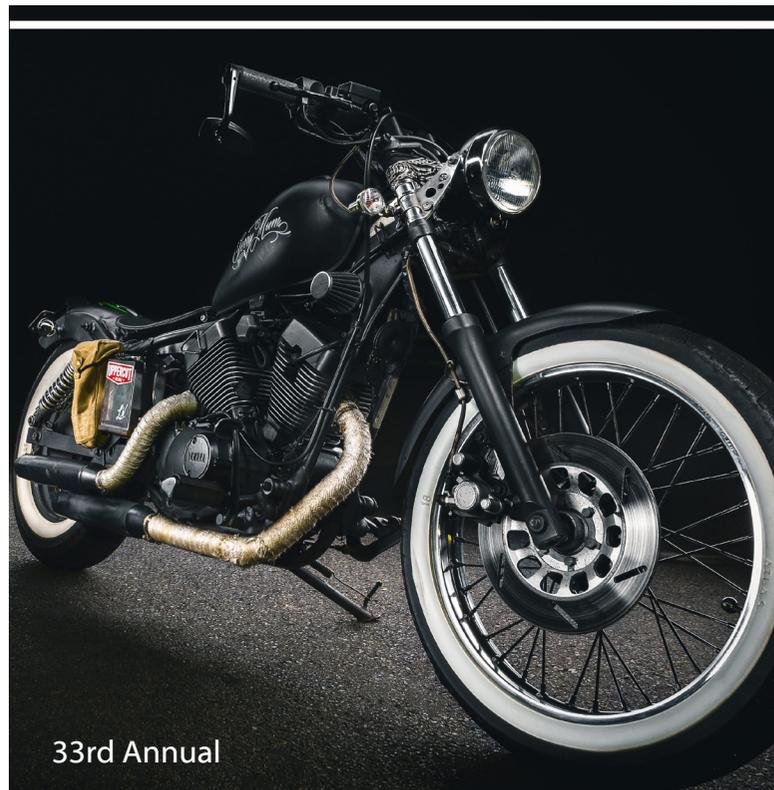
He also stated that because the first walk channeled such positive spirit, it would be “imprudent to not continue in years to come.”

Driscoll himself was present during the second half of last year’s pilgrimage and said that it was a great sight to see both those whom he recognized as well as those whom he didn’t. He called it a “wonderful display of the breath of the Body of Christ,” and was especially excited to witness the great reverence shown toward St. Joseph.

Peterson shared that, for him, “the most rewarding experience at last year’s pilgrimage was seeing all the children taking part and watching them bring up their written intentions to St. Joseph during our closing prayer service at St. Joseph South Bend. I’ll never forget seeing a toddler girl being led by her older brother to drop their drawings of St. Joseph in the basket at the statue’s feet.”

Echoing the purpose of the pilgrimage, Peterson concluded: “It may no longer be the Year of St. Joseph, but we still have so much to learn from the head of the Holy Family, and we have the great fortune to bring our prayers and intentions to him for his intercession while deepening our faith and building community from across the diocese.”

For more information about the pilgrimage, visit diocesefwsb.org/event-promotional-resources/#Pilgrimage. Registration is greatly encouraged.



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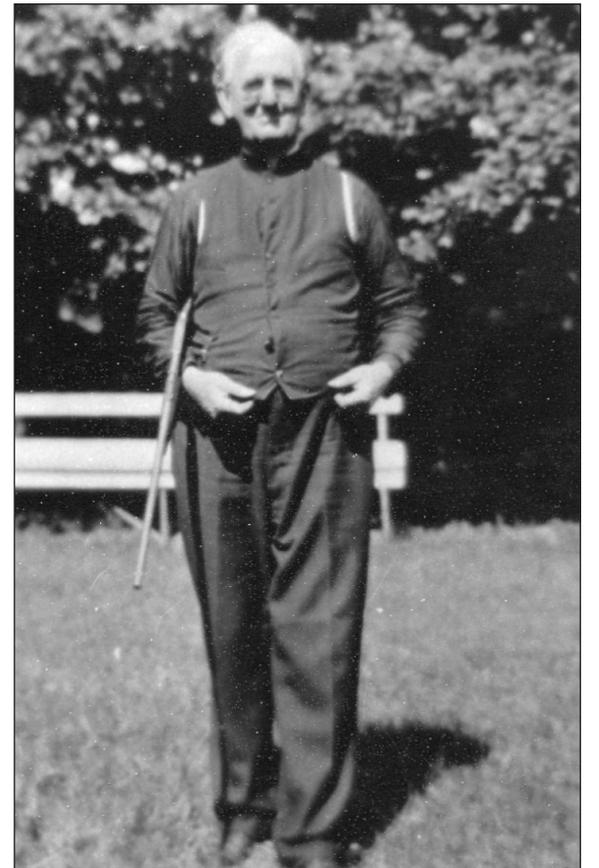
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Photos provided by the Congregation of Holy Cross U.S. Province Archives Center

Father George O'Connor, CSC, upper right, stands with the Father Tim Murphy, CSC, upper left, African-American Catholic family members and two Holy Cross brothers in this photo possibly taken at the old St. Joseph Catholic Church building in South Bend. The parish pastor allowed Father O'Connor to celebrate Mass in the parish recreation hall for African-American Catholic families, a ministry that grew into today's St. Augustine Parish.



This photo shows Father George O'Connor, CSC, while he served from 1922 to 1928 as superior and director of St. Joseph's Farm. The farm run by the Congregation of Holy Cross supplied food for the University of Notre Dame. While there, Father O'Connor started a ministry for farm families that grew into St. Pius X Parish, now one of the largest in the Diocese of Fort Wayne-South Bend.

Looking back on a life of service

BY KEVIN KILBANE

Little is known about the early life of Father George O'Connor prior to the tornado that claimed the lives of his parents and many of his siblings.

He went on to lead a life of faith and service that led him to what is now the Diocese of Fort Wayne-South Bend. Here he became a Congregation of Holy Cross priest who in the 1920s started two ministries that thrived and continue today: St. Pius X Parish in Granger and St. Augustine Parish, the first in the diocese created to serve African-American Catholics.

The future Father O'Connor was born on Jan. 11, 1871. His family appeared to be living at the time near Saylorville, Iowa, just north of Des Moines, U.S. Census records indicate. Census records also show that the family had lived previously in Illinois, and moved from Iowa to Houston County in Texas. They moved again by 1890 to eastern Oklahoma, the 1890 Oklahoma Territorial Census said.

Bureau of Land Management records show John O'Connor registered claims for two approximately 160-acre parcels of land, which were located in Cleveland County, Oklahoma, west of Moore and Norman and east of the Canadian River.

Tragedy strikes

In the late afternoon on April 25, 1893, the skies turned



Provided by St. Augustine Parish, South Bend

Members of St. Augustine Parish in South Bend celebrated their 90th anniversary in 2018. In 1928, Father George O'Connor, CSC, started an outreach ministry to African-American Catholics that grew into St. Augustine Parish.

dark and dangerous near the O'Connors' farm. Around 6:30 p.m., a tornado, reportedly possibly more than a mile wide at one point, shredded the area where the O'Connors lived, leaving 33 people dead and at least 30 homes in ruins, the National Weather Service said in its list of the Top 10 Deadliest Oklahoma Tornadoes (1882-Present).

The O'Connors and a few neighbors had taken shelter in their home. Of the 14 people reportedly there, only George and his brother John and John's wife,

Sarah, survived, news accounts said. George's sister, Ann, was married and living in Norman, while brother Michael had stayed in Texas.

Though orphaned, George was age 22 at the time and took on the responsibility of settling his father's estate.

It appears George also soon explored a calling to religious life. A January 1896 article in *The Indian Advocate*, a review published by the Benedictine Fathers of the Indian Territory (Oklahoma), reported George

O'Connor was among several men who arrived on Dec. 1, 1895, at the Benedictine's Sacred Heart Priory in eastern Oklahoma Territory to enter the novitiate of their order. He apparently didn't stay.

News accounts from *The Norman Transcript* and that city's *The Democrat-Topic* newspapers in 1899 mention George working for his brother-in-law, John Sullivan, at the latter's grocery store and serving as an officer in the Norman Lodge of the Ancient Order of United

Workmen, a fraternal benefits organization that sought better job conditions for workers and provided death and insurance benefits to workers and their families.

Religious life

Beginning in February 1900, newspapers around Norman reported about George leaving the area to study for the priesthood at the University of Notre Dame in South Bend. He entered its Holy Cross Seminary

in 1901 at age 30, it said in a short biography in "Decisions for Hope," a 1993 publication of the Congregation of Holy Cross Indiana Province's Social Ministries Commission. He made his final profession of vows in 1905 and was ordained a priest in 1906.

Father O'Connor first served as assistant superior at Holy Cross Seminary at Notre Dame, the "Decisions for Hope" biography said.

By summer of 1917, he had been assigned to the faculty at the Holy Cross order's St. Edward's University in Austin, Texas, according to the 1986 book "St. Edward's University: A Centennial History," by Brother William Dunn, CSC.

The 1920 U.S. Census lists Father O'Connor as serving at a parish in Eureka, Utah. He reportedly also served in Nevada, it said in his obituary printed Sept. 9, 1939, in *The Tablet*, a Catholic weekly newspaper published in Brooklyn, New York.

Lasting legacy

Father O'Connor then returned to South Bend, where he served from 1922 to 1928 as superior and director of St. Joseph's Farm. Holy Cross brothers, sisters and priests worked on the farm to grow food served at the University of Notre Dame. Father O'Connor saw a need for ministry to nearby Catholic farm families, so he began offering Mass for them in the farm's chapel, the "Decisions for Hope" biography said.

That outreach grew steadily, becoming St. Joseph's Farm Parish in 1936, according to a history of St. Pius X Parish. Having outgrown the space, the rapidly growing congregation moved to its own land nearby on Fir Road and was named St. Pius X when its church building was dedicated in 1956, the history said.

Today, St. Pius X is one of the largest parishes in the diocese. It has built two new churches, a parish education center and more since 1956 to accommodate continued growth, the parish history said. It also bought an adjacent 10 to 15 acres of land for its athletic fields and new rectory, said Pastor Monsignor William Schooler.

Father O'Connor quickly devoted himself to a new need. After leaving St. Joseph's Farm in 1928 to live in the Holy Cross community at Notre Dame, Father O'Connor learned of eight African-American Catholic families in South Bend who wanted to practice their faith but often found themselves unwelcome at white parishes in the city, the "Decisions for Hope" biography said. He set out to minister to them.

Some Holy Cross congregation members recalled Father O'Connor had a love for African Americans, but they didn't know why, the biography said. Census and historical records offer a couple of possibilities:

The 1880 U.S. Census shows the O'Connor family had numerous African-American farm families as neighbors while living in Houston County, Texas. George would have been about age 11 at the time and likely knew youngsters at neighboring farms.

Race was also an issue in Austin, Texas, where Father O'Connor served at St. Edward's University. White leaders hoped to push African Americans into living in one area on the east side of the city. In response, the Congregation of Holy Cross founded Holy Cross Parish in 1936 to serve the city's African-American community, it said on the parish's website, holycross-austin.org.

In South Bend, Father O'Connor first needed a place to gather with African-American families. Father William Lennartz, CSC, then pastor at St. Joseph Parish in South Bend, allowed Father O'Connor to use the parish's recreation hall to celebrate Mass for African-American families, it said in "Decisions for Hope."

The ministry grew, and in 1936, Archbishop John F. Noll created St. Augustine Parish to serve African-American Catholics in the South Bend area, Father O'Connor's biography said.

The church, now at 1501 W. Washington St., has evolved into one of the diocese's more diverse parishes, welcoming people from a variety of cultural backgrounds. The Congregation of Holy Cross continues to serve the parish, with Father Len Collins, CSC, now its pastor.

Father O'Connor, who also provided food and other help to the poor during the Great Depression, lived to see his mission efforts bear fruit. He served at St. Augustine until 1936, when heart problems forced him to step aside, his biography said.

He died on Aug. 30, 1939, and is buried in Holy Cross community cemetery at Notre Dame. His legacy of faith lives on, however, through social justice and other ministries offered by the two parishes he helped found.



Provided by St. Pius X, Granger

This shows a modern photo of the former St. Joseph's Farm, where Father George O'Connor, CSC, served from 1922 to 1928 as superior and director. Holy Cross brothers, priests and sisters lived at the farm and grew food for the University of Notre Dame.

Priest's social justice legacy lives on

BY KEVIN KILBANE

Father George O'Connor, CSC, showed a strong interest in social justice during his life. The two parishes the Holy Cross priest founded in the South Bend area maintain that legacy and connection.

Father O'Connor, who died in 1939, is credited with founding the ministries that grew into St. Augustine and St. Pius X parishes.

St. Augustine has expanded from several African-American families that Father O'Connor initially served into a multicultural parish still rooted in African-American worship traditions. St. Pius X has sprouted from a Chapel Mass for farm families living near the former St. Joseph's Farm to become one of the largest parishes in the Diocese of Fort Wayne-South Bend.

Most people attending the two parishes don't know of their connection through Father O'Connor, a few parish members said. However, members of the two parishes cooperate in some areas:

- People from both parishes are active with the diocese's Black Catholic Advisory Board, said Wendy Summers, an advisory board member and the Ministry Leader for Catholic Social Teaching at St. Pius X.
- The Catholic Social Teaching ministry at St. Pius X organizes many events attended by parishioners of both St. Pius X and St. Augustine.
- St. Augustine has a Tolton Ambassadors Corps group, which seeks through prayer and awareness to encourage the cause for sainthood for the late Father Augustus Tolton, who many people recognize as the first American-born, African-American Catholic priest. The Tolton group



St. Pius X Parish in Granger grew out of a ministry Father George O'Connor, CSC, started in the 1920s to serve farm families living near the St. Joseph's Farm, where he was superior and director.

includes members from both St. Augustine and St. Pius X parishes, including Wendy and her husband, James.

Wendy believes the three efforts attract people from both parishes because they deal with issues of mending the brokenness in the world. "The issue and history of racism in our country is a break from God," she noted.

The St. Pius X Catholic Social Teaching ministry's winter book study, for example, drew four people from St. Augustine to read and discuss the book "A White Catholic's Guide to Racism and Privilege," Wendy said.

A woman from St. Augustine came to the St. Pius X Catholic Social Teaching group to ask if its members would help collect bicycles for criminal offenders who need transportation to work but don't have an active driver's license, Wendy continued. St. Pius X members collected numerous bicycles, and a parish couple paid to have the bikes tuned up for use.

Wendy and James also attend Mass frequently at St. Augustine.

"We go to St. A's because we get filled with Black spirituality," she explained.

She also leads the rosary for Father Tolton's sainthood at 9:30 a.m. on the third Sunday of the month at St. Augustine.

Francine Henley, who has attended St. Augustine for about 30 years, began participating several years ago in social justice programs at St. Pius X. In addition to the topic, her connection also was built on relationship.

The Tolton group at St. Augustine had organized a

pilgrimage to Father Tolton's birthplace in Missouri and where he grew up in Quincy, Illinois. Henley happened to ride in the same van as Wendy and James and another St. Pius X couple, who talked about the Catholic Social Teaching activities at their parish and the topics they were discussing.

Henley then began attending social justice programs and events at St. Pius X. She invites St. Augustine parishioners to join her because their parish doesn't have an organized social justice group or programs.

"I appreciate St. Pius for the programs," she said. "They are large enough and big enough to offer those programs. And it just happens to be Father O'Connor's other church."

One of the people Henley persuaded to join her at St. Pius X events is Tanya Brown-Jones, who has attended St. Augustine since 1995 and joined the Catholic Church in 2003.

Some of the educational event topics have been helpful, such as one on the poor and vulnerable, Brown-Jones said.

"You see all these people on the streets in dire straits," she explained. "You want to know how this happened and what you can do to help."

Attending the events also has given her a sense of community with people she may not have met, she added.

Brown-Jones would like to see more collaboration among members of various parishes so they can get to know people from other cultures and backgrounds.

"I feel like people are sticking to their own parishes," she said. "We should intermingle."

Evening news despair and Easter hope

One of the best decisions my wife and I ever made was to keep our television out of the bedroom. We've never fallen asleep bathed in the blue glow of some late-night comic or some not-quite-funny comedy. The bedroom is our oasis.

We may, however, do something almost as bad these days. We sometimes eat dinner while watching the evening news.

It is generally a bad idea at any time of year. The network news anchors compete to bring stories of mayhem and disaster, while the advertisers bank on our need for costly medicines for the ailments provoked by all that bad news.

The news needs a warning label like we hear rapidly recited for every high-priced drug: Watching this show may cause fatigue, then anxiety, ending in despair.

This past month has been really tough. The pictures and stories from Ukraine are horrific: the shelling, the bodies, the refugees, the children, the tears. It is a nightmarish kaleidoscope of tragedy. It is difficult not to feel rage at the senselessness of this war.

There are many other wars that deserve this kind of coverage — in Africa, in Asia, in the Middle East, in our inner cities. Knowing that to be so, however, does not lessen the anger or sense of hopelessness with this war. It is a war of brothers, brought about by greed and ego and nostalgia for a mythical golden age of empire.

This indigestible reality is our evening fare. New York Times columnist Thomas Friedman

suggests we are watching the first true world war. It is being viewed on TVs, cellphones and computers all over the world. It is impacting gas prices at home and wheat prices in Africa.

Many are suffering the effects of this war although they could never find Ukraine on a map. It's a world war because it demands the world's attention in a uniquely 21st-century way.

Perhaps for a few decades we were lulled into a dreamscape: It was the end of history, we were told. The good guys won. The bad guys were vanquished, their systems of control in ruins. It was never so neat as the pundits described, as 9/11 showed us. But for a time we did not fear nuclear holocaust. Our rivals were diminished. Our wars far away.

This was a dream. Perhaps a foolish dream. Human nature had not changed, neither ours nor anyone else's. Sin still stalks the land, even if we are blind to the suffering around us and deaf to the cries of the dispossessed.

This Easter comes when we need it more than ever. The Man who healed the blind and the deaf is risen. This is not the end of history. A news anchor's grim highlights of armageddon will never be the last word. But the final chapter has been written already by the Lord of Easter. This night ends in dawn.

Let us remember this as we pray the beautiful Exsultet on Holy Saturday:



AMID THE FRAY

GREG ERLANDSON

"This is the night of which it is written ... The sanctifying power of this night dispels wickedness, washes faults away, restores innocence to the fallen, and joy to mourners, drives out hatred, fosters concord, and brings down the mighty."

Our hope remains in the Lord, for He is risen. We strive to comfort the refugee and defend the weak. Much work still needs to be done by each of us, but done knowing the final chapter has already been written. What we have no time for is despair.

"This is the night, when Christ broke the prison-bars of death and rose victorious from the underworld."

Alleluia.

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The cross is enough

Without Good Friday, there is no Easter Sunday. Without the Cross, there is no empty tomb. Without humility, there is no glory.

Christianity, as writers from the New Testament on up to G.K. Chesterton and beyond have noted, is a religion of contradictions. Other religions, especially in the East, speak of the death of the self, but only Christ tells us that, if we die to self, then we will truly live. To become what God wanted us to be when He first created us, before Eve ever listened to the serpent and plucked the apple from the tree of the knowledge of good and evil, we must become like the grain of wheat that falls to the ground and dies before springing up to new life.

One of the most fascinating things about the season of Lent is that it wasn't imposed from the top down by the Church but developed instead from the desire of ordinary Christians to live what they heard expressed in the Gospels. The original fast for Lent was tied to the catechumenate, to those who would enter the Church at the Easter Vigil. In preparation for being born again through the waters of baptism and being sealed with the Holy Spirit and receiving for the first time the body and blood of their Savior, catechumens would fast throughout Holy Week. The practice soon spread to what we would now call their sponsors, and then to the local Church as it prepared to accept new members of the body of Christ, and finally to the Church as a whole.



ALL THINGS NEW

SCOTT P. RICHERT

But it didn't stop there. Over the first centuries of the Church, the Lenten fast was extended back past Palm Sunday through the desire of the people to prepare themselves properly for the mystery of Christ's death and resurrection. In the end, in the Church in the West, that desire to make their fast perfect was satisfied by beginning the season of repentance not with the First Sunday in Lent but on Ash Wednesday, so that — with Sundays excepted, of course, since no fasting was allowed on the day of the Lord's resurrection — the Lenten fast would last exactly 40 days.

St. John Chrysostom, in his famous homily on Christ's resurrection, still read today in many Eastern Catholic and Orthodox churches on Easter Sunday, consoles those who have tarried until the 11th hour — that is, those whose fast has been imperfect, or who felt that they did not humble themselves enough during Lent to deserve the joy of the great feast. All, he says, are welcome at the celebration of Christ's resurrection, for God showers His gifts on everyone who approaches Him with a humble and contrite heart.

In our ego-centric post-

RICHERT, page 13

Jesus' resurrection and our answering call



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Feast of the resurrection of the Lord John 20:1-9

The Liturgy of the Word for the Easter Vigil is unsurpassed in its power and magnificence among all the feasts of the year, because it centers upon the Resurrection of Jesus from the dead, and in this emphasis, it pinpoints the unique identity of Christ in human life as revealing the presence of God in the world.

Today's first reading is from the Acts of the Apostles. As this season continues, most often the Church will draw from Acts its first Scriptural reading. In this

passage, Peter addresses a crowd. His sermon, one of several in the early chapters of Acts, capsulized the Gospel message. Jesus is Lord. John the Baptist foretold the coming of Jesus. Jesus was the gift and representative of God. Jesus died on Calvary for the sins of all humanity.

After dying on Calvary, Jesus rose and was seen by witnesses. The Lord commissioned the surviving Apostles to proclaim the Gospel as they went into places far and near.

The reading, while crisp and not too long, focuses attention upon the Lord. His crucifixion redeemed the world. He rose from the dead. His resurrection is more than a pious assertion of some vague way that goodness endures from age to age always will triumph.

The Resurrection was not a metaphor or exaggeration. Jesus truly rose from the dead on an actual date and in a specific place. Witnesses saw the Risen Lord and talked about it, abundantly. The readings name them. In his First Epistle to the

Corinthians, St. Paul called the Corinthian Christians to turn to Jesus. They were with the Lord. He was with them. Such is the effect of the Incarnation, of the Redemption, and of the personal decision to turn to God.

The Gospel of John furnishes the last reading. It reveals the excitement in which it was written, as well as the sense that the resurrection of Jesus was an actual event. Mary Magdalene, forever faithful, discovered that the tomb was empty. She immediately alerted Peter and the other Apostles to her discovery.

Peter and the beloved disciple hurried to see for themselves. The beloved disciple saw the empty tomb and remembered the Lord's prophecy about rising from the dead.

Reflection

This weekend, in celebrating Easter, the Church rejoices in the greatest triumph of Jesus over death and evil. Joyfully, the Church tells us not to fear our own deaths. It repeats Peter

in Acts. Christ defeated death. Going farther, Peter told his audience, and us, that we can live eternally if we acknowledge and live for God. The Church echoes him.

Underscoring this theme, the second reading firmly and clearly reminds us that the Lord's resurrection has profound implications for each human being anywhere and at any time, but requires real-life, human, personal decisions.

St. Paul was justifiably and totally taken with the realization that through the Incarnation, the fact that in the one person of Jesus, the nature of God and human nature coexist; all we humans commune with God and live in and with the Risen Lord.

These readings are very instructive for us. Jesus, of course, is central, yet references to human beings fill the story. Today, the human beings who were witnesses to the Resurrection are seen in retrospective. Most are saints. They present us with an image of great faith and of hope. In humanity, however, they were as we are.

Will we manifest the same faith? Will we turn ourselves to God willingly and truly? Or will we go our own way? We have the choice.

The question awaits our answer. Will we truly share the sense of victory that belonged to saints as they realized that, indeed, "He lives!"?

READINGS

Sunday: Acts 10:34a, 37-43 Ps 118:1-2, 16-17, 22-23 Col 3:1-4 Jn 20:1-9

Monday: Acts 2:14, 22-33 Ps 16:1-2a, 5, 7-11 Mt 28:8-15

Tuesday: Acts 2:36-41 Ps 33:4-5, 18-20, 22 Jn 20:11-18

Wednesday: Acts 3:1-10 PS 105:1-4, 6-9 Lk 24:13-35

Thursday: Acts 3:11-26 Ps 8:2ab, 5-9 Lk 24:35-48

Friday: Acts 4:1-12 Ps 118:1-2, 4, 22-27a Jn 21:1-14

Saturday: Acts 4:13-21 Ps 118:1, 14-15b, 16-21 Mk 16:9-15

Sunday: Acts 5:12-16 Ps 118:2-4, 13-15, 22-24 Rv 1:9-11a, 12-13, 17-19 Jn 20:19-31

This Easter, go out of your way to make new — and returning — Catholics feel welcome

After two years of pandemic uncertainty, things are beginning to get back to normal at the Vatican this Holy Week and Easter. Both Palm Sunday and Easter Sunday Masses will be held outdoors in St. Peter's Square for the first time since 2019, and Good Friday's nighttime Way of the Cross is back at the Colosseum.

Stateside, too, these holiest days of the year are scheduled to be celebrated by and large without any significant restrictions, and general dispensations for the weekly Mass obligation are a thing of the past (though, as always, you are dispensed if not feeling well).

As the Church prepares to celebrate these most welcome milestones, we should consider doing so with an ever-increased attitude of hospitality. St. Paul instructs the Romans to "Welcome one another ... as Christ welcomed you, for the glory of God," and that should be our mission (15:7). In 2016, a Pew Research Center study showed that 79% of people looking for a new religious congregation valued a warm welcome — only second to good preaching (83%). While these promptings should remind us that an attitude of welcome should always be a primary consideration of Catholic parishes, warm hospitality is especially relevant at Christmas and Easter — and especially this year.

After two Easters with either delayed or scaled-back sacraments of initiation, thousands of new Catholics are expected to be welcomed into the Church this Easter at dioceses around the country. As always, their stories are hopeful and inspiring. In the Archdiocese of New Orleans, 300 new Catholics are scheduled to enter the Church, including 59-year-old Bobby Sanson, who, after being drawn to Mass, was assisted by two friends who explained the liturgy to him. In Bowling Green, Kentucky, a man decided to enter the Church because of the witness of his wife's strong Catholic devotion following

the area's terrible tornadoes in December. In the Diocese of Galveston-Houston, Texas, more than 1,600 individuals are expected to join the Church at the Easter Vigil; almost 250 of them are young people. Lauren Gallegos, 30, was inspired to join the Church by the example of her Catholic grandmother and after helping her younger sister attend Catholic school. "I am so excited about being able to receive the body and blood of Christ in the

A kind word, a smile and note of congratulations — all of these things can go a long way to making someone feel seen and welcomed as he or she embarks upon this lifelong journey of discipleship.

Eucharist. It is so very sacred and moving," Gallegos said.

The start of one's faith journey is an exciting and blessed time, and each one of us should go out of our way to make these new Catholics feel welcomed and supported in the Church. The journey of these neophytes is just beginning, and their faith will need to continue to be nurtured over time. A kind word, a smile and note of congratulations — all of these things can go a long way to making someone feel seen and welcomed as he or she embarks upon this lifelong journey of discipleship.

And as we welcome and celebrate the new faces, let's also pay special attention to the faces that might not be new, but that we might not have seen in recent months. We are familiar

GUEST COMMENTARY

OSV EDITORIAL BOARD

with the polls that say church attendance has not yet returned to pre-pandemic numbers — but we also don't need polls to tell us this. We can see for ourselves that the pews are not as full or that the Mass schedule remains pared down. We probably even know families or individuals who, for one reason or another, have decided not to return to Mass — or who have simply drifted away, believing to be out of sight and out of mind. That's where we can come in. Bishops, priests and deacons have an important role to play in encouraging the faithful to come back to Mass, but so do the laity. We are perfectly able to send a text message or, even better, pick up the phone and let our fellow Catholics know that they are missed. We can, without judgment or censure, invite them back to the pews or discuss how we might help them feel more comfortable returning.

As members of the Body of Christ, we are part of a family of believers. This Easter, let's remember the importance of hospitality — of welcoming one another as Christ welcomes each of us. And let's do our part to bring our loved ones home.

The Our Sunday Visitor Editorial Board is comprised of Gretchen R. Crowe, Scott P. Richert, Scott Warden and York Young.

RICHERT, from page 12

Christian world, when we hear that we must take up our cross, must humble ourselves, must die to self, we may find it hard not to see all of these actions with reference to us, to the old man descended from Adam, rather than to the new man we should desire to become in Christ. In a world of relative comfort, we don't embrace contradictions well. As good consumers, we want salvation, like everything

else, on the cheap. Christ died for us; isn't that enough?

It is enough, and more than enough, as St. Thomas Aquinas said, and yet the paradox of Christianity is that, the more we conform our minds to Christ, the more we desire to unite ourselves to Him in sacrifice. "For his sake," St. Paul wrote to the Philippians, "I have accepted the loss of all things and I consider them so much rubbish, that I may gain Christ" (3:8). The more we set our eyes upon the Cross,

and walk with Him on the way to Calvary, the greater our joy when we, along with Peter and John and the holy women, discover the empty tomb.

Because then we do not have to ask what it means; we know. *Christ is risen from the dead. / By death he trampled death. / And to those in the tombs / he granted life.*

Scott Richert is the publisher of OSV. Visit OSVNews.com.

SCRIPTURE SEARCH®

Gospel for April 17, 2022

Luke 24:13-35

Following is a word search based on the afternoon Gospel reading for the feast of Easter, Cycle C: The road to Emmaus. The words can be found in all directions in the puzzle.

EMMAUS	RECOGNIZING	DISCUSSING
WALKING ALONG	CLEOPAS	DAYS
BEFORE GOD	HANDED	REDEEM
ISRAEL	WOMEN	ASTOUNDED
VISION	ANGELS	HOW SLOW
MOSES	VILLAGE	URGED
EVENING	BREAD	ELEVEN

HOW SLOW

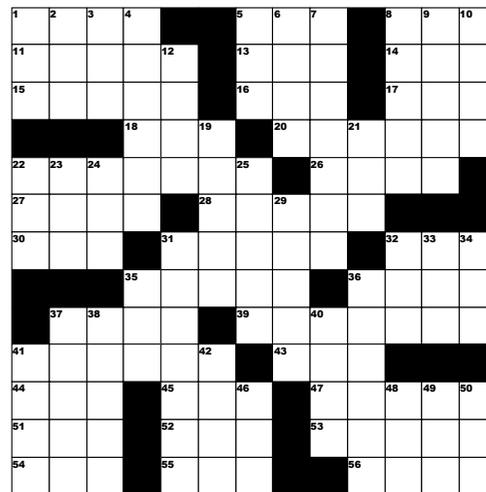
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G N I Z I N G O C E R D
N N A N A S U A M M E E
O J I S R A E L E D D D
L B L N E M O W N E E N
A E Y C E S Y A D G E U
G F A H O V H C S A M O
N O S A P O E L C L O T
I R M M W E E L O L S S
K E F S E G H N E I E A
L G L R N O I S I V S R
A O D A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

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The CrossWord

April 17 and 24, 2022



- 45 Joan of ____
- 47 Power measure
- 51 Rosary month
- 52 Free of
- 53 Miles from Emmaus to Jerusalem
- 54 That girl
- 55 Still
- 56 Land grant

DOWN

- 1 Sum
- 2 Fish eggs
- 3 Leather worker's tool
- 4 Biblical "Look"
- 5 Forbid
- 6 Preparation (abbr.)
- 7 Snake haired women
- 8 Rough
- 9 Heathen gods
- 10 Be an omen
- 12 (Breath is sign of)
- 19 Edge of a gem
- 21 "Other disciple did faster"
- 22 Cave dweller
- 23 American Cancer Society (abbr.)
- 24 Shriill bark
- 25 Igniter
- 29 Now Myanmar
- 31 Holy Name month
- 32 Period
- 33 ____ Wednesday
- 34 ____! (call attention)
- 35 Hairpiece
- 36 "____ with Christ"
- 37 A small amount
- 38 "Do this on a scroll"
- 40 Positive
- 41 Cow noises
- 42 Canal
- 46 Central daylight time
- 48 "____ Maria"
- 49 "Go right!" to a horse
- 50 "I am with you to the ____ of the age"

Readings: Acts 10: 34a, 37-43; Col 3:1-4; Jn 20:1-9 & Acts 5:12-16; Rev 1:9-11a; 12-13; 17-19; Jn 20:19-31

ACROSS

- 1 Desert country dweller
- 5 Beats per minute
- 8 Adam's gave to Eve
- 11 Wood peg
- 13 To be
- 14 Blessed ____ you, among women"
- 15 "New ____" capital city
- 16 Good Friday color
- 17 Turf
- 18 Disconnected
- 20 Color of Lent
- 22 A seasoning (2 wds.)
- 26 Tells
- 27 Vinegary
- 28 Type of cigar
- 30 Teaspoon (abbr.)
- 31 He entered the locked room
- 32 Morse code dash
- 35 Used for baptism
- 36 Thorny flower
- 37 "Didymus" means
- 39 Emotional understanding
- 41 Murder lab
- 43 Name meaning "Champion"
- 44 French "yes"

Important sacramental records often unnoticed

BY JOSHUA SCHIPPER

According to Pope Francis, the sacraments “are Jesus Christ’s presence in us.” The Magisterium, or the teaching authority of the Church, defines what makes each sacrament valid, what words and materials to use and who can administer each sacrament. Many people do not know, however, what paperwork the Church requires after most of the sacraments.

Canon Law, the rules and guidelines for how the Catholic Church operates, requires sacramental recordkeeping. Parishes keep records of baptism, confirmation and vocational sacraments like marriage and holy orders.

According to Canon Law, “Each parish is to have parochial registers, that is, those of baptisms, marriages, deaths, and others as prescribed by the conference of bishops or the diocesan bishop. The pastor is to see to it that these registers are accurately inscribed and carefully preserved.”

Regarding baptism, Canon Law states that the “pastor of the place where the baptism is celebrated must carefully and without any delay record in the baptismal register the names of the baptized, with mention made of the minister, parents, sponsors, witnesses, if any, the place and date of the conferral of the

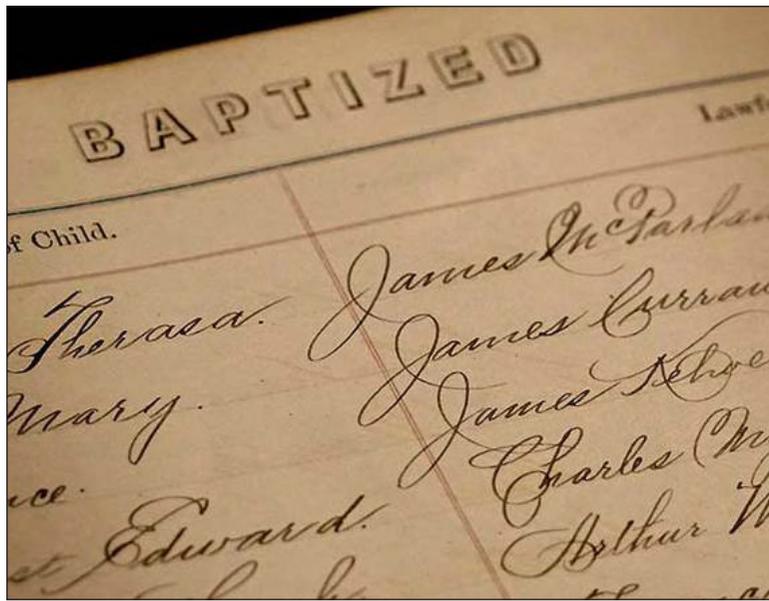
baptism, and the date and place of birth.”

It continues to state that, in the register, “also to be noted confirmation and those things which pertain to the canonical status of the Christian faithful by reason of marriage ... of adoption, of the reception of sacred orders, of perpetual profession made in a religious institute, and of change of rite.”

Initially, priests would record details regarding the sacraments that they administered in paragraph form, without a uniform formula or visual style to follow. Today, parishes record reception of sacraments in standardized charts with “fill in the blank” boxes.

Each parish begins their sacramental registry at its founding. For example, the Cathedral of the Immaculate Conception has records that date back to the 1830s, according to Diocesan Archivist Janice Cantrell.

Canon Law also requires that the diocese establish an archive in which to store papers regarding the canonical status of Catholics, among other important documents. The diocesan archives, a large office located in the basement level of the chancery in Fort Wayne, stores the sacramental records from St. Andrew and St. Hyacinth Parishes, both of which are now closed. Catholics from these two parishes dispersed to a number of different parishes, so the dio-



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cese maintains their record in a central location.

All other closed parishes, like St. Patrick Parish in Lagro, sent their records to a specified neighboring church which absorbed former parishioners.

The sacrament of baptism, the first sacrament conferred, becomes the basis for subsequent sacraments. For example, someone preparing for marriage in the Church would need records of their baptism to proceed with the matrimonial sacrament.

Cantrell said that, while the Church does not require records of first communion, some parishes may have recorded it in their registry.

Sometimes, parishes and priests did not keep accurate or complete records. If a baptismal record is lost or never filed, there is a process to “re-create” the record. Someone with a missing or unrecorded baptismal record can show photos, and witnesses of the baptism would attest that the baptism truly took place.

“What you have to do is if you can find somebody, find pictures, somebody that can produce an affidavit,” said Cantrell, “then they go and they talk to a priest and the priest fills out an affidavit that says, ‘this person was baptized on this day and this person swears this happened.’”

Catholics who have moved between parishes, or even dioceses, may wonder if they should have their sacramental records transferred to their new home. However, Cantrell says that the registry always stays at the baptismal parish regardless of a Catholic’s current home parish.

“For me, I had every single one of my sacraments at a different church. And so when I got married at the Cathedral, I had to get my baptismal certificate.” She found that her confirmation had not been recorded by her baptismal parish, so she had to send records for proper registry. “And then after I was married, the Cathedral would let my baptism church know so that they could make the notation for the marriage.”

While sacramental records remain important, many Catholics will not realize these exist until they marry, take religious vows or become ordained. Even then, realization of these records will only briefly cross a person’s mind unless a parish lost their records, had a fire that destroyed such records or never created one for that person.

For those times that these records are needed, the first place a Catholic should call is the parish in which they received the sacrament, which is tasked with safeguarding these important records.



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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.

Pro-life holy hours

FORT WAYNE — A pro-life holy hour of adoration for the protection of all human life will take place on Wednesday, April 27, at 6 p.m. at St. Elizabeth Ann Seton Parish, 10700 Aboite Center Rd. After the holy hour, high school teens and their adult leaders are encouraged to attend a dinner presentation and discussion on the Supreme Court Case Dobbs v. Jackson Women's Health Organization, in which the court will decide whether a Mississippi law limiting abortions after 15 weeks is constitutional. These events are sponsored by the Diocese of Fort Wayne-South Bend Youth Ministry as well as the Youth Leadership Team. A second pro-life holy hour will be offered again on Tuesday, June 7, starting at 6:30 p.m. at St. Pius X Parish in Granger. For information, contact John Pratt at jpratt@diocesefwsb.org. To RSVP, visit diocesefwsb.org/youth-ministry. Dinner is provided, and there is no fee.

Armor of God spiritual briefing - arming men to make the case for life

FORT WAYNE — Armor of God was created by laity with the direct purpose to arm men to be the spiritual leaders that God designed them to be. Abigail Lorenzen from Right to Life of Northeast Indiana will speak on Wednesday, April 27, from 6:45-8:30 p.m. at the St. Vincent de Paul Parish Msgr. Kuzmich Life Center, 1502 E. Wallen Rd. Contact Robert Gregory at 317-502-6201 or rob@fwjls.com for information.

St. Mary to host fish and tenderloin fry

HUNTINGTON — St. Mary Parish, 903 N. Jefferson St., will have a fish and tenderloin dinner with two sides and homemade dessert on Friday, April 22, from 4:30-7:30 p.m. in the gymnasium. Tickets are \$12 for adults, \$6 for children ages 6-12, and free for children 5 and younger. Dine in or carry out. Contact Mary Till at mandmtill81@gmail.com.

Holy Family Las Vegas Night

SOUTH BEND — The Holy Family Ushers Club, 56405 Mayflower Rd., will be holding a Las Vegas Night on Saturday, April 23, from 6-11 p.m. in the parish center. Tickets are \$8 in advance or \$10 at the door. Tickets include sandwiches and beverages and a chance in a \$1000 drawing. Contact Jim Niespodziany at 574-250-7836 or niespo48@sbcglobal.net.

The CrossWord
April 17 and 24, 2022

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Bozo Antunovic, 63, St. Charles Borromeo	Mishawaka Jean A. Thornton, 89, St. Bavo	South Bend Richard Widmar, 85, Christ the King
Michael Perriguet, 79, St. Charles Borromeo	Sister M. René Duplessis, OSF, St. Francis Convent	Gerald Wray, 81, Holy Cross
Eric G. Downey, 57, St. Elizabeth Ann Seton	Charles Krueger, 85, St. Joseph	Matthew Jackowiak, 85, Holy Family
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Divine Mercy Sunday
6 p.m. Confessions/Adoration
7 pm. Divine Mercy Conference
8 p.m. Confessions

APRIL 24-29
Confessions: 6 p.m.
Presentation: 7 p.m.
Confessions: 8 p.m.



Presented by
Father Jewel Aytona, CPM

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Father Tom Shoemaker finds peace in carpentry

BY BRENDAN NIX

Carpentry and woodworking hold a prominent place within Sacred Scripture. Noah assembled his ark out of wood before the flood, while Bezalel was a carpenter who built the acacia structure for the Ark of the Covenant, and even St. Joseph and Jesus were trained in the art of woodworking. In the Diocese of Fort Wayne-South Bend, there is also a resident carpenter – Father Tom Shoemaker, Pastor of St. Charles Borromeo Church in Fort Wayne.

Most nights between 8 p.m. and 11 p.m., you can find Father Shoemaker hard at work in his woodshop cutting, sanding and detailing furniture. Father Shoemaker's projects range from simple benches and chairs to detailed model ships and also fully decorated rooms, like the rectory chapel. He learned his skill of woodworking from his father, and together they built many projects together.

"[I started woodworking] when I was just a little kid," he said. "We had a woodworking shop in the garage where we would do stuff together. We had fun making things; some of them worked, and some of them didn't."

Over the course of his life, Father Shoemaker has created many beautiful pieces, like the Nativity scene at St. Jude Parish



Brendan Nix

Father Tom Shoemaker stands next to the altar of his rectory chapel. Nearly everything within this space was built and painted by Father Shoemaker, and utilized stylings from baroque era architecture.

in Fort Wayne along with countless chairs and tables. None of these compare to his most recent – and largest – project to date: a baroque-inspired reredos, altar and chairs which sit within the rectory chapel. The idea for this project came after one of his world excursions.

He said, "I went to Paraguay back five years ago. I had seen the movie 'The Mission,' which was about the Jesuit missions in Paraguay. I was fascinated by the movie, and I went to see the

different missions where they had been and what the ruins were. I found that there are still people who are descendants of those Guarani Indians, who have shops where they are carving saints. So, I bought several statues there and decided I ought to do something good with them."

The project began by simply making a concave niche for the statue of Mary, which proved difficult. After some failed advice from Father Glenn Kohrman, who, Father Shoemaker pointed

out, is a graduate of the Purdue School of Engineering, he discovered his solution by placing increasingly larger arches of wood in front of each other. The simple nook project then quickly grew to encompass four more statues and saints' relics along with an altar, chairs, a hand-painted rendition of the Crucifixion and even custom-laid Spanish tile flooring.

Most astonishing is the fact that the reredos was built modularly, meaning that it can be separated into 25 different sections small enough so Father Shoemaker can move it to his next parish assignment.

"There was no place to stop," Father Shoemaker quipped, "I just find a quiet place and start sawing."

The COVID-19 pandemic gave him extra time to build the reredos and fixtures when ministerial work was scarce, but it was also during a time like that when the benefits of his hobby were highlighted. After a day of tending to day-to-day parish functions, administering Sacraments and serving the people, woodworking provides Father Shoemaker with a constructive outlet to end each day.

"At the end of the day, you can see something. With ministry, you hope somebody got something out of it, but [with woodworking] at the end of the day, you get a table or chair," he said, smiling. "You can see

it and say that you've accomplished something."

Having a tangible object to hold is something important for Father Shoemaker. His hobby helps him take a break each day from his ministry and recharge so he can provide the high level of attention needed to be a pastor at a large parish. He commented, "It's an escape. It's so different from what I do in ministry that it's my chance to get away from the telephone, doorbells and computer and get some peace and quiet out in the garage."

Even if it does provide an escape, his woodworking always is about his faith. Each project, whether liturgical or not, is about strengthening his relationship with God.

"This is a faith project," Father Shoemaker said about his woodworking. "I like to stand back at the end of the day and pat myself on the back but that's not what it's about. It's supposed to be a place for prayer ... Ultimately, it's all about giving glory to God."

However, Father Shoemaker never works alone in his woodshop. In the corner sits a statue of the foster father of Jesus and one of the most famous biblical carpenters, the guiding eye of whom always ensures Father Shoemaker's safety while at work. He said, "I have a statue of St. Joseph out in my garage, always watching over me."

He is Alive!

MATTHEW 28:6



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