

TODAY'S CATHOLIC

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Derby Photography

Saint Joseph High School student Cole Hatkevich receives his first Communion after Bishop Kevin C. Rhoades baptized him during his annual pastoral visit to the South Bend high school on April 26.

BY SAMANTHA ROHLOFF

On Tuesday, April 26, Saint Joseph High School in South Bend welcomed Bishop Kevin C. Rhoades for his pastoral visit to the school.

After greeting everyone over the intercom, Bishop Rhoades began his morning by joining students in the Leep Dining Hall. There, students in the Project Lead the Way classes, a nationwide organization that helps schools such as Saint Joseph to implement a more hands-on STEM curriculum, and those from the Faith and Science classes gave short

presentations on what they had studied.

After hearing their presentations, Bishop Rhoades expressed his own love of religion and science with the students. Biology was his favorite science class, he told them. And among his many interests, physics, astronomy and biology as well as their connections to the faith especially captivates him, he said.

In his homily during the all-school Mass, Bishop Rhoades spoke on the greatness of the sacraments of initiation. He explained how baptism, like Christ's resurrection, brings "new life." And in confirmation, he

added, "a special outpouring of the Holy Spirit" is bestowed upon those who receive it, "like the Apostles received on Pentecost."

While acknowledging the greatness of two out of the three sacraments of initiation, Bishop Rhoades also spoke on the significance of the third. "The Eucharist is truly 'the sacrament of sacraments,' the greatest of the sacraments, because it is Jesus Himself. Jesus becomes our living bread. He is the Bread of Life. The new life we received in Baptism, the life of grace, is increased and renewed every time we receive holy Communion."

His words were especially fit-

ting as five students and one staff member received the sacraments of initiation during the Mass. Senior Cole Hatkevich was baptized. He was also confirmed and received his first holy Communion alongside junior Juan Gonzales Hernandez and Cafeteria Manager Danielle Kaidan. Sophomore Margaret Baxter and two freshmen, Itzayana Garcia and John Haigh, were also confirmed. This, said John Kennedy, the school's principal, was what made this year's bishop visit distinct from all the rest.

SAINT JOSEPH HIGH SCHOOL, page 16

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Diocesan teens discuss upcoming abortion decision

BY JOSHUA SCHIPPER

A handful of diocesan high school students, their youth ministry leaders and other Catholics of the diocese congregated at St. Elizabeth Ann Seton Parish, Fort Wayne, on Wednesday, April 27, to pray a holy hour dedicated to the legal protection of the unborn.

During the holy hour, one teen led those gathered in reciting the rosary before the Blessed Sacrament.

At the end of the prayer time in the church, the teens and ministry leaders grouped in the parish hall for dinner, where they listened to two speakers, engaged in small group discussions and had the chance for a Q&A session with Bonita Pratt, who teaches a class on pro-life apologetics to high school-aged homeschool students.

John Pratt, diocesan Director of Youth Ministry, opened the meeting by discussing the upcoming *Dobbs v. Jackson Women's Health* case, which could reverse previous Supreme Court decisions that legalized abortion across the United States. The nation's highest court is expected to hand down its decision in June.

Pratt told those gathered that, since the 1973 *Roe v. Wade* decision, "about 62 million children have lost their lives to abortion in the U.S. alone."

He also played the audio of a brief given by Mississippi State Solicitor General Scott G. Stewart in which the official details the reasons why the Supreme Court should uphold the Mississippi law banning abortion after 15 weeks' gestation.

After John spoke, Bonita talked to the teens and their leaders about approaching the issue of abortion with their peers in a college setting. Bonita is an experienced teacher of pro-life apologetics, especially in the context of university life.

"Everyone is called to be pro-life in thought, word and deed," she said. "It's an issue for everyone because everyone is affected by the reality of abortion."

She continued to speak about how abortion connects to universal objective truth, and why this means that "personal choice" does not justify the decision to have an abortion.

Attending events and supporting pro-life organizations at college campuses, Bonita said, is an important way to embrace the pro-life position and to learn additional ways to counter the



Photos by Joshua Schipper

High schoolers in Fort Wayne led other concerned Catholics of the Diocese of Fort Wayne-South Bend in a holy hour of prayer dedicated to the legal protection of the unborn on April 27 at St. Elizabeth Ann Seton Parish in Fort Wayne. Later that evening, the teens and their youth leaders learned from leaders like John Pratt, Director of Youth Ministry, about the upcoming decision in the *Dobbs vs. Jackson Women's Health* case, which could overturn previous Supreme Court rulings on abortion.

arguments made by those in favor of abortion.

Bonita continued by informing the students that, regardless of whether or not they go to a Catholic college, they will encounter students and new friends "with a whole scroll of beliefs, especially freshman year."

"You have to be ready to calmly and gently and graciously share why you're pro-life with them," she explained, "and help them along their path and journey to becoming pro-life."

The students and their youth leaders then engaged in small group discussions before the Q&A session with Bonita, discussing which abortion questions were most difficult to combat, as well as what areas they felt most confident in defending.

One student asked Bonita how

to approach questions regarding alternatives to abortion, and which options are good for the child. He had discussed this previously with a group of his friends at lunch.

"The general consensus [at the lunch table] is that foster care and adoption are terrible options, and that the system is broken; it's more child abuse than if the child just didn't exist, and that because I'm a traditional Catholic, I don't believe in contraceptives, and therefore I don't get to have a say in it."

Bonita responded in part by explaining the difference between foster care and adoption. She explained that, when a mother learns about an unexpected pregnancy and knows she will not be able to care for her child, she can choose to go into the process of adoption, not through the foster care system. The main contrast between the two systems is that foster care is not a choice by the parent: The child is removed from a home and placed in foster care. Adoption, on the other hand, gives the mother a choice in whether or not to place her child for adoption, and to which parents the child will be given.

"So she gets to interview as many people as she wants, and pick exactly the qualifications that she wants the new adoptive parents to have," Bonita said.

As the evening drew to a close, John thanked the teens for attending, and encouraged them to continue praying for the legal protection of the unborn.

A similar holy hour, dinner, presentation and discussion will take place on the northwest side of the diocese at St. Pius X Parish, Granger, on Tuesday, June 7, at 6:30 p.m. Those interested in attending can learn more information and RSVP at www.diocesefwsb.org/youth-ministry.



Jennifer Barton

Pro-life advocates attend the March for Life in downtown Fort Wayne in January 2022, hopeful that the Dobbs vs. Jackson Women's Health Organization case could strike down the old Roe vs. Wade ruling in the U.S., allowing states to enact laws against abortion.

End of Roe in Indiana?

BY JENNIFER BARTON

Pro-life advocates across the country wait with bated breath for the Supreme Court to release their decision on the Dobbs vs. Jackson Women's Health Organization case in June or July. On the other side of the aisle, pro-abortion advocates are scrambling to push abortion legislation through state legislatures as quickly as possible to ensure abortion remains legal, and they are making headway in states such as Maryland and Colorado. Other states such as Texas and Oklahoma as well as Mississippi – who initially brought the issue to the Supreme Court – have made headway in the opposite direction, enacting laws that greatly limit abortion.

What about the State of Indiana? What could the Hoosier state look like in a post-Dobbs world?

Indiana State Senator Liz Brown, pro-life advocate and Catholic legislator from District 15, which encompasses portions of Allen County, spoke with Today's Catholic about what Indiana could look like if Roe is overturned. "Indiana is in a very good place for how positive and pro-life we are," Brown stated.

If Roe is overturned, she explained, that would mean abortion decisions would return to the individual states and "Indiana will react well," possibly even going so far as to ban abortion entirely.

One hundred members of the Indiana General Assembly sent a letter to Governor Eric

Holcomb requesting that he call a special session on the topic. "We're hoping and anticipating that the Dobbs decision will be sometime this summer and we don't want to wait until January," when the General Assembly will be in session to enact new legislation around it, Brown said. "We would like to respond to that immediately."

Brown believes that Holcomb will sign any pro-life legislation that crosses his desk, as that aligns with his record on life issues. She expects at the very least to see a ban on abortion after 15 weeks.

There are some Catholic governors in other states who are not only signing hefty pro-abortion laws, but are urging their states to push laws that would make abortion legal all the way up until birth, rather than encouraging and assisting women in crisis pregnancies. Brown commented, "More often than not, there are outside factors for women seeking abortion," including pressure from boyfriends and family members and issues like poverty. "We need to marshal all our resources to help these women" instead of encouraging abortion, she said.

"When you do that, when you surround them with love, that choice will always be for life."

Often, she said, pro-choice advocates will say that those who take a pro-life stance only care about the child before he or she is born, but she disagrees. The heart of the pro-life cause is serving women and providing them with the resources to help them choose to carry their child to term and raise or place that child for

adoption.

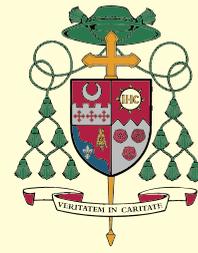
Some countries are pushing abortion for children who show signs of disabilities in utero. Iceland in particular boasts about its next-to-none rate of people born with Down syndrome – achieved through abortion – as if it is a moral good for society.

"Every life has value, we have to get away from this horrible stigma, this talking point where a child with a disability is a burden," Brown insisted. Indeed, such a child might need more medical care and more attention than a child without a disability, but she stated, "That child will bring love to that family," no matter what medical condition they might have.

The evolution of science and medicine have changed the reasoning behind the initial abortion case. "My own personal opinion, these issues around the original Roe decision will continue to come to the Supreme Court." She thinks that this is not something the court would like to see coming back over and over again.

For a handful of years, the geographical area that encompasses the Diocese of Fort Wayne-South Bend had been abortion-free, but with a clinic that recently opened in South Bend, that is no longer the case.

Even if abortion is restricted or illegalized in the State of Indiana, clinics like Planned Parenthood will simply refer pregnant women to abortion providers in states like Illinois. And sadly, too many women will listen to misguided, unsound advice and seek what they think will be the easy way out.



Public schedule of Bishop Kevin C. Rhoades

Tuesday, May 10: 3:30 p.m. – Meeting of Indiana Bishops, Indianapolis
 Wednesday, May 11: 9 a.m. – Mass and Meeting of Indiana Catholic Conference, Indianapolis
 Wednesday, May 11: 7 p.m. – Confirmation Mass, St. Paul of the Cross Church, Columbia City
 Thursday, May 12: 7 p.m. – Confirmation Mass, Our Lady of Hungary Church, South Bend
 Friday, May 13: 4 p.m. – Baccalaureate Mass for Saint Mary's College, Notre Dame
 Saturday, May 14: 10 a.m. – Confirmation Mass, St. Matthew Cathedral, South Bend
 Saturday, May 14: 5 p.m. – Commencement Mass, Joyce Center-Purcell Pavilion, University of Notre Dame, Notre Dame
 Sunday, May 15: 9 a.m. – Commencement Celebrations, Notre Dame Stadium, University of Notre Dame, Notre Dame
 Sunday, May 15: 5 p.m. – Confirmation Mass, St. Adalbert Church, South Bend

Pilgrims seek St. Junipero Serra's intercession for California

BY VALERIE SCHMALZ

SAN FRANCISCO (CNS) – A trio of young adults and their dog Laika walked more than 800 miles in the footsteps of St. Junipero Serra on a Lenten pilgrimage to pray for California in the 46 days from Ash Wednesday to the Easter Vigil.

Hope Waterman, 27, Matthew Geier, 27 and John Paul Hanson, 24, began walking after the 7 a.m. Ash Wednesday Mass at the first mission, Mission San Diego de Alcalá in San Diego. They concluded in time for Easter Vigil in Sonoma, north of San Francisco, where the 21st and northernmost California mission was founded by the Franciscan friars.

"I wanted to do something for several years to pray for California," said Waterman, who was inspired to make the pilgrimage to ask the intercession of St. Junipero Serra, who founded California's mission system.

The idea came to Waterman as she was praying with 40 Days for Life in October 2020 in Lander, Wyoming, as the widespread desecration and vilification of St. Junipero Serra's statues and reputation in California was making headlines. Statues in San Francisco, Los Angeles and San Rafael were among several that were vandalized and the saint's reputation criticized. The state of California removed a statue of the saint from the State Capitol in 2021.

"The thing I could do to bring about the radical reconversion of California was to pray to the man who brought the faith to California in the first place and to walk the missions of California as a prayer and penance for the salvation of California," said Waterman, an emergency medical technician in Wyoming who grew up in California and Texas. "I decided to do it in Lent and start off on Ash Wednesday."

Waterman met Geier, a park ranger at Chino Hills State Park near Los Angeles and a musician with a medieval and renaissance ensemble, when she was scouting and planning the pilgrimage earlier this year. Geier liked the idea and his boss agreed, giving him six weeks off.

Hanson was a childhood neighbor and is a family friend who up until two days before the expedition was undecided. "I meant to say no," said Hanson when Waterman called him in Irving, Texas, to learn of his final decision, "and somehow I said yes."

Waterman's dog Laika, named for the Sputnik canine who was the first to orbit the earth in 1958, made up the pilgrimage's fourth participant.

The controversy surrounding St. Junipero Serra has been years in the making, with critics saying he took part in the oppression of the native people by the Spanish empire.

Newly found Maryland site reveals clues about Catholic colonists

BY ZOEY MARAIST

ST. MARY'S CITY, Md. (CNS) – While English colonists who arrived in the New World were looking for greater opportunities, many of the Catholic colonists who arrived in Maryland also were looking to escape religious persecution.

Historic St. Mary's City, a living history museum in southern Maryland, keeps the story of those Catholic colonists alive, while its archaeologists are still digging up clues to the past.

In 1634, the ships the Ark and the Dove landed on the shores of Maryland carrying more than 100 English Catholics and Protestants, led by the Catholic Leonard Calvert. The newcomers settled in a fort before gradually building up St. Mary's City, a metropolis in southern Maryland that would serve as the colony's first capital.

For decades, religious tolerance for Christians was the law of the land. But the colonists weren't free of the political and religious strife that rocked society in Europe. In the late 1680s, England's Glorious Revolution replaced a Catholic ruler with the staunchly Protestant King William and Queen Mary. Soon, Maryland was no longer controlled by the Catholic Calvert family but instead became a royal colony where the Church of England was the state religion.

In 1695, Francis Nicholson, the royal governor, moved the capital to Annapolis, a more centrally located city where fewer



Kyle Vanhoy sifts through rubble on March 16, 2022, at the Historic St. Mary's Fort site in southern Maryland.

Catholics lived. St. Mary's City became a shell of its former self, and the site of that original fort was lost to history.

Fortunately, archaeology has helped uncover much of the old city's mysteries over the past few decades. "There was no map of St. Mary's City, other than one map with no street layouts, no buildings, no nothing," said Peter Friesen, Director of Education at the living history museum. "It's through the

50 years of archaeology that we were able to figure out where a lot of these buildings are that we've reconstructed."

One of those buildings is a Catholic church. The first group of colonists to come to Maryland included Jesuit Fathers Andrew White and John Altham, and other priests followed over the years. At first, they used an old witchcott, a type of Native American dwelling, to celebrate Mass, then a wooden chapel,

then a cruciform brick chapel with windows and a stone floor. But the building survived for only a few decades.

In 1704, the Maryland legislature passed the "Act to Prevent the Growth of Popery," which banned Catholics from voting or holding office, taxed them twice and only allowed them to worship in their homes.

The St. Mary's City sheriff locked the brick chapel so that it could no longer be used for worship. "Then the Jesuits (took) the chapel apart brick by brick and used the bricks to rebuild a different chapel on private property that they owned at St. Inigoes, which is five, six miles south of (St. Mary's City) and is now part of a (military) base," said Friesen.

To replace the loss of churches, Catholics began to add "Mass rooms" to their homes, and several are still in existence, including one at the Doughoregan Manor near Ellicott City.

The foundation of the original brick chapel was discovered in 1938 and more than 50 years later was extensively excavated by archaeologists. The chapel was rebuilt in the style of other Jesuit churches of the time.

Though the historians were learning more about the colonial town, one thing remained elusive: the location of the original fort.

Their more than 50-year search often was sidetracked by other discoveries, such as the uncovering of three lead coffins buried in one of the transepts of the brick chapel. But last year, Historic St. Mary's City announced they had finally found the fort after a geophysicist used magnetometry, ground-penetrating radar and other technology to identify the post holes



A replica of the Catholic church that served Maryland colonists is seen in St. Mary's City, Maryland, on March 16.

of the fort's walls. Excavation has helped them learn more about life inside the fort, and has uncovered Catholic artifacts.

A silver crucifix, rosary beads and a medal of Aloysius Gonzaga, a future Jesuit saint, were all discovered at Historic St. Mary's. Two identical medals were found, one inside the fort, of five saints who were canonized by Pope Gregory XV in 1622: St. Ignatius Loyola, St. Francis Xavier, St. Teresa of Avila, St. Philip Neri and St. Isidore the Farmer, who stands in the center holding a farming tool.

"Medals like this were becoming very popular in the 17th century as a consequence of multiple things," said Jennifer Ogborne, curator of collections. "People wanted items of devotion they could carry with them as part of the Counter-Reformation. It became much easier to make them in the late 16th and early 17th centuries so they could be produced for a wider audience."

One of the latest discoveries from the fort site is a small metal Caravaca cross. For centuries, pilgrims have visited the Spanish town of Caravaca to venerate a piece of the true cross. The relic is displayed in a cross with two horizontal bars, and the artifact has the same shape. There is still plenty to learn about the tiny devotional object that was plucked from the Maryland dirt, said Ogborne. "We are very excited about that cross."

Historic St. Mary's City explores more than just religious history. Visitors can see a tobacco farm, a replica of the Dove, the ship that brought the colonists, and models of period Native American homes.

But for Catholics and other people of faith, St. Mary's City is notable for its radical commitment to religious tolerance. The ideals the early colonists espoused lived on. Within 100 years of Maryland's legal penalization of Catholics, the First Amendment enshrined freedom of religion as a fundamental American right.

Maraist is a staff writer at the Arlington Catholic Herald, newspaper of the Diocese of Arlington.

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Catholic immigration advocates push for reform on Capitol Hill

BY RHINA GUIDOS

WASHINGTON, D.C. (CNS) – Leaders in Hispanic Catholic ministry who gathered in Washington, D.C. from April 26-30 for a national meeting used the occasion to head to the halls of Congress in between meetings to push lawmakers on some form of relief on immigration.

"Citizens and noncitizens alike, we are brothers and sisters in the eyes of Jesus Christ, and our current immigration system is burdensome, expensive, inefficient and far too often creates human suffering," said Auxiliary Bishop Mario E. Dorsonville of Washington, D.C. on April 27 on the grounds of the U.S. Capitol.

Along with other bishops and leaders in ministry gathered for the sixth Raices y Alas (Roots and Wings) national congress in Washington, D.C., Bishop Dorsonville asked lawmakers to use their political power and responsibility to "address these issues" that force millions to live in hiding, except when it comes to contributing their work to the welfare of the nation.

Bishops and other people of goodwill in the United States have been advocating for a just and comprehensive immigration reform but to no avail, he said.

"We come in prayer to ask members of Congress, Republicans and Democrats, to work together to create solutions," he said. "Immigration

reform cannot wait any longer."

Representatives Dan Newhouse, R-Wash., and Salud Carbajal, D-Calif., joined the Latino Catholic leaders at the event at the Capitol.

Both politicians have worked on the Farm Workforce Modernization Act, which seeks legal status for farmworkers, seeks reforms to the H-2A agricultural guest worker program and "creates a first-of-its-kind, merit-based visa program specifically designed for the nation's agricultural sector."

But each approached it from a different point of view.

"We need a system that stops rewarding illegal behavior," Newhouse said, who also seemed to support some type of immigration help for "children, who through no fault of their own," were brought into the U.S. illegally as minors.

But any bill would also have to support measures to strengthen national security and secure the southern border, he said.

"I'm so tired of empty promises and I'm sure you are tired of that, too," he said. "We have to have a system that works for the business (sector), farmers and ranchers ... and for our immigrants."

Carbajal said that while the two had differences in certain areas of policy, they agree on the importance of finding solutions.

"We might have a few differences coming from different parties, but I think we have more



CNS photo/Martin Soros via USCCB

Participants of the Raices y Alas gathering are seen near the U.S. Capitol in Washington, D.C. on April 27.

in common than differences on immigration reform," he said. "I think we have found common ground and believe that certainly it's appropriate to secure our borders, but we should also fix our broken immigration system."

Channels that previous immigrants, "our forefathers and mothers who came to this country," had used are broken, creating a bottleneck, Carbajal said.

He thanked the Catholic ministers for organizing a day of advocacy between meetings, urging them to reach out to lawmakers from both sides of the aisle.

"This shouldn't have to be a partisan issue," Carbajal said. "We should be able to work together."

Andrea Anaya-Sandoval spoke about the urgency she feels when

it comes to immigration reform. Though she's temporarily protected as a recipient of the Deferred Action for Childhood Arrivals immigration policy, she said there's no permanent solution in sight for what will happen when she graduates from college in a couple of years.

"It's been disheartening for

young people like me to see how little has been done" when it comes to immigration reform, she said. "I stand before you today because I'm tired of the promises ... I'm exhausted from waiting around for legislators to decide whether I am good enough."

Also present at the event, Emilce Cuda, Secretary of the Pontifical Commission for Latin America, said "immigrants are not tourists," but rather they contribute to countries as workers and shouldn't be discarded by society.

Elisabeth Román, president of the National Catholic Council for Hispanic Ministry, which organized the Raices y Alas gathering, said the organization picked Washington, D.C. as the site of the event so the more than 400 members from more than 38 states could advocate for matters of social justice, which includes immigration, and to speak for essential workers who kept the country moving during the pandemic.

SERRA, from page 3

Pope Francis canonized the saint during his visit to Washington, D.C. in 2015.

The 21 missions, beginning with the first one founded by St. Junipero in San Diego in 1769, are integral to the state, Geier said.

"It's to try to restore a proper appreciation for the missions as a foundation of California. This place was such a deeply Catholic place. The whole society of our state has grown up around these missions," he said.

Because of his commitment to the reputation of the saint and to California's Catholic heritage, San Francisco Archbishop Salvatore J. Cordileone met with the trio soon after they arrived in San Francisco on Holy Thursday. He blessed their pilgrimage, their banner and various religious articles, praising the initiative which he called "blazing the trail for what I think we should be doing here, a Camino California."

For Hanson, Geier and Waterman, it was quite a journey: sun, rain, sore feet and a rosary together every night. "Unless we fall asleep during the rosary," Hanson said.

Most nights they camped out, but in a few cases, members of the informally organized California Mission Walkers put them up, and several nights they



CNS photo/courtesy Greg Wood, via Archdiocese of San Francisco

John Paul Hanson, Matthew Geier, Hope Waterman, and Laika, the dog, pose for a photo in front of the Sonoma Mission in Sonoma, California. They walked more than 800 miles in the footsteps of St. Junipero Serra on a Lenten pilgrimage to pray for California that spanned the 46 days from Ash Wednesday to Easter Vigil.

stayed in hotels.

The three walked everywhere, refusing rides because Father Serra always walked. They also only stayed indoors at places that would allow dogs.

"It's really fun," Geier told Catholic SF, the magazine of the Archdiocese of San Francisco. "The three of us have been on the road for six weeks. Both John Paul and I had never been backpacking before."

He said people have offered

them a lot of things and although it was humbling to be on the receiving end, he said it was "encouraging to see so much kindness and generosity and hospitality."

At the journey's end, Hanson described California as "a beautiful place with lots of nice people."

Schmalz writes for Catholic SF, the magazine of the Archdiocese of San Francisco.



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NEWS BRIEFS

Catholic leaders thankful for Melissa Lucio's stay of execution

WASHINGTON, D.C. (CNS) — Catholic leaders were thankful that death-row inmate Melissa Lucio was granted a last-minute stay of execution on April 25, but they also said her sentence shows a failure in the use of capital punishment in this country and stressed that they would continue to pray for Lucio and her family and advocate on her behalf. Lucio, 53, a Catholic mother of 14 and a grandmother, was scheduled for execution on April 27 for the 2007 death of her 2-year-old daughter, Mariah, that Lucio has maintained was due to her daughter's accidental fall down a stairwell. The Texas Court of Criminal Appeals, which issued a stay of execution, ordered the 138th Judicial District Court of Cameron County to consider the new evidence presented by Lucio's legal team. Lucio will remain on death row while her case goes back to trial court to examine new evidence her attorneys say shows that the toddler's death was an accident caused by an undiagnosed injury sustained after falling down the stairs two days before she died. "I am grateful the court has given me the chance to live and prove my innocence. Mariah is in my heart today and always," Lucio said in a statement through her attorneys. "I am grateful to have more days to be a mother to my children and a grandmother to my grandchildren." Lucio heard the news of the stopped execution in a phone call with state Rep. Jeff Leach, a Republican, and began sobbing when she heard it, attorneys told reporters in an April 25 Zoom call.

Judge threatens to block Biden's plan to end pandemic border restriction

WASHINGTON, D.C. (CNS) — A federal judge at an April 25 hearing said he would grant the requests of three states to force the federal government to keep in place a public-health order at the U.S.-Mexico border that has increased the number of expulsions of immigrants trying to cross into the United States. The public-health order, known as Title 42, allows the United States to bar entry of persons who have recently been in a country where a communicable disease was present. It was applied by the Trump administration in March 2020, soon after the coronavirus pandemic was declared by the World Health Organization. U.S. District Judge Robert R. Summerhays of the Western District of Louisiana, an appointee of former President Donald Trump, said he would sign an order to keep the policy in place, and to order the federal government to certify that it is not acting ahead of its announced

Drought in Ethiopia worsens humanitarian crisis in region



CNS photo/Tiksa Negeri, Reuters

A malnourished child is held by his mother at a camp for people displaced by drought in Gode, Ethiopia, on April 26, 2022. The United Nations reports Ethiopia's eastern Somali region has been hit by three consecutive below-average rainy seasons, worsening the already deteriorating humanitarian situation for more than 3 million people, more than half the local population.

May 23 date to drop the Title 42 provision. The Biden administration has come under fire from both Republicans and Democrats for planning to end the policy. The Centers for Disease Control and Protection announced in April that the restriction could be dropped in late May. Catholic groups that support immigrants have long been calling for an end to this restriction. Since Title 42 was applied at the border, 1.61 million people have been expelled by the United States through January, the latest month for which statistics are available. The vast majority, 1.56 million, were expelled by the U.S. Border Patrol, while 52,735 were expelled by the Office of Field Operations.

'Thirst for peace': Cameroon bishops, Catholics rededicate nation to Mary

MARIENBERG, Cameroon (CNS) — Battered by a separatist war to the west, a Boko Haram insurgency to the north and the influx of Central African refugees to the east, Cameroon is a country in crisis. And with no end in sight, Catholics in Cameroon turned to Mary to intercede for them. From April

23-24, more than 1,200 Catholics gathered around their bishops at the pilgrimage site in Marienberg, about 115 miles from the country's capital, Yaoundé. They were there to reconsecrate Cameroon to the Immaculate Heart of Mary, 12 decades after the German Pallottine Fathers consecrated the country to Mary in a move now considered by Cameroon's Catholics as the very foundations of Catholicism in the country. "The presence of all these Christians testifies to the importance that Mary occupies in their life of faith, but also to the thirst for peace that inhabits the Cameroonian people. We should therefore ask God for this peace, but also do everything necessary at our level to maintain it, because peace is a grace, but also a personal effort. And this undoubtedly involves acquiring a quality of God which must also become ours: mercy," said Bishop Abraham Bouala Kome, president of the Cameroonian bishops' conference. "Peace is what is normal; when peace is absent, we are in something abnormal, and we must always look for what is normal," he said.

Advocate Deirdre McQuade, 53, helped communicate bishops' pro-life message

HYATTSVILLE, Md. (CNS) — Longtime pro-life advocate Deirdre McQuade, who for more than a decade shared perspectives of U.S. bishops' and the Catholic Church's teaching on the sanctity of life, died on April 21 after a bout with metastatic breast cancer. She was 53. From 2005 to 2018, the time she was Assistant Director for Pro-Life Communications at the U.S. Conference of Catholic Bishops, McQuade was interviewed by various media and spoke at numerous events, offering views on palliative care, abortion and alternatives to physician-assisted suicide. Friends recalled McQuade as someone whose strong faith helped her staunchly uphold the value of human dignity in her work. "She was very serious about her faith and incorporating faith in life," said Dawn Eden Goldstein, an author and theologian, who met McQuade in 2007 and became close friends with her over the years. Goldstein recalled McQuade as an advocate for a consistent ethic of life in both her profes-

sional and personal life and said her values were reflected when she chose Sister Thea Bowman, a candidate for sainthood who was the first African American member of the Franciscan Sisters of Perpetual Adoration, as her patron. Years-long friend Colin O'Brien described McQuade's rich sense of warmth, friendship and hospitality, which led to her "really being there for other people."

'Embracing vulnerability,' sisters hope to draw strength, help others

VATICAN CITY (CNS) — Superiors of women's religious orders from around the world gathered in Rome or online to look at their areas of vulnerability and find ways to "embrace" them so that together they are stronger and can be signs of hope for other vulnerable individuals and communities in the world, said Claretian Sister Jolanta Kafka. "We have often placed ourselves on the side of the needy, but from a position of power," said Sister Kafka, president of the International Union of Superiors General. The challenge is "to recognize more consciously that we too need compassion, mercy, conversion, to be aware of our wounds, our sins." Nearly 700 superiors general — 520 attending in person — participated in the UISG plenary assembly from May 2-6 in Rome under the theme, "Embracing Vulnerability on the Synodal Journey." Sister Kafka and other leaders of the organization previewed the assembly on April 29 for journalists in the Vatican press office. As the sisters acknowledge their vulnerabilities, she said, "we feel the need for a new reading of the essentials of religious life and of the evangelical counsels" of poverty, chastity and obedience and how leadership and authority can be exercised in a more "evangelical, synodal spirit."

Ideology obstructs beauty of family, pope says

VATICAN CITY (CNS) — Families play an important role in a society's development when ideologies are not imposed upon them, Pope Francis said. The family is the "primary planter of the tree of gratuitousness," and when civilization "uproots" that gift, "its decline becomes unstoppable," the pope said on April 29. "I believe that there are certain conditions for rediscovering the beauty of the family. The first is to remove from the mind's eye the 'cataract' of ideologies that prevent us from seeing reality," he said. Pope Francis addressed members of the Pontifical Academy of Social Sciences, who were holding a plenary meeting from April 27-29 at the Vatican on the role of the family and "the challenge of love." The family is "almost always at the top of the scale of values" for people around the world, the pope said, because "it is inscribed in the very nature of woman and man."



Photos provided by Father Bob Garrow

Father Jewel Aytona, CPM, 'refocuses' members on God at parish mission

In 1922, St. Stanislaus Kostka Parish in New Carlisle had a parish mission focusing on the crucifix. The theme of that mission was "Save Our Souls." One hundred years later, St. Stanislaus Kostka Parish invited another mission speaker, this time Father Jewel Aytona, CPM, of the Fathers of Mercy in Kentucky for their parish mission from April 24-28. The theme of this year's parish mission was "Thy Kingdom Come." Father Aytona preached at the parish's Divine Mercy weekend Masses, reminding the parishioners that a parish mission is intended to help refocus the faithful's lives back on God. Over the course of the week, from Sunday night through Thursday night, there was adoration, an opportunity for confession, and then Father Aytona's presentation. The final night also included the Holy Sacrifice of the Mass.

Father Aytona's parish-led retreat focused on the following themes: God's divine mercy, confidence in God and St. Joseph, the Four Last Things, lukewarmness is the devil in disguise and humility: the path to heaven. During the week, Father Aytona stressed the importance of faith, trust, confession, the Eucharist, prayer and fidelity in striving to lead a holy life. He gave very practical advice and repeatedly stressed

"The parish mission has been very inspiring. Father Jewel is a great speaker, and the opportunity to pray a holy hour every day has been wonderful."

— Kathy Henderson



St. Stanislaus Kostka Parish in New Carlisle hosted a parish mission presented by Father Jewel Aytona, CPM. He is seen with St. Stanislaus Kostka pastor Father Bob Garrow and Father Glen Kohrman, Pastor of Holy Family and St. John the Baptist parishes in South Bend.

to those who attended the mission to increase their prayer life, increase adoration, frequent confession at least once a month and attend weekly Mass.

Father Bob Garrow, the current pastor at St. Stanislaus Kostka, stated that this year's mission is part of a larger mission in which the parish is participating. Last year, the parish created a three-year plan with priorities involving catechesis and faith formation, evangelization and addressing the parish facilities. The parish mission was one goal of the faith formation and catechetical priorities. Another goal was to celebrate and focus on the crucifix in daily life during the 2022 calendar year as a way to commemorate the mission from 100 years ago.

Father Garrow looks forward to the many graces that will come from this parish mission. He is praying that hearts will be changed, that there will be a deeper love for the Eucharist and confession and that faith is strengthened. Coming out of

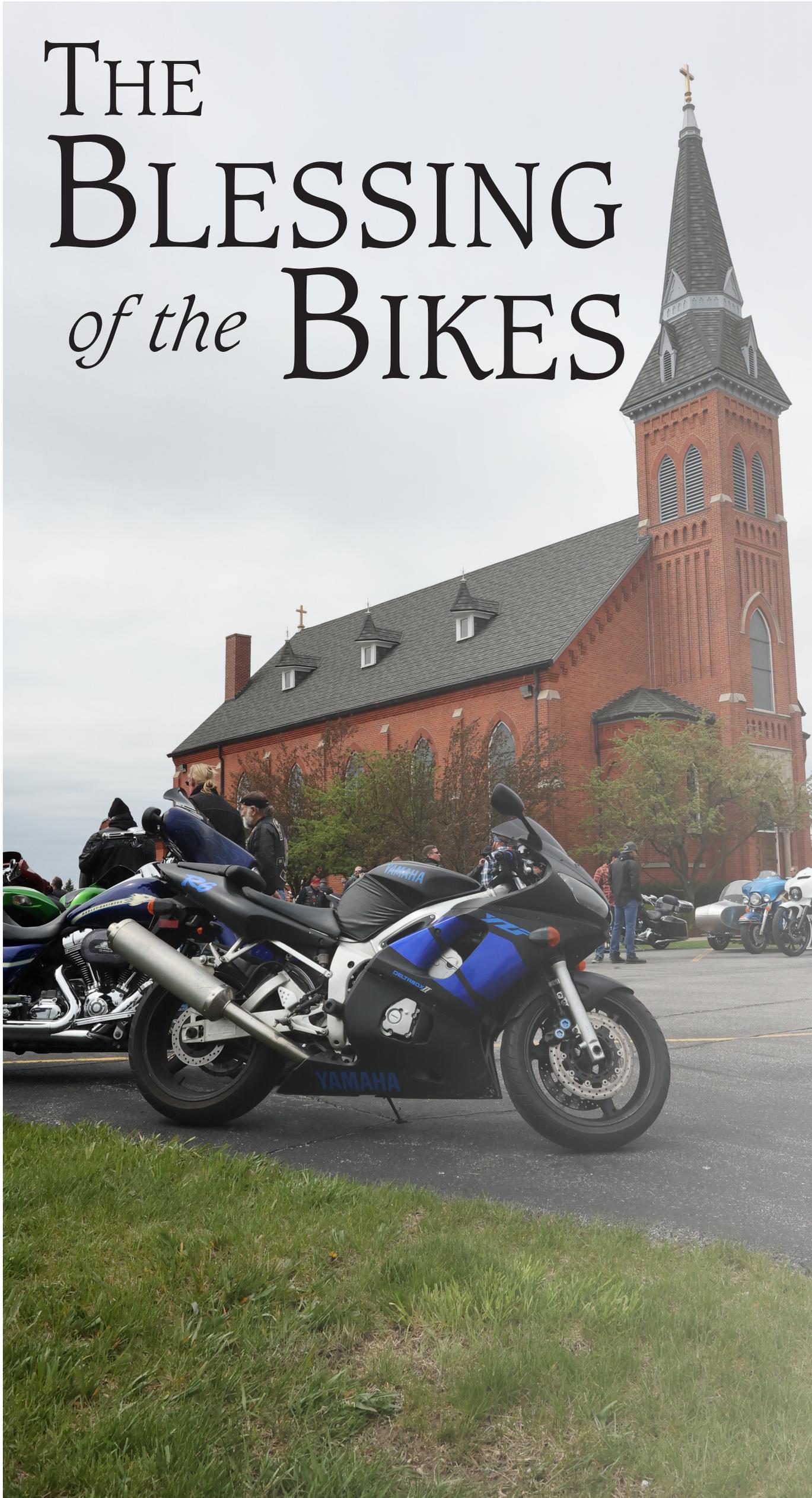
the pandemic, the parish was in need of a spiritual renewal, as are many parishes and individuals throughout the world.

The Fathers of Mercy offer these retreats or parish missions at no cost, aside from a free-will offering on the final night of the mission, as well as through nightly sales of CDs to support their apostolate. Father Garrow highly recommends these mission priests for those discerning to host their own parish mission. There are other mission speakers who cost extraordinary amounts of money, some costing more than \$20,000 for a three-day parish mission. For a parish desiring a mission focused on the Eucharist, confession and the authentic teachings of the Catholic Church, Father Garrow highly recommends the Fathers of Mercy. Many parishioners at St. Stanislaus Kostka would agree.

Parishioner Kathy Henderson said, "The parish mission has been very inspiring. Father Jewel is a great speaker, and the opportunity to pray a holy hour every day has been wonderful."

Sue Gadacz said, "The whole mission was great, he (Father Aytona) kept my attention. What he said spoke to my heart." Other parishioners expressed similar sentiments, including professing that Father Aytona was "inspiring," "refocused me to God," and "strengthened my faith."

THE BLESSING *of the* BIKES



Motorcycle event supports service, community outreach

BY JENNIFER BARTON



Hogs, choppers, supersport motor bikes, or whatever other names they may be called, dozens of these motorcycles filled the parking lot of St. Patrick Church in Arcola on April 30. Back after a two-year hiatus, the 33rd Blessing of the Bikes took place on the last Saturday of the month in anticipation of the warmer weather and peak motorcycle-riding season. For years, the parish had hosted the event on the Saturday after Easter, pastor Father Thadeus Balinda explained, but with Easter sometimes falling earlier in the spring and the unpredictable weather, they chose to move it to the last Saturday in April.

As is typical of Indiana, the weather continued to be unpredictable, with snow one year and rain threatening in the dark clouds looming over this year's blessing. Fortunately, Father Balinda was able to bless every bike that came through the parking lot before the sky opened in a short but earth-shaking thunderstorm.

The variety of bikes that filled the lot and the street in front of the church were as varied as God's own children. Harley-Davidsons, Yamahas, three- and four-wheelers and even dirt bikes and a young boy on a bicycle all made appearances at the ceremony.

It might sound odd for a Catholic church to sponsor a motorcycle event, but with the amount of motorcycle riders who frequently travel the backroads around the tiny town east of Fort Wayne near the Whitley County border, it made sense to

organizers more than 30 years ago. Patricia Denihan, the parish secretary, explained how the Blessing of the Bikes began in 1989 with only eight bikes. This number grew each year, with the highest attendance reaching 2,000 riders one year. This year's count totaled roughly 200. "It started purely as a blessing at the parish," she said, but grew into something greater.

While the event is intended to pray for the safety of those who ride their motorcycles – either across the country or across the county – it also raises money to help the parish youth group attend service trips.

Originally, organizers had simply asked for donations; now they sell concessions and hold a 50/50 raffle to raise money. The first big trip the youth group took with funds raised at the Blessing of the Bikes was to World Youth Day in Toronto in 2002, when St. John Paul II was pope, according to Lila Park, one of the organizers. "It's just an exciting thing to bring people in," she said.

Bringing people to the church is more than a monetary goal, said Denihan; it is community outreach. The Blessing of the Bikes brings people together from within the parish, the town and far beyond.

"Something beyond the blessing is that we have the Eucharist here," Park added. She feels that people are drawn to the church because "we have Christ here." And that is the greatest outreach that they could provide.

The youth group also added another spiritual element to the blessing this year – a prayer

table where participants could write down their intentions and youth group members would meet later to pray for those intentions. Denihan said that she even saw one of the participants take time to light a candle in the small Gothic-style church before the blessing.

Motorcycle riders tend to be painted in a negative light, but more often than not, they simply enjoy the freedom found in the open road. "The people that come are magnificent," Denihan remarked. Others agreed with her. "They're coming here to get a blessing, not coming to start a brawl," one parishioner commented.

And indeed, those present seemed a cheerful lot, greeting old friends, laughing and enjoying the company of other bikers, passing out flyers for other upcoming charity bike rides and buying t-shirts and food to support the youth group.

Father Balinda welcomed back many of the riders who had attended in previous years. Prior to the blessing, a short prayer service commenced outside of the rectory, which included two readings and blessing of the water that Father Balinda sprinkled on the bikes as they rode past him. In his opening remarks, Father Balinda said, "This is our pride." He spoke of how happy he was to be able to host the event again and to see the many people flock to his parish.

Lisa Van Allen, another parishioner and volunteer, expressed her gratitude toward those who helped make the event possible and those who attended. "We feel so happy today that so many people came."

Denihan shared how one of the participants had even told her he had been present at the very first one.

In a nod to the parish's Irish roots and appropriate for the wanderlust biker lifestyle, those present recited the Traditional Irish Blessing before the riders began the procession past Father Balinda to receive their blessing:

*"May the road rise to meet you,
May the wind be always at your back.
May the sun shine warm on your face,
The rains fall soft upon your fields.
And until we meet again,
May God hold you in the palm of His hand."*



Photos by Jennifer Barton



Members of Our Lady of Good Hope's Catechesis of the Good Shepherd program sit in the Level 1 atrium where they teach the younger students. From left are Kelly Ley, Director of Religious Education, Debbie Hillman and Anne Guzman.

Montessori style of catechizing Catholic youth

BY LISA EMRICK

“Let the children come to me, and do not prevent them; for the kingdom of heaven belongs to such as these.” – Matthew 19:13-15

Many Catholics began their faith education at home during infancy, continuing through Catholic school or Sunday school. Over the years, the manner of catechizing Catholic youth has changed, however. In Rome, Italy, in the year 1954, Sofia Cavalletti and Gianna Gobbi started a Montessori-based way to bring the Gospel to children that has had an impact all over the world.

According to the CGSUSA.org website, Cavalletti was a biblical scholar who held a doctorate in Hebrew and Comparative Semitic Languages. Her education gave her the ability to help the children she taught feel the flame of passion for God's Word. Gobbi, who had 15 years of classroom experience as a Montessori teacher, was introduced to Cavalletti by a mutual friend.

They began their teaching by creating an atrium, or prepared environment, with a model altar and articles from Mass to guide children and help them build a better understanding of their faith and relationship with God. Cavalletti has been quoted as saying “we started without knowing we started.” This was the birth of Catechesis of the Good Shepherd (CGS).

The environment is the vital piece that allows CGS to guide a child's relationship with God.

When the child is allowed to explore and interact with God's Word, it uses that experience to teach children. Materials in the atrium are often handmade, sometimes by the instructor, and directors will also ask for parish involvement in making items. If someone can sew, they may be asked to make vestments, or a woodworker can offer to help erect a model altar for the atrium. Every piece in the environment is meant to inspire awe in the child.

Here in the Diocese of Fort Wayne-South Bend, a handful of parishes and schools offer Catechesis of the Good Shepherd.

The system

The CGS approach is divided into three levels. The Level I atrium consists of children who are 3 to 6 years old. Level I is where children become more familiar with Jesus. Jesus is the Good Shepherd; He calls each by name. The focus in Level I is the mystery of the Eucharist and what takes place at the altar by learning names and gestures.

Level II atrium is for children ages 6 to 9, where they learn about the True Vine and what it takes to have a relationship with God and the larger community. The children study the parables and learn how they can relate to the readings. The Mass is also brought to the forefront as one long prayer broken into smaller prayers. In their journey toward making their first Communion, by learning meditations that focus on Jesus and making personal missals, they are strength-

ened in their understanding and love for the Eucharist.

Level III atrium allows children age 9 to 12 to learn about their place in God's kingdom and their seat in it. Children are given the history of salvation and are anchored in knowing that humanity is all connected, being made in God's likeness and image. Materials on the prophets of the Old Testament, the gifts of God, the miracles of Jesus, and expanded presentations on liturgy and Scripture can also be found in the Level III Atrium, according to CGSUSA.org.

Training the teachers

Yova Teusch, a Level I instructor at Our Lady of Good Hope Parish in Fort Wayne, was blessed to have the parish sponsor her certification. Between two summers, she spent 90-plus hours training on the knowledge of child development and the religious characteristics of 3- to 6-year-olds. She also deepened her ability to facilitate meditation on Scripture. Teusch stated: “The biggest blessing of this program is in the way it carefully and gently nurtures the sense of awe and wonder in a child of the concept of the kingdom of God through parables and reflections. ... In CGS, a relationship between a child and God is the root of a spiritual formation.”

During training, the catechist will learn about Montessori-style education, CGS, how to build an atrium and how to present the elements of formation. There are scholarships and grants available to offset the cost of training.

Many who have gone through this training have stated that the process has helped deepen their faith life as well.

“Through the training and guiding the children in the atrium, I firmly believe that God has revealed Himself to me in many different ways. He is the loving Good Shepherd, who will leave the ninety-nine to find me and lay down His life for His sheep,” Teusch said.

Tessa Mammolenti helps with CGS at Christ the King Church in South Bend. Mammolenti says that each level has two parts of training; Level I is the most extensive. The training is arranged in a retreat-style method. CGSUSA.org states: “It has a holistic approach for the adult, enriching the adult in a background of scripture and liturgy, theology and prayer, as well as the pedagogy of the young child, helping the adult to see what face of God the young child most needs in order to enter into a relationship with God.”

Faith in action

St Pius X Church and School in Granger began their CGS in 2004 with Level I. Theresa DePung, Director of CGS, said that the parish has all three levels, and on average, 420 students go through the program each year. DePung explained, “Young children have a deep religious capacity and hunger to experience the most essential mysteries of our faith. CGS is like a weekly guided retreat in a deeply contemplative environment. During this time, the chil-

dren are able to immerse themselves in age-appropriate, hands-on materials in a beautiful space to help them ponder more deeply these mysteries.”

St. Pius X has eight catechists trained in Level I, and four trained for Level II. Of those four, two are also trained in Level III.

The Director of Religious Education for Our Lady of Good Hope Parish, Kelly Ley, stated, “The atrium model is not divided up by grades; it is a combined group. Level I is ages 3 to 6, Level II is ages 6 to 9. So, what is beautiful is the children that have been in there for two to four years are really helping the other ones to learn as well. Once a lesson is presented, freedom is given to the children to choose the work they want to do for the rest of that work cycle. A work cycle normally only lasts about an hour and a half.”

Ley said that Our Lady of Good Hope has two rooms dedicated just for the atriums, which serve not only the school but the parish community and area homeschool families. They began by introducing the program into their Sunday school. After the school opened in 2016, students were able to use the atrium. It has been six years since Our Lady has incorporated the program with pastor Father Mark Gurtner's blessing.

When teaching her students, Teusch remarked that, “It always touched me deeply when the children made a connection between the sheep and us! Their eyes lit up and they joyfully declared: ‘we are the sheep and Jesus is the Good Shepherd!’”



Photos by Lisa Marie Emrick

Debbie Hillman introduces a lesson to Level 1 students during Catechesis of the Good Shepherd at Our Lady of Good Hope in Fort Wayne.

St. Joseph School in South Bend brought CGS to their Sunday school in 2010, Halee Williams said. Adding the program to preschool in 2014 and kindergarten in 2017, Williams is excited to announce that they will be able to offer Level II in fall of 2022. St. Joseph has five Level I catechists, one of whom will be able to lead Level II.

Bringing the lessons home

Children and their parents have found a deepened love for their Catholic faith through the program. Cici and Alice Sharp attend Level I at Our Lady of Good Hope on Thursdays, and have enjoyed their experience with the program. Their favorite part is getting to help set up the prayer table. Monica Bodien, mother to Marilee, who attends on Sundays, said that the biggest difference that she sees from her own Catholic education is Marilee's knowledge of Scripture and the terminology she understands about sacramentals.

Lucy and Grace Macaluso enjoy the prayer table at St. Joseph School in South Bend. Their mother, Kati, feels like CGS makes faith real for students. Kati says, "My husband and I consider this one of the greatest offerings of our children's Catholic preschool and elementary school experience." She shared that her children eagerly speak about Jesus and the faith traditions they learn at CGS. Even at three, children actively seek ways to bring the Church into the home, through prayer corners, Bible stories and Advent wreath traditions.

Compared to Kati's own catechesis, she believes CGS develops a greater faith life. "I think more traditional programs can feel didactic and distant," she said. "CGS's reliance on material objects, scriptural story-telling, and ritual lends a sort of immediacy to the Catholic faith and traditions and captures the relevance and beauty of our faith."

To learn how to begin a CGS program or become a certified instructor, go to cgsusa.org for information and courses.



Saint Elizabeth Ann Seton Catholic school is seeking a qualified candidate for **Preschool three-year-old teaching position**. The position is part-time with a focus on classroom instruction. Looking for individuals with a strong background in early childhood education along with a desire to inspire students.

- Plan and teach lessons using the Diocesan Curriculum and State Standards along with the NAEYC.
- Plan and conduct activities for a balanced program of instruction.
- Attend staff meetings and serve on committees as needed.
- Establish and enforce rules for behavior.
- Attend professional meetings, educational conferences, and teacher training workshops in order to maintain and improve professional competence.

The school is also seeking a qualified **Preschool four-year-old teaching position** to prepare small children by easing them into organized education. You will teach them important elements that they will encounter soon after they enter school life.

- Develop a careful and creative program suitable for preschool children
- Employ a variety of educational techniques (storytelling, educational play, media etc.) to teach children
- Observe each child to help them improve their social competencies and build self-esteem
- Guide children to develop their artistic and practical capabilities through a carefully constructed curriculum (identify shapes, numbers or colors, do crafts etc.)
- Organize nap and snack hours and supervise children to ensure they are safe at all times
- Track children's progress and report to parents
- Communicate with parents regularly to understand the children's background

Questions can be sent to Principal Lois Widner lwidner@seascsfw.org • 260-432-4001

Apply at diocesefwsb.org/careers

Preferred qualifications include two or more years of teaching experience at the early childhood level. Teacher must have or be working towards an early childhood degree and possess excellent communication skills. An outstanding candidate will have a deep desire to work as a Catholic school educator.



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A pro-life witness from the young ones in the roost

Once again this spring, our family is blessed to be preparing to welcome another member. As we get closer to D-Day (B-Day?), every “third child” stereotype is playing out in our home. The nursery isn’t ready; no tiny clothes have been washed and neatly folded in drawers; no diapers have been purchased; the infant car seat remains in the attic. The list of things we still need to do goes on and on.

Some of it has to do with experience. Before we buy 10 packs of newborn diapers, let’s make sure our kid isn’t going to go right into size ones, as our daughter did. And, comforting though it may be, there’s really no need to drive around with the infant car seat taking up valuable space for two months before the baby is born like we did before our son came along.

But most of it has to do with the two little ones who already rule the roost. There is less time to get prepped. There’s less time to think about getting prepped. And we’re perhaps just a little more tired and spread thin than we were five and three years ago.

While our two darlings have perhaps been a bit of a barrier to efficiency or productivity as we prepare to welcome Baby Three, they are also the reason why this pregnancy has been the most joyous yet. When we told them last fall that a baby brother or sister would be born in the spring, they were immediately on board. Like the angels on

Christmas night, they heralded the good news to both sets of grandparents, and to their aunts and uncles. And their enthusiasm from the first moments they found out mama had a baby in her tummy has only grown along with their sibling. These kids love their baby, and it has been one of the most remarkable and positive witnesses to life in the womb that I have ever experienced.

Without a shadow of a doubt, the kids know that there is new life growing in my womb, and that it is the best thing ever. They talk to Baby. They give him or her hugs and kisses. They say “I love you” and that they can’t wait to meet him or her. Our son especially loves to wrap his arms around my waist and wait to feel the baby kick. When it happens — every time it happens — he gasps and looks at me with pure delight and joy. He says the baby is talking to him, telling him that he or she can’t wait to meet him. They also love looking at the ultrasound photos and fawning over the tiny onesies and little hats. They talk every day about how they can’t wait to hold and snuggle the baby. Oh, and my son has given Baby a superpower: the power to chew. (Apparently we have talked a lot about what teething will be like.)

Now, I am not completely naïve. I know that a new baby, even highly anticipated and much-loved, brings a significant shift in home dynamics. I know there will be days when the new baby might be more resented



GUEST COMMENTARY

GRETCHEN CROWE

than loved by its older siblings. I know that the snuggle-fests likely will start to wane once a crawling baby knocks down an older sibling’s LEGO creation or puts teeth marks in a favorite toy. Those days will come, and that’s ok. That’s life.

But, thanks be to God, so is this: our kids’ true and total joy and awe at this newest miracle in our family, before that miracle has even been born. What a wonder; what a gift. What a lesson for us all.

Gretchen R. Crowe is Editorial Director for Periodicals at OSV.

Digital detox: how to guard the mind and slow the pace

It was time. Time to get away, to unplug, to finally write that novel. Time to prove he could resist the barrage of texts and tweets, news and notifications in order to focus his attention on a worthy endeavor.

So the journalist Johann Hari booked a little room by the beach in Provincetown, on the tip of Cape Cod, and made plans to go offline for three months.

He left his electronic devices at a friend’s, printed a map of his destination since he would no longer be able to use phone navigation and boarded a ferry. He felt a twinge of panic, but it vanished when he arrived and gazed into the ocean.

“I felt then a sudden certainty — you only get these feelings a few times in a lifetime — that I had done absolutely the right thing,” Johann wrote.

He strolled along the beach and through the streets, wandering into a pub where a group was gathered around a piano singing showtunes.

They ended, fittingly, with the Aladdin song “A Whole New World.”

It took a couple weeks to reorient, for his mind to stop composing witty tweets and imagining their warm reception. Johann felt his “receptors” slowly open.

Then the words pored out of him. In three months, he wrote 92,000 words of his novel. He also finished “War and Peace,” which he read for hours-long



TWENTY SOMETHING

CHRISTINA CAPECCHI

stretches on the beach.

“It came back!” he realized. “My brain came back!”

Johann’s digital detox compelled him to dive into neuroscience, interviewing experts on attention and flow. He learned about the value of meandering, of play and of natural sleep rhythms. He compiled his findings into a new book called “Stolen Focus: Why You Can’t Pay Attention — and How to Think Deeply Again.”

It is a cultural indictment and a call to action. And for Catholics who believe in the interconnection of body, mind and soul, the book is a spiritual summons.

When I think about these three dimensions of self, one appears sorely neglected. Discussion of physical health and spiritual wellbeing — both mightily important — far outweighs the question of our mental health. Do we guard our minds? Do we understand the way screens are thwarting our ability to think, to contribute, to

CAPECCHI, page 13

‘Jesus is with us still’



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Fourth Sunday Of Easter John 10:27-30

The Acts of the Apostles supplies the first reading. It gives a glimpse into the *modus vivendi* of St. Paul as he moved across Asia Minor in his proclamation of the Gospel of Jesus.

Paul evidently first went to synagogues. It is not surprising. After all, he was of Jewish descent and background, and he was well-educated in the Jewish culture and religion of the time.

In synagogues and among Jews, he would have been comfortable, but also more likely to be heard, but this is also clear.

He was not always met by universal acceptance, although it would not be at all accurate to say that he attracted no converts from among the Jews whom he met. He drew many of them into the ranks of Christians. He also attracted Gentiles; however, these details are only secondary to the story.

The point of this reading is that the word of God, pronounced by Jesus, continued to be spoken and received long after the Ascension. Moreover, it was proclaimed by an Apostle, and by Barnabas, a disciple of an Apostle.

Salvation went on. Through the Apostles, Jesus still spoke.

The Book of Revelation furnishes the next reading. It is very symbolic but explicit. Among those loved by Jesus and saved by Jesus are people from every nation. Their number is great. They are baptized, wearing the white robes of baptism. Many carry the palm branches of martyrs. They have kept their faith despite persecution. Their sins were washed away by the Lord,

precisely by the sacrificial blood shed by the Lord on Calvary.

The Good Shepherd leads them, rescuing them from the heat of the day and the dryness of earthly life.

St. John’s Gospel provides the last reading. This Gospel reading, read immediately after the passage from Acts, also presents Jesus as the Good Shepherd. For an audience overwhelmingly agrarian, as was the audience to which Jesus preached, imagery built on sheep herding and shepherds was well understood.

This reading states that the sheep know the shepherd. In turn, the shepherd knows them. It implies a relationship of closeness and of trust. The shepherd leads the sheep from peril. Moving beyond the symbolism, the readings say that this shepherd gives eternal life. Possessing this life, the sheep will never perish.

Furthermore, no one can snatch them away from the shepherd. The reason is that they belong to the shepherd because of the will of the Father.

Then, in a great testament of self-identity, Jesus proclaims oneness with the Father.

Background

This weekend, the Church calls us to celebrate the Resurrection once again as it begins the fourth week of proclaiming the exciting news that it first pronounced at Easter. He lives!

With the readings this weekend, and with those of the preceding weeks of Easter, the Church essentially makes two points. First, Jesus lives, literally, and that in the sublime act of Resurrection is evidence that Jesus is God, the Son of God, the eternal Father. As risen, Jesus is totally unique among humans. As God, Jesus is the bearer of life, truth, peace, and joy. There is no substitute for the Lord.

Second, repeated this weekend and in past weeks, is that the word of Jesus and the salvation given by Jesus continue. They did not cease with the Ascension. Jesus lives in the

preaching and the good works of the Apostles, and in their followers and successors to this day.

Through Paul, and then through Barnabas, Jesus touched people needing hope and salvation, needing to know God.

By emphasizing these points, the Church presents us with its basic belief, Jesus is God. In Jesus is truth and life. It also reassures us. Jesus is with us still.

READINGS

Sunday: Acts 13:14, 43-52 ps 100:1-2, 3, 5 Rv 7:9, 14b-17 Jn 10:27-30

Monday: Acts 11:1-18 Ps 42:2-3; 43:3-4 Jn 10:1-10

Tuesday: Acts 11:19-26 Ps 87:1b-7 Jn 10:22-30

Wednesday: Acts 12:24—13:5a Ps 67:2-3, 5-6, 8 Jn 12:44-50

Thursday: Acts 13:13-25 Ps 89:2-3, 21-22, 25, 27 Jn 13:16-20

Friday: Acts 13:26-33 Ps 2:6-11b Jn 14:1-6

Saturday: Acts 1:15-17, 20-26 Ps 113:1-8 Jn 15:9-17

Why did Christ's glorified body still have wounds?

Several of the Resurrection accounts stress that Jesus showed the disciples His wounds. On one level, we can understand that He was trying to make clear to them that the same Christ who was crucified stood before them; He was not a ghost or an apparition or simply someone who looked like Jesus.

When Christ rose, He took up His same, true body, but it now manifested a perfected glory. When we rise on the last day, the same will be true of our bodies. Why, then, were Christ's wounds visible in His glorified body? Are not wounds and scars inconsistent with a glorified body?

St. Thomas Aquinas provides five reasons that Christ's wounds are fitting in His glorified body. His reflections, from the Summa Theologiae III, Q. 54, Art. 4, are beautiful and poignant. His reasons are presented below, along with my own remarks.

Reason one: "It was fitting for Christ's soul at His Resurrection to resume the body with its scars. In the first place, for Christ's own glory. For Bede says on Luke 24:40 that He kept His scars not from inability to heal them, 'but to wear them as an everlasting trophy of His victory. ... Perhaps in that kingdom we shall see on the bodies of the Martyrs the traces of the wounds which they bore for Christ's name: because it will not be a deformity, but a dignity in them; and a certain kind of beauty will shine in them, in the body, though not of the body.'"

Christ's wounds are a dignity, not a deformity; a sign of love not of loss; an indication of obedience not of onerousness. Through His wounds the Lord can say, "Here is what the world did to me, yet I live. Here is the cost of your redemption and the lavishness of my love."

Reason two: "Secondly, to confirm the hearts of the disciples as to 'the faith in His Resurrection' (Bede, on Luke 24:40)."

This is what theologians refer to as "continuity." The wounds demonstrate that the body that

died on the cross is the same one the disciples see standing before them. Jesus has not taken up or fashioned a new body or a similar one; He is truly risen. The Greek word for resurrection is anastasis, which literally means "to stand again." The word "resurrection" means the same thing: re (again) + surrexit (he stands). None of this would be true if a different body were before them, no matter how similar. Thus, Christ's wounds confirm the truth of the resurrection.

Reason three: "that when He pleads for us with the Father, He may always show the manner of death He endured for us" (Bede, on Luke 24:40).

Beautiful! The picture here is of the Son, Jesus, showing His wounds to His Father and saying, "See how I have loved them, Father. Have mercy on them."

The Book of Hebrews says, "Consequently, Jesus is able to save to the uttermost those who draw near to God through him, since He always lives to make intercession for them. For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. He has no need, like those high priests, to offer sacrifices daily, first for His own sins and then for those of the people, since He did this once for all when he offered up himself (Heb 7:25-27)."

Reason four: "that He may convince those redeemed in His blood, how mercifully they have been helped, as He exposes before them the traces of the same death" (Bede, on Luke 24:40).

To those who doubt the Lord's love or His understanding of our trials, Christ's wounds speak tenderly and clearly of His love and of the price He was willing to pay for us. His wounds are more eloquent testimony than any words could be. Is God merciful? Does God understand or care at all about our condition? Look to the wounds of Christ; dwell in them;



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MSGR. CHARLES POPE

take shelter in them.

Reason five: "that in the Judgment Day He may upbraid them with their just condemnation" (Bede, on Luke 24:40). ... So will [Christ] show His wounds to His enemies, so that He who is the Truth may convict them, saying: 'Behold the man whom you crucified; see the wounds you inflicted; recognize the side you pierced, since it was opened by you and for you, yet you would not enter.'

Such powerful and moving words, in this case from St. Augustine. There is also a refutation of the idea that God is simply harsh on Judgment Day. In effect, He will say, "I endured suffering from you out of love for you. When I was on the cross, the soldier pierced my side. My heart was literally opened for you and still you would not enter. What more could I have done than to allow your own sins to be your redemption? Still you refused."

In spite of receiving lifelong graces and unmerited favors and blessings, in spite of God's call echoing in their depths, many still refuse God's offer. It is a tragedy that some hearts are so hardened. Christ's wounds testify to the justice of God's only (and final) recourse: allowing them to live apart from Him. Accepting the choice of their free will, God's last act is simply to recognize their refusal and say, "you would not enter."

Dwell in the wounds of Christ.

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

SCRIPTURE SEARCH®

Gospel for May 8, 2022

Acts 13: 14, 43-52 / John 10:27-30

Following is a word search based on the Gospel reading for the Fourth Sunday of Easter, Cycle C: teaching disciples and crowds. The words can be found in all directions in the puzzle.

GRACE TO HEAR WORD GENTILES ETERNAL MY SHEEP PERISH	WHOLE CITY CROWDS REJECT IT A LIGHT REGION VOICE FATHER	GATHERED JEALOUSY UNWORTHY EARTH DUST KNOW GREATER
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KNOW OR REJECT

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



EPHRAEM
FEAST: JUNE 9
306-373

Known to Syrian Christians as "the harp of the Holy Ghost," this Mesopotamian from Nisibia was baptized at 18 and may have accompanied his bishop to the Council of Nicaea in 325. He served as head of the cathedral school and left Nisibia only after it became Persian. In 363 he moved to a cave overlooking Edessa but preached frequently in the city and wrote many poems, hymns and biblical commentaries; he organized a choir of women to sing his hymns during liturgies. About 370 he visited St. Basil in Caesarea. The winter before his death, he earned praise for managing relief supplies during a severe famine in Edessa. Ephraem is the only Syrian father declared a doctor of the church.

CAPECCHI, from page 12

function?

We touch our phones on average 2,617 times a day – reaching around little ones on our lap, ignoring the people across from us at the dining room table to scroll pictures of other people's kids and dinner plates.

What does this mean for Catholics?

If we believe our mind is a gift from God, we honor him by guarding it. The Catholic Church should take the lead. Our teachers, our guidance counselors, our youth ministers and our priests must shine a light on mental health. They should provide guidelines for

healthier habits and then make real changes: assigning less homework, rescheduling school days to allow for more unstructured outdoor play, restructuring programs to allow for earlier bedtimes, reminding teens how to interact face-to-face, urging us all to turn off our phones.

When I ask Catholic school teachers how much sleep their teenaged students get, they tell me it's bad.

"Can you assign less homework?" I ask.

"It's not that simple," they say.

But we must make a leap, adjusting our screentime and the structure of our days to establish more natural rhythms.

Workplaces that make fundamental shifts, such as implementing a four-day work week, reap huge benefits. Their employees are more rested, more connected to their families and more productive.

I don't have all the answers. I'm as afflicted as the next person. But I know there is a better way. I bet you do too. We can start by asking the right questions, swapping strategies and holding each other accountable. The stakes are high.

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



Provided by Brian Horvath

After getting drafted by the Los Angeles Chargers in the seventh round of the NFL Draft, Zander Horvath (center, in black shirt) and friends celebrated at CJ's Pub in South Bend.

Horvath achieves NFL draft dream

BY ERIC PEAT

Zander Horvath is headed to the National Football League. And much like his entire football journey, his selection in the NFL Draft required a great deal of patience and perseverance.

The former Marian High School standout and Purdue University walk-on was selected by the Los Angeles Chargers in the seventh round of the 2022 NFL Draft on April 30. Out of 262 overall picks, Zander was number 260 – the third-to-last player selected in the draft. That amounted to plenty of anxiety-building among his family and friends who were gathered with him to watch the draft on TV.

"I think towards the end, people were kind of getting anxious; I think people were more anxious than me at times, too," said Zander. "But it was quiet for the longest time towards the end. We all thought it was over."

Round after round passed by, minute after minute ticked off the clock. Zander, who was projected by his agent as a late-round selection or an early signee in free agency, kept checking his phone. He had already begun fielding calls from NFL teams discussing signing him as a free agent after the draft. His mother, Zita, recalled her thought process as she prepared herself for what seemed to be the inevitable.

"I thought, 'Oh well, it's ok. There's a lot of people that get [signed in free agency], so he's got other options. If not, he has a career in his life,'" said Zita.

That's when Zander received a phone call from Los Angeles. He returned to the room moments later, just in time to see his name appear on the TV screen and pure pandemonium erupt around him.

"Everybody was yelling and screaming," said his father, Brian. "I couldn't get to him. His coach was there, his buddies were there – everybody jumped on him."

"It was really nice to hear his name," said Zita. "Just some small guy from Mishawaka!"

Zander spent the rest of the night hanging out with the friends and family members he hadn't been able to see for several months due to his training schedule. Almost all of them had watched and waited with Zander for nearly seven hours in order to see his NFL dreams become a reality.

"We had a good time," said Brian. "It was long, but it was well worth the wait, believe me."

Zander's jump to the NFL is an historic one on multiple levels. He's the first Marian graduate to ever hear his name called in the

NFL Draft, further adding to his record-setting high school career. Zander also became the first Purdue running back to be drafted in 24 years. And along with former Boilermaker teammates George Karlaftis and David Bell – who were selected in the first and third rounds, respectively – he's part of Purdue's largest draft class since 2008.

"It's awesome," Zander said of being drafted alongside Karlaftis and Bell. "I've been playing with them for the past few years now, and just to have my name recognized with them on the Purdue pages of getting drafted is awesome. Coming from walk-on to being drafted with guys like that is something I'll

never forget."

In the end, the Chargers were the team that made the most sense all along. They were the one organization that flew Zander in for an official in-person visit, as opposed to a virtual call. From his discussions with the Los Angeles coaching staff, Zander said they can see him making an impact in multiple ways, thanks to his versatile skill set.

"Special teams is going to be the number one priority," said Zander, who also earned his first playing time at Purdue on special teams. "I'm definitely a fullback, but hopefully I'll get some routes out of the backfield in there too, and maybe potentially some runs, but I think it will be more of the hybrid back – blocking and catching passes."

He'll have plenty of talent around him with current Los Angeles players like run-

ning back Austin Ekeler, who tied for the league lead with 20 touchdowns a year ago, and Pro Bowl quarterback Justin Herbert. Zander's parents both plan to attend a number of Zander's games in 2022, as the Chargers are set to visit Indianapolis and Cleveland this fall.

But first, Zander must work to make the team's final roster and earn a spot on the field – a challenge with which he's all too familiar.

"That never ends," Zander said of the work ahead. "I've done that multiple times, so it's nothing new. I've just got to continue to keep that work ethic and routine that I've been having and carry it over when I get there."

"It was long, but it was well worth the wait, believe me."

BRIAN HORVATH



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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.

WYD 2023 information nights

MISHAWAKA — WYD 2023 Info Nights are open to youth, parents, clergy and young adults wanting to learn more about our diocesan pilgrimage to Portugal in 2023 for World Youth Day. Info nights will be offered on Wednesday, May 11, at Marian High School, 1311 S. Logan St. and Thursday, May 12, at Bishop Dwenger High School, 1300 E Washington Center Rd. These nights will answer questions you may have, share ideas for fundraising and hear from travel partners at Verso Ministries. Contact John Pratt jpratt@diocesefwsb.org for more information.

Planning Today to Secure a Peaceful Tomorrow: Life Planning Workshop

FORT WAYNE — St. John the Baptist Parish will present a free life-planning workshop for individuals and couples of ALL ages to learn about how they can start to get their affairs in order now to remove burdens from their loved ones later. Join others on Thursday, May 12, from 7-8:30 p.m. in the church at 4500 Fairfield Ave. The night will consist of four 15-minute presentations from each presenter plus three breakout Q&A sessions of participants' choice. Presenters will be Divine Mercy Funeral Home (funeral plan-

ning), Father Andrew Budzinski (Catholic approach to death and funeral Masses), Catholic Community Foundation (endowments), and lawyer Charlie Heiny (estate planning and wills). This event is meant to be informative and empower you to start making these decisions. There is no obligation to utilize the services the vendors provide. They are generously coming to inform, not to sell. For more information, contact Stewardship@SaintJohnFortWayne.com or Jeff Krudop at 260-744-4393.

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John Cybulskis, 75, Cathedral of Saint Matthew

Lorraine Dodd, 89, St. John the Baptist

Calvis Mayfield, Jr., 91, St. John the Baptist

Theresa Niedbalski, 92, St. John the Baptist

John Szabo, 88, St. John the Baptist

Armor of God Spiritual Briefing - Arming Men on the Power of Virtue

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. Understanding how to live a life of virtue and what graces the virtues bring us is essential. In addition, for every vice that we encounter a virtue can be linked to offset that. Come and hear from Bishop Kevin Rhoades as he arms men on the power of virtue Wednesday, May 18, from 6:45-8:30 p.m. at the St.

Vincent de Paul - Msgr. Kuzmich Life Center, 1502 E. Wallen Rd. Contact Robert Gregory at 317-502-6201 or rob@fwjls.com.

Pasta for Peace

ANGOLA — Every third Thursday of the month, from 5:30-7:30 p.m., the St. Anthony of Padua Parish Council will host "Pasta for Peace" which will focus on fellowship, friendliness and the joy of good food at St. Anthony Parish Hall, 700 W Maumee St. A goodwill offering will be accepted. Contact Patti Webster at 260-665-2259.

Director of Adult Faith Formation Specialist

St. Elizabeth Seton Church in Carmel is seeking a Director of Adult Faith Formation Specialist who will develop and execute programs, groups and events to meet parish needs as it relates to Adult Faith Formation.

Typical Duties include:

- Develop and coordinate small groups amongst all ranges of the evangelization spectrum.
- Supervise, coordinate and/or direct religious education programs for adults, including but not limited to: scripture studies and talks by guest speakers. Refer people as needed to other groups or ministers, ordained or lay. Research topics and approaches and make recommendations to the Director of Evangelization as deemed necessary.
- Collaborate with the Office of Catechesis of the Diocese of Lafayette-in-Indiana when applicable.
- Facilitate the Seton Adult Faith Formation Strategy Group. Identify and help develop new facilitators and ministry leaders.
- Serve as an instructor for a Catechist Formation as needed.
- Coordinate Adult Confirmation classes once a year, including advertising, scheduling and identifying facilitators, meeting with confirmands, processing paperwork, and teaching as needed.
- Coordinate website and social media communications for Adult Faith Formation including submitting content. As time permits, prepare or request others to write regular bulletin entries and supervise preparation of other communications by volunteers as necessary, i.e. bulletin ads, posters, flyers and other promotional materials for Adult Faith Formation sponsored programs.
- Support clergy in their Adult Faith Formation presentations to adults in the parish, including researching, summarizing and promoting events.
- Assess interest to determine if a need exists for retreats, days of reflection or weeks of prayer. Identify, schedule and oversee promotion and registration for Adult Faith Formation events deemed appropriate in collaboration with the Director of Evangelization and other staff.

Required Skills/Qualifications:

- Bachelor's Degree or equivalent in Theology or related field preferred, and/or 4 or more years of ministry-related experience.
- Strong supervisory, administrative, organizational leadership and program planning experience required. Experience working in a parish.
- Must be willing to occasionally work evenings and weekends when necessary.

For more information, contact:

Kevin Sweeney: St. Elizabeth Seton Church, 10655 Haverstick Rd., Carmel, IN 46033 • 317-846-3850
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Photos by Derby Photography

A student in the Lead the Way Program, a national STEM initiative that Saint Joseph High School participates in, gives a presentation on what he has learned in his Biomedical Sciences class.



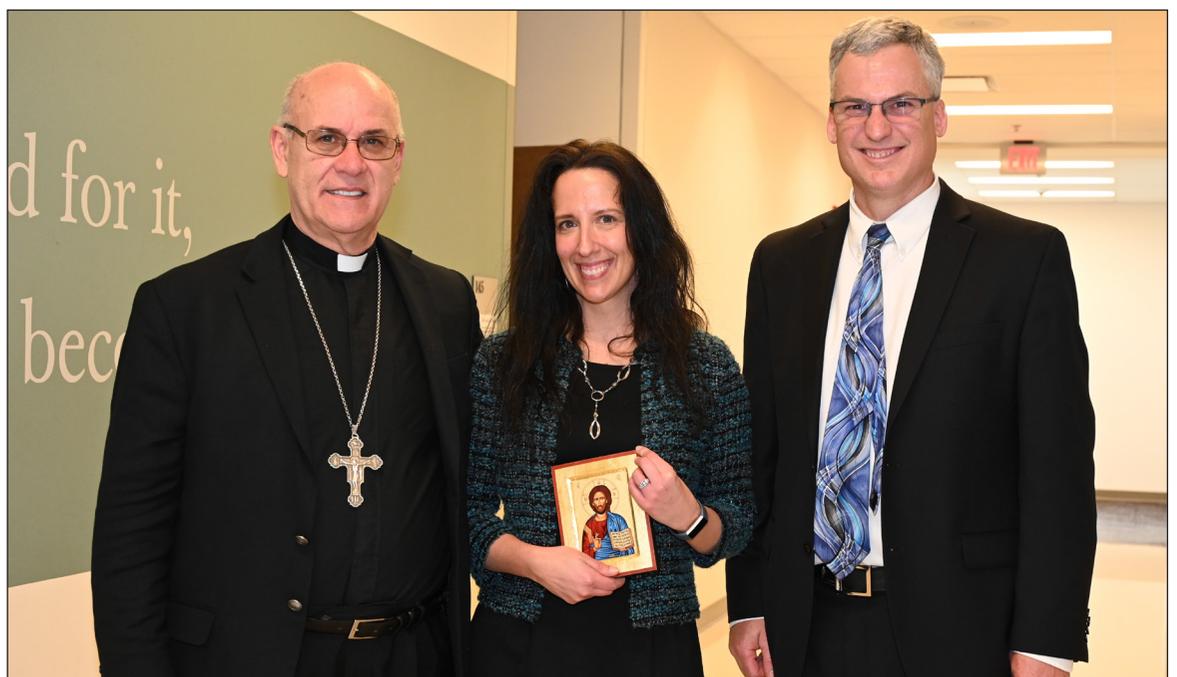
Bishop Kevin C. Rhoades poses with the students and a staff member who received one or more sacraments of initiation at his pastoral visit. From left are Cafeteria Manager Danielle Kaidan, Juan Gonzales Hernandez, John Haight, Bishop Rhoades, Itzayana Garcia, Cole Hatkevich and Margaret Baxter.



Bishop Rhoades shows off the ink print of St. Michael the Archangel created by Saint Joseph alumna Tess Cassady gifted to him by the school.



Working with students in Creative Writing class, Bishop Rhoades helps come up with ideas for a story based on automated prompts on a website.



English teacher Andrea Smolinski shows off her Christ the Teacher Award for this year with Bishop Rhoades and Saint Joseph High School Principal John Kennedy.

SAINT JOSEPH HIGH SCHOOL, from page 1

Kaidan expressed her excitement in receiving her first holy Communion, as she was then able to participate with others in receiving it every Sunday. Hatkevich spoke about Saint Joseph High School's impact on his entrance into the Church.

"When I first came here, I didn't really know anything about the Church, but through the theology classes and all the teachers, I slowly began to learn how everything works. And then eventually my senior year, it just was getting involved in the Masses and liturgies and prayers that we had," he said.

Hatkevich said that in the future, he will look back on his baptism as "one of the most important things that I've ever done - I'll just always remember it."

The school celebrated more of its students and staff members after Mass. Community Award Winners were announced. These awards are bestowed every month to one male and one female senior student, as well as to one faculty or staff member, explained Kennedy. Winners "build community and foster a positive, joyful, welcoming, supportive and inclusive school climate," he said. April's student winners were Katie Lavelle and Joshua Culver. Faculty awardee was Test Coordinator/Data Specialist Ginny Weaver.

It is also a monthly tradition in the school for one group, club, team, etc. to issue a service challenge to another group, club or team. This initiative is called "Aidan's Masterpiece," and it is a service-based club named after Saint Joseph student Aidan Short, who passed away in 2018 in his junior year, explained Kennedy. The club was created in memory of "Aidan's desire to serve when he was with us," he continued.

So, "to continue Aidan's mission of serving," as the school's website put it, the boys' tennis team, challenged with service in

April, called on the boys' football team to carry this torch throughout the month of May.

Forty-seven Saint Joe Scholars were also announced. These were seniors who, for their first seven semesters, maintained a 4.00 GPA or above. Brendan Gonzales and Samuel Thomas were named as the 2022 Valedictorian and Salutatorian, respectively.

The school then gifted Bishop Rhoades with a St. Michael the Archangel original print. Its artist, Tess Cassady, a 2008 graduate of Saint Joseph, also signed it. "Through her artwork," said Kennedy, she "is raising funds for the Ukrainian relief effort."

Afterward, the bishop joined a group of student representatives for lunch. He was curious as to which parishes the students belonged to, and they all discussed school events, such as the girls' soccer team reaching semi-state and the school's production of "Hello, Dolly!" from which many of its cast members were present during the lunch.

Bishop Rhoades paid a visit to Andrea Smolinski's Creative Writing class, where he enjoyed brainstorming ideas with students to come up with a story. They were instructed to visit a website that prompted them with nine random shapes which they had to use to create a story.

Smolinski, a Saint Joseph alum who has taught in the Diocese of Fort Wayne-South Bend for 13 years, was the 2021-22 Christ the Teacher Award winner. Her students commended her "compassion that never leaves," as well as the way she "makes kids want to come to class and learn."

Kennedy praised his students for acting Christ-like "in the way they treat each other, in the way they spread joy to others and in the way they serve." He also applauded his faculty and staff for imitating St. Joseph, the school's namesake, through their hard work and in how they aim to inspire students to live "a faith-filled and a moral life."