



TODAY'S CATHOLIC

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TODAYSCATHOLIC.org

Eucharistic Revival momentum continues with upcoming events

BY KEVIN KILBANE

The Eucharistic Procession and Festival on June 19 in Warsaw marked the first step in a three-year journey to inspire spiritual growth, encourage Eucharistic Adoration and evangelize throughout the diocese and the United States. Coming events will build on that momentum.

The U.S. Conference of Catholic Bishops organized the Eucharistic Revival to encourage a grassroots renewal of belief in and devotion to the Real Presence of Jesus Christ in the Eucharist. The revival focuses on dioceses this year, parishes next year and a National Eucharistic Congress takes place July 17-21 in 2024 — the first such event since 1976. Dioceses and parishes can decide how they want to participate in each year's events.

"This is a special moment of grace for our Church, for our diocese, for every parish and for every family to encourage the faithful to embrace this moment of grace for themselves and to contribute in any way they can for the good of others, and to consider how they can help their parish," said Chris Langford, the Diocese of Fort Wayne-South Bend's point person for Eucharistic Revival planning.

"All of this is Bishop's leadership," Langford said of the plans, referring to the diocese's Bishop Kevin C. Rhoades.

Future plans include:

Diocesan Year, now through June 11, 2023

Langford said the current year has two main focuses: Develop leaders across the diocese and in parishes who can plan events for the Parish Year in 2023, and present a number of public events of regional or broad appeal.

Interested lay leaders can prepare for the Parish Year by attending Eucharistic conferences that will include Mass and talks on the Eucharist by speakers including Bishop Rhoades. The conferences, which are open to the general public, will take place on Jan. 14 at St. Charles Borromeo Parish in Fort Wayne and Feb. 11 at St. Pius X Parish in Granger, both from 9 a.m.-2



Bob List

A variety of events sponsored by the Diocese of Fort Wayne-South Bend and individual parishes will continue building excitement and deepening faith as the Eucharist Revival moves toward a National Eucharistic Congress in July 2024 in Indianapolis.

p.m. Registration can be found at diocesefwsb.org/eucharist.

The diocese plans to offer a similar conference and other events in Spanish at dates and places still being determined; check diocesefwsb.org/eucaristia for updates.

Also in the area of faith formation, the diocese will offer Eucharist-focused mission encounter nights on Oct. 10 at Marian High School in Mishawaka and April 12, 2023, at Bishop Dwenger High School in Fort Wayne. Members of the Damascus Worship Collective and international speakers will help people encounter God and feel excited and empowered to live the Catholic faith.

The events will be led by Damascus Catholic Missionaries of Centerburg, Ohio, which presented a similar event in March at Bishop Dwenger. Registration can be found at diocesefwsb.org/eucharist.

Diocese residents also can attend Eucharist-focused retreats on the Damascus Catholic Mission Campus grounds. Dates are:

- Women, Oct. 14-16, 2022, and April 14-16, 2023
- Men, Nov. 4-6, 2022, and April 21-23, 2023
- Empower Young Adult Conference, Dec. 15-18, 2022.

Register for any of the retreats at damascus.net.

The diocese will celebrate Jesus' gift of the Eucharist with two concerts in April 2023 featuring sacred classical music related to the Blessed Sacrament, Langford said. Details are:

April 23 at 2 p.m. at St. Pius X Parish in Granger, led by Music Director Jeremy Hoy and featuring the Notre Dame Liturgical Choir and St. Pius X Choir.

April 27 at 7 p.m. at the Cathedral of the Immaculate Conception in Fort Wayne, led by Music Director Mike Dulac.

Register to attend at diocesefwsb.org/eucharist.

Parishes also are encouraged to begin planning their activities for the revival's Parish Year in 2023, Langford said. Each parish is expected to appoint a point person to coordinate Eucharistic Revival planning and activities.

Parish point people can share ideas with each other using an online collaboration platform, he said. For example, a larger parish may develop a Eucharistic Revival program that a smaller parish can adapt or use with its own congregation.

The diocese also will organize monthly Eucharistic Revival activities that people can take part in, Langford said. Information will be posted at diocesefwsb.org/eucharist. Plans include a Eucharistic Pilgrimage to 12 locations around the diocese that

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Canonization cause opened for Holy Cross brother

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Taking down debt

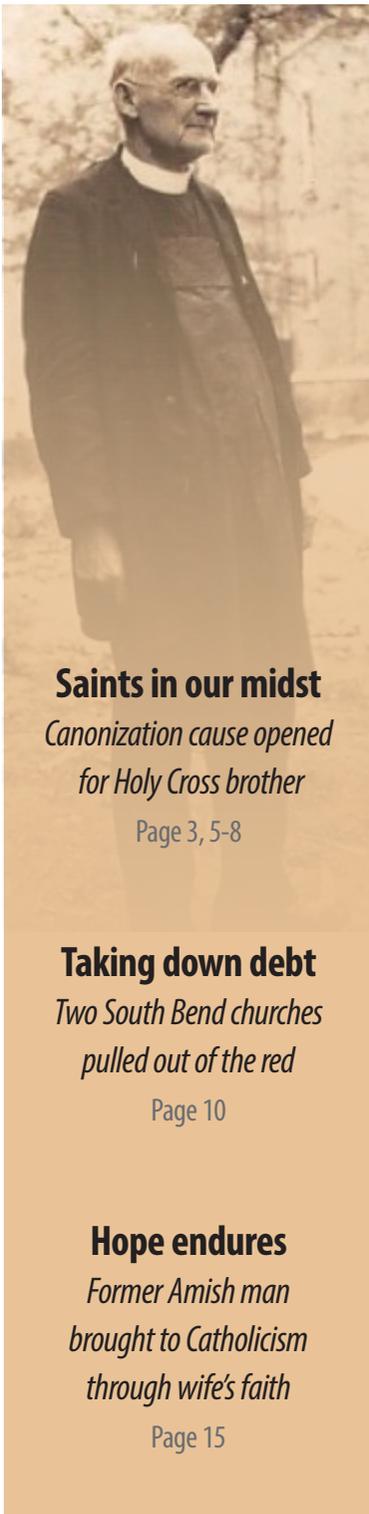
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Former Amish man brought to Catholicism through wife's faith

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REVIVAL, from page 1

tions around the diocese that are associated with the Blessed Sacrament, such as the Basilica of the Sacred Heart at the University of Notre Dame in South Bend; Most Precious Blood Parish in Fort Wayne; and the Perpetual Adoration chapels at St. Jude and St. Vincent de Paul parishes in Fort Wayne.

People can visit the locations on their own schedule, Langford said. Those who visit at least six sites can receive a free gift from Divine Mercy Gifts in South Bend or Good Shepherd Books and Gifts in Fort Wayne.

The diocese will also develop monthly reflections on saints who have a special devotion to the Eucharist, Langford said. In addition, a set of meditations on the Eucharist will be made available for use in parish bulletins, on diocesefwsb.org and as short items on Redeemer Radio, the Catholic radio station broadcasting at 95.7-FM in the Michiana area and 106.3-FM in northeast Indiana.

Parish Year: June 11, 2023, to July 17, 2024

One of the main activities during the Parish Year will be encouraging parishes to hold 40 Hours Devotion events.

"Ideally, every parish will hold a 40 Hours Devotion that ideally involves 40 hours of continuous adoration of the Blessed Sacrament, starting on a Sunday evening and ending on a Tuesday evening, with mission talks each of the three evenings," Langford said.

Parishes in the same geographic area will be encouraged to hold their 40 Hours events on different dates so people can attend more than one of them, he added.

In addition to outside speakers available for 40 Hours and other mission-type events, the diocese will support parishes by prepping priests and laypeople to serve as speakers at the events, Langford said.

Evangelization will also be a major focus during the Parish Year.

"One of the objectives of the revival is to be a Eucharistic missionary people and to go out to the margins and to reach those who are in great need of our Eucharistic Lord," Langford said. "And also to evangelize those who have left the Church or those who have never been in the Church with an emphasis on the living truth of our Lord Jesus."

The diocese plans to schedule the St. Paul Street Evangelization group to provide evangelization training in May of 2023, Langford said. The nonprofit organization, which is based in Warren, Michigan, seeks to proclaim the Gospel and share the Catholic faith in public settings using the peaceful, non-confrontational approach of "Listen, Befriend, Proclaim, Invite."



Molly Gettinger



The training will take place on May 6, 2023 at 9 a.m. at St. Vincent de Paul Parish in Fort Wayne and on May 13 at 9 a.m. at St. Pius X Parish in Granger. Registration will be at diocesefwsb.org/eucharist.

The diocese launched a pilot parish Eucharistic evangelization program at St. Elizabeth Ann Seton Parish in Fort Wayne, Langford said. Members of St. Elizabeth's evangelization team will be available to help other parishes.

Other activity suggestions for parishes during the Parish Year include:

- Hold a "teaching Mass" that isn't a real Mass but walks people through to explain all aspects of a Mass.
- Make use of resources to assist priests with writing Eucharistic-focused homilies.
- Place a special emphasis on the Eucharist when teaching young people in Catholic schools and in parish religious education

and youth programs. The USCCB is developing a program to assist with youth education about the Eucharist.

- Hold Corpus Christi processions.
- Offer more opportunities for Eucharistic Adoration.
- Encourage parish small-faith groups to study the U.S. bishops' recent document on the Eucharist, "The Mystery of the Eucharist in the Life of the Church."

National Eucharistic Congress: July 17-21, 2024

According to Langford, the diocese still is finalizing plans for 2024, but activities will point toward the National Eucharistic Congress in Indianapolis.

"A fruit of all of this reawakened faith and devotion to the Eucharist should be a desire to

For up-to-date information about Eucharistic Revival events and resources in the Diocese of Fort Wayne-South Bend, visit diocesefwsb.org/eucharist or diocesefwsb.org/eucaristia.

For information at the national level, go to eucharisticrevival.org.

go out as missionaries in our communities," Langford said. "We already mentioned the evangelization, but we are looking also, especially the third year of the revival, that the fruits of this revival will be Eucharistic missionaries who go out in the community to reach those in the margins and to serve those in need of spiritual and corporal works of mercy."

The national congress has a goal of forming and sending out 80,000 Eucharistic missionaries to evangelize across America through Pentecost in 2025. U.S. Catholic bishops said on the revival website, eucharisticrevival.org. The hope is the missionaries' work will inspire a Eucharistic Revival that continues long into the future.



Message to the Faithful of the Diocese of Fort Wayne-South Bend from Bishop Kevin C. Rhoades regarding U.S. Supreme Court in Dobbs v. Jackson

Today is a historic day for our nation as the Supreme Court overturned the tragic Roe v. Wade decision which denied the child in the womb the right to life and led to the deaths of millions of unborn children in our nation. The gravely immoral and unjust decision in 1973 has finally been reversed, after so many years of prayer and sacrifices, advocacy and peaceful witness for the protection of the lives of the innocent unborn. I thank all the faithful of our diocese for your tireless pro-life efforts and prayers. Of course, our work for the protection of the unborn does not end with the Dobbs decision since now it will be up to states to determine their abortion laws. Here in Indiana, we will need to continue to advocate for laws to protect the lives of the unborn and to assist mothers in need.

I reaffirm our commitment to serving pregnant mothers with our love, compassion, and assistance. We will continue our many efforts to support women in unplanned or crisis pregnancies.

The sacredness of human life is a central tenet of our faith. We profess our reverence and love for every human life, from the moment of conception to natural death. We profess the inviolable dignity of every human person created in God's image and likeness, including the most vulnerable among us: the unborn, the sick, the elderly, the disabled, the refugee, the poor, and those on death row. I pray that with the Dobbs decision we will see a new culture of life emerge in our country. A conversion of many minds and hearts is still needed to bring about a new culture of respect for human life. Our witness of love of neighbor and our service of those in need is essential in this regard. We are called, as Saint Paul wrote, to "overcome evil with good." Jesus Himself teaches us in the parable of the last judgment that whatever we do the least of our brothers and sisters, we do to Him. He exhorts all of us to care for the most vulnerable among us. May we continue to do so through the corporal and spiritual works of mercy that abound in our diocese! Thank you to all of you for your witness to Christ's love and for your commitment to the Gospel of life!



Decree of Acceptance of Petition

On October 28, 2021, Brother Philip Smith, CSC, the postulator for the cause of canonization for Brother Columba O'Neill, CSC, lodged a petition with the diocesan bishop of the Diocese of Fort Wayne-South Bend. In accord with *Sanctorum Mater*, Art 36, the joint petitioners, namely, the Congregation of Holy Cross, Midwest Province of Brothers and United States Province of Priests and Brothers, have officially requested that the cause for canonization of Brother Columba O'Neill be formally opened on the ground of a life lived out of heroic virtue. This cause is considered an ancient cause since the majority of proofs are documentary rather than oral testimonies.

As Bishop of Fort Wayne-South Bend, and before accepting the *libellus*, I hold the responsibility of verifying that an authentic reputation for holiness and of intercessory power has developed among the people of God, in accord with *Sanctorum Mater*, Art. 25 and of giving my reasons in summary form within this decree.

With such in mind, I have thoroughly examined and prayerfully discerned the content of the petition and all the accompanying documents which describe and explain the life of Brother Columba O'Neill. I hereby accept the above-mentioned petition for the following reasons:

1. There is abundant documentary evidence in the *libellus* of Brother Columba's reputation for holiness among his fellow religious and the laity, including students at the University of Notre Dame, people in the local area, Illinois, and beyond.
2. Brother Columba's sincere and deep devotion and complete trust in the Sacred Heart of Jesus and the Immaculate Heart of Mary were profound, reminiscent of Saint Andre Bessette's deep devotion to Saint Joseph.
3. Brother Columba's religious life of poverty, chastity, and obedience was truly exemplary.
4. Brother Columba's life was a testimony of what it means to live Jesus' injunction: "Learn from me for I am meek and humble of heart." His simple and child-like faith and his meekness and humility are evident in his letters and in the testimony of his superiors and his brothers in religious life.
5. Brother Columba's faithfulness to his duties as a religious brother, his humble work as a cobbler at Notre Dame, his fidelity to prayer, and his countless hours making Sacred Heart of Jesus and Immaculate Heart of Mary badges, seeing and corresponding with hundreds of people suffering and in need and praying for them are evidence of his heroic sanctity.
6. Brother Columba's reputation for sanctity was widespread during his life, was evident at his funeral by the large numbers who came to view his body and ask for his intercession and continued for many years after his death.
7. There is abundant testimony in the *libellus* of Brother Columba's reputation of intercessory power — reports of cures and favors granted to those who received Sacred Heart of Jesus and Immaculate Heart of Mary badges from him and followed his prayer instructions and for whom he prayed.
8. Brother Columba's saintly character was revealed in his ardent love for Jesus and Mary and in his love and care for the multitudes of people who came to see him or wrote to him.
9. Testimony shows that Brother Columba was unflinching in the exercise of the cardinal and theological virtues, in purity and integrity of life, and in his witness to the love and humility of the Sacred Heart of Jesus. Such witness, if officially recognized by the Church, would help and inspire the people of God in responding to the call to holiness through loving trust and humble confidence in Jesus and Mary and through love of neighbor, especially those who are suffering or in need. His witness would help invigorate renewed devotion to the Sacred Heart of Jesus and the Immaculate Heart of Mary among the faithful. His witness would also highlight the vocation of the religious brother and inspire more vocations.

Public schedule of Bishop Kevin C. Rhoades



Sunday, July 10 through Tuesday, July 19 – Priesthood Ordinations in the Dioceses of Awka and Nnewi in Nigeria
 Thursday, July 21: 2 p.m. – Meeting of Board of Directors of National Eucharistic Congress, Indianapolis
 Friday, July 22: 11:00 a.m. – Mass at Damascus Summer Camp, Centerville, Ohio
 Sunday, July 24: 11:30 a.m. – Mass, St. Robert Bellarmine Church, North Manchester
 Sunday, July 24: 7:00 p.m. – Joint Conference of National Black Sisters Conference, National Black Catholic Clergy Caucus, National Association of Black Catholic Deacons and the National Black Catholic Seminarians Association, Morris Inn, University of Notre Dame

Postulating the cause for Brother Columba

BY JENNIFER BARTON

The cause for Brother Columba O'Neill's canonization has been formally opened. There are many questions about the man for whom a residence hall for the Holy Cross brothers at the University of Notre Dame was named and how his cause for canonization came about.

Brother Philip Smith, CSC, is the postulator of the cause for Brother Columba. After he retired from a long career in teaching English, Brother Philip came to the University of Notre Dame and took over as archivist. "Within six months, I found three large boxes labeled only 'Letters – Brother Columba,'" he said.

Removing the boxes from the shelves, he discovered that they were filled with thousands of letters to Brother Columba, arranged only by year. Many of these thanked him for his intercession in their healings – enough to merit further investigation in his cause for canonization.

Though his background is in



Flicker

Columba Hall, named for Brother Columba is located on the campus of the University of Notre Dame. Brother Columba lived at the university from 1885 until his death in 1923. His cause for canonization is now open due to his life of holiness and prayerful intercession.

Diocesan organizations celebrate victory for life, look to the future

BY ERIC PEAT

Friday, June 24, 2022 – a day that will forever be remembered as a triumph for the unborn and for defenders of life.

On that day, the United States Supreme Court sent shockwaves across America by overturning *Roe v. Wade*, effectively ruling that abortion is not a constitutional right. The reversal came as a result of the decision in the *Dobbs v. Jackson Women's Health Organization* case and gives the power to restrict or ban abortion back to the states. It also ends nearly 50 years of constitutional protection for abortion, in which more than 63 million unborn lives were lost.

The aftershock is still being felt within the Diocese of Fort Wayne-South Bend, where pro-life organizations are celebrating the victory and bracing for the next stage in the battle for life. For Abigail Lorenzen, Operations and Media Director at Right to Life of Northeast Indiana, the post-Roe reality is still setting in.

"I was in absolute shock, actually," admitted Lorenzen, who had been hopeful for a reversal of the ruling ever since the Supreme Court's draft leak, but had felt doubt starting to creep in. "And our staff – we're still sort of reeling from that and coming to grips with, 'Wow, this is reality now. Roe is no longer standing, this huge, Goliath-of-a-barrier.' It was so archaic, so unnecessary and unfounded in the Constitution, and now it's been stripped. That was just a colossal thing to wrap my mind around. So, it's been an incredible couple of days here."

The enormity of the decision also hit home for Stasia Roth, Executive Director of A Mother's Hope in Fort Wayne.

"It was definitely a drop-you-to-your-knees kind of moment," said Roth, whose organization provides refuge for homeless, pregnant women and gives them opportunities for growth. "It felt overwhelming in a beautiful way, just thinking of all the babies' lives that will be saved – and not only that, but all the families who won't have to go through the destruction that abortion causes. That was just huge."

Also huge to Roth was God's timing of the ruling, which occurred on both the Feast of the Sacred Heart of Jesus and the traditional Nativity of St. John the Baptist, who leaped for joy at Christ in the womb. "I love it



Photos by Eric Peat

An expectant mother living at A Mother's Hope in Fort Wayne proudly displays her baby bump.

when He gives us those signs that it was Him," said Roth.

As their collective emotions recover, pro-life organizations across the diocese are preparing for what comes next. First, said Lorenzen, is advocating for our state legislators to pass an abortion ban in their upcoming special session on July 25. She stressed that the wording of the law must be sensitive to women

not made to feel that she did something wrong or did something bad or that she didn't love her baby."

Dawn Kaser, Director of Advancement at Hannah's House in Mishawaka, also expressed the desire to celebrate the positive life choices of women. Hannah's House is a faith-based organization which offers housing and support for disadvantaged pregnant women.

Kaser said that part of this support is training these women to make choices that are not rooted in fear, instability or desperation.

"We have women coming to us who are in poverty, facing homelessness, they've been abused, they've had childhood neglect, they've been addicted, they've been

incarcerated and they want to keep their child and be a better human being," said Kaser. "The next step would be creating a woman who is strong, makes better choices and puts herself in a safe and stable environment for her child and also for her future children."

According to Lorenzen, proper education on the pro-life stance is more important now than ever before. Right to Life of Northeast Indiana offers Life Defenders Training for high school and college students, arming young people with the ability to "back up the value of human life using

tions that we need to be able to answer."

In order to continue such ministries, pro-life organizations rely on the help and support of volunteers and donors across the diocese. At Hannah's House, the biggest need is always monetary donations. For A Mother's Hope, there are countless ways to volunteer, including driving mothers to appointments, as well as donating supplies for their home, which is currently full with eight soon-to-be mothers and five babies. The organization is also exploring expansion to offer housing to women with other children.

However, Roth said the biggest need is prayer, especially for the protection of the women currently housed at A Mother's Hope and the staff. Meanwhile, Right to Life of Northeast Indiana is looking for volunteers for its Sidewalk Advocate program, in which volunteers are trained to speak to women outside of Planned Parenthood and offer alternate agencies with similar services. Right to Life is also looking for church coordinators to help connect parishes to its events.

More than anything else, Lorenzen stressed that the inevitable conversations that arise about life must be approached with love and respect for the other side – which is what establishing a truly pro-life culture is all about.

"We're talking with people," reminded Lorenzen. "That's the most important thing: we need to look at people and talk to people, not think about how to formulate the best arguments possible in that moment, and then we end up bulldozing the person who actually is standing in front of us needing love and help. Your focus is not answering the questions, your focus isn't winning the argument – it's winning the person."

"We're still sort of reeling from that and coming to grips with,

'Wow, this is reality now. Roe is no longer standing, this huge,

Goliath-of-a-barrier.' It was so archaic, so unnecessary and

unfounded in the Constitution, and now it's been stripped."

ABIGAIL LORENZEN, DIRECTOR, RIGHT TO LIFE OF NORTHEAST INDIANA

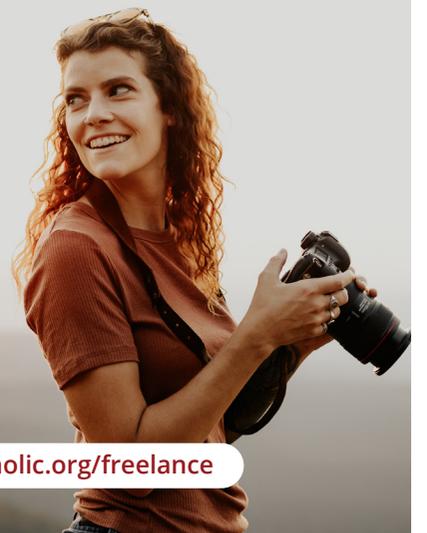
in crisis pregnancies. Another immediate priority for Roth is helping to educate women on the services that are available for those who want to choose life. This includes making the adoption process easier, less expensive and more appreciated in society.

"We need to talk about placing babies for adoption, not giving up babies," explained Roth. "There's a huge difference there when you speak to it for what it really is – it's this incredible sacrifice that the mother is making, and that should be celebrated. She should be praised for that,

Photographers & Writers

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COLUMBA, from page 3

English and he has little experience as a historian, Brother Philip estimates that the letters have waited in the archives for discovery since the 1960s. Most likely they had never been taken off the shelf.

He also estimates, through reading the letters, that Brother Columba probably had only the equivalent of a sixth-grade education, though whether he actually attended school or was taught solely by his mother is unknown. Born John O'Neill in Mackeysburg, Pennsylvania in 1848, he learned the trade of a cobbler after a birth defect left his feet deformed and unable to handle the life of a coal miner.

His life was filled with trial and strife, partly due to the humiliations he suffered over his deformed feet. Eventually, he roamed across the U.S. making shoes before he felt called to the religious life with the Congregation of Holy Cross as a brother in 1874. Again, he became a cobbler at the University of Notre Dame in 1885, but he did more than simply make and mend shoes there.

He began creating and distributing images of the Sacred Heart of Jesus and the Immaculate Heart of Mary. People began visiting him in his shop and writing letters asking for prayers. Some of these prayer requests were answered, and many wrote to tell him so. Brother Columba's own letters are sometimes tricky to decipher due to his poor education and archaic wording, though he was "a meticulous keeper of records," Brother Philip remarked.

Brother Philip believes that "it was the direct action of the Holy Spirit that guided me into that aisle in the archives" so that



Photos provided by Brother Philip Smith, CSC

he might find the long-forgotten letters. He now has a team of six who help him file, read and summarize these letters and other documents pertinent to the cause for canonization. Documents from the late 1800s up until 1916 are now completed, but another 4,000 letters dating from 1917 onward are still awaiting their turn.

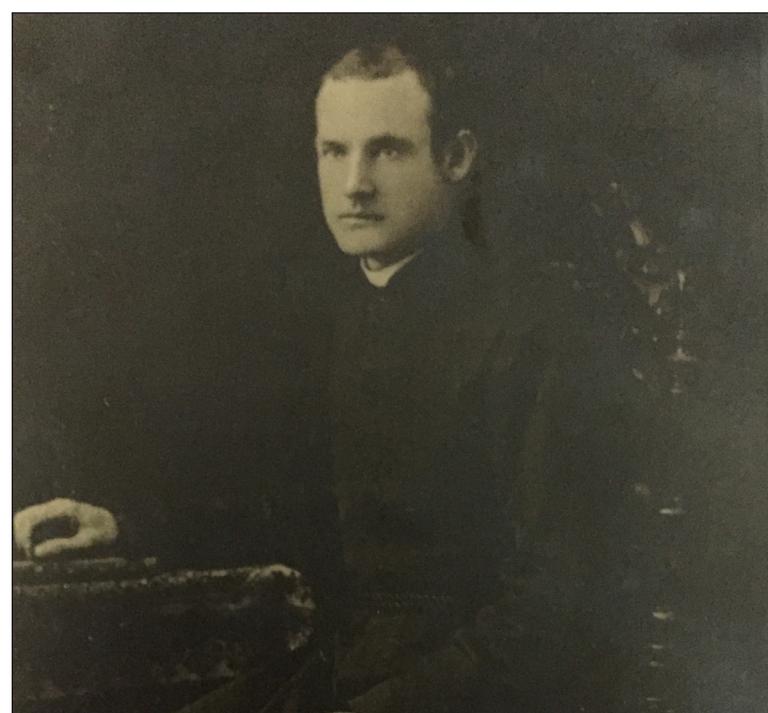
It was also intentional, Brother Philip believed, that Bishop Kevin C. Rhoades issued the statement to coincide with the feast of the Sacred Heart of Jesus and a day prior to the Memorial of the Immaculate Heart of the Blessed Virgin Mary,

to which Brother Columba had a great devotion. Brother Philip spoke of how the "very humble man never took credit for anything," and always pointed toward the Mary's intercession with her son Jesus.

Brother Columba, he said, was a "remarkable man" who "never turned anyone away" when people came to him asking for prayers.

"He believed that if a person had faith in the Sacred Heart of Jesus, good things would come to that person," Brother Philip stated.

"He was a great promoter of the faith through simple acts of



faith himself."

As often happens in a case this old, people within the local area may learn about Brother Columba's life and come to realize that they, too, possess heirloom artifacts of the potential saint, passed down through gen-

erations, which might aid in his cause, Brother Philip continued. If that happens, he requests that any materials be sent to him so that he might gather further information that could advance Brother Columba toward sainthood.



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Servant of God, Brother Columba (John) O'Neill, CSC

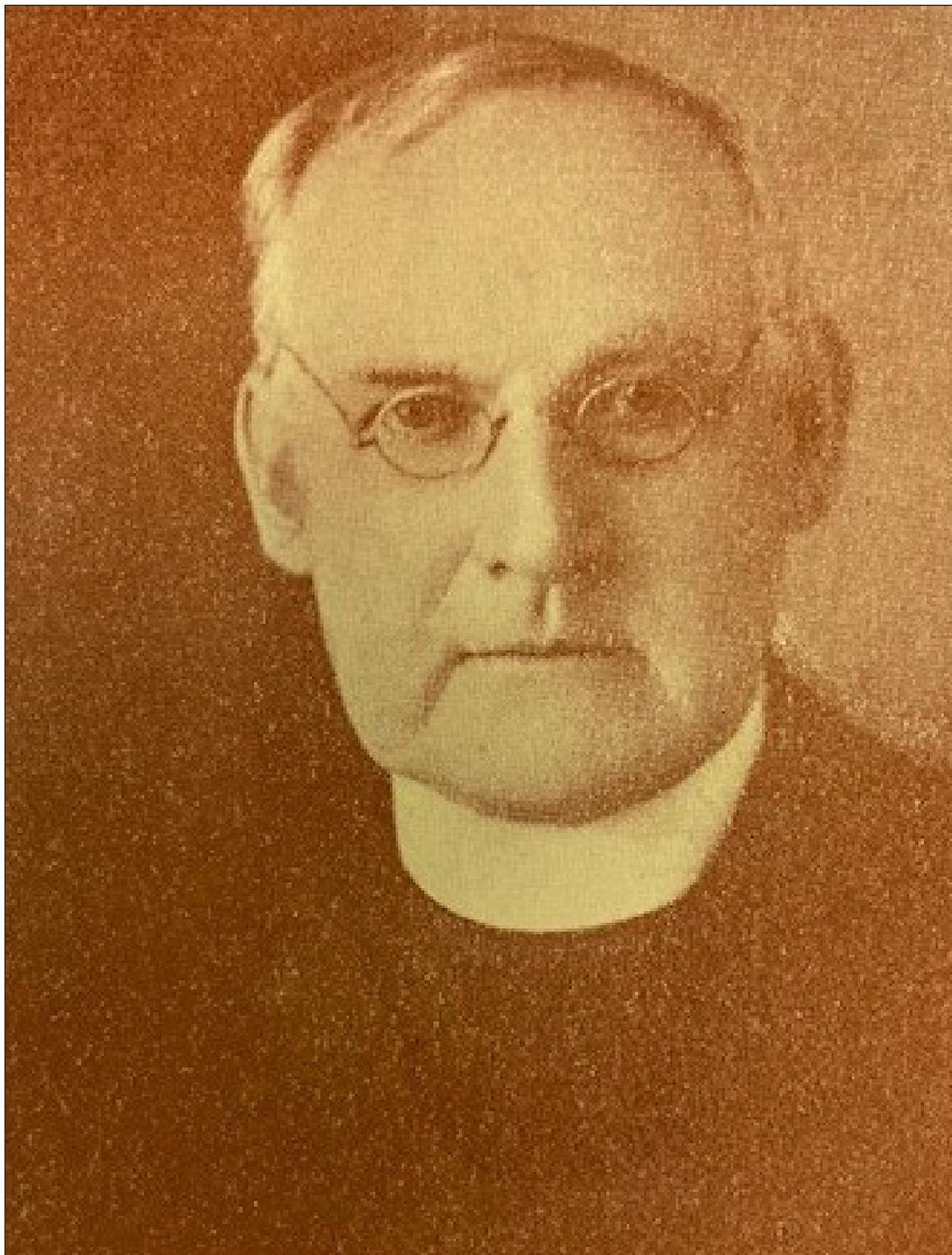
(1848-1923)

On 5 November 1848, John O'Neill was born in Mackeysburg, Pennsylvania, to parents Michael and Ellen (McGuire) with a congenital foot abnormality. The child was baptized sub conditione just two days later, on 7 November, because it was not expected that he would live. To the surprise of the O'Neill family and their intimates, John lived seventy-five years—a life marked by humility and a healing sanctity.

Immigrants to the United States from the Irish city of Kilkenny, Michael and Ellen had a total of six children: Patrick being the first-born; the next being Eliza; then James and Terry being the third- and fourth-borns, respectively; John being the fifth, followed by the baby of the family, Dennis. Though unlearned, Michael and Ellen were faithful Catholics and raised their children in the faith. Seeing that Mackeysburg was an epicenter for quarrying at the time, Michael seized the opportunity to learn and instruct his sons in the business of mining for coal.

The men of the O'Neill household were expected to work in the coal mines with their father, who was, in John's words, "as strict as the blazes" and was known to whip his children "for every little thing." John was especially close to his mother during his early years, for John "had fallen entirely" into her care when "Michael O'Neill was swinging his pick into the black bowels of the earth hundreds of feet below the ground." John's long-suffering mother spent "hours with [John] every day" teaching the child to walk, which was especially difficult on account of the child's odd feet. Nonetheless, John—who eventually developed a "fairly graceful" gait—was determined to be like the other men in the family and work in the coal mines, even if doing so meant denying the real pain that such work would cause him.

As a youth John suffered countless humiliations (especially from his austere father), and throughout his life he grew friendly with suffering and rejection. Not only was John humiliated at home and at school on account of his unhandsome countenance and evident frailty, he was also, unable to wield the pickaxe, which was a symbol of manhood among blue-collar families in 19th-century Pennsylvanian mining towns. Being unable to bear proudly this staff of manliness was a source of great shame and a cause for further humiliation for young John. Setting aside the pickaxe, John attempted to handpick slate from coal to bring home a meager week's wages of \$1.50, but he was unable



Photos provided by Brother Philip Smith, CSC

admitted his unfitnes for the mines allowed one door to close, that God might lead him through others.

As a shoemaker's apprentice throughout the 1860s, John's personal struggles met and were shaken by the strife of his homeland. With the leadup to the Civil War and its ultimate ensuing with the Battle of Fort Sumter on 12 April 1861, Abraham Lincoln was the newly inaugurated sixteenth president of the United States and firmly opposed the Confederacy. Though "news traveled slowly in those days, "word of bloodshed and a call to arms soon reached the O'Neills' small mining town. The miners of Mackeysburg were quick to supply troops for battle, and this put pressure on the village cobbler and his apprentice, young John O'Neill, to produce an abundance of "strong new shoes." Amid the trials of his country, his town, and the ultimate closing of the village cobbler's shop, John O'Neill — hardly fourteen years of age — "felt a special call to serve God in the religious state." This sense of a calling to the religious life deepened in John as he labored throughout his teenage years and early twenties. About 1860, John set off — cobbler tools in hand — on a great journey in which to discern where God might be leading him. John spent the early days of his journeys working for parishes, where he remained for as long as his services were needed. This new itinerant ministry of John's — which was undoubtedly a cause for further suffering on account of his foot condition — proved rather successful. The demand for itinerant cobblers was high in the days of a sparsely settled America, wherein the nearest neighbor might have been several miles away. John's business at local parishes also provided the young cobbler with a much-desired occasion for private prayer before the Blessed Sacrament.

Circa 1869, at about twenty years of age, John wandered — "guided, he believed, by the direction of the Blessed Virgin" — out of Pennsylvania and into the west. John partnered with shoemaker Ted Mangan and set off for Denver, Colorado; yet before they arrived, they stopped for a few-days' respite in St. Louis, Missouri. After John rested his crippled feet, he and Ted trekked on to Colorado, where they finally arrived and soon after parted ways. John had a fruitful career in Denver, where he attended the 6 am daily Mass prior to work. Reflecting on his Rocky Mountain days, O'Neill said the following: "in those days, one who [went to Mass everyday] was counted very pious. I was the only layman that you could find in the church." Although rare for an

even to perform this task. Thus, John's malformed foot and poor health ultimately excluded John from the ranks of the miners of Mackeysburg.

When John was fourteen years of age and it was well established that he was unfit to work in the mines, Michael and Ellen were at a loss as to how their fifth child might best use his gifts. Though it was clear that John was determined, witty, faithful, and humble from a young age, it remained unclear how an unlearned man of less than average means could make a living in a mining town if not by the very work sustaining the local economy. Interestingly, however, John developed an interest in shoemaking and desired to place himself under the tutelage of the village cobbler. The humility with which John, "a real foot-sufferer,"

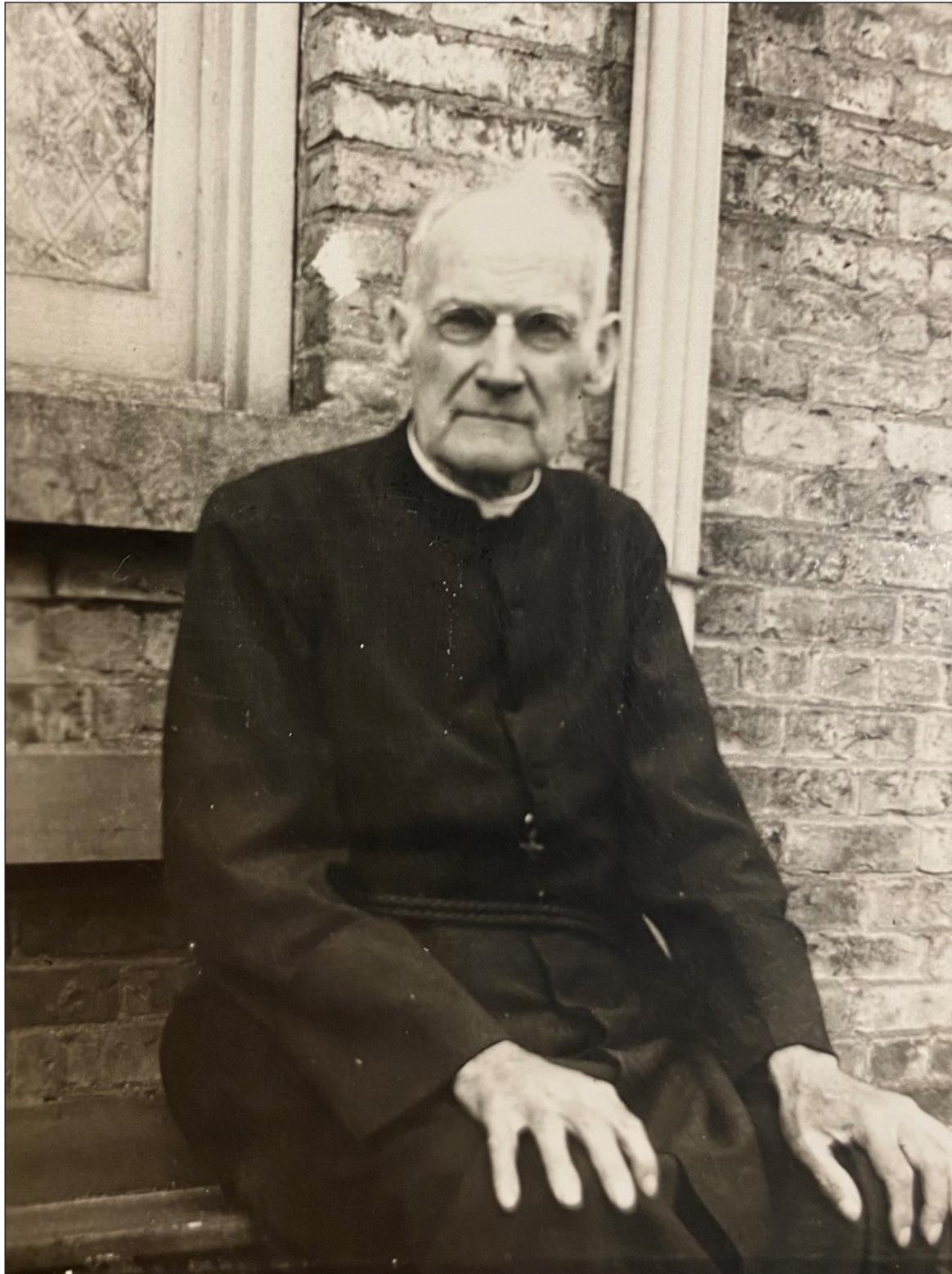
individual to receive frequent — let alone daily — Communion in the 1860s, for John this was a vital part of his day; and on Sundays, when resting from a long week's work, the young cobbler sat for hours praying in the church.

After his stay in Denver, John set off for America's western limits and arrived in California between the years 1870 and 1873. This leg of O'Neill's journey "was made on foot... alone," and "on the way to San Francisco, [John] stopped... here and there to cover his travel expenses, by practicing his trade." While in California John applied to join a religious community, but he was not admitted to the order on account of his foot condition. Yet, just as John was rejected from the ranks of the miners of Mackaysburg and was not deterred, so too was he not discouraged by this more recent rejection.

Remaining confident in the call he had heard since his fourteenth year, John recalled learning of the Congregation of Holy Cross from another itinerant cobbler, Johnnie O'Brien, who encountered Holy Cross during his time as an apprentice in the shoemaker shop of the Manual Labor School at Notre Dame. The stories John had heard from O'Brien about Notre Dame's working brothers teaching "blacksmithing, tailoring, carpentering and many other trades" led John to consider that perhaps his vocation might involve joining this "great band of men." At around the time of Michael O'Neill's death in Mackaysburg in 1873, John grew "dissatisfied" with the Sunshine State and wrote to the novice master at Notre Dame, Father Augustin Louage, CSC, "to find out if [Holy Cross] was the community he had been seeking for such a long time."

After meeting with Father Louage and Father Edward Sorin, John O'Neill joined the Congregation of Holy Cross on 9 July 1874. On 8 September of that same year, John entered the novitiate on the grounds of the University of Notre Dame — where John first donned the religious brothers' habit and took the name Columba. The perseverance that allowed the Irish saint Columba to lead countless Irish men and women to Christ became a model for Brother Columba's religious life. With the strength of the faith of his ancestors, Brother Columba — who was, as evinced by provincial Father Charles O'Donnell's eulogy, "a miraculous man cut from an apparently un-miraculous cloth, he would lead thousands of individuals to experience intimately the healing love of "these Two Hearts: The Sacred Heart of Jesus and the Immaculate Heart of Mary."

On 15 August 1876, Brother Columba took final vows in Holy Cross, which included the fourth vow of mission, whereby the religious would vow "to go anywhere in the world the Superior



Photos provided by Brother Philip Smith, CSC

General pleases to send me." Brother Columba "had finally attained the greatest desire of his heart. He immediately volunteered to go to India and also to Molokai to help Father Damien in the magnificent work among the lepers." Instead, on 13 September 1876, Columba was assigned to Saint Joseph's Orphan Asylum in Lafayette, Indiana.

While at Lafayette, Columba "used Lourdes water on the sick boys and says that he had some cures. During the winter of his last year in Lafayette, he nursed a number of boys with the flu." Brother Columba took no credit for a single cure. Rather, Columba claimed that the cures were the effect of his intercession to the Sacred Heart of Jesus through the Immaculate Heart of Mary. Brother Columba requested to leave the asylum because there was no longer any need for his trade because, as he writes, "the boys have their shoes."

By the Summer of 1885, Brother Columba returned to Notre Dame and was assigned to the campus shoe shop, where he remained until his death on 23 November 1923. On the one hand, not much happened during this thirty-eight-year span at Notre Dame: a brother living a simple life, praying in secret, making and repairing shoes. He seldom stepped foot outside of Notre Dame, except for occasional visits to his sister Eliza's parish, St. Mary's in Keokuk, IA. On the other hand, Columba's healing ministry spread far beyond the bounds of Notre Dame's campus — from the Sacred Heart of Jesus at the center of campus, to Mary's Immaculate Heart atop the golden dome, and out to the rest of the world.

A decisive moment in Brother Columba's healing ministry occurred around the year 1890, when Brother Columba began producing and distributing images of the Immaculate Heart

of Mary (approx., 10,000 paper badges) and the Sacred Heart of Jesus (approx., 30,000 cloth badges). The brother's other obligations did not come to a halt, and his devotions were by no means offered at the expense of his other duties. He also saw hundreds of persons in his campus shoe shop, and wrote literally thousands of letters to those who wrote to him of their physical sufferings and requests for prayers and "favors" through his intercession to the Sacred Heart of Jesus.

In the early 1890s, Brother Columba also assumed the responsibility of personal caretaker of superior general Father Edward Sorin. This post lasted from 1891 until Sorin's death on 31 October 1893. Columba's devotion to the two hearts of Jesus and Mary not only coincided with the brother's looking after Sorin during the emeritus president's final days, but it also inspired Columba's work with

the Blessed Mother's consolation and her Son's healing mercy. All the while, Columba upheld an attitude of prayerfulness, humility, cheerfulness, and hope in the promise of eternity that awaits us beyond our suffering.

Shortly after Sorin's death, the Rev. Provincial William Corby, CSC, ordered Brother Columba to return full time to the cobbler shop. This re-assignment to full time ministry as a cobbler inaugurated Columba into a season in which to live the command of *ora et labora* — or, as Mother Teresa would later say, "Pray the work!" — and be present in a more intentional manner with the students at Notre Dame and the faithful beyond the campus and across the country.

There are over 10,000 letters written to Brother Columba preserved in the archives of the Midwest Province of Brothers, Congregation of Holy Cross. Among these letters, about 1,400 or so, are those written to Columba attesting to "favor" or "cures" received through his prayers to the Sacred Heart of Jesus. Also preserved in the archives are about 150 letters and documents written by Brother Columba in which the brother "described his vocation".

This vocation can be summed up in St. Francis Assisi's answer to his friars when asked about their vocations: "To lift up peoples' hearts and give them reasons for spiritual joy." In summary, Brother Columba intercedes through the Sacred Heart of Jesus, and he expects cures because of his "child-like faith." Brother Columba is constantly praying novenas and other prayers and expects it from those he helps and from doctors too. Brother Columba relieves the spiritual ills of those not practicing their faith. Brother Columba does not seek notoriety and is surprised when he gets it. Brother Columba has complete confidence in the Sacred Heart, and his life is emblematic of the simplicity of holy men and women like St. Francis of Assisi, St. André Bessette and St. Teresa of Calcutta. The following is a description of Brother Columba's last days by Brother Isidore Alderton, his superior and a fitting conclusion to his short biography.

"I feel it my duty to write you of the last hours of our Saintly Brother Columba and of the events of the past two days. I shall make no attempt to keep this in order. It will be but a number of statements just as the thoughts come to me. His was a peaceful death. Our men had taken turns watching with him for a number of nights. As I went there day after day it was easily seen that he was gradually going. The last three days he went very fast. Father Gallagher brought him Communion Tuesday morning and was standing over him with the Host raised on high when he passed

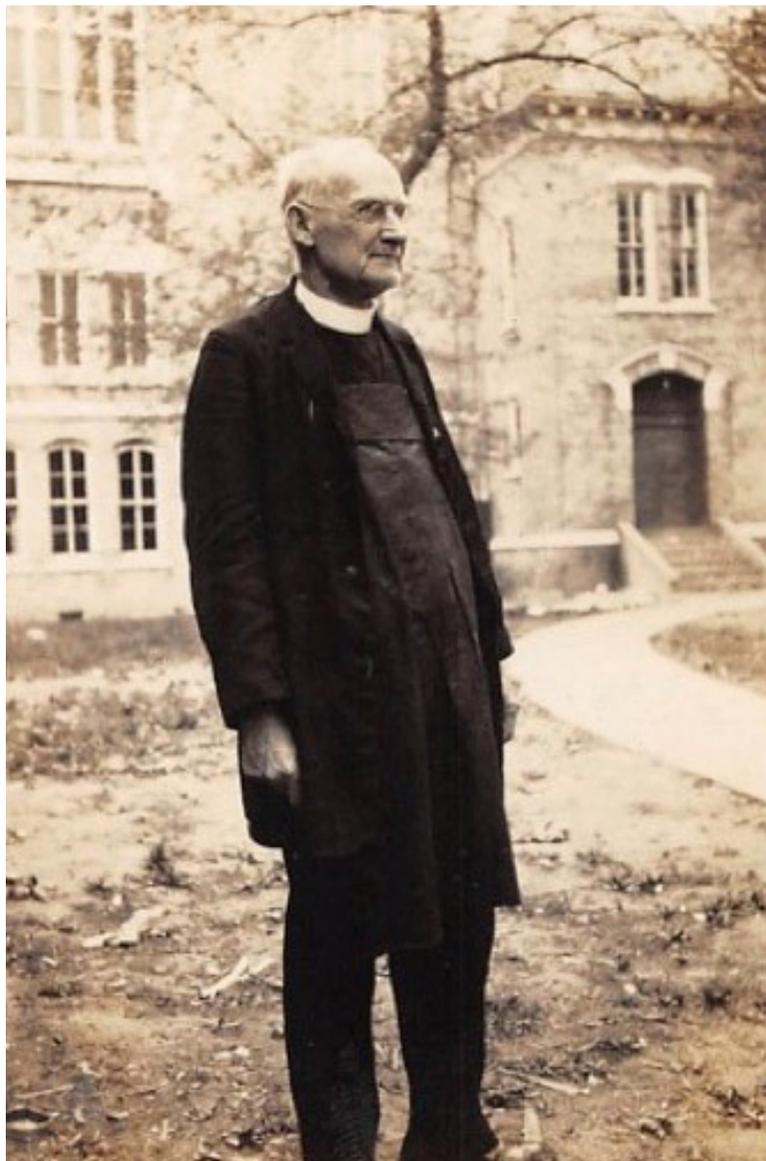
COLUMBA, from page 7

away. His lips were too tightly closed to give him Communion. He was conscious up to the very last, never complained, never asked for anything except just what was necessary. News of his death soon spread to the people of South Bend and vicinity and dozens of the members of the Community, Sisters and strangers were there to view the body before it was even in the casket. For the past two days and nights the parlor in the Community House has been a veritable shrine. He looked so peaceful, so happy it was difficult to say prayers for him and I am convinced that thousands of petitions were made to him where but hundreds were said for him. The members of the Community were all there, the Sisters from St. Mary's, from the kitchen, the hospital, the schools. All who were able to walk or to ride were at his bier. The professors from the college, students and strangers all made their pilgrimage. One had to wait in line for his turn to enter the room or get near the remains. They came with their beads, their badges, their medals, cards, and trinkets and all were applied to his hands and face. The high and the low, the rich and the poor, the learned and the unlearned all became as little children in his presence. Not one entered and left without carrying some precious article that had for him become a real treasure because it had touched the body of one of the holy ones of God. I have talked with a number of the members

of the Community this afternoon and all express the same sentiment: "It all seems like a dream, a part of the ages that we felt was in the dim past." They did not stop with this. They came with handkerchiefs, yards of cloth and ribbon. We sent to Chicago and purchased all the Sacred Heart badges in the City and yards upon yards of goods. Three of us stood there for over a half-hour applying the badges a dozen at a time. These will be kept to be given to the members of the Community. I am enclosing a number of badges for the members of the house-own personal use. I placed the names of the same and applied personally — each one separately in the name of the person whose name was on the badge and at the same time I prayed that our good Brother might obtain the graces or blessings the wearer might request. What can be said of the funeral? It was a Community funeral, as grand as could be arranged with visitors from the vicinity and even from distant parts. I will not speak of the sermon of Father provincial. It will have to [be] read in order to be appreciated fully. I shall send a copy of this as soon as it appears in print. The casket was opened at the grave that other friends might view the remains and one [sic] more the procession came. Old and young, rich and poor they came forward and placed their articles on his body and these same articles became relics to be handed down from generation to generation. You may call it sentiment or whatever you like but could you



Photos provided by Brother Philip Smith, CSC



have witnessed that sight I am sure the memory of it would remain fresh until the end of your days. To see such men as Father Bolger, Father Haggerty and Father Hugh O'Donnell go forward and place their beads upon his withered hands would convince a man that there was something beyond the power of men to describe. Members from Moreau, the Seminary, Novitiate and Dujarié they all have their treasures today and all have others to send to their parents. The world and the strangers were anxious to hear about the miracles but it seems to be that the members of the Community thought little of these things during these days. They meditated on his life, taking into account the sacrifices he made, his example of humility, love of neighbor, confidence

in God, lively faith, devotion to the Sacred Heart, life of prayer, of poverty, etc. etc. and all realized that in these was found the secret of his sanctity. His remains have been conveyed to the earth but there is no question but what his work will continue. If in his lifetime he was powerful in obtaining assistance for us what can be said of his power tonight when he is resting close to the Sacred Heart of our Divine Lord? He spent his life promoting this devotion to the Sacred Heart, the Sacred Heart has surely been very good to us as a Community and as individual members and it now remains for us to but increase that devotion in ourselves and spread the same to those in our charge. Let us not forget to thank Almighty God for having given us such a member as

Brother Columba: What an honor for our Community to produce such a saintly character... what an honor for each of us to belong to a Community that is capable of producing such members. Many orders much larger than ours cannot boast such. Why is it all? The answer is found in the text of the sermon: "Learn of Me because I am meek and humble of heart." We may never be able to perform the wonderful cures attributed to him but all that amounts to but little. He is enjoying the Beatific Vision this night because he was a faithful member of Holy Cross. Each one of us will have the same opportunity. Let us follow his example."

Submitted by Mr. Edwin Donnelly, CSC, and Brother Philip R. Smith, CSC.

Two parishes debt-free thanks to efforts of parishioners, diocese

BY CHRISTOPHER LUSHIS

Overcoming long-standing debt can be a difficult task. At times, the payments can feel almost never-ending or impossible to conquer. For the past 20 years, parishioners at St. Adalbert and St. Casimir Parishes in South Bend have known what it feels like to carry such heavy debts. Now, they are rejoicing immensely to finally be freed from their financial burdens, which only a few months ago had been over a million dollars.

The story of their financial recovery is quite remarkable. Father Ryan Pietrocarlo, CSC, Pastor of St. Adalbert and St. Casimir, provided the history of the debt accumulation and efforts to repay it. He shared that “the debt at St. Casimir’s came from overstaffing in the early 2000s, having too many employees on the budget. At St. Adalbert’s, the tuition was not providing enough income to cover the salaries of the teachers. Therefore, the diocese helped by giving both parishes a loan, but not enough payments were made in the ensuing years to successfully climb out of the debt.”

While Holy Cross priests have staffed St. Casimir Parish since its founding in 1898, they were asked to also take over the administration of St. Adalbert – which had been run by diocesan priests since its establishment in 1910 – when St. Stephen of Hungary Church closed in 2003. Father Paul Ybarra, CSC, was assigned as pastor for both parishes in 2016 when Father Pietrocarlo also arrived as a transitional deacon. Father Pietrocarlo shared, “When Father Paul and I came in the summer of 2016, the debt was \$1.5 million. Most of it, about \$1.2 million, was from the teachers’ salaries in the early 2000s. Then around 2014 or 2015, the diocese did an internal audit on the school voucher program and discovered that St. Adalbert’s had received \$300,000 more aid than they should have. The diocese offered to pay the state back on our behalf and added the amount to what we already owed them in our loan. During Father Paul’s four years as pastor, he saved and cut where he could, putting money not spent on salaries towards the debt, and made an average payment of \$75,000 a year. In total, he helped pay off \$300,000. So, when I was made pastor in 2020, the debt was back down to \$1.2 million.”

He continued, “This past September, at a gathering of Holy Cross religious for the feast of Our Lady of Sorrows, our patronal feast, I shared about the amount of debt our parishes were still carrying. Father Michael Matthews, CSC, mentioned that when he was at Holy Cross Parish in South Bend, the diocese provided a match-



Today's Catholic file photos

Father Ryan Pietrocarlo, CSC, Pastor of St. Adalbert, left and St. Casimir, right, recently announced to his parishioners that both parishes are now debt-free, allowing the communities to focus on other monetary goals.

ing payment program through their Legacy of Faith Grant. He encouraged me to check into this for St. Adalbert’s and St. Casimir’s, so I reached out to Diocesan CFO Joe Ryan. He communicated the request to Bishop Rhoades, who responded that the diocese would be willing to offer a similar plan for our parishes. They generously counted all payments going back to the start of the fiscal year (July 1, 2021) as eligible for a match.”

That was the spark of energy the parishioners needed. Father Pietrocarlo exclaimed: “When we announced that we had the matching program, every ministry at both parishes donated something, with some groups organizing food sales and fundraisers. In addition, I asked the parish finance councils to analyze our checking accounts, and we found that there was a fair amount of undesignated money that was not being spent nor gaining interest. The councils agreed that the best possible decision would be to put this funding towards our debt, which allowed us to make some heavier payments.”

Additionally, the school came in under budget for their staff. “This past year we did not have an assistant principal, we used one less office staff member and we had each classroom instructor teach religion rather than having a full-time religion teacher,” Father Pietrocarlo said.

These collective efforts allowed the parish to amass the needed \$600,000 by Easter, only six months after they received approval for the matching funds from the diocese. This allowed

Father Pietrocarlo to make the joyful announcement that the parishes were now debt-free on Easter Sunday.

He shared, “it was really providential for the community to come together so quickly. It was a true parish effort, everyone pitched in and was very excited about it. They were determined to get this done and pay it off, it was amazing.”

Father Pietrocarlo mentioned that over the course of the past thirteen years, they have paid over \$900,000 in interest alone. While there was much that could have been done for the school and parish with that money over those years, he is now looking towards the future with great excitement and making preparations to build a stronger and holier community. He said, “we have a threefold plan going forward: to strengthen our school through additional staffing and providing higher salaries, better maintenance to preserve and upkeep our beautiful parish buildings and expanding and strengthening our ministries so to provide more spiritual formation for our parishioners.”

The school will be fully staffed this upcoming year, led by new principal Jennifer Crain, who taught first grade at St. Adalbert’s for seventeen years before serving as the assistant principal at St. Jude School, South Bend. She will be aided by Robert Tull, former athletic director at Adams High School and assistant principal at St. Joseph High School. Their projected enrollment for this year is 234 students, which is also an increase from last year.

Additionally, the St. Casimir’s rectory will continue to be used by the organization Quo Vadis (QVCatholic.com), to house graduate students and young professionals, providing them an opportunity to live, pray, discern and volunteer at the parishes and school. Father Pietrocarlo said this program that aims to utilize unused rectories and convents to form intentional Catholic communities has also “brought great excitement to our parishioners and has increased our parish spirit.”

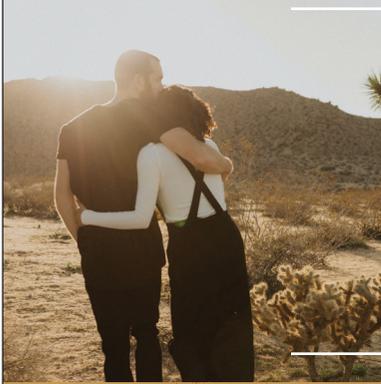
He further extended his gratitude to all those who have helped support the parishes through their generosity, dedication and loving service. He

emphasized that this could not have been accomplished without prayer, mentioning that it was around the time St. Casimir’s Nocturnal Adoration society began nearly a year and a half ago that things started moving much faster towards resolving the debt. “Having exposition of the Eucharist is a blessing for the individual adorers but also for the parish, too! The effect of our Lord’s presence in the Blessed Sacrament is very real.”

He indicated that the parish plans to host a celebration of their being debt free on Sunday, September 4, at the St. Casimir’s old school building, adjacent to the church, from 1:00-5:00 pm. All are welcome.



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USCCB committee chairmen raise concerns on proposed changes to Title IX

WASHINGTON, D.C. (CNS) – The chairmen of three U.S. Conference of Catholic Bishops' committees are raising concerns over a proposed rule to revise regulations governing the 50-year-old Title IX law that promotes women's equality and opportunity in schools and colleges. The proposed revisions, released on June 23 by the Department of Education, would enshrine the rights of LGBTQ students in federal law and would give victims of campus sexual assault new protections. However, the committee chairmen said in a June 29 statement that the proposal "contains many provisions of concern to the church and her ministries, to the faithful and the common good." The proposed rule requires further study to better assess any future impact, said a joint statement from Cardinal Timothy M. Dolan of New York, Chairman of the Committee for Religious Liberty; Archbishop Salvatore J. Cordileone of San Francisco, Chairman of the Committee on Laity, Marriage, Family Life and Youth; and Bishop Thomas A. Daly of Spokane, Washington, Chairman of the Committee on Catholic Education. "But even at this early stage, it is apparent that the rule's provisions on discrimination based on 'pregnancy or related conditions,' which include 'termination of pregnancy,' are intended to have implications for abortion, and therefore, life in the womb," the bishops said. "And by adding self-asserted 'gender identity' to the prohibition against sex discrimination, the rule may foreshadow a threat to women's athletics, sex-separated spaces, and the right of students, parents, and teachers to speak the truth about the nature of the human person," they said.

Malawi priest sentenced to 30 years for murder of man with albinism

NAIROBI, Kenya (CNS) – The Church will let justice take its course after the High Court in Malawi sentenced a priest to 30 years in prison for the murder of a man with albinism, said Archbishop George Desmond Tambala, president of the Malawian bishops' conference. Five other suspects were handed life sentences. One of them was the victim's brother. "We were shocked and we stand by the victims of that very terrible crime," Archbishop Tambala told Catholic News Service on June 29. "We have offered all the cooperation to see justice is done. We are shocked and we are at pains. We as a Church always preach about justice," he added. "We have always stood by the people who are victims. We will

Murdered Jesuits mourned in Mexico



CNS Photo/Jose Luis Gonzalez, Reuters

Indigenous women mourn during the funeral Mass for Jesuit Fathers Javier Campos and Joaquín Mora at Sagrado Corazon de Jesus Church in Chihuahua, Mexico, June 25, 2022. The two priests were murdered at the parish on June 20 as they offered refuge to a tour guide seeking protection.

let justice take its course. We stand by the rule of the law." The court handed down the sentence on June 27. A judge sitting in the city of Blantyre said Father Thomas Muhosha had planned to sell the body parts of MacDonald Masambuka, 22, violently killed in 2018. Masambuka was lured into a death trap after his killers lied that they had found him a wife. Father Muhosha served in a parish about 60 miles from Blantyre. The victim went missing from his village in southern Malawi in February 2018. Nearly a month later, his burned, limbless body was found buried in a garden at the home of one of his killers.

U.S. archbishop, Ukrainian Catholics hail EU candidate status for Ukraine

PHILADELPHIA, Penn. (CNS) – Ukrainian Catholics in Philadelphia and throughout the nation are "(welcoming) the European Union's courageous step to extend Ukraine candidate status," said Archbishop Borys Gudziak, head of the Ukrainian Catholic Church in the U.S. Charles Michel, president of the European Council, announced on June 23 that both Ukraine and neighboring Moldova had been granted candidate status, in what he described as a "historic"

decision amid the council's June 23-24 summit in Brussels. "We are sending a very strong message, a message of unity and of geopolitical determination," said Michel, noting that former Soviet republic Georgia, whose "European perspective" also was recognized, would be also granted candidacy "once certain priorities are addressed." The European Council is made up of the heads of state of the EU members. Ukraine applied for candidacy four days after Russia's Feb. 24 invasion, which continues assaults Russia launched in 2014 with the attempted annexation of Crimea and the backing of separatist regions in Donetsk and Luhansk. The latest round of aggression has been marked by particularly gruesome violence against civilians, prompting multinational calls for war crime and genocide investigations.

Bishop says Nigerian church where massacre occurred to reopen by this fall

WASHINGTON, D.C. (CNS) – Bishop Jude Ayodeji Arogundade of Ondo, Nigeria, is resolute in the wake of tragedy. St. Francis Xavier Church in Ondo, where at least 40 worshippers were slain by terrorists on June 5 during Pentecost Mass, will reopen by the fall. "We'll resume

full activities as it has always been," Bishop Arogundade told Catholic News Service on June 28 in Washington, D.C., where he attended the International Religious Freedom Summit. No arrests have been made in relation to the massacre. Nigeria has only a federal police system; there are no local or state police investigators. Nigerian bishops have criticized government officials for doing nothing to stem the nation's increasing violence. Many Nigerians believe ethnic Fulani, who are predominantly Muslim, were responsible for the attack, the first in Nigeria's Christian-majority South. Fulani extremists have killed Christian farmers in the country's north and central sections. Bishop Arogundade said Ondo Gov. Rotimi Akeredolu has been an outspoken opponent of the extremists' plans to turn Nigeria into a Muslim caliphate, and they have been unable to negotiate with the governor.

Archbishop asks Church to be in solidarity with migrants who died in truck

SAN ANTONIO, Tex. (CNS) – The archbishop of San Antonio offered prayers for dozens of people found dead as well as more than a dozen survivors discovered in sweltering conditions in a semitruck on June 27. Authorities

said on June 28 the death toll had risen to 51. Originally, first responders pulled 16 people alive from the rig, including 12 adults and four teenagers. "We pray for the souls of the ... people who died in such a cruel, inhuman manner this evening," Archbishop Gustavo García-Siller said in a statement soon after first responders made the gruesome discovery about 6 p.m. local time. Authorities said the victims were migrants. They said the truck, found on a remote back road in San Antonio, appeared to be part of a smuggling operation. Rubén Minutti, Mexico consul general in San Antonio, said 27 of the people who died are believed to be of Mexican origin based on documents they were carrying, the Associated Press reported. Roberto Velasco Álvarez, head of the Mexican government's North American mission, said on Twitter on June 28 that in addition to the Mexican nationals, seven victims were originally from Guatemala and two were Honduran. Officials believe the tragedy is the deadliest smuggling incident of its kind in U.S. history. Auxiliary Bishop Mario E. Dorsonville of Washington, D.C., chairman of the U.S. bishop's Committee on Migration, joined Archbishop García-Siller in mourning the loss of lives.

Missionaries of Charity kicked out of Nicaragua

MEXICO CITY (CNS) – The Missionaries of Charity have been expelled from Nicaragua, the latest in a series of attacks on the Catholic Church and its ministries from the Central American country's increasingly repressive government. The order of sisters – founded by St. Teresa of Kolkata, known popularly as Mother Teresa – operates a home for abandoned adolescents, a home for the elderly and a nursery for low-income families in Nicaragua. Several Catholic leaders reported and tweeted news of the expulsion on June 28. Nicaraguan media reported the sisters' exit as part of a crackdown on nongovernmental organizations by the ruling Sandinistas. Auxiliary Bishop Silvio José Baez of Managua, currently based in Miami due to safety concerns, tweeted, "It saddens me that the dictatorship has forced the (sisters) ... to abandon the country. Nothing justifies depriving the poor of charitable attention. I'm a witness to the loving service the sisters provide. May God bless them." Nicaraguan President Daniel Ortega and his allies have increasingly persecuted the Catholic Church and civil society. The president, who won reelection last year in polls considered rigged by opponents and outside observers, is concentrating power; he continues to hold political prisoners and has closed outlets for political expression.

AROUND THE DIOCESE

Patrick Ernst admitted to candidacy



Provided by

Bishop Kevin C. Rhoades poses with seminarian Patrick Ernst and members of his family after the Mass of Admission to Candidacy at St. Pius X in Granger on June 27. Ernst will be traveling to Rome to study for the priesthood. In his homily, Bishop Rhoades reminded Ernst to ground himself in prayer as he heeds God's call in his vocation. "Patrick, this is important for you and for all our seminarians, and still important for me and all our priests, that we grow and mature by listening to the Lord, by studying His teachings, by learning from others, and by 'being with the Lord' in prayer."

Parish pledged to hearts of Jesus and Mary

BY JENNIFER BARTON

In the Catholic Church, the month of June is dedicated to the Sacred Heart of Jesus, with the Solemnity of the Most Sacred Heart of Jesus falling on June 24. The following day is the Memorial of the Immaculate Heart of the Blessed Virgin Mary. In honor of this powerful duo, St. Stanislaus Kostka Parish in New Carlisle performed a parish-wide Enthronement of the Sacred Heart and Immaculate Heart during their weekend Masses, led by Pastor Father Bob Garrow.

The idea of enthronement began in 1907 with a Peruvian priest names Father Mateo Crawley-Boevey, SS.CC., a member of the Congregation of Sacred Hearts of Jesus and Mary. He traveled the world, fervently promoting this devotion as a means of bringing families closer to Jesus.

According to the website Men of the Sacred Hearts, when Catholics enthrone Jesus in their homes or businesses, they promise to keep Him "foremost in

their lives." This ceremony serves as a "public recognition of Jesus as Lord and King of a home, business or school."

The organization Men of the Sacred Hearts provided parish families with a kit that included images of both Jesus and Mary, salt for blessing the home and a ceremonial book. Together, parishioners prayed a decade of the rosary and recited consecration and blessing prayers.

In his homily, Father Garrow spoke about the nature of the heart and specifically the Sacred Heart of Jesus. "We celebrate the 'Sacred Heart' because the greatest of the capacities of God and man is the capacity to will, to choose, and God's will always chooses love because God is love, and because love consists in this: Not that we have loved God, but that He has loved us and has sent His Son as an offering for our sins.

"The Sacred Heart is a person to be imitated. The heart pumps blood to the entire body, and as His Mystical Body's members, we share in that life-blood as we share in the offering for our sins

that Christ sacrificed on the cross and memorialized sacramentally at His Last Supper."

He entreated those present to live out God's calling in their lives and to ask Jesus and Mary for their aid along the journey.

Husband and wife Mark and Tenison Stone spoke afterwards about the enthronement at their parish and in their home. "It is nice to focus on the love of God through the Sacred Heart and the Immaculate Heart. God does such wonderful things in His loving providence," Mark said.

"It is nice that it is also addressed to Mary," Tenison added. "We in our faith are so lucky to have both of these hearts in our lives."

Another parishioner, Sue Gadacz, commented, "I love this; it brings us closer to Jesus! It helps keep us focused."

The enthronement can be done at any time of year, though having it coincide with these particular feast days can give it increased meaning. Materials for enthronement can be found at menofthesacredhearts.org/.

Father Fortin celebrates Mass at home



Provided by Christine Bonahoom-Nix

Recently ordained Father LeeAllen Fortin celebrates Mass at Immaculate Conception Church, his home parish in Watertown, South Dakota.

Knights of Columbus help build home



Provided by Justin Purdy

The St. Charles Borromeo Knights of Columbus Council 451 was busy on Saturday, June 4, helping build a new home for a deserving Fort Wayne family through Habitat for Humanity. Brother Knights spent the day installing vinyl siding and soffit as they worked to "build on faith, build up families and build community together," the mission of Habitat for Humanity. Here Dave Lonsway installs vinyl soffit on the house.

Seven Poor Handmaids celebrate 2022 jubilees

This year, the Poor Handmaids of Jesus Christ celebrate seven jubilarians who have served in communities of communion both globally and locally in service to the poor and underserved.

Three sisters, Marilyn Haselhorst, Patricia Peters and Mary Kay Leuschke each are celebrating 60 years as Poor Handmaids. All professed their first vows in 1962.

Sister Marilyn Haselhorst of Mapachapa, Mexico currently serves as the regional treasurer in Mapachapa. She has ministered in the areas of formation, education, pastoral ministry and finance.

Sister Patricia Peters has served in the ministries of education and IT services. In the

Diocese of Fort Wayne-South Bend, Sister Pat taught at both St. Bavo School and St. Joseph School in Mishawaka and ministered in IT Services at Convent Ancilla Domini in Donaldson. She currently resides at Villa Sophia in Donaldson and is a volunteer in the PHJC Heritage and Archives Department.

Sister Mary Kay Leuschke of Cincinnati, Ohio has served in the ministries of Education, Social Work and Vocations. In the Diocese of Fort Wayne-South Bend, she taught at St. Joseph School in Mishawaka.



SISTER PATRICIA PETERS



SISTER MARY KAY LEUSCHKE

Two Poor Handmaids celebrate their golden jubilees this year.

Sister Mary Ann Dettmer celebrates 50 years as a Poor Handmaid sister, having professed her first vows in 1972. She has ministered in the areas of nursing, formation, parish ministry, pro-region leadership. A resident of Aquirz-Ceara, Brazil, she serves as the treasurer of the Brazil Pro-Region. In the Diocese of Fort Wayne-South Bend, she served as a nurse at St. Joseph Hospital in Mishawaka.

Sister Shirley Bell also celebrates her 50th jubilee this year. She also



SISTER MARY ANN DETTMER



SISTER SHIRLEY BELL

professed her first vows in 1972. She has ministered in the areas of nursing, nursing management, formation, provincial leadership, pastoral leadership, senior care leadership and general leadership in Dernbach, Germany. In the Diocese of Fort Wayne-South Bend, she's served as a nurse at St. Joseph Hospital in Fort Wayne, and is currently Provincial of the American Province in Donaldson.

Two Sisters are celebrating their silver jubilees this year.

Sister Rosemary Jurkowski of Convent Ancilla Domini in Donaldson, celebrates her 25th jubilee, having professed her first vows in 1997. She's served in the areas of pastoral ministry, parish ministry, volunteerism and social work. In the Diocese of



SISTER ROSEMARY JURKOWSKI

Fort Wayne-South Bend, Sister Rosemary has ministered at St. Patrick and St. Hedwig Parishes, the Sister Maura Brannick Health Center in South Bend and at Convent Ancilla Domini in Donaldson. Sister Rosie currently serves as the sacristan for Catherine Kasper Home Chapel.

Sister Karuna Sebastian, originally of Thirumeni, India, now a resident of Convent Ancilla Domini in Donaldson, is also a 25-year jubilarian. She professed her first vows in 1997. She has served in the ministries of nursing, supervisory nursing, nursing education and senior care nurse. In the Diocese of Fort Wayne-South Bend, Sister Karuna is a registered nurse currently serving at the Catherine Kasper Home in Donaldson.



SISTER KARUNA SEBASTIAN

Holy Cross Sister Joy O'Grady celebrates golden jubilee

Sister Joy O'Grady, CSC, will celebrate 50 years of consecrated life as a Sister of the Holy Cross on July 16, 2022. Sister Joy was born in Battle Creek, Michigan, and moved with her family to Ventura, California, where she attended St. Catherine's Academy, an all-girls college prep school sponsored by the Sisters of the Holy Cross. Prior to entering consecrated life, she was a student and ward clerk at Holy Cross Hospital, Mission Hills, California. Sister Joy made her initial profession on August 15, 1972, and her perpetual profession on July 30, 1977.

While obtaining her graduate degree in clinical social work from the University of Michigan, Ann Arbor, Sister Joy ministered in pastoral care at St. Joseph's Hospital, South Bend. Upon graduation in 1980, she began ministry at Oaklawn Psychiatric Center in Elkhart, where she served as a therapist and team leader through 1982. In 1983, she opened a private family counseling practice in South Bend, which she continues today on a part-time basis.

In 1994, Sister Joy was elected by her congregation to serve as Area Coordinator for its Mid-West Area through 1999. In 2004, she was elected to serve as president of the Congregation until 2009.

Between 2009 and 2014, Sister Joy served as a facilitator for leadership teams of various religious congregations around the United States. During this time, she also served as a trustee on various hospital boards of



SISTER JOY O'GRADY, CSC

Trinity Health. Currently, she serves on the Mount Carmel Health System Foundation Board, Columbus, Ohio, and on the consultation board for a new Congregation ministry called SOAR (Sisters Organizing and Advancing Recycling) in Ghana, West Africa. Sister Joy has been in her current position as a psychotherapist in private practice since 2019, and also conducts national and international workshops in conflict management, MBTI (Myers Briggs Type Inventory), self-esteem and communication.

In 1974, Sister Joy earned a bachelor's degree in psychology from Saint Mary's College, Notre Dame. She pursued further clinical pastoral education at the University of Michigan Hospital, Ann Arbor, Michigan, in 1975.

Currently, Sister Joy is a practicing, licensed marriage and family therapist.

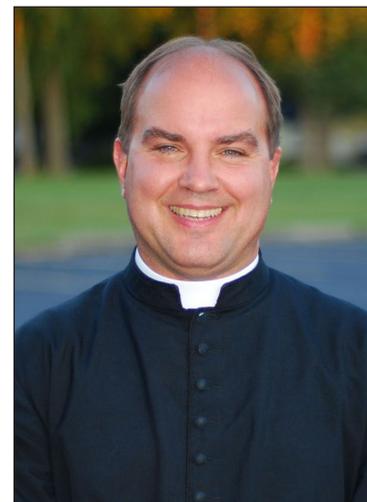
The joy of an unexpected vocation: Father George Gabet, FSSP

BY JENNIFER BARTON

Roman collars were not part of his life plan of a wife and a passel of children. But Father George Gabet, FSSP, could not ignore the many occurrences that were "too much of a coincidence to be a coincidence," leading him to the priesthood. This year, he is celebrating 25 years of a calling he never anticipated.

Born into a large family of nine, Father Gabet was educated at St. Charles Borromeo and Bishop Dwenger High School in Fort Wayne. He had even graduated from Ball State University before he realized his calling. One defining moment came at the 20th anniversary Mass for Monsignor Edward Hession, St. Charles Borromeo's first pastor. Father Gabet remembered how "the very holy priest" thanked the congregation for their gifts but remarked that the greatest one would be having a priestly vocation come from his time there. A twentysomething young man sat in the back. Lo and behold, "This old lady turned around, she turned back to the front and then very slowly, turned around and faced me," Father Gabet recalled. Then she pointed at him and declared that she thought he was that vocation. He was floored.

During this time, his parents became involved in a group called the League of St. Anthony, which advocated for the traditional Latin Mass. He attended one Mass at Sacred Heart Parish in Fort Wayne and was impressed by its beauty, though he did not know the proper ver-



FATHER GEORGE GABET, FSSP

bal responses. So he spoke to the priest, who told him that he could still "have that intimate, interior dialogue with God" even without understanding the words.

"I started doing that and I realized I prayed better at the Latin Mass. I could actually participate better interiorly and I could sing along with the Gloria and the Sanctus and the Kyrie. I didn't need to know the other words," he shared. "But it seemed like my prayer life improved immensely then, by the reverence there of the Mass and also by just praying better instead of just giving the responses."

A couple other pieces fell into place at the same time – namely, his involvement in the pro-life movement as well as a Saturday evening men's group he regularly attended, both of which influenced his faith life. He had already made a consecration to Mary by the time he was intro-

duced to the Priestly Fraternity of St. Peter, a religious order newly formed at the time in reaction to Pope John Paul II's encyclical *Ecclesia Dei*, and dedicated to the TLM. When a friend planned to host a priest of that order to garner more vocations, Father Gabet tried to encourage his friends to attend, promising he would be there as well.

"I was the only one who showed up," he said with a laugh. "I had no intention; I was going to have 10 kids." Yet somehow, he filled out the paperwork after speaking with the priest.

Then he left for what became known as the "Summer of Mercy" in Wichita, Kansas, a large pro-life movement. There, he experienced a realization: he needed to do God's work full-time. Returning to Fort Wayne, he received an acceptance letter for the Seminary of Wigratzbad in Germany, the order's first and only seminary at the time – though he only had a rudimentary understanding of French, one of the languages in which the lessons were taught. Interestingly, Wigratzbad is a pilgrimage site to Mary, to whom he already had a great devotion.

"After I got that, I spent two hours at the St. Jude adoration chapel," he stated, discerning whether or not he should go into the seminary. He came out knowing which direction he was being led. He hadn't told anyone about the decision he was wrestling with, so he spoke with a parish priest, who told him how hard it could be to learn Latin in

Father Jack Overmyer ministers to the elderly in his 25th year

BY DEB WAGNER

Father Jack Overmyer's call to the priesthood began in high school and flourished near the end of his college experience. He was an altar server through ninth grade, mostly to help him focus on the Mass. Once in college, his steady girlfriend at the time suggested that they become more involved in the Catholic Church if they wanted to raise a Catholic family someday. He agreed and became a lector for the parish at Purdue University.

Being a lector gave him a visible presence in front of fellow parishioners. One day, someone from the parish asked him to be a RCIA sponsor for an adult who wanted to join the Catholic Church at Easter time. Father Overmyer was the sixth child of ten from what he calls "an average Catholic family" that attended Mass every Sunday, with more devotions taking place during Lent and Advent in the home. He said that he never heard about people joining the Catholic Church as adults and he was intrigued by the experience.

He and his girlfriend broke off the relationship shortly before

graduation. Father Overmyer felt that this gave him the freedom to explore the priesthood.

While he was discerning the possibility of going to the seminary and the priesthood, he worked for a year and a half as a software engineer. He continued meeting with the vocations director and talking with his spiritual advisor. Two days after being laid off from the consulting company he worked for, Father Overmyer received a letter from then-Bishop John M. D'Arcy saying that he was given permission to attend St. John's Seminary in Boston, Massachusetts.

Seminary always seemed like a good fit. Father Overmyer said that he received several "small affirmations," such as yearly

reviews which seem to indicate that he was on the right path. The classes in seminary and his summer assignments were fairly easy. He said it was "smooth sailing."

Father Overmyer's first assignment after his ordination to the priesthood in the fall of 1997 was to

St. Elizabeth Ann Seton Parish in Fort Wayne. He served at the parish for about three years, where his task was youth ministry. "It was encouraging to see teenagers committed to growth



FATHER JACK OVERMYER

and their spiritual life during my time there," Father Overmyer recalled.

He was then assigned to the role of Pastor at St. Vincent de Paul Parish in Elkhart. This was a challenging assignment over five years due to health issues. It was a very busy parish with eight Masses to celebrate every weekend and two priests to share the load.

From Elkhart, Father Overmyer was assigned to St. Patrick Parish in Fort Wayne as Pastor for the next year and a half. He felt bad about his short assignment at St. Patrick because the parishioners had weathered so many transitions with pastors in the previous five to six years, but Father Overmyer's health necessitated a change.

After consulting with him and his doctors, Bishop D'Arcy decided that Father Overmyer would

assume the role of chaplain at St. Anne Communities retirement home in Fort Wayne. Regarding the swift transition, Father Overmyer said, "Transitions are never easy, but I made a promise of obedience to the bishop. Obedience is an act of hope and faith in the Father's providence. The parish is God's. God takes care of the parish, not me."

Since 2007, Father Overmyer has taken care of the spiritual and sacramental needs of each of the 180 residents at St. Anne's whom he tries to visit every other week. Residents seem to "appreciate that the presence of the Eucharist creates a radically different environment here," according to Father

Overmyer. He also said that the presence of Christ creates "a more spiritual, faith-centered environment."

He is available to hear confessions, prays the rosary with residents on Mondays, leads a Bible study once or twice a month and helps to bring residents to and from the chapel for Mass. He is often asked to administer anointing of the sick and preside at some residents' funerals. He is grateful that he can be available to the elderly people who need his aid and be Christ's presence to them, especially in their struggles. Father Overmyer also prays for the Diocese of Fort Wayne-South Bend as well as the needs of the world.

"Obedience is an act of hope and faith in the Father's providence.

The parish is God's. God takes care of the parish, not me."

FATHER JACK OVERMYER

GABET, from page 8

French: "You're going to have to make a short way of the cross every day.' And that was the best advice possible, because that's what I did," Father Gabet remarked.

Seminary was tough, but "every time I thought it was game over, I wasn't going to make it, the Blessed Mother put somebody there to help me."

Rather than be ordained in Bavaria, without his large extended family in attendance, he requested ordination in his home diocese. Bishop John M. D'Arcy ordained him to the priesthood at the Cathedral of the Immaculate Conception in 1997. Father Gabet described the day as "a dream. It was a dream come true."

Devotion to Latin Mass was spreading in the U.S., so he was sent to Oklahoma for his first assignments. After seven years as a priest, the Fraternity asked him to serve as District Superior of the North American District, which included Canada and the U.S. "So we grew pretty rapidly then too; a lot of good things happened in those four years. And I put everything in the hands of the Blessed Mother;

that's all I could do."

Four years later, after helping establish the Our Lady of Guadalupe seminary in Denton, Nebraska among his other accomplishments, he requested a return to parish life. He never expected to return to the parish where his love of the Latin Mass first blossomed, but that is exactly what happened. Bishop D'Arcy had called the order and asked for a priest for the burgeoning Latin Mass community in the Diocese of Fort Wayne-South Bend; someone who could travel between Sacred Heart in Fort Wayne and St. Patrick in South Bend. Father Gabet spent eight years at Sacred Heart Parish and helped establish the Latin Mass community in South Bend. Being back home even allowed him to be present when his father passed away, anointing him at the end of his life.

Now he is Pastor of Holy Family Parish in Dayton, Ohio. He praises the goodness of God and looks back on the unexpected gift he was given, awed by his vocation and joyful to be an instrument to bring the sacraments to others. "It was not my plan, not at all. ... Now 25 years passed by. Incredible!"

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Catholic bereavement doula walks with couples through pregnancy loss

BY ERIN LYNCH

When Abigail Jorgensen was growing up, her mother often brought her and her siblings to funerals at their parish. Her mom saw this as an important way to ensure that every person had someone to grieve along with them. This had a huge impact on how she viewed death, and she came to see the beauty of how the Catholic Church memorializes a person's life and honors them in death. Jorgensen said, "This experience taught me that the gift of being present when someone has died is a gift that is beautiful in and of itself."



ABIGAIL JORGENSEN

It was from these experiences as a young child that led Jorgensen to become a bereavement doula as an adult. A bereavement doula is someone who walks with parents experiencing a miscarriage, stillbirth or infant loss. As a young adult, she had been around many families who experienced pregnancy loss and tried to help in whatever way she could, but felt that she was in over her head. So, she sought out training on grief support, specifically spiritual support for those suffering loss. Through seeking out these resources, she learned about the ministry of bereavement doulas and felt called to pursue it.

Now Jorgensen works with a diverse population of clients, including Catholics and non-Catholics, people who have suffered a recent loss and those who suffered a loss decades ago.

What being a bereavement doula entails can look different from person to person as well. Jorgensen will accompany them to the hospital and be with them through medical procedures such as D&Cs when the baby died in utero, or labor and delivery

in the cases where a baby is only expected to live for a short time after birth. Jorgensen is also trained as a labor doula, and these skills can be useful in those difficult situations as well. Sometimes her work as a bereavement doula means helping someone mourn a loss, no matter how long ago that loss occurred. Jorgensen said, "Having a ritual to memorialize the loss, even decades later, can be so meaningful and beautiful and help you walk with your loss, even after so much time has passed."

Ashley Johnson met Jorgensen shortly after she found out that she was projected to miscarry her child. Ashley said, "Abby came into my husband's and my life at one of the hardest seasons of our lives as a bereavement doula. I had no idea such a ministry existed."

Johnson went on to say that when they discovered their baby had died in-utero, "We were devastated, lost and confused. She provided many resources and literature pertaining to our Catholic faith that brought me comfort and a deeper understanding of

this traumatic time in our life. Abby even brought us a meal and lovingly did a load of laundry for us."

Johnson shared that she and her husband decided to name their baby Ezra Ley, and she felt a great comfort when Jorgensen would refer to Ezra by name. She said that Jorgensen was "an invaluable part of my husband's and my journey. We appreciate her love, compassion and ministry."

"If I could just make one person feel less alone in that process of saying hello and goodbye so quickly, that would make all this worth it. The power that presence can have is really just amazing," Jorgensen commented.

Jorgensen greatly encourages her fellow Catholics to not be afraid to try to reach out to those suffering a pregnancy loss. She said, "I feel like fear of saying the wrong thing holds people back from trying, but having the courage to overcome this fear and trying to help in any way is something that I would really encourage more Catholics to do."

Jorgensen has also seen a particular need for priests to receive this sort of training and advocates for spiritual leaders to equip themselves to be able to minister to those undergoing this type of loss. She noted that when she has given talks to priests in the past, she always encourages them to have a conversation with a woman who has undergone a pregnancy loss to better understand what this experience can be like.

For anyone interested in learning more about supporting someone through a miscarriage, stillbirth or infant loss, Jorgensen maintains a website at abbythesociologistdoula.com/services/trainings/holding-space-for-pregnancy-loss/.

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A love decades in the making leads Amish man to the Church

BY JENNIFER BARTON

Their love story reads like something found in the pages of a romance novel, perhaps written by Nicholas Sparks. For Emmon and Monique Schmucker, their union is more than a love story, though. It is a faith story. Monique's unfailing love for Emmon and her faith in God helped lead him to the Catholic Church and the path God had laid out for them both.

From a young age, Emmon "knew I wasn't Amish." He wasn't sure where he fit in, but the answers to his questions eluded him in the Amish community. Feathers of Catholicism sometimes brushed his mind, but the full picture wasn't obvious until later in life.

He and Monique met in their teenage years in Nappanee, where there is a sizable Amish population in and around the community. Even then, "I knew we were meant to be," Monique said. To finally bring their love story to completion took years of tears and strife, however, along with Emmon's conversion to the Catholic faith.

As a young Amish boy of around 14, Emmon knew his feelings for Monique – a Spanish Catholic girl – were "forbidden." At her age, Monique did not even understand the meaning of that word. What she did know was that someday he would become Catholic. No matter how much they loved each other, the backlash from their parents eventually caused Emmon to walk away from the relationship. Yet Monique said, "I never stopped loving him. I knew we were meant to be. I waited 30 years to get married to him."

Throughout those years, the two saw each other now and again – touched base then went their separate ways – but both suffered greatly. After leaving the Amish life, Emmon met a woman and had a child with her. Around the same time, he began a career as an auctioneer. His girlfriend and son remained in Goshen while he took an opportunity to travel nationally for an auction company for 18 months. Unbeknownst to him, his girlfriend had asked Monique if she would help care for his child during this time, so Monique "embraced her like Mother Mary would embrace anyone with her grace."

Finally, standing alone on a beach west of Seattle, Emmon realized he could go no further and returned home to begin a career in real estate. Not long after his return, his girlfriend chose to end their relationship. Through a mutual friend, he and Monique reconnected and began talking about their future.

Unfortunately, both of them were devastated when Emmon's ex-girlfriend and the mother of



Photos provided by Monique Schmucker

Emmon and Monique Schmucker enjoy their married life after years of trials and separations. Throughout the years, her unwavering faith in God led the former Amish man to the Catholic Church.

his child ended her own life. "At that point, I was absolutely broken," Emmon said. "As that was happening, there were thoughts in my mind of me being responsible and the guilt and the shame were exponential." He now had to take care of his son.

Monique was no less hurt by the loss. She said, "I never stopped loving the mother of his child, and I still feel that spiritual connection to her. She's passed away, but I still honor her as his son's mother."

Suffering her own losses, Monique moved to Germany and ultimately to Rhode Island. Emmon again met someone and this time was induced into marriage, rocky from the start. When the motivations for the marriage became clear to him, compounded with the fact that his wife was not willing to work on the relationship, Emmon called it quits after 16 difficult years.

Then something happened that Monique believes could only be the work of God. Emmon's mother became terminally ill in 2012 – around the same time Monique had returned to the Goshen area due to the economic recession. Things were not going well for her in Indiana, either, so the day she decided to leave town, she felt God calling her to visit Mrs. Schmucker – "So I went."

Emmon also felt nudged to visit his mother on the same day and was not happy to find



a car with an out-of-state plate parked in front of the house. As an "open-minded Amish individual," he said, his mother had friends all over the country and he thought someone was disturbing her last days on earth. When he walked into his mother's bedroom, he found Monique holding both his mother and his sister Mary's hand.

Of the blessed moment,

Monique remarked, "That's God's divine intervention. That's His timing."

"From my perspective, I can plan for my whole life, and I can never make that appointment happen. We pass each other in life — minutes, seconds. God had returned her to me the third time," he said. His mother passed away the next day.

Decades after they had first

met, they finally married, as Monique had predicted. Emmon attended church at St. John the Evangelist in Goshen with Monique sometimes, though he did not understand everything about Catholicism. It was after returning from Costa Rica a month before the pandemic lockdown that he was drawn further into the Catholic faith.

It was then that their parish priest, Father Royce Gregerson, reached out to Emmon to tell him that RCIA classes would be starting soon and that he should attend. "It was an instruction, not a 'can you, will you,'" Emmon stated.

Through RCIA, he met George Fattal. "George was able to fill in a tremendous number of blanks that I just didn't answer, couldn't answer."

Emmon sees in the Amish faith many of the same traditions passed on from Catholicism and realized the connections that had long been with him that had gone unrecognized – Catholic friends, a shared ancient history, even the Knights of Columbus halls where he often held auctions.

"So all of these things are in a bucket and every time something bubbles up, it's connected to the Catholic Church ... everything is connected back to the Catholic Church," he said. "This is the only place I've ever gotten truth — absolute truth."

Though Emmon has not been formally welcomed into the Church as he awaits the annulment of his first marriage, Monique says that he is Catholic in practice. It was through her devotion to God that he was able to see to the reality of the Catholic faith. "She has always had faith, she has always been just an absolute pillar for the Church," he said.

Her faith helped him overcome some of his own misgivings about himself and his life, instilling a lasting hope in him. "Without hope, we have nothing. And we only have hope through God's grace that there's going to be a better life," Emmon said. "Monique has always been an inspiration of hope. Regardless of what's going on in our life, regardless of what's happening, regardless of where things are at, she always has had hope, which over the years has instilled in me that there's going to be a better day. As I sit here at the doorway of what is going to be the future, I look at it and I'm like, 'there's hope, there always has been hope, there always will be hope.'"

With a family history of heart disease and her own heart condition, Monique believes that her time on earth is limited, but she is confident now that when her final day comes, "Emmon will have a place to call home and I don't think he will ever want to leave the Church."

Appreciating good homilies

Here's an answer that should show up on Catholic Jeopardy: "Eight minutes." The question is: "What does Pope Francis think the ideal length of a homily should be?"

This pope, who has not been afraid to weigh in on controversial issues, recently addressed a topic that every practicing Catholic has probably thought about, usually while listening to a sermon.

Talking to a group of Sicilian clergy on June 9, Pope Francis said a homily should be under eight minutes and leave people with "a thought, a feeling and an image" that will stick with them "all week." "He asked the priests to consider whether 'they preach in such a way that people go out for a cigarette and then come back' because the homily talks 'about everything and nothing,'" Catholic News Service reported.

This is not the first time the pope has dispensed advice on preaching. Last January he complained that too many homilies "are abstract, and instead of awakening the soul, they put it to sleep."

"Preaching runs this risk," Pope Francis said during an Angelus address. "Without the anointing of the Spirit, it impoverishes the word of God and descends to moralism and abstract concepts; it presents the Gospel with detachment, as if it were outside time, far from reality."

From the pope's lips to every preacher's ear. Wherever two or three Catholics are gathered, at some point, there is certain to be grumbling about preaching. It is

the most common complaint I hear, even from the most generous and tolerant of Catholics.

Of course good preaching can be found on YouTube, and I know many people who tune in to Bishop Robert E. Barron's Sunday homilies regularly to fill the gap left in the Mass they attended that morning, but I think we can do better.

I do not know the cause of so much weak preaching. Are basic rhetorical skills not being taught effectively in seminaries? Do some priests feel the homily is the moment when either dense theology or generic bromides should be downloaded to their flock? Or are they simply too busy with the chores of parish administration to spend the time writing a good sermon?

My wife was picking up our child from the Methodist preschool once when she saw the pastor practicing his Sunday sermon, speaking from the pulpit to an empty church days before he would deliver it. His desire to get it right, to hear how it sounded, to practice his delivery, was striking.

Not every priest is a born preacher (hence so many canned homilies). But practice can make better. One young priest I knew who was aware of his deficiencies studied books like Father Alfred McBride's guide to preaching, "How to Make Homilies Better, Briefer, Bolder." He diligently worked on his sermons and dramatically improved his ability to hold people's attention while imparting some substance.

It is hard to speak to a diverse audience ranging from squalling toddlers and distracted parents



GREG ERLANDSON

AMID THE FRAY

to senior citizens who have heard it all before. But those eight or 10 or 15 minutes are likely to be the only time in the entire week that most Catholics will get a Catholic exhortation. It is a precious opportunity not to be wasted.

Not every catechetical deficiency can be addressed in a homily, but for those eight minutes, Catholics can see the connection between Scripture and their lives. It is an invitation to grow closer to the Lord and to His Church.

And I think I speak for all of us when I say thank you to those priests and deacons who take the time to preach well and leave us with food for thought in the week that follows.

Greg Erlandson, Director and Editor-in-Chief of Catholic News Service, can be reached at gerlandson@catholicnews.com.

Dobbs, Roe and the true fact of life

For almost three generations of Americans, abortion has been not only a constitutional right but a fact of life. On June 24, 2022, the facts of life changed. In voting 6-3 to uphold the Mississippi law at the heart of *Dobbs v. Jackson Women's Health Organization*, the U.S. Supreme Court acknowledged that the states, and not the federal government, held the proper legislative authority to regulate abortion. And in voting 5-4 to overturn *Roe v. Wade* (1973) and *Planned Parenthood v. Casey* (1992), the court acknowledged that earlier justices had erred in removing the regulation of abortion from the states.

What the court did not do in *Dobbs* is end abortion. Abortion will remain legal in many, if not most, states — in some, right up to the moment of birth; in others, only in the earliest weeks of pregnancy. By removing abortion from the status of a constitutional right, however, the court has made it possible once again for public discourse to focus on what really happens in an abortion, and why women seek to end the lives of their unborn children.

Post-*Dobbs*, those two realities remain. In those states where abortion remains legal, more unborn children will die. In all states, the pressures of life — economic, social, the disapproval of family and friends, the unwillingness of a father to care for the woman with whom he conceived a child, let alone the child himself — will continue to weigh heavily upon the mothers

GUEST COMMENTARY

OSV EDITORIAL BOARD

of unborn children. Without the proper support, many will still seek to end the lives of those children, even if they have to travel to another state to do so — or purchase abortion-inducing drugs over the internet.

The court's decision in *Dobbs* spelled the end of *Roe* and of *Casey*, but it is just the beginning of the next frontier for those committed to the cause of life.

Many of us doubted that we would ever see this day, particularly after the *Casey* decision in 1992. And so it is natural for us to breathe a sigh of relief, to give thanks to God that the status quo ante *Roe* has been restored, to mourn the loss of over 60 million children between 1973 and 2022.

But having done so, now is the time to redouble our efforts. Donations that we may have given in the past to national pro-life organizations will be better directed, in the coming months and years, to those frontline workers in the cause of life: pregnancy care centers. Those same centers will need more volunteers than ever before. Every parish should find one to support with time, talent and treasure, and if there isn't a pregnancy care

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While invisible, God can be seen in love



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Fifteenth Sunday in Ordinary Time Luke 10:25-37

The Book of Deuteronomy, the source of the first reading for this weekend, is one of the first five books of the Bible, collectively called the Pentateuch, from the Greek word meaning "five." These five books have been venerated for many years as containing the revelation of God to Moses, the greatest of all the ancient Hebrew prophets.

In this reading, Moses speaks to the people in God's behalf. Moses speaks the word of God. He calls the people to obey God's commandments, but he

is clear — no mere lip service or insincere motions, actually a masquerade of devotion, are sufficient. Again speaking for God, Moses summons the people to heartfelt, honest and total dedication to God. Obeying the commandments then becomes a visible expression of a genuine attitude of the soul.

Moses makes clear to the people that God, while almighty and invisible and therefore neither human nor bound to the earth, is aware of human lives and is communicating with humans.

For its second reading, the Church presents a passage from the Epistle to the Colossians. Colossae was a relatively important city in the Roman Empire's northern Mediterranean world. A Christian community had formed in Colossae, and its spiritual vitality was Paul's concern that led to the writing of this epistle.

The reading builds on the revelation given centuries earlier by Moses and by other prophets. God is invisible. Mortals see God, however, in the Lord Jesus. Jesus lives and is real. Jesus

rules over all creation and over all creatures. He is the head of the Church. Discipleship means accepting Jesus, but it also means uncompromising commitment to Jesus.

This community in Colossae, visible and alive with the very life of the Holy Spirit, was much, much more than a coincidental gathering of persons professing Jesus as Lord. In it lived the spirit of Jesus. Through Jesus, its people anticipated eternal life.

St. Luke's Gospel provides a very basic concept of Christian theology. Jesus says that the true disciple must love God above all things and must love neighbor as self. At times, people assume that this admonition was uniquely New Testament. It was not. Ancient Judaism did not concern itself only with outward manifestations of obedience to God and formal worship of God, without regard to the deep intentions of the heart.

Historic belief among Hebrews, as evidenced in this weekend's first reading, required a genuine, uncompromised commitment of

the mind and heart to God.

This reading gives us the familiar and beautiful story of the Good Samaritan, affirming this long understanding of true dedication to God.

Important to understanding the story is knowing the disdain in which Jews of the first century AD held Samaritans. Jews at the time regarded Samaritans almost as incapable of holiness or goodness. Samaritans were back-sliders, traitors, untrustworthy. Jesus clearly taught that virtue could be found even in a Samaritan. More broadly, the message was and is that anyone can love others, can be with God.

Reflection

Over the years, American culture has advanced so that today Americans are much more alert to and rejecting of prejudice. Admittedly, as evidenced sadly every day by hate-filled actions and words, prejudice is not dead in this country.

The story of the Good Samaritan cannot lose its impact

as Americans today cope with divisions in society. No one is intrinsically bad. Evil deeds make people bad.

Anyone may be a Samaritan from time to time. Maybe sin have set us apart. Something leads us away from goodness. We are not only called to love God and to love others, but most critically, anyone, a modern Samaritan or not, can love others in God's love.

READINGS

Sunday: Dt 30:10-14 Ps 69:14, 17, 30-31, 33-34, 36, 37 Col 1:15-20 Lk 10:25-37

Monday: Is 1:10-17 Ps 50:8-9, 16b-17, 21-23 Mt 10:34—11:1

Tuesday: Is 7:1-9 Ps 48:2-8 Mt 11:20-24

Wednesday: Is 7:1-9 Ps 48:2-8 Mt 11:20-24

Thursday: Is 26:7-9, 12, 16-19 Ps 102:13-14B, 15-21 Mt 11:28-30

Friday: Is 38:1-6, 21-22, 7-8 (Ps) Is 38:10-12, 16 Mt 12:1-8

Saturday: Mi 2:1-5 Ps 101:4, 7-8, 14 Mt 12:14-21

A meditation on honor

Back in 2014, I celebrated one of the most remarkable funerals of my 30-plus years as a priest. With the body present, I sang a Requiem Mass for a man who died ten years before I was born. And his story speaks to the fallen soldiers we honor.

On January 1, 1951, Private First Class Arthur Richardson of A Company, 1st Battalion, 19th Infantry Regiment, 24th Infantry Division went north with his platoon into what is now North Korea. The platoon was overtaken by a much larger group of North Korean soldiers and he was taken prisoner. This was the last that was heard of Pfc. Arthur Richardson. It was reported to his wife later that month that he was missing in action. In 1954, he was declared killed in action, though his body was not recovered and no definitive word had been received about him. He was posthumously awarded the Purple Heart and the Bronze Star.

It now seems certain that he died in or near a prisoner of war camp in Suan, since his remains were returned by North Korea in 1994, along with those of as many as 800 other American soldiers from that region. After years of painstaking work, the U.S. Army was recently able to definitively identify his remains using DNA evidence, and informed his family.

The family asked me if I would offer the old Latin Requiem Mass for him since this was the only form of the Mass he had ever known. And so on September 18, 2014, I had the great privilege of celebrating a Missa Cantata Requiem Mass.

The burial that followed at Arlington was with full military honors. Horses pulled the caisson that bore the body of Pfc. Richardson and all were saddled, but the horses on the left had riders while those on the right did not. Also in the procession was a marching band, a

group of about a dozen riflemen, a bugler and the honor guard. It was a very moving sight. The band played "Soul of My Savior," "Holy God, We Praise Thy Name," "God of Our Fathers" and "America."

What is honor? The full etymology of the word is debated. But what seems most likely is that it comes from the Latin word *honor*, which, though translated as "honor," also points to the word "onus," which means "weight" or refers to something that is heavy. Hence, to "honor" someone is to appreciate the weight, significance or burden of something he has done. It is to acknowledge that he carried a great burden well, that he withstood a heavy load, that what he did was weighty; significant.

Our soldiers, police officers, and first responders are deserving of our honor, for they put their lives on the line so that others can live, be more free and experience abundance. None of us can fail to appreciate the burdensome weight that many carry so that we can live well, freely and comfortably. Freedom is not free; it is costly. Jesus says, "Greater love has no man than he would lay down his life for his friends." (Jn 15:13)

War remains controversial (as it should). But soldiers do not create the politics or injustice they are sent to address. They are simply told that there is a danger to be addressed, an injustice to be ended, and so they go. Private First Class Arthur Richardson went north during the Korean War. He did not return to us. But he carried well the great weight of being a soldier. He also carried the weight of our collective human sinfulness (which is what brings war) and felt its burden keenly. He gave his life.

It was a privilege for me to render honor and prayers for his sacrifice. I did so not only



COMMUNITY IN MISSION

MSGR. CHARLES POPE

as a priest, but also as a citizen of the United States. That day in 2014, both Church and State gave due honor to our brother. We recognized the *honor*, the *onus*, the weightiness of his sacrifice and the burden he carried. We rendered thanks to him and buried him at last in a place of great honor, where the weight of human struggle and honor is visible in the 400,000 white tombstones standing like silent sentinels whispering, "Honor, honor to those who have carried the burden of our struggles."

Honorable Private First Class Arthur Richardson (Bronze Star and Purple Heart awardee), rest in peace.

And to all soldiers who gave the ultimate sacrifice we render due thanks, reverence and honor.

*To fallen soldiers let us sing,
Where no rockets fly nor bullets wing,
Our broken brothers let us bring*

*To the Mansions of the Lord
No more weeping,
No more fight,
No prayers pleading through the night,*

*Just Divine embrace,
Eternal light,
In the Mansions of the Lord
Where no mothers cry*

*And no children weep,
We shall stand and guard
Though the angels sleep,
Oh, through the ages safely keep
The Mansions of the Lord*

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

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center nearby, consider starting one. As political battles ramp up in the states, we need to make our voices heard — not just in support of legislation to end abortion in our particular state, but in commitment to reducing or removing the pressures that lead women to consider ending the lives of their children.

Above all, we need to recognize that the greatest efforts to save the lives of the unborn have always come at the local level. The fact that the Supreme Court giveth, and 49 years later taketh away, makes it all too easy to think that the problem of abortion, and the answer to it, rests with nine justices and the presidents who appoint them. Make no mistake: Everyone who has worked and prayed for the cause of life over the past 50 years should give credit to former President Donald Trump for

keeping his campaign promise to appoint justices who would vote to overturn Roe. Without Justices Gorsuch, Kavanaugh and Barrett, Dobbs would have been decided very differently. If Hillary Clinton had been elected president in 2016, Roe and Casey would remain the law of the land.

But Dobbs did not come from nowhere. The Mississippi law at the heart of the case was the result of decades of effort by thousands of people who laid the cultural, social and, ultimately, political basis for the law. Those people include all of the workers and donors to pregnancy care centers; all the families who provided the support that their daughters needed to remove the thought of abortion from their minds; all those who cared for strangers who had nowhere else to go but wanted more than anything else to bring their children into the world; and all those

who, not being able to do anything else, spent decades praying for this day.

We all know some of those unsung heroes (and perhaps we have been among them as well). As we thank Justices Alito, Thomas, Gorsuch, Kavanaugh and Barrett for their courage in undoing the great wrongs wrought in Roe and Casey, we need to thank those unsung heroes, too. And above all, we need to thank God, who gives us life, who knew us not only in the womb but even before we were conceived, and who, as the Catechism of the Catholic Church reminds us, has "a plan of sheer goodness" for each of us to "share in his own blessed life."

That is the true fact of life.

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

SCRIPTURE SEARCH®

Gospel for July 10, 2022

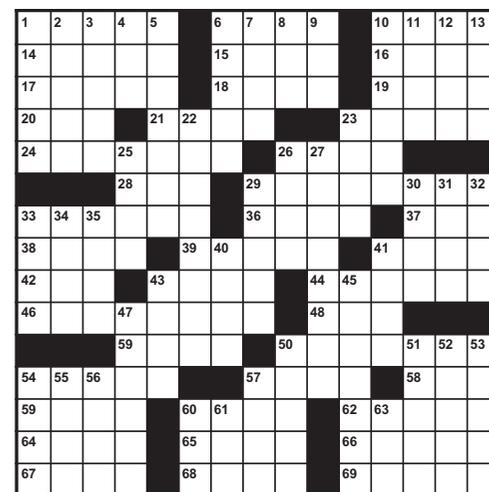
Luke 10: 25-37

Following is a word search based on the Gospel reading for the 15th Sunday in Ordinary Time, Cycle C: The story of the Samaritan. The words can be found in all directions in the puzzle.

STOOD UP	TEST	MUST I DO
ETERNAL	LIFE	WRITTEN
LOVE	LORD	HEART
MIND	NEIGHBOR	DO THIS
BEAT HIM	SAW HIM	PASSED BY
LEVITE	SAMARITAN	POURED OIL
ANIMAL	AN INN	REPAY

TEST THE TEACHER

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



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| 1 Sarah's response when she heard that she would have a child | 43 Metallic element | 44 The people in Lystra dubbed Paul this in Acts 14 | 45 One who belongs to a religion | 46 George Gershwin's brother | 47 Covers | 48 Daft | 49 By the end of the 20th century there had been 265 of these | 50 Title for Jesus | 51 Nominative "her" | 52 Belgrade resident | 53 Vigor | 54 Less hospitable | 55 Withered | 56 "I'm hysterical!" in netspeak | 57 Well-known | 58 Ripped | 59 Top cards | 60 Smiles | 61 DOWNS | 62 "Come to me, all you who _____ and are heavy laden" (Mt 11:28) | 63 Love, Italian style | 64 Turnpike no-no | | | | | | | | | | | | | | | |
| 2 Obtained | 31 Not friendly | 32 Like some verbs, briefly | 33 Nehemiah prayed, "Remember me, O my God, for _____" (Neh 13:31) | 34 Benedictine letters | 35 Matter of law | 36 Francis' hometown | 37 It could be coral | 38 Retained | 39 Former JFK arrivals | 40 Moved by God | 41 Female child | 42 Abound | 43 Inter _____ | 44 One of the three Magi | 45 Monks' song | 46 Still | 47 Poker stake | 48 23D, in Aberdeen | 49 Calif. college | 50 Goad | 51 11th letter of the Hebrew alphabet | 52 Esau and Jacob, to Rebekah | 53 Asian inland sea | 54 Greek goddess of the rainbow | 55 Wearing | 56 Number of apostles after Judas died | 57 "... the companion of _____ fares badly." (Prov 13:20) | 58 Query found in Matthew | 59 Catholic actor of "The West Wing" fame | 60 Groups of animals | 61 "Hey, buddy" | 62 Topping in a tub | 63 Young salmon | 64 "I am the way and the truth and the _____." (Jn 14:6) | 65 Bathing suit top | 66 Bird that attacked Sinbad's ship | 67 Abbr. for two NT epistles |

National honor for composers hymn is 'a tremendous gift'

BY JAY NIES

JEFFERSON CITY, Mo. (CNS) – A fellow member of the Our Lady of Lourdes Parish Choir in Columbia, Missouri, approached Kate Basi after practice.

"I wanted you to know, you wrote that song for me," she stated gratefully.

It seemed that Basi's latest liturgical composition, titled "Come, All You Thirsty," had hit its mark.

"It's a really humbling thing to be a part of, to be among the people who are creating the music that we walk out of church singing," said Basi, a Catholic columnist, author, composer, wife, mother and active parishioner.

"It's a tremendous gift and a tremendous responsibility," she told The Catholic Missourian, newspaper of the Diocese of Jefferson City.

The Association of Catholic Publishers named "Come, All You

Thirsty" as its 2022 Song of the Year on June 8.

Basi's "Show Us Your Face" was a finalist for the same award in 2019.

"It's a very illustrious group of nominees this year," she stated. "I feel honored just to be included among them."

Based on Isaiah 55, "Come, All You Thirsty" is a contemporary hymn, reminiscent of a lullaby, that invites all who are fatigued in body and soul to lay down their burdens and seek healing and refreshment in God.

"This song," Basi wrote in her composer notes, "belongs to all who are weary of battling forces – both within the Catholic community and in the world – that contradict the heart of the Gospel call. Come, Lord Jesus! Come to these broken places. Call us to the water and make us whole."

What began with a playful exchange during a parish hymn committee meeting ended up stalking Basi for two years.

"There was some joking about how we needed another song on the 'Come to the Water' text," she recalled, referring to the passage from Isaiah and the time-honored Catholic hymn by Father John Foley of the St. Louis Jesuits.

She didn't really take the challenge seriously, "but by the time I left the meeting that day, the melody and the first phrase was already in my head," she said.

The rest simmered for about two years.

"For a while, I kept ignoring the promptings of the Holy Spirit," she stated. "But it kept coming back to me. So, 'all right, all right, I'll do it.'"

Basi doesn't use a smartphone, which allows her to ride her bicycle to the river and escape from the noise.

"That gave me the freedom to really get into my own head and my own soul and be still," she said.

Out of that stillness came pages of densely handwritten

notes, filled with open-ended possibilities.

"Then, I would start trying to put them together and realize that line A works with lines B and C, but it could also go with this other set of lines," she said.

The challenge is always for the lyrics to be "accurate theologically but also poetic, to say something different from what's been said before, while containing truths that do not change," she said.

She worked and prayed for the kind of familiarity that only God can provide.

"The thing about music for worship is that if you want the assembly to be able to sing it, they have to feel like they've known it their whole life, even though you're putting it in front of them for the first time," she said.

All of this took place during a time of great sadness and division in this country.

The song "took shape over the course of a year – its contours

defined by COVID, political ugliness, and revelations of abuse, assault and police brutality," Basi stated in her composer notes. "All these heartbreaking realities were in my thoughts as I wrote, revised and prayed."

"I feel a great gratitude to be able to hopefully make a difference in this way," she said. "That's the purpose of writing this music: to use what God put in me to try to make the world better, to make it more like he wants it to be."

"Liturgical music has a real power to do that," she said, "because we walk out of church singing songs."

Editor's Note: A recording of "Come, All You Thirsty" can be heard at <https://www.youtube.com/watch?v=CtDP-13fEe0>.

Nies is editor of The Catholic Missourian, newspaper of the Diocese of Jefferson City.

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Theology on Tap summer series

FORT WAYNE — The series theme: The Road to Emmaus will begin July 5 with "Finding Christ in Chaos," presented by Cindy Black. Gather at 6:30 p.m. at the University of Saint Francis Cougar Den, 2701 Spring St. Contact Stacey Huneck at youngadults@scfbw.org for information.

Theology on Tap South Bend

SOUTH BEND — Young adults are invited to hear stories of how people have found God in unlikely places. The series will run on Tuesdays from 6:15-8:30 p.m., July 19 to Aug. 16 at St. Thérèse Little Flower Church, 54191 Ironwood Rd. Live music along with food trucks will be followed by a talk from a community member and discussion. This event is BYOB. For more information, reach out to Abby Kyle at: abby@littleflowerchurch.org or visit diocesefwsb.org/tot-sb.

World Apostolate of Fatima quarterly Mass and fellowship

MISHAWAKA — The World Apostolate of Fatima will have a quarterly Mass and fellowship at St. Joseph Parish, 220 West Fourth St., on Wednesday, July 13, at 5:30 p.m. Mass will be followed by Eucharistic Adoration and the rosary. Fellowship will follow in the hall. Visit FatimaFWSB.org for more information. Contact Seth Ball seth@fatimafwsb.org.

Come and See Weekend - Diocesan Priesthood

WARSAW — Young men ages

16-30 are invited to spend time with diocesan seminarians and learn more about seminary and the priesthood. Join us on July 15 from 9 a.m. to 2 p.m. at Sacred Heart Church, 125 N Harrison St. RSVP at diocesefwsb.org/come-and-see2022 or visit diocesefwsb.org/vocations/priesthood. Contact Christine Bonahoom-Nix at 260-422-4611 ext 3398 or cbonahoom-nix@diocesefwsb.org.

St. Louis Besancon rummage sale

NEW HAVEN — St. Louis Besancon Parish, 15535 Lincoln Hwy E., will have a rummage sale from July 8-9 in the hall from 9 a.m. to 5 p.m. and will include a bake sale.

Adoration Under the Stars (but inside by candlelight)

FORT WAYNE — Come and bring your family and adore the Lord, surrounded by candlelight and the sounds of music from the young adult choir at Our Lady of Good Hope Church, 7215 Saint Joe Road, from 7-8:30 p.m. Celebrate Christmas in July. While this event is normally held outside, according to the liturgical norms, Exposition of the Blessed Sacrament should take place in churches or oratories, so we will no longer be having Adoration outside. The evening will close with Benediction. Contact Father Daniel Whelan at 260-485-9615 or frdaniel@olghfw.com.

Queen Of Angels annual garage sale

FORT WAYNE — Queen Of Angels Parish, 1500 West State Blvd., will have their annual

garage sale on July 14 from 4-8 p.m.; July 15 from 8 a.m. to 5 p.m. and July 16 from 8 a.m. to noon.

St. John the Baptist New Haven class of 1973 reunion

NEW HAVEN — Graduates of St. John the Baptist in New Haven Class of 1973 will have a reunion on Saturday, July 16, at the home of a generous graduate. We will also meet the next day for Mass, Sunday, July 17, at St. John at 11 a.m. Tour the school after. Contact Don Gentile at dgentile@woh.rr.com.

Online NFP support group

FORT WAYNE — Are you looking for support and fellowship in using natural family planning? Join our monthly online support group for NFP users in the diocese. Meet over Zoom on the fourth Wednesday of the month from 8-9:30 p.m. Email Caty at cburke@diocesefwsb.org for the Zoom meeting link and passcode. Sponsored by Marriage and Family Ministry, Diocese of Fort Wayne-South Bend.

College Crew

FORT WAYNE — College Crew will continue on Mondays

REST IN PEACE

Angola
Mary Ann Bonner, 61,
St. Anthony of Padua

Arcola
Augustus Nagy, 96,
St. Patrick

Bremen
David Holmes, 79,
St. Dominic

Bristol
Robert J. Walker, 54,
St. Mary of the
Annunciation

Fred L. Lands, 73,
St. Mary of the
Annunciation

Fort Wayne
Michael S. Maldeney,
74, Queen of Angels

James Stooddy, 89, St.
Elizabeth Ann Seton

Ann Louise Warner,
71, St. Elizabeth Ann
Seton

Sophie Diwis, 17,
St. Vincent de Paul

Granger
Gary Harmon, 73,
St. Pius X

Huntington
Ann Fitzgerald, 56,
SS. Peter and Paul

Carolyn J. Knop, 89,
SS. Peter & Paul

Mishawaka
Joyce Biesbrouck, 80,
St. Bavo

New Haven
Dorothy L. Mack, 91,
St. John the Baptist

South Bend
Dennis Kielton, 75,
Cathedral of Saint
Matthew

Helen Manley, 84,
Christ the King

G. David Ponsler, 81,
Holy Cross

Phyllis Stoyhoff, 71,
Holy Family

JoAnn Lerch, 96,
St. Adalbert

Keith Podemski, 57
St. Casimir

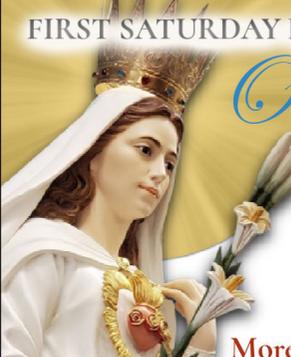
through July 18. Invite your friends to St. Charles Borromeo Youth Center, 4904 Trier Rd. Different speakers and food will be offered each week. Visit facebook.com/collegecrewfw.

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Provided by Stephen Anthony

Members of the Saint Joseph boys lacrosse team pose together after winning the IHSLA Class 1A State Title at Hamilton Southeastern High School in Fishers on June 4.

'One goal' achieved for Saint Joseph lacrosse team

BY ERIC PEAT

One goal. Ever since last year's Class 1A State Championship game – a 6-5 defeat to Guerin Catholic – these two words have driven the Saint Joseph boys lacrosse team and served as its rallying cry.

"We lost in sort of a heart-breaking fashion last year by one goal, and it sort of was an everyday reminder that one goal is the difference between winning and losing," said Indians fifth-year head coach Sam Margulis. "But also, as a team, we have one goal of working towards getting to that championship game and winning it."

On June 4, these two season-defining words took on a new meaning. Saint Joseph avenged last year's loss with a dramatic 8-7 victory over Guerin Catholic in the Class 1A State Championship game at Hamilton Southeastern High School in Fishers. It came by the thinnest of margins against the same team that had handed the Indians heartbreak the year before – and Saint Joseph players and coaches wouldn't have had it any other way.

"That's all I was looking forward to all year," said captain Charlie Eckrich, a senior. "This entire year, Guerin was in our crosshairs. I don't think the championship would have been right if we had played another team."

"It was the revenge tour," confirmed Margulis. "The whole season, that was our goal. We

wanted to play them, and we wanted to beat them."

This proved to be no small task for the Indians. Despite topping Guerin Catholic 13-11 in a regular season matchup, Saint Joseph found itself on the wrong end of a 6-3 score halfway through the state championship game. It was clear that something had to change in order to shift the momentum in the Indians' favor.

"We sat in the locker room at halftime, Coach gave a speech, and we looked each other and said, 'All we need is one goal more than them,'" recalled Eckrich. "We came out firing and decided, 'This is our game.'"

"In the first half, we were more passive – but in the second half, we were the aggressors," said fellow captain Carter Michaels, also a senior. "We were taking it to them instead of them taking it to us. We weren't afraid to go at them."

This confidence came from a handful of halftime adjustments that Margulis and company employed to perfection. First, the Indians moved two long sticks to cover Guerin Catholic's midfield attackman, preventing him from getting the ball in the second half. Saint Joseph also brought its defense together to play closer to the net and not overcommit.

Finally, Margulis inserted Steven Eckrich at goalie, and the junior responded with nine saves – limiting Guerin to one goal the entire second half.

Meanwhile, the Indians' offense awoke and scored three consecutive goals to tie the game with just over a minute remaining. Both teams lined up for a face-off at midfield, and that meant it was sophomore Jack Tobolski's time to shine.

"We have the best face-off guy, in my opinion, who's also an incredible athlete and a good goal scorer," Margulis said of Tobolski. "He won the ball forward to himself, ran right down the middle of the defense, and just put it in for the go-ahead goal."

Charlie Eckrich said Tobolski's heroics were nothing new to his teammates.

"This entire year, when we needed a goal, I'd walk up to him and say, 'You know what you need to do,'" said Charlie. "I did that this time, and ten seconds later, the ball was in the back of the net. It was wild."

"It was awesome to watch," echoed Michaels. "To score two goals for the win seventeen seconds apart, it was just electric."

The Indians survived the final 55 seconds – and a premature celebration – to capture the pro-

"Since I've joined the program, this has been a goal: to make this program into a winning program."

— Indians fifth-year head coach Sam Margulis

ning program," said Margulis.

"When they split the league up into two divisions, I saw an opportunity that this team could get a win, get a championship, get the first one in program history."

One goal. Achieved.

"It was the best feeling ever," said Michaels. "We'd been working at it ever since the clock hit zeroes last year. For all of our hard work to pay off, it meant everything."

"It was the perfect way to end our season," agreed Charlie. "It was a really strong way to leave our mark and say, 'Hey, don't mess around with Saint Joe.'"

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