More than 500 people witnessed Bishop Kevin Rhoades showcase an amazing three-part presentation on the Sacrament of Love, the Eucharist, to be as Sacrifice, as Presence, and as Communion, at St. Pius X Catholic Church in Granger on Saturday, Feb. 11. A joyful Votive Mass of the Most Holy Eucharist was celebrated midday followed by lunch in both gyms and the reception room. All the prayers set to music enhanced the day, especially Bishop Rhoades’ favorite Communion motet as a foretaste of Heaven, “Ave Verum” (Hail True Body), composed by W.A. Mozart.

Those in attendance were rewarded with one of the most comprehensive overviews of the beauty and meaning of the Holy Eucharist. Bishop Rhoades was able to show the biblical and 2,000-year Church theological history of how the faithful and saints understood the vastly deep treasure and blessing of the Eucharist. Basically, the way to become a saint is to love and live the Eucharist.

So meaningful and beautiful were the Eucharistic concepts, many expressed a desire that Bishop Rhoades would publish what he presented about the inspirational and fundamental gifts the Holy Eucharist offers for our eternity. The congregation responded with applause on several occasions and also offered a standing ovation. The bishop’s teaching would enhance their living in the exercise of their faith at Mass, in Adoration, and in private prayer. The Living Jesus is surely smiling as a result of this day.

Bishop Rhoades offered so much to the audience in his three talks. Here is a summary of things usually not thought about that were explained by Bishop Rhoades:

In teaching about the Eucharist as a Sacrifice, he described the Eucharist as a beautiful, unbloody sacrifice directly linked to the Jewish Passover of liberty from slavery, then embedded in Jesus'
Students at Queen of Angels Take the Eucharistic Revival to Heart with Art

BY CHRISTOPHER LUSHIS

As the national Eucharistic Revival continues, the next phase will focus on how parishes seek to teach and lead their parishioners to cultivate a deeper understanding and love for Jesus in the Eucharist. Additionally, Catholic schools have been invited to create their own blueprint for introducing programming, initiatives, and events that emphasize devotion to the Blessed Sacrament.

Queen of Angels Catholic School in Fort Wayne recently brought one of these Eucharistic-themed projects to life through their classroom hallways. Principal Dennis Wiegmann explained, “Catholic Schools Week involved our school creating many different themed days. One way we were able to celebrate in light of the Eucharistic Revival was through a monstrance door-decorating contest. This was inspired by a visit to St. Rose Catholic School in Monroeville about a month ago. While there, I saw that every room had a monstrance on their door that was created by their Art teacher. I thought we could take this idea a step further by having the students brainstorm to create monstrances with materials given to them for each of their classroom doors. Unlike a normal door decorating contest, these creative monstrances will stay on the doors through the years of the entire Eucharistic Revival, as an initiative of our school’s Eucharistic blueprint, which is themed on Venerable Fulton Sheen’s quote, ‘The greatest love story of all time is contained in a tiny white host.’”

For the creation of the projects, Wiegmann added, “We gave each classroom gold cardstock and beige construction paper. The teachers provided students with the time to brainstorm and create their designs, while also giving them any other materials that might be needed. We were very pleased with the end projects and we look forward to displaying these on our doors for the upcoming years!”

Michelle Meyer, Religion Teacher for middle school and 8th grade since 2014, shared about the enthusiasm of her students to bring this project to life. She exclaimed, “The older kids saw what was happening in some of the classrooms and they got very excited. They started asking if they could bring in additional material and if we could purchase flowers to lay at the foot of the monstrance. Other teachers started creating different versions with stained-glass windows, handprints, altars, and candles. The middle schoolers became enflamed with excitement, saying they ‘wanted to do our utmost for His highest.’ They wanted to give more and more. They wanted to adore Jesus with their own personal touch, and they wanted to do it together. The more they worked on it, the more excited they got. I told them that this is their legacy because this will stay on my door for two more years. Even though they will be in high school, everyone who comes after them will see what they did and how much they love Jesus. Their excitement brought joy to my heart. It is why I am here!”

Jill Henderson, English Teacher for middle school and 6th grade, expressed similar sentiments about her class, “I divided my students into three groups: the first one rolled up their sleeves and went right to work designing ideas for what the monstrances would look like; another began researching Scripture to find the perfect wording for the display; and the third designed the background, which included an altar. Once our designs and wording were established, we began to focus on how we could help passersby understand that the Eucharist displayed in the monstrance truly is the Body of Christ. They decided to embed a beautiful picture of the face of Jesus in the center and created a golden glow around the Eucharist itself. The end result really is quite moving!”

Queen of Angels’ Pastor, Father Spenser St. Louis, shared his own appreciation for these creative initiatives, saying, “I was really impressed by what the students were able to come up with. Each ‘monstrance’ they created really shows their love for the Lord, and how He impacts their lives.”

FATHER SPENSER ST. LOUIS

Classroom doors at Queen of Angels Catholic School in Fort Wayne are decorated with monstrances in honor of the Blessed Sacrament as part of the Eucharistic Revival in our diocese.
We all are called to be saints. We are all called thereby to be religious. Even Jesus said we need to be perfect as Our Heavenly Father is perfect and to pray always. Jesus also said that we will be judged by how well we serve the needs of others. As Christians, we are expected simply to be Christlike.

On Tuesday, Feb. 22, the Sisters of St. Francis of Perpetual Adoration went through the thorough clerical reaction in Germany for Mother Maria Theresia Bonzel (1830-1885) who was intensively studied. Finally, the Cardinal of Germany approved the shredding of the dossier on Bonzel in 1959. The Pope, John XXIII, then Venerable, and after a proven miracle, Beatified, and then canonized after a second miracle.

The Beatification and the canonization for Mother Maria Theresia Bonzel was the instant cure of Jan Burgie’s 4-year-old son. Luke, in Denver, Colorado, who had suffered for six months from an incurable and severe intestinal illness. On Jan. 26, 1999, Mrs. Burgie called the Sisters of St. Francis of Perpetual Adoration in Colorado Springs.

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Sister Margaret Mary, OSF, sent Mrs. Burgie Venerable Mother Maria Theresia Bonzel’s pictures and prayer cards. The sisters also prayed a novena every morning for Luke (The sisters pray 24/7 in Perpetual Adoration for prayer requests). On Feb. 22, 1999, Luke was suddenly healed. This was the first time that he had no symptoms since September of 1998. He just got up and started playing. And Luke said, “Jesus healed me.”

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Mother Maria Theresia Bonzel founded the Sisters of St. Francis of Perpetual Adoration in 1863. Shortly thereafter a widespread anti-clerical reaction in Germany early in the 1870s restricted the sisters’ work and the reception of new candidates. As a result, Mother Maria Theresia Bonzel accepted the invitation of Bishop Joseph Dwenger to establish a convent within his diocese of Fort Wayne-South Bend.

Bishop Rhoades concelerated the Mass on Feb. 9 with six other priests; Father Tim Alkire and Father Gustavo Lopez from the Diocese of Lafayette; Father Dan Scheidt, Father Jason Freiburger, and Father Terry Fisher from our diocese; and Father Leonard Cornwell, OFM, the Chaplain of St. Francis Convent.

Bishop Rhoades’ homily spoke of Blessed Maria Theresia Bonzel’s example working for the Food of Eternal Life as she served the poor, the orphan, and children, and advocated Adoration. He said, “Mother Maria Theresia cultivated a life of prayer and recollection throughout her life. This transformed her. She was a radiant woman because Christ dwelled in her. It was evident by the way she lived. She had the true spirit of Christ in her which was seen in her beautiful love for the Sisters, in her love for the orphan children and the sick, in her patience and perseverance through her sufferings, which she united to those of Jesus. I think her frequent praying of the Stations of the Cross especially helped her to bear the crosses she had to bear. The greatest source of all her strength, the fount of the love she showed to so many was Jesus in the Eucharist. In adoration, she expressed her overflowing love for Christ and she received from Him the gift to bring His love to others. She was constantly aware of Christ’s presence and people could see this, especially the Sisters.”

She represented the Living Word of God in Jesus. Bishop Rhoades shared from the Gospel that her life exemplified how we are to live the Eucharist and seek the Bread of heaven. He said, “Her motto, ‘He Leads, I follow’ is the spirit of St. Francis of Assisi. Christ lived in her … and she united her suffering with Jesus, prayed on the Passion of Christ, and shared it with others.” He related how when the Papal Declaration was read for her beatification in Saint Martin’s Catholic Church in Olpe, Germany, the packed congregation erupted in joy. Blessed Mother Maria Theresia Bonzel was baptized there and her home is still across the street from the church. Bishop Rhoades said, “She grew under the soft light of the Eucharist.”

He finished with a prayer and said, “May the Eucharist be rediscovered in our diocese and in our country.” And to the gathered Sisters of St. Francis, “Bless you, her daughters, with His Beautiful Grace and Love.” The Mass concluded with the recessional “Hymn to Mother Theresia,” composed by Franciscan Sister Anita Holzmer, OSF, and text by Sister Belane Apel, OSF.

Bishop Rhoades gives the homily during Mass at St. Francis Convent in Mishawaka on Tuesday, Feb. 9, in honor of the 10th anniversary of the year foundress Blessed Mother Maria Theresia Bonzel was beatified by Pope Francis.

Her burning love for Jesus in the Eucharist and His for her overflowed through her to her Sisters and those she served, seeming to know no limits. Adoration was the favorite occupation of her grateful heart, and we are so privileged to be in our 160th year of carrying on the Perpetual Adoration. Each time I go for my hour of adoration, I am amazed and honored to be entrusted with carrying on the torch of this long-standing legacy which we will continue in eternity.”

Sister M. Elaine Brothers, OSF, said that she was filled with the tears of joy as she reflected during the Anniversary Mass on her presence 10 years ago in Germany for Blessed Maria Theresia Bonzel’s Beatification.
A blaze Mission is a Catholic apostolate that strives to set the hearts of young adults ablaze with the Holy Spirit, who seeks them out to set the world on fire as missionary disciples. It takes its name from St. Catherine of Siena’s statement, “Fare who are you meant to be, you will set the world ablaze!”

“I love this work. Every weekend I get to see its impact as young adults grow in their living relationship with the Lord,” said Sean Allen, Founder and President of Ablaze Mission, which currently serves more than 100 young adults in the South Bend area. Allen sees this mission as his calling, not an add-on to his life, but a path on which God has clearly led him step by step. Growing up in Spring Lake, Michigan, Allen was immersed in spiritual life with his family every Sunday but figured being confirmed in 8th grade marked the end of his faith formation. He focused in public school was sports and academics. He realized he had a choice to make about church when he enrolled at the University of Michigan. There was a Catholic church across the street from his dorm so he went to Mass most Sundays, but he didn’t seek any further involvement.

When he moved to San Diego to do an electrical engineering program, there were no young adults in the parishes closest to his home, but he decided he still considered himself Catholic, so he began attending St. Brigid in an area where more young professionals lived. However, he was the only “religious one” in his circle of friends. “I was an hour-a-week Catholic,” he admits. “The rest of the week, I worked hard and I played hard.” In balmy San Diego, there were four seasons of flag football games, so Allen traveled all over the country to ski, surf, and scuba dive. He loved his work and got into a dating relationship, but he didn’t seek any further involvement.

“Yeah,” he said. At least he once owned a Bible. He couldn’t help thinking, I hope I didn’t just throw it away. The pastor told him to read Psalm 139, so he went home and found his pristine Bible in the box of things that moved from one place to another without ever being unpacked. That Psalm didn’t speak to him, but since God had cleared his schedule about their faith, he went on to find what was in the Bible. “I started at page 1, and I read everything, including the Gospels, which took more than a year, but Allen reached a few conclusions. He discovered he did know quite a few of the stories in the Bible from attending Mass, but he also realized he had no idea how the story of the Bible ended. God even began to see it as the ongoing saga of God’s relationship with His people, who kept turning away from Him no matter how many times He rescued them. “Hmm,” he thought. “That’s a lot like me. I keep wandering away and trying to figure out my own way.”

Another thing he did with his spare time was to study Spanish, so when he learned that St. Brigid sent a group to Tijuana every month to help with a construction project, he decided to go along. Many of his companions were also young professionals, solid people who took their faith seriously. He made a friendship with Johnny, who invited him to make a Cursillo (a three-day period of spiritual renewal).

Allen had never been on an overnight retreat and he said the experience was amazing. Here were normal men talking about God in a way that was meaningful to them, which changed their lives. “For the first time, I saw how much they cared and were involved in each other’s lives. Allan had no dramatic moment of conversion, but that Cursillo changed his life. “It was like drinking out of a fire hose.” The next morning, he felt led to go to the next Cursillo and just turned up creating his own position, dividing his time between St. Pius X and the church young adult group. He asked a religious sister to become the program director, and she taught him how to pray. In lectio divina, the words of Scripture began to seem so relevant to him. He volunteered to help with RCIA, where he had a lot to learn. He began taking night classes offered by the diocese. I was always the one asking the questions,” he confessed. “Every time I learned something, it opened up more I wanted to learn.”

Then the pieces started aligning for a major change in direction for him. He called his leadership potential, but he didn’t feel qualified to lead a Bible study. California began to seem too far away from his family, where his nieces and nephews were growing up without him. When he learned about the diocese’s program for the diocese full-time until he did young adult ministry. The deadline for the diocese was set for the end of the year. He consulted with the pastor, where he had a lot to learn. He began taking night classes offered by the diocese. I was always the one asking the questions,” he confessed. “Every time I learned something, it opened up more I wanted to learn.”

“I had a vision for Ablaze, but God has been massaging it,” said Allen. He said he sees the model as having two feet where not only adults are extending the church to them, and one foot in the church, connecting them with the institution. So, for example, the eight-week Ablaze Anthology is an attempt to reach young adults from age 18 through their 30s, but isn’t focused on campus ministry. “Our goal is to reach people as early as possible,” said Allen. Since people are marrying later these days, most participants are single, although married people are also welcome. Eventually Allen would love to see Ablaze replicated in other places. A recent off-shoot of the ministry has been a book study of Return by Brandon Vogt, co-led by Allen and Lisa Everett, diocesan Director of Marriage and Family Ministry. This is aimed at parents concerned for young adult children who no longer practice their faith. For Lent, there is also a men’s group, Exodus Lent, based on the pillars of prayer, asceticism, and fraternity. The next Alive series begins on March 1. To learn more, visit ablazemission.org.

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Students Help Create Website, App to Assist Burmese Catholics Grow in their Faith

BY SEAN GALLAGHER

INDIANAPOLIS (OSV News) —

It started with a dream and a conversation.

Paul Hnin dreamed of a way to help nurture the life of prayer and faith of his fellow Hakha Chin Catholics living in the Archdiocese in Indianapolis, in other places around the world, and in his native Myanmar, where they face persecution from a military dictatorship in the southeast Asian country.

Hnin serves the Hakha Chin community as a pastoral associate at St. Barnabas Parish on Indianapolis’ south side. That part of the city has seen an estimated 20,000 people in the ethnic group, many of them Catholic, come to live there in the past 10 to 15 years.

Hnin envisioned a website and app that would have hundreds of pages of Catholic prayers and songs in the Hakha Chin language. Books with this kind of content, Hnin knew, are hard to find in this language and difficult for the people of this Burmese ethnic group to transport as they flee their country for safety and freedom.

“I wanted to create an app so that people could easily access that information,” Hnin told The Criterion, newspaper of the Indianapolis Archdiocese. “People in Myanmar have phones, so that would be an easy way to share information with them.”

To make the dream a reality, Hnin had a conversation last summer with Clint Meinerding, a technology teacher and the information technology administrator at St. Barnabas School.

“When Paul came and asked me to make an app, I said that I didn’t know how to do that,” Meinerding recalled. “He said, ‘Well, I’ll say a prayer that you can learn how to do it.’”

Meinerding was able to expand his knowledge of web development, but he soon learned that he couldn’t do this work alone.

“When Paul came to me and explained that there were going to be hundreds and hundreds of songs (on the website and app), I was a bit overwhelmed,” he said. “He started sending me all the stuff and I’m like, ‘I need help.’”

To get that help, Meinerding turned to four St. Barnabas eighth-grade students. They took skills they had learned in Meinerding’s technology classes and went to work on developing pages for the website and app.

They dove headfirst into the project, recalled one of the students, Lauren Koleszar. She and the others worked on the website and app before school and during lunch periods, recesses, and study periods. All told, they put in about 100 hours on making the website and app a reality.

“We’ve done coding in classes,” Koleszar said. “But this was something like real-life coding.”

Koleszar also was motivated to make sacrifices to work on the project for another reason.

“It was really important for me to help out because it’s helping (Hakha Chin) people learn the songs and help them grow closer to God and in their faith,” she said.

“They just went to work,” Meinerding said. “They loved it. Definitely couldn’t have done it without their help.”

The website is up and running at hakkacatholic.com. (While the ordinary spelling of the ethnic group from Myanmar served by the website and app is “Hakha,” the spelling of this web address is correct.) The app version of the website, known as “Hla & Thlacamnak Catholic,” is available for free on Android and Apple devices.

It contains prayers for Mass, hundreds of songs, and other prayers, including those for a “dry Mass,” a prayer service for Catholics in Myanmar who don’t have priests to celebrate Mass for them on a regular basis.

“Honestly, this is probably the most important project I’ve worked on,” Meinerding told The Criterion. “It has a possibility of global ramifications. It’s something that people all over the world can use. It’s very rewarding and satisfying.”

“I hope that people here in America and countries all over the world will use our app to help them get closer to God,” Hnin said. “It’s amazing to see what Clint and his team have created. I thought that it was possible to make something like this, but it is great to see it happen.”

Eli Pac, left, Thomas Nguyen, Tessa Mize, and Lauren Koleszar, all 8th-graders at St. Barnabas School in Indianapolis, sit in their school’s computer classroom. They worked to develop a website and app that will help Hakha Chin Catholics in Indianapolis, Myanmar, and around the world to pray and grow in their faith.

Gallagher is a reporter at The Criterion, newspaper of the Archdiocese of Indianapolis.
Philadelphia Archbishop Expresses ‘Shock, Deep Disappointment’ Over Racist Video by Catholic High School Girls

PHILADELPHIA (OSV News) — Archbishop Nelson J. Pérez of Philadelphia issued a Feb. 10 message stating he shares in the “shock and deep disappointment” of an archdiocesan Catholic high school community, following a racist social media video that came to light on Feb. 7. Three students from St. Hubert Catholic High School for Girls are “no longer part of the school community” for posting a social media video featuring racial slurs and blackface, according to officials. At least two community protests have taken place at the school. St. Hubert administrators are seeking support from the Anti-Defamation League and from the archdiocesan Commission on Racial Healing, whose chair, Father Stephen Thorne, told OSV News that “encounter, formation, and action” are needed to dismantle racism.

Church of England Plans to Debate Referring to God ‘In a Non-Gendered Way’

LIVERPOOL, England (OSV News) — The Church of England is planning to debate the introduction of liturgy that refers to persons of the Holy Trinity “in a non-gendered way” instead of using male pronouns. The move was contained in the answer to a question submitted ahead of the General Synod 2023 which took place from Feb. 6 to Feb. 9 in London. The Rev. Donna Stobart, an Anglican vicar of Ilminster and Whitchurch in southwestern England, asked the Liturgical Commission to provide an “update on the steps being taken to develop more inclusive language in our authorized liturgy” and to provide more options for those who wish to use authorized liturgy and speak of God in a non-gendered way, particularly in authorized absolutions where many of the prayers offered and speak of God in a non-gendered way, particularly in the male pronouns. The Church of England signaled, however, that the exercise might not result in the replacement of non-gendered pronouns or alternative references to the persons of the Trinity as substitutes for Father and Son. “This is nothing new,” officials with the Church of England said in a Feb. 8 statement sent by email to OSV News. “The Liturgical Commission — the body which prepares forms of service for the Church of England — has been regularly considering these questions since 2014,” the statement continued.

Miami Archbishop Offers to House Exiled Nicaraguan Priests, Seminarians

MIAMI (OSV News) — Archbishop Thomas G. Wenski spoke to the Florida Catholic on Feb. 11 about the expected arrival in Miami of some of the political prisoners released by the Nicaraguan government and flown to the U.S. on Feb. 9. “Most of the people expelled were politicians or candidates for public office that (Daniel) Ortega locked up before the elections,” the archbishop said, but among them were “four or five priests, a couple of seminarians, a deacon, and an organist.” Although they would be taken in at first by Nicaraguan families, Archbishop Wenski said he offered the priests and seminarians longer term housing at St. John Vianney College Seminary in Miami. “I’m offering them the hospitality of the seminary as well as the opportunity to get acclimated, acculturated, and see what the next steps would be after that,” he said. At the seminary, they could take “intensive English classes” while finalizing their immigration paperwork. The Nicaraguans were expected to arrive from Washington, D.C., on Feb. 12 and take part in the 1 p.m. Mass normally celebrated at St. Agatha Church by exiled Nicaraguan Bishop Silvio José Báez, Auxiliary Bishop of Managua.

Church Leaders Upbeat after Key Synodal Assembly for Europe

OXFORD, United Kingdom (OSV News) — Catholic delegations have praised the consultative atmosphere of debates on the church’s future direction at a continental assembly preparing Europe’s recommendations for October’s Rome Synod on Synodality. “With so many cultural and liturgical differences, particularly between East and West, we won’t achieve a complete consensus — but this very diversity gives Europe its distinctive voice within the universal church,” Father Ian Nowotnik, Mission Director for the Catholic Bishops’ Conference of England and Wales, told OSV News. The priest spoke to OSV News after presenting a 22-page draft report to the assembly in Prague, attended in person or online Feb. 5-9 by 590 delegates representing 39 bishops’ conferences across the continent and including 44 guests from church organizations and non-Catholic denominations.

U.S. Catholics Urged to Aid, Pray for Quake Victims in Turkey, Syria

WASHINGTON, D.C. (OSV News) — Reacting to “heartbreaking scenes” of death and destruction in Turkey and Syria, the chairman of the U.S. bishops’ international policy committee urged U.S. Catholics and all people of goodwill to pray for the victims of the 7.8 magnitude earthquake that rocked the two countries on Feb. 6 and to give generously to those in need. According to The Associated Press, the death toll had risen to more than 23,000 and about 75,000 others were injured. “I join with our Holy Father Pope Francis in praying for the souls of the departed as we mourn the loss of so many lives,” Bishop David J. Malloy of Rockford, Illinois, Chairman of the U.S. Conference of Catholic Bishops’ Committee on International Justice and Peace, said in a Feb. 8 statement. We pray for those injured and the many others suffering, and we also pray for the safety and protection of emergency personnel working to save lives and tend to those in need in the wake of this disaster,” he said. However, Archbishop Vincenzo Paglia of the Pontifical Academy of Life urged U.S. Catholics to give to Catholic Relief Services, crs.org, and the Catholic Near East Welfare Association, cnewa.org, to support their efforts to provide emergency humanitarian relief.

‘We Cannot Defend Ourselves Without Arms,’ Ukrainian Archbishop Says in a Catholic Panel

OXFORD (OSV News) — The head of the Ukrainian Catholic church has defended President Volodymyr Zelensky’s requests for long-range weapons, although a Vatican diplomat warned that arms supply is a complex topic. “I cannot morally endorse this request for arms because I don’t know all the details — but we cannot defend ourselves without arms,” said Major Archbishop Sviatoslav Shevchuk of Kyiv-Halych, during a Feb. 8 online seminar organized by the Catholic charity Caritas. “It may sound strange that religious leaders favor the military support Ukraine is looking for, but to survive, we have to defend ourselves. If someone knows how we can stop Russian troops without arms, let them please tell us the secret.” However, Archbishop Vittorio Wolfers, the Vatican’s nuncio in Kyiv, told the seminar that “when we raise such questions and seek support from the country which first introduced the question addressed to them first,” suggesting talks with Russia are a necessary step as they started the war. “When addressing Ukraine’s legitimate right to self-defense, the Holy Father and our Secretariat of State have always stressed the proportional use of weapons — very, very small and wise, to address them, wisely and attentively addressing all aspects,” he said. “I really have no idea when this war will end — though it’s shocking to hear this, not all the world is united against it, so we still have a lot of work to do, even if we believe in miracles,” the nuncio said. “My main preoccupation is with those living close to the front line who are constantly losing their loved ones, in Kharkiv, Mykolaiv, Kherson, or Bakhmut, where the priests themselves are becoming exiled and for many months seeking shelter from bombardment.”

Holy Land Tourism Begins Return to Normal after Pandemic

Pilgrims light a candle at the Church of the Holy Sepulcher in Jerusalem on Jan. 29, 2023, where tradition holds that spot marks the places of Christ’s crucifixion, burial, and resurrection.
Relics Begin Tour of Diocese as Part of Eucharistic Revival

Relics of Blessed Carlo Acutis and St. Manuel González García Visit St. Matthew Cathedral

BY PHIL NISWONGER

What are Eucharistic Saints? Better yet: Are you a Eucharistic Person? As Blessed Carlo Acutis said often, “The Eucharist is the Highway to Heaven.”

South Bend was blessed to have three locations on Feb. 8, 9, and 10 for the faithful to witness two first class relics. One is now from the world-famous Italian teenager, Blessed Carlo Acutis (1991-2006), where a rather large portion of his incorupted heart is in his reliquary. The second is, until recently known mostly in Spain, a piece of Bishop St. Manuel González García’s (1877-1940) bone. The Catholic Church learned early on that miracles happened when the faithful visited the martyrs’ graves, especially in the catacombs, where Mass was offered over their tombs … whereupon we place a saint’s relic in our Altars of Sacrifice right below where the priest consecrates the Holy Eucharist.

St. Manuel González García, known as the Bishop of the

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RELICS, page 14

Relics of Blessed Carlo Acutis and St. Manuel González García Visit St. Pius X

BY ERIN LYNCH

On Friday, Feb. 10, the relics of Blessed Carlo Acutis and St. Manuel González García made their tour stop at St. Pius X Catholic Church in Granger. Beginning at 6 a.m., the relics were in the chapel at St. Pius X for daily Mass and veneration. The relics were then moved to the main church at 8:45 a.m., where a Votive Mass for St. Manuel González García was offered. This Mass was an all-school Mass for St. Pius X students. St. Joseph Grade School of South Bend’s 7th grade class also attended.

Father Augustine Onuoha presided at the Mass and gave the homily. He said, “Deep down, every human has a longing for God because everyone in this church is made in the image and likeness of God.” He continued on saying, “All of us who are baptized have a desire to live out the Gospel and the saints are sent to accompany us in that desire. That is why we have Blessed Carlo and St. Manuel to help us and accompany us and so we can pray for their intercession. For where they are right now, they are close to God. Through these relics, God will do extraordinary things for us. God can hear our prayers.”

After the Mass, all those present in the church were blessed with the relics. Veneration of the relics then took place. Holy cards of Blessed Carlo Acutis and St. Manuel González García were made available and many took the opportunity to bring these cards forward to venerate the relics, making these holy cards third class relics.

Some people brought other holy objects to venerate the relics with. One St. Pius X parishioner, Kelly Ann Creevey, came to the Mass with her 3-year-old son Johnny. She spoke about how incredibly grateful she was for the opportunity, “Carlo is a beautiful example of a life lived close to Jesus — especially for children. We were able to take my son's Carlo Acutis peg doll to the relic to make it a third class relic. It’s such a special blessed item he’ll be able to pray with for the rest of his life. I’m grateful St. Pius X granted our parishioners this special opportunity, and that so many children were able to experience the veneration.”

Although the veneration occurred at St. Pius X, the opportunity was open to all. Brett Perkins, the RCIA director at the University of Notre Dame, stopped by to take the opportunity to venerate the relics of Blessed Carlo and St. Manuel, as reminders that these men lived lives just like all of us and yet allowed themselves to be radically transformed by God’s grace into such profound witnesses to the holiness we’re all called to as Christians. While I wasn’t as familiar with the life and witness of St. Manuel, I had learned about Blessed Carlo some time ago from some of my Notre Dame students who had visited his tomb in Italy. As I’ve learned more about him, I have been inspired by his piety, devotion to Jesus in the Holy Eucharist, and his commitment to evangelization, especially using technology. I direct RCIA at Notre Dame, and he even came up last weekend at our spring conference on the Eucharist that my team and I planned for all our RCIA participants. A favorite quote of mine from Blessed Carlo is, ‘If we get in front of the sun, we get sunburns, but when we get in front of Jesus in the Eucharist, we become saints.’”
commissioning of the Apostles at the First Mass at the Last Supper, and now actively and fundamentally lived again in its fullness at every Holy Sacrifice of the Mass. Jesus’ real Body and Blood are intentionally consecrated separately to show His death, His Body and Blood, therefore, need to be consumed for His sacrifice to be complete. As a result, the Holy Eucharist is the center of the Christian life.

In Pope John Paul II’s last encyclical, he wanted us to have “Eucharistic Amazement.” The Feast of Corpus Christi, encouraged by St. Thomas Aquinas and declared by Pope Urban IV in 1264 AD, was motivated by the Eucharistic miracle in Bolsena, Italy, when a priest, who doubted the real presence, saw blood dripping from the consecrated host. As a result of this, Pope Urban asked St. Thomas to compose hymns to honor the Eucharist which we still sing — the Pange Lingua on Holy Thursday and Tantum Ergo at Benediction. Pope Benedict XVI in his 2007 Apostolic Exhortation of the Eucharist stated that this sacrament of charity shows the infinite love that Jesus has for everyone.

True love requires sacrifice. Jesus’ True Love unites us in Holy Communion. His Love unites this sacrifice of Jesus with the love of the Father and thereby to us in the Trinity. The Holy Sacrifice of the Mass is not a symbol, not just a remembrance of an important sacred event, but rather a real, live connection (Anamnois) to Holy Thursday, the Crucifixion, Easter, the Resurrection, and the Assumption. These connections are amazing! It is, of course, a remembrance of the long history of the Jewish Passovers’ blood of the lamb and the tribulations of the Exodus. Nevertheless, the God of the Exodus is with us in our New Exodus.

We participate in the Divine Eternity when we receive the Holy Eucharist. At the time of receiving the Holy Eucharist, Heaven is with us, and God is with us even in our physical life pulsing through our veins for about ten minutes. His Living Grace renews us within our spiritual lives. The Mass has always been recognized as a sacrifice and with Jesus’ Real Presence, Jesus is really there as both High Priest and sacrificial victim. Jesus is standing with our validly ordained priests at Mass.

The Council of Trent reinforced our understanding of the Holy Eucharist in face of its rejection by the Reformation. They could not believe in this profound mystery and/or could not accept that Jesus fully expiated our sins.

After the Gospel’s proclamation, we are to offer ourselves for the Offertory. We can enter into a sacrificial offering along with Mary, the other saints, and those still yearning for Heaven in this Communion of the Eucharistic Banquet. The Mass is offered on the real table and sacrificial altar. It is a blessing to accept this Gift of Immortality.

The second talk by Bishop Rhoades was on the Eucharist as a Presence. He told the audience that Jesus continues to dwell with us spiritually, of course, but also with His physical presence in the Holy Eucharist as St. Thomas Aquinas’ last prayer hymn speaks: “Adoro te Devote” (Devotedly, I adore You hidden Divinity). We acknowledge Jesus in the Eucharist as we genuflect and bow before the tabernacle and during the reception of Holy Communion. Jesus’ physical presence is the greatest treasure of our Church.

Indeed, we have Jesus’ spiritual presence in all of the Seven Sacraments, but the water of Baptism, for example, is not ‘substantially’ changed. However, the bread and wine are transubstantially changed. We are beautifully connected with St. Mary because the Jesus of her womb is the same Jesus who is also inside us after we receive Communion. Another essential part of this dynamic mystery is that we are thereby spiritually and for a time physically connected to all our fellow Catholics who also receive Communion. What a brotherhood with Jesus we have!

The doubts of Jesus’ Real Presence began during the Enlightenment when science, rationalism, and the focus on reason gradually took over much thinking. They wanted everything to be empirically proven. They separated faith from reason. Reason and science alone are suffocating. However, faith and reason are compatible and complementary. They are the “two wings” for our understanding. Faith is superior to reason, however, because God is superior to science and creation. God created out of nothing. God can change the natural order. Hundreds of Eucharistic miracles showcase this fact.

Bishop Rhoades referenced several saints and blessed ones whose holiness grew as a result of the Eucharist, such as our first American saint, St. Elizabeth Ann Seton, Mother Teresa of Calcutta, and recently Blessed Carlo Acutis. Even Cleopas and his son, retrofitting to Emmaus, recognized Jesus in the “Breaking of the Bread”, which was first “broken” at the Last Supper.

The third and final teaching of the day by Bishop Rhoades was on the Eucharist as Communion. The reception of the Eucharist is a communal event with Jesus and all those with whom we receive. It is the Sacrament of Church Unity. We are to be one bread and one body (1 Cor 10:17). We have become sons and daughters of God through Baptism and Jesus is our brother. The Holy Eucharist augments this brotherhood with Jesus and others. It is our necessary food for our journey to Heaven.

The Eucharist is a “marvelous exchange” of God becoming man and, thereby, man becoming more like God. We are to become “Christ bearers” (Christophers). When the priest adds water to the wine, he is showing that we, as water, become part of the Divine Mixture. We are part of the “Cup of Blessing.” We are to be transformed into “icons of Jesus.”

The Eucharist is the way that Jesus stays with us. We need this visible Eucharist for community with Jesus and others. We also need the invisible Eucharist to sustain our state of growing Grace and to be encouraged to do Jesus’ works. Likewise, Adoration also helps us grow in faith and in appreciation of this tremendous treasure. During Adoration, we can simply talk with God, meditate on His Scripture, pray the Rosary or novena, or just easily sit in silence before Him.

Finally, the priest at the end of the Mass commissions you on a mission to be Christ to others. That’s where the word, “Mass”, comes from: “Et Missa Est” (Go, you are sent!).

For more on the Eucharistic Revival and events in our diocese, visit diocesefswsb.org/eucharist.
Eucharistic Revival Formation Day at St. Pius X in Granger on Saturday, Feb. 11, consisted of three talks by Bishop Rhoades, Mass, lunch, and a Question-and-Answer session to wrap up the day. The entire program was also interpreted in American Sign Language.
Workshops Help Diocesan Music Leaders Incorporate Eucharistic Beauty and Authenticity Into Liturgical Events

BY CHRISTOPHER LUSHIS

One of the primary themes of the National Eucharistic Revival recalls the transformative power of the liturgy emphasized in the Book of Revelation: “Behold, I make all things new!” As the dioceses and parishes seek to lead parishioners into greater knowledge and love for Jesus in the Eucharist during this special time, a significant focus will be on introducing aspects of prayer aimed at kindling new sparks of divine love in the hearts of the faithful.

Bishop Rhoades, in both his Eucharistic-themed formation days and his messages to parishes, has asked about a renewed sense of devotion within liturgies specifically by focusing on the importance of sacred music.

To aid with this endeavor, the newly created Saint Hildegard Project, based in South Bend, has offered to host workshops to train and advise parish music leaders on their liturgical events. Their first workshop took place on Saturday, Jan. 28, at St. Peter Catholic Church in Fort Wayne. The next will take place on Saturday, Feb. 25, at St. Monica Catholic Church in Mishawaka.

Addressing music leaders at their first event, Jerome Cole, Founder and Leader of the Saint Hildegard Project, emphasized their main hope is to learn to love God more deeply through whatever we do, especially through music at Mass where Jesus is present in the Eucharist. “Their focus involved us in ourselves Our worship. Christ is the only one who gives God everything, therefore our sacrifice is perfect when we offer in, with, and through Him.”

To do so requires reproducing in ourselves His charity, life, and mercy. We must help bring people to have strength in Christ, walking being present about it. Wouldn’t it be one of the worst things to have someone in the choir who seeks to draw attention to themselves rather than the Church? For the Eucharist to appear bigger, we must deny ourselves and seek Christ together with the Church in a humble act of thankfulness. Therefore, the success of the Eucharistic Revival will depend upon humility. Pride is anti-liturgy; it is the absence of humility. The foundational work of liturgy requires stepping outside of ourselves, to authentically receive the salvation God offers, remembering that God became man so that man might be made divine, and share in His life.

Brian MacMichael, Director of the Diocesan Office of Worship, explained that during the upcoming “baptism year” of the Eucharistic Revival, Bishop Rhoades has asked each parish to host 40 Hours Devotion of Solemn Exposition of the Blessed Sacrament concluding with praying Vespers (Evening Prayer) of the Blessed Sacrament.

For this reason, members of the Saint Hildegard Project led parish leaders in practicing Gregorian Chant, learning the music of the Hours, and singing the Vespers of Corpus Christi together. Jonathan Wheeler, parishioner at St. Matthew Cathedral explained, “The Liturgy of the Hours is the prayer of the bride to the bridegroom, of the Church to Christ. The psalms were the liturgical prayer book of Israel, prayed by Christ to His Father. He fulfilled them in His own life and He models that they must remain central in the life of every Christian. They reflect the gift Christ has given; what it means to love Christ and love as Christ. Even in the Psalms, we can always find new depth and meaning from praying them. To pray these together, every Parish of the diocese, in the rhythms and melody of the Sacred Scripture, and be formed personally into that love slowly over time.”

MacMichael expressed his gratitude to the Saint Hildegard Project for their efforts to guide parish leaders into stronger Eucharistic devotion. “I am very grateful for their help as it is a great asset in the liturgy and sacred music. As Jerome said at the beginning, it is all about loving Jesus more, expressing it through the liturgy, and trying to do it according to the mind of the Church. I am personally grateful in so many ways for the music directors from the parishes who came here and for what they do at the parishes. There are a lot of sacrifices that are made and time is not always on their side, but I am thankful for the talent they put in, as well as for being open to learning and always seeking to become better. Everyone here, regardless of how well they know the liturgy, can always learn something. I am thankful for such beautiful resources from the Theology Department at Notre Dame and these music directors who are both skilled in music and have the talent and training. We are so blessed to have a critical mass of this talent who desire to share it with others. I hope it is the start of something really robust in this way! It’s a blessing for the diocese.”

Richard Kochel, Director of Music Ministries at St. Jude Catholic Church in Fort Wayne, shared that this event emphasized “connecting back to your roots and praying like a Catholic through sung prayer.” He explained, “We are used to the Mass, but many of the faithful are not used to praying the Liturgy of the Hours. Praying the Psalms is part of our tradition and has its roots in Judaism. Praying along with this liturgical prayer will help us to better engage in our faith and celebrate it, because singing is celebrating what we believe.”

Registration and details for the next workshop in Mishawaka can be accessed at diocesefw.org/worship.
Bishop Shares Love of the Eucharist with Marian Students

BY ERIKA BARRON

I
t was a balmy winter morning in Mishawaka on Wednesday, Feb. 8, when three members of the Marian High School Student Council, Tegan Montague, Addison Schade, and Zach Fewell, eagerly awaited their guest for the day. The hallways were buzzing, and a sense of excitement from both the faculty and students filled the air. Bishop Rhoades would soon be arriving for his yearly pastoral visit.

The day began with an opening word from Principal Mark Kirzeder, warmly welcoming Bishop Rhoades to the school before the celebration of Mass at 9:30 a.m., with the full student body filling the gymnasium. Mass was celebrated by Father Daniel Niezer, Chaplain for Marian High School and Pastor of St. Dominic Catholic Church in Bremen, and Father Jason Freiburger, Pastor of St. Monica Catholic Church in Mishawaka. In his opening remarks, Bishop Rhoades said to the students, “Our focus for this Mass will be the great gift of the Most Holy Eucharist.” He continued, “I brought with me today two very special relics … a piece of bone from St. Manuel González García and a piece of the heart of Blessed Carlo Acutis. We will ask their intercession for all of you young people, especially the intercession of Blessed Carlo, a teenager who reached the heights of holiness.”

During his homily, Bishop Rhoades spoke on the lives of these holy men who are both renowned for their love of the Holy Eucharist. He shared the story of St. Manuel González García’s first priestly assignment, where he found the church and the tabernacle to be abandoned. “There in front of the tabernacle praying, he felt as if Jesus was gazing back at him and asking him to stay. In the gaze of Jesus, Father González García saw sadness and he heard Jesus say to him what He had said to the apostles after many people left Him … when He gave them the Bread of Life discourse in Capernaum. ‘Do you also want to leave me?’” Father González García knew he could not leave Jesus in this way and devoted his priesthood to the love of the Eucharist and to the most underprivileged of people.

When he became Bishop of Malaga in Spain, he held a banquet, and instead of inviting the dignitaries of the time, he invited the poor children of the city living on the streets. Bishop Rhoades said, “He invited them and he fed more than 3,000 of these children at a feast after his episcopal ordination. As a bishop, first in Malaga and later in Palencia, he served the Lord and His people with zeal and generosity, with special care for the Catholic education of children and youth and for the sick and the poor.” Bishop Rhoades went on to say that the core of St. Manuel González García’s life was always Jesus present in the Most Holy Eucharist. He would become known as “Bishop of the Abandoned Tabernacle,” harkening back to his first assignment. Bishop Rhoades also spoke on the Life of Blessed Carlo Acutis, a 15-year-old young man whose love of the Eucharist was the driving force of his life. “In many ways, Carlo was an ordinary child and teenager. He hung out with his friends and he joked around with them. He enjoyed technology and became a computer whiz. His most remarkable talent was in computer programming, and he was even able to decipher advanced engineering codes. He was a very bright student and excellent in math. He was upbeat, humorous, and great to be around.” Bishop Rhoades continued, “In many ways, Carlo was an ordinary boy, but there was something different about him as well, something extraordinary. I would say that, besides Saint Therese of Lisieux, I don’t think I know of any other teenager with the level of virtue and holiness that Blessed Carlo Acutis attained. From a very young age, people noticed how kind and charitable he was to everyone and that he had a deep faith in God and love for Jesus.” Bishop Rhoades shared with the students Carlo’s use of his computer skills to create a Eucharistic Miracle database at age 11, which has been used in exhibitions in more than 10,000 churches around the world. He said Carlo also had a profound love of the poor. He said that after his death from an aggressive form of Leukemia, Carlo’s funeral was attended by many of the homeless people Carlo had helped in his young life. Bishop shared, “I spoke at length about the life of Blessed Carlo Acutis in this homily because I believe he is a great example and witness for young people. He gives all of us a roadmap to holiness. We can learn from what he called his program of life … always to be united with Jesus.” After Mass, Valedictorian May Weston and Salutatorian Grant McCourt were presented and photographed with Bishop Rhoades and Mr. Kirzeder.

Classroom visits came after Mass, beginning with Mr. duToit’s Ancient Greek/Philosophy class where the students were studying Aristotle. Bishop Rhoades shared with the class that he always enjoyed studying the written works of Plato. Ancient Greek/Philosophy is an Elective offered at Marian, with a mix of students from all four grade levels. Mr. duToit also teaches Latin, leads Latin Club, and leads the fencing team.

The next classroom visit took Bishop Rhoades to Painting 1 through 4. Here the students were working on a variety of art mediums from watercolor to digital media. Part of the class taught by Fine Arts Teacher Mrs. Elaine Desmarais is learning to stretch and create your own canvass. The Fine Arts are especially valued at Marian, where this year alone, students took home more than 200 Scholastic Art Awards.

The final classroom visit for the day was Mrs. Suzanne Martinez’s Spanish 3, where Bishop Rhoades spoke to Mrs. Martinez almost entirely in Spanish, asking the seniors where they would be attending college in the next year.

During lunch, Bishop Rhoades met with members of student council and pastoral ministry. They discussed class retreats, the upcoming spring musical, and traveling. Bishop Rhoades shared stories of his time as a seminarian in Italy and spoke about his favorite countries to visit. The group finished with a lively discussion of Blessed Carlo Acutis and his wonderful life’s example for the young people of today.

Following Mass with the homily focused on Blessed Carlo Acutis, Bishop Rhoades talks with members of Student Council and visits with students in art classes, Spanish classes, and philosophy classes at Marian High School as part of his annual pastoral visit on Wednesday, Feb. 8. Photos by Derby Photo
Seeing God’s work in retrospect

Gazing at the snow-covered bluffs, these steadfast sentinels that watch over the Mississippi River, I was filled with wonder. Snow gently fell, as if each flake were being placed by hand. Young children sometimes carefully and meticulously arrange their toys. Lights pierced the snowy darkness, turning the distant scene to the cloudy snowfall that seems more fog than snow. Cold nipped at my face as I walked with my friend, I marveled.

Not because the scene was so extraordinarily beautiful although it was. I marveled because I couldn’t believe what God had done in my life. Every now and again we get a glimpse of God’s action in our lives. We see the past in a different light, because we’re able to see God’s work in circumstances we formerly hadn’t. When I returned to my former college campus to give a talk on the Eucharistic Revival, I expected to see God’s hand in places we formerly hadn’t. When I walked with my friend, I marveled.

The reading sets the stage for the message from St. Matthew’s Gospel that will follow as the third reading.

St. Paul’s First Epistle to the Corinthians provides the second reading. A favorite image among society, a theorem that his writings was that, through faith and in baptism, Christians literally bond with Christ. In Christ, they become heirs to eternal life. In Christ, they receive the Holy Spirit, bringing into their very being, divine grace and strength. Having this point in today’s reading, the Apostle continues, reminding Corinthian Christians that they are not known by the world. They may be wise “in a worldly sense” and often genuine wisdom comes across as foolishness to the worldly. It was good counsel. Corinth was totally immersed in the pagan world of the Roman Empire. Everything about the culture and the majesty of the Roman culture. This culture had created the legal system that brought order to human society. This system still lives, being the basis of law in Western civilization to this day, but it was not just! The very wonders of Roman architecture and art reaffirmed the depth and greatness of human wisdom in the empire. Against this backdrop of the splendor of all things Roman and pagan, Paul tells the Corinthians that there is much more.

St. Matthew’s Gospel furnishes the last reading. In the context is the Sermon on the Mount, as Christians long ago came to call this section of the Gospel.

In the background is the Jewish preoccupation with keeping God’s Law. In the Covenant, so basic to Judaism, God called the Jews to obedience. By obeying divine law, they would indeed be God’s people, and God would protect them and bless them. Here, in this reading from St. Matthew’s Gospel, the Lord set forth a series of contracts. He gave a basis for obeying the law, separating truly Christian responses to the law, which is love for God and other, from a series of maxims and rules.

Trust In and Love for God Means Obeying His Law

FATHER PATRICK BRI SOCZE, OP

we given the full thing; we wouldn’t be able to handle it. So instead, God reveals Himself to us bit by bit. And we often see Him mostly clearly in retrospect. With time and distance, we are able to more fully appreciate the events of life to God’s Providence. What was once sorrowful or frustrating can be appreciated as cathartic, even purgative. And joys can be fully embraced, their warmth still burning brightly despite the exhaustive nature of time.

Let us remember then, these winter days, the earths we’ve walked and hills we’ve crossed. For now, and again, God will show us that we weren’t forging a path alone, but that His love guided us then and directs us still.

You Forgot! A Reflection on a Central Spiritual Struggle

FATHER PATRICK BRI SOCZE, OP

for you and sustains you. Paid attention. Never forget that I speak to you for your good, not to burden you.”

But as it is, we so easily forget. God’s lament is as true as ever: “You forgot!” We discount the vast and almost unimaginable blessings of each day from the hand of God and grumble at the smallest problem, setback, or slight.

What God is most concerned with is not that we forget small details of the law, but that we so easily forget the wonderful things He has done for us. For indeed, He rescued them from slavery, parted the Red Sea for them, fed them with manna, and gave them water in the desert. He led them forth and settled them in the promised land. But how easily and quickly they forgot. God’s lament is not about that. He needs to be thanked or repaid for His goodness. God is not so concerned about our saving deeds. God’s lament is found in the prophet Hosea (13:1-9).

So instead, God reveals His deeds and His miracles that He had shown them (Psalm 76:1-8). Paul concludes his statement with, “Let us remember then, these winter days, the earths we’ve walked and hills we’ve crossed. For now, and again, God will show us that we weren’t forging a path alone, but that His love guided us then and directs us still.”

Father Patrick Briscoe, OP, is Editor of Our Sunday Visitor.

Faith is the soil in which we grow as Christians. It is the blueprint by which we can live, more fully resembling the person God created us to be. As St. Paul says “I am the Lord,” he means, “I am the one who fashioned you out of the dirt.”

The ancient rabbis explained this expression in a humorous way. They taught that when God said “I am the Lord,” He meant, “I am the one you can call me out of the mud. Now come over here and listen to me.”

In other words, “Don’t forget who you are, that I am the one who fashioned you out of the mud. Now come over here and listen to me.”

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Why Catholic Schools Matter

At the beginning of February, the Church in the United States celebrated Catholic Schools Week. I would like to take this opportunity to sing the praises of Catholic schools and to invite everyone, Catholic and non-Catholic alike — to support them. I attended Church-affiliated educational institutions from first grade through graduate school, from Holy Name Elementary School in Birmingham, Michigan, to the Institut Catholique in Paris.

That years-long immersion massively shaped my character, my sense of values, my entire way of looking at the world. I am convinced that, especially now, when a secularist, materialist philosophy largely holds sway in our culture, the Catholic ethos needs to be present.

Certainly, distinctive marks of the Catholic schools I attended were the opportunity for Mass and other sacraments, the presence of priests and nuns (a bit more common in the early years of my formation), and the prevalence of Catholic symbols and images of saints. But what was perhaps most important was the manner in which those schools showed the integration of faith and reason.

To be sure, there is no “Catholic” mathematics — but there is indeed a Catholic way to teach math. In his famous parable of the cave, Plato showed that the first step away from a purely materialist vision of the world is mathematics. When someone grasps the truth of even the simplest equation, or the nature of a number, or a complex mathematical formula, he has, in a very real sense, left the realm of passing things and has entered a universe of spiritual reality. The theologian David Tracy has remarked that the commonest experience of the invisible today is through the understanding of the pure abstractions of mathematics and geometry. Properly taught, mathematics, therefore, opens the door to the higher spiritual experiences offered by religion, to the invisible realm of God.

Similarly, there is no peculiarly “Catholic” physics or biology, but there is indeed a Catholic approach to those sciences. No scientist could ever get her work off the ground unless she believed in the radical intelligibility of the world — that is to say, the fact that every aspect of physical reality is marked by an understandable pattern. This is true of any astronomer, chemist, astrophysicist, psychologist, or geologist. But this leads rather naturally to the question: Where did these intelligible patterns come from? Why should the world be so marked by order, harmony, and rational patterning? There is a marvelous article composed by the twentieth-century physicist Eugene Wigner entitled “The Unreasonable Effectiveness of Mathematics in the Natural Sciences.” Wigner’s argument was that it cannot be more chance that the most complex mathematics successfully describe the physical world. The answer of the great Catholic tradition is that this intelligibility comes, in fact, from a great creative intelligence that stands behind the world. People who practice the sciences, therefore, should have no problem believing that “in the beginning was the Word.”

There is no “Catholic” history either, though there is most certainly a Catholic way of looking at history. Typically, historians do not simply recount the events of the past. Rather, they look for certain overarching themes and trajectories within history. Most of us probably don’t even realize this because we came of age within a liberal democratic culture, but rather naturally see the turning point of history, the time of the great revolutions in science and politics that defined the modern world. No one could doubt that the 1792 French Revolution was a pivotal moment, but Catholics certainly don’t see it as the climax of history. Instead, we hold that the pivotal point was on a small hill outside of Jerusalem around the year 30 AD, when a young rabbi was tortured to death by the Romans. We interpret everything — politics, the arts, culture, etc. — from the standpoint of the sacrifice of the Son of God.

In his controversial Regensburg address from 2006, the late Pope Benedict argued that Christians can engage in a vibrant conversation with the culture precisely because of the doctrine of the Incarnation. We Christians do not claim that Jesus was the rabbi was being tortured to death among many, but rather the Logos, the mind or reason of God, made flesh. Accordingly, whatever is marked by logos or rationality is a natural cousin to Christianity. The sciences, philosophy, literature, history, psychology — all of them — are rooted in the Christian faith, therefore, a natural dialogue (there is a word again!) partner. It is a natural dialogue because all of these fields, in their own ways, seek to understand the logos of the world, and that logos is created, sustained, and given by God. Each single day, trillions of things go right and trillions of girls are ours. Yet if one thing goes wrong, we are easily downcast, angry, and despondent. What a disproportionate response! It is primarily because we forget and discount His blessings.

Remember! Remember the Enlightenment was a vivid and joyful. They are this way because they have not forgotten; they remember we have good God has been to them.

One essential solution to our tendency to forget is the Liturgy itself. First, because we read every day from God’s word and remember His saving acts and the teachings of the past. Further, at every Eucharist, Jesus repeats His command that we “do this in memory of [Him].” In other words, we are not to live unreflective lives. We are to remember what He has done for us. We are to have present in our mind and heart what He has done for us so that we are grateful and different.

The word amnesia (rooted in Greek) means forgetfulness. A key element in the Eucharistic prayer takes place after Jesus’ command that we do this in memory of Him. It is called the anamnesis, which means remembering and remembering. In the Roman Canon, the anamnesis begins after the consecration with the words, “Et unde mundi” (therefore and remembering). The second Eucharistic prayer says, Memores mortis et resurrectionis (therefore in memory of the death and resurrection of Christ). Yes, remembering is at the heart of the Eucharistic Liturgy. And we need it! We so easily forget all the good things God does to sustain and prosper us. Every fiber of our being is created and sustained by God. Everything on which we depend is also created, sustained, and given by God. Every single day, trillions of things go right and trillions of gifts are ours. Yet if one thing goes wrong, we are easily downcast, angry, and despondent. What a disproportionate response! It is primarily because we forget and discount His blessings.

Remember! Remember the Enlightenment was a vivid and joyful. They are this way because they have not forgotten; they remember we have good God has been to them.

...
Tabernacle, was first assigned to a nearly abandoned and neglected parish of Palomares del Río. When he approached the church’s tabernacle, he found it dusty and covered with cobwebs. He was heartbroken and saddened that Jesus was so neglected. He subsequently founded the Eucharistic Missionaries of Nazareth and the Disciples of St. John... also dedicated to the Holy Eucharist. He later became bishop of Palencia, Spain. He had many miracles, his first recognized was in 1953 of the healing of 18-year-old Sara Ruiz Ortega who was suffering from tuberculosis, and his second was the healing of Maria del Carmen Feijoo Varela in 2008, who had aggressive cancer. He was canonized in 2016 by Pope Francis.

Blessed Carlo Acutis at age seven wanted his parents, who were off work in the summers as they were both teachers, but who not very active as Catholics, to tour Europe. He received his first Holy Communion and then wanted to also visit all the sites of known Eucharistic Miracles. He then began to develop a now famous website documenting most of the Eucharistic Miracles that have occurred worldwide. His website is “Miracoli Eucharistici” (“Eucharistic Miracles of the World”), which is also available in book form by the same title. The international physical display of his work has appeared often in our diocese. The dynamic miracle for Carlo’s beatification was of 4-year-old Mattheus, who weighed only 20 pounds. He could not keep food down due to a congenital disease, called Annular Pancreas, and would often vomit. He was not expected to live much longer. In 2013, his parish priest, Father Marcelo Tenorio, heard about Carlo Acutis and obtained a relic and asked his parishioners to pray for Mattheus. His mother, Luciana Vianna, heard about the prayer service and began a novena to Carlo Acutis. When she and Mattheus then approached the relic, he kissed a photo of Carlo and was instantly cured. He went home and ate copiously. The next day, his doctors were amazed and noted that there was a physiological change of his organ.
WHAT’S HAPPENING?

WHAT’S HAPPENING carries announcements about upcoming events in the diocese. View more Catholic events and submit new ones at www.todayscatholic.org/event. For additional listings of that event, please call the advertising sales staff at 260-399-1449 to purchase space.

Following Mary’s Way
MISHAWAKA — Jeannie Ewing, National speaker and author of eight books, will be speaking on Sunday, Feb. 19, from 3-5 p.m. at Queen of Peace Church (Gym), 4508 Vista Rd., about loving Mary as our Mother. Men and women are invited and there is no charge. Light refreshments will be available. RSVP to the parish office at 574-285-9674 or email parishoffice@queenofpeace.cc.

Fish Fry in New Haven
NEW HAVEN — The Holy Name Society of St. John the Baptist Parish, 943 Powers St., will have a Lenten drive-thru fish fry on Friday, Feb. 24, from 4-7 p.m. The price is $12 for adults and $7 for children.

St. Gaspar Hosts Lenten Fish Fry
ROME CITY — St. Gaspar del Bufalo Parish will have a Lenten Fish Fry on Friday, March 24, in the hall, 10871 N St Rd 9, from from 4-7 p.m. to support the parish.

Dine-in/Carry-out Fish Fry
WALKERTON — A dine-in or carry-out fish fry will be prepared by Tyner IOOF Lodge 821 at St. Patrick Church, 811 Tyler St., on Friday, Feb. 24, from 4-7 p.m. Dinner includes fish, two sides, drink and dessert for $12 for adults. Children 6-10 are $8. Children younger than six are free for dine-in only. There will be no all-fish carry outs. Contact Nancy Kochanowski at 574-586-7152 or info@saintpatricks.church.

St. John Fort Wayne Fish Fry
FORT WAYNE — St. John the Baptist Parish, 4500 Fairfield Ave., will have a Fish Fry on Friday, Feb. 24, from 4-7:30 p.m. All you can eat in the gym or drive-thru carry-out in the cul-de-sac. Menu includes Dan’s Fish Fry, Hall’s mac and cheese, Hall’s scalloped potatoes, Hall’s green beans, Hall’s coleslaw, applesauce, dinner roll, and homemade dessert. Tickets are adults: $12; children 13 and younger: $7; 2 and younger, free. Contact Karen Eckrich at 260-744-4393 or parishsecretary@saintjohnfortwayne.com.

Knights of Columbus Council 9460 Annual Fish Fry
FORT WAYNE — The St. Therese Knights of Columbus will have a Fish Fry on Friday, Feb. 24, from 4:30-6 p.m. at St. Therese Church, 2304 Lower Huntington Rd. Meal includes all-you-can-eat-fish, six pieces for to-go orders, home-made mac n cheese or fresh cut potato wedges, coleslaw or baked beans, and endless beverages. Tickets are $11 for adults, $6 for children 12 and younger. Contact Amy Carsten at 260-747-9139 or secretary@sthirese-sfzew.org.

Immaculate Conception Church offers Fish Fry Fridays
AUBURN — Immaculate Conception Church, 500 East Seventh St., will host a fish fry on all Fridays from Feb. 24 through March 24. Stations of the Cross will be at 6:30 p.m. in the church and fish fry is from 5-7 p.m. Dine-in or carry-out with drive-thru available. Tickets are adults 12 and older $12; children 12 and younger $6.

Soup and Stations in Pierceton
PIERCETON — Every Wednesday in March, St. Francis Xavier Church, 408 W. Jefferson Blvd, will host soup at 6 p.m. in the parish hall, followed by stations of the cross at 7 p.m. in the church. All attendees are invited to bring a soup to share. Contact Dulcie Stevens at 574-594-5750 or sfxpierceton@aol.com.

Alive Series for Young Adults
SOUTH BEND — Do you want to be more fully alive in your daily routine, relationships, and career? Join fellow young adults (18-30s) to explore a surprising path toward a more abundant life through dispelling misconceptions and discovering a fresh approach to a relationship with God. Alive is a weekly series of eight sessions that include a delicious dinner, a relevant talk, and lively small group discussion at The General Cafe, 609 E. Jefferson Blvd. Dinner is provided for free. Registration is required and space is limited. Visit ablatemission.org/alive for information.

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REST IN PEACE

Fort Wayne
David Maher, 80, St. Charles Borromeo
Martha A. Vergara, 53, St. Elizabeth Ann Seton
Anthony A. Augustyniak, 76, St. Mary Mother of God
Rebecca A. Merz, 80, St. Joseph - Hessen Cassel

Mishawaka
Mike Ross, 90, Queen of Peace
Sister M. Lois Ann Baunach, OSF, 94, St. Francis Convent Chapel

South Bend
Janis Paluzzi, 87, Holy Cross

VICTORIA M. VACHON, 90, ST. CASIMIR
SYLVIA A. KOST, 91, ST. CASIMIR
EUGÈNE A. LABONTÉ, 82, ST. CASIMIR
VICTORIANA M. VUKOVITS, 81, ST. CASIMIR

JANIS PALUZZI, 87, HEBEY
PATRICK O. VUKOVITS, 85, HEBEY
JOSEPHINE J. VUKOVITS, 84, HEBEY

Sister M. Alice Reyer, 92, Our Lady of the Rosary
EDMOND VACCHI, 79, Our Lady of the Rosary

CATHOLIC CHURCHES OF SOUTH BEND

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