

TODAY'S CATHOLIC

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Bishop Robert Barron Visits Notre Dame: What Makes a University Catholic?

BY CHRISTOPHER LUSHIS

“Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.” Jesus’ well-known invocation to his disciples inviting them to pray and seek out the Father were a foundational aspect of Bishop Robert Barron’s recent visit to the University of Notre Dame on March 2.

Barron, Bishop of the Diocese of Winona-Rochester, Minnesota, and founder of “Word on Fire” Catholic Ministries, enrolled at Notre Dame as a freshman in 1977. Although he left the following year to enter seminary for the Archdiocese of Chicago, he remarked that he always had a great affection for the university.

Celebrating Mass at the Basilica of the Sacred Heart, he shared fond memories from his time on campus and reflected upon Jesus’ words, “to ask, seek, and knock.” Emphasizing the importance Jesus placed on petitionary prayer when giving the disciples the “Our Father,” Bishop Barron instructed those present to ask for God’s aid, guidance, and direction. Reflecting upon former President Theodore Hesburgh’s favorite prayer, “Come, Holy Spirit,” he encouraged the students to be continually open to God’s influence and to seek Him out in the midst of their studies and everyday lives.

Afterwards, Bishop Barron presented a lecture in Corbett Family Hall on “What Makes a University Catholic?” The talk was co-sponsored by the de Nicola Center for Ethics and Culture, the McGrath Institute for Church Life, Campus Ministry, and Student Government.

Sharing additional details about his time on campus, Bishop Barron thanked Father Tom McNally, who was also in attendance, for the role he played in his vocational discernment. He shared, “I was thinking about the priesthood in 1977 and Father Tom recommended that I read John Henry Newman’s “Apologia pro vita sua.” That set me on a pathway I’ve never left!”



Peter Ringenberg

Bishop Robert Barron of the Diocese of Winona-Rochester, Minnesota, gives his homily during Mass at the Basilica of the Sacred Heart as part of his visit to the University of Notre Dame on Thursday, March 2.

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Forty Hours Devotion Scheduled Across Diocese as Part of Eucharistic Revival

BY CHRISTOPHER LUSHIS

Beginning in June, focus of the National Eucharistic Revival will shift from the diocesan level to individual parishes. One of the initiatives Bishop Rhoades has requested during this time is for each parish to host a "Forty Hours" event, where the Blessed Sacrament will be solemnly exposed for adoration and prayer for approximately 40 consecutive hours.

The tradition of Forty Hours dates back to Milan, Italy, in the 16th century. Known as "Quarant'ore" in Italian, the devotion recalls the Forty Hours our Lord spent in the tomb from Good Friday to Easter Sunday morning and invites the faithful to keep vigil with Him in the Eucharist during the same span of time.

Saint Anthony Mary Zaccaria and other legendary evangelizers, including St. Charles Borromeo, St. Philip Neri, St. Francis de Sales, and St. Ignatius Loyola, were known to enthusiastically encourage this devotional practice.

Often offered in penitential seasons, Forty Hours was undertaken by parishes to make atonement for sin, to deepen in personal conversion, to pray for healing of divisions within the Church, to be strengthened against enemies of the faith, and to be delivered from material or spiritual evil.

St. John Neumann, who served as Bishop of Philadelphia, desired to begin Forty Hours in the United States in the 1850s. However, some

The upcoming initiative for each parish to host a Forty Hours event will allow the tradition of extended adoration to be brought into the life of every local Catholic community, ensuring all the faithful an opportunity to encounter the Eucharistic Lord in adoration.

priests in his diocese expressed hesitation and fears that the practice could worsen anti-Catholic sentiments or even result in the desecration of the Eucharist due to its prolonged exposure with little security. While working late at his desk one night, Bishop Neumann fell asleep in his chair. The candle on his desk burnt down and charred some of his papers, but they were still readable. He awoke, surprised and thankful that a fire had not ignited. He fell on his knees to give thanks to God for protection, and heard the Lord's voice saying, "As the flames are burning here without consuming or injuring the writing, so shall I pour out my grace in the Blessed Sacrament without prejudice to my honor. Fear no profanation, therefore; hesitate no longer to carry out your design for my glory." This experience reassured Neumann and he instituted Forty Hours in his diocese, asking that each parish host the practice yearly. He also composed a special booklet for the devotions and obtained special indulgences for the faithful attending them. Following its success in Philadelphia, the practice spread across the country. In 1866, six years after Neumann's death, the Plenary

Council of Baltimore approved the Forty Hours Devotion for all Catholic dioceses in the United States.

Within some Catholic dioceses, a custom arose of having these devotions staggered throughout various parishes to commence in one church around the time it had concluded in another. Pope Clement VIII wrote of this, emphasizing, "We have determined to establish publicly in this Mother City of Rome an uninterrupted course of prayer in such ways that in the different churches, on appointed days, there be observed the pious and salutary devotion of the Forty Hours, with such an arrangement of churches and times that at every hour of the day and night, the whole year round the incense of prayer shall ascend without intermission before the face of the Lord."

This reveals a strong connection of Forty Hours to practice of Perpetual Adoration. The Diocese of Fort Wayne-South Bend is blessed to have multiple locations specifically dedicated for continuous and perpetual adoration, including the Oratory of St. Mary Magdalene and the St. Jude Perpetual Adoration Chapel, both in Fort

Wayne. The upcoming initiative for each parish to host a Forty Hours event will allow the tradition of extended adoration to be brought into the life of every local Catholic community, ensuring all the faithful an opportunity to encounter the Eucharistic Lord in adoration.

Parishes of the diocese have already scheduled their Forty Hours services for this upcoming year, which will take place between March 19, 2023 and June 23, 2024. The structured format for the parish event will include solemn exposition of the Blessed Sacrament. While this is meant to be primarily a time of silent meditation and contemplation before the Eucharist, there may also be occasions of communal prayers, singing, or even preaching, similar to a parish mission.

Depending on the parish, Masses may continue to be offered as scheduled. If this is case, the Eucharist will be reposed in the tabernacle beforehand and then re-exposed after Mass.

For the conclusion of the Forty Hours, Bishop Rhoades has asked that parishes either pray Vespers (Evening Prayer) for Corpus Christi, hold a Liturgy of the Word service focused on the Eucharist, or celebrate a Votive Mass of the Holy Eucharist. All are invited to attend the closing liturgies of nearby parishes.

For more information about the Eucharistic Revival, visit diocesefwsb.org/eucharist.

Forty Hours Devotion

Parishes are Listed in Order by Date

2023

MARCH

St. Thomas the Apostle, Elkhart: March 19-21
 Holy Family, South Bend: March 19-21

APRIL

Blessed Sacrament, Albion: April 14-16

MAY

Our Lady of Guadalupe, Warsaw: May 3-5
 St. Matthew Cathedral, South Bend: May 21-23

JUNE

St. Francis Xavier, Pierceton: June 4-6
 St. Patrick, Ligonier: June 11-13
 St. Pius X, Granger: June 11-13
 St. Anthony de Padua, South Bend: June 11-13
 Sacred Heart, Notre Dame: June 16-18
 SS. Peter and Paul, Huntington: June 25-27
 St. Stanislaus Bishop and Martyr, South Bend: June 25-27
 St. Catharine, Nix Settlement: June 26
 St. Joseph, Roanoke: June 27

JULY

St. Martin de Porres, Syracuse: July 16-18
 St. Henry, Fort Wayne: July 16-18
 St. Mary of the Presentation, Geneva: July 23-25

AUGUST

St. Rose of Lima, Monroeville: Aug. 6-8
 St. Mary of the Assumption, Avila: Aug. 13-15
 St. Peter, Fort Wayne: Aug. 13-15
 St. Mary of the Assumption, Decatur: Aug. 13-15
 St. Hedwig and St. Patrick, South Bend: Aug. 14-16
 St. John the Baptist, New Haven: Aug. 20-22
 Queen of Peace, Mishawaka: Aug. 20-22
 St. Bernard, Wabash: Aug. 20-23
 St. Monica, Mishawaka: Aug. 27-29
 St. John the Baptist and Sacred Heart, Fort Wayne: Aug. 27-29
 St. Vincent de Paul, Elkhart: Aug. 27-29

SEPTEMBER

Corpus Christi, South Bend: Sept. 8-10
 St. Michael the Archangel, Waterloo: Sept. 10-12
 Immaculate Conception, Kendallville: Sept. 10-12
 St. Mary of the Lake, Culver: Sept. 10-12
 St. Patrick, Fort Wayne: Sept. 10-12
 St. Patrick, Arcola: Sept. 17-19
 St. Michael, Plymouth: Sept. 24-26

OCTOBER

Queen of Angels, Fort Wayne: Oct. 1-3
 Sacred Heart, Warsaw: Oct. 1-3
 St. Louis, Besancon, New Haven: Oct. 1-3
 St. Therese, Little Flower, South Bend: Oct. 1-3
 St. Therese, Fort Wayne: Oct. 8-10
 St. Jude, Fort Wayne: Oct. 15-17
 Holy Cross, South Bend: Oct. 15-17
 St. Joseph-Hessen Cassel, Fort Wayne: Oct. 15-17
 St. Gaspar del Bufalo, Rome City: Oct. 17-19

NOVEMBER

St. Dominic, Bremen: Nov. 5-7
 St. Aloysius, Yoder: Nov. 5-7
 St. Stanislaus Kostka, New Carlisle: Nov. 12-14
 St. Joseph, Bluffton: Nov. 26-28
 Christ the King, South Bend: Nov. 26-28

DECEMBER

Most Precious Blood, Fort Wayne: Dec. 3-5
 Cathedral of the Immaculate Conception and St. Mary Mother of God, Fort Wayne: Dec. 3-5
 St. Mary of the Annunciation, Bristol: Dec. 3-5

2024

JANUARY

St. Paul of the Cross, Columbia City: Jan. 14-16, 2024
 St. John Bosco, Churubusco and Immaculate Conception, Ege: Jan. 28-30, 2024

FEBRUARY

St. Joseph, Garrett: Feb. 11-13, 2024
 Immaculate Conception, Auburn: Feb. 18-20, 2024
 St. Charles Borromeo, Fort Wayne: Feb. 25-27, 2024

MARCH

St. Elizabeth Ann Seton, Fort Wayne: March 3-5, 2024
 St. Casimir, South Bend: March 3-5, 2024
 St. Joseph, Fort Wayne: March 10-12, 2024
 St. Joseph, South Bend: March 17-19, 2024
 St. Joseph, Mishawaka: March 17-19, 2024
 St. John the Evangelist, Goshen: March 17-19, 2024

APRIL

St. Vincent de Paul, Fort Wayne: April 14-16, 2024
 St. Adalbert, South Bend: April 21-23, 2024
 St. Robert Bellarmine, North Manchester: April 21-23, 2024

MAY

St. Joseph, LaGrange: May 12-14, 2024

JUNE

St. Augustine, South Bend: June 1-3, 2024
 St. Anthony of Padua, Angola: June 2-4, 2024
 St. John the Baptist, South Bend: June 23-25, 2024



Public schedule of Bishop Kevin C. Rhoades

Monday, March 13: 9 a.m. – Meeting of USCCB Committee on Doctrine, Washington, D.C.
 Wednesday and Thursday, Mar 15-16: Meetings of Foundation Board of Catholic Relief Services, Baltimore, Maryland
 Friday, Mar. 17: 5:30 p.m. – Mass Celebrating 150th Anniversary of St. Patrick Church, Lagro
 Saturday, Mar. 18: 10 a.m. – Mass with Catholic Charities Century Club, St. Vincent de Paul Church, Fort Wayne
 Saturday, Mar. 18: 6 p.m. – Seton Night Live, St. Elizabeth Ann Seton Catholic School, Fort Wayne
 Sunday, Mar. 19: 10:30 a.m. – Confirmation Mass, St. Dominic Church, Bremen
 Sunday, Mar. 19: 3 p.m. – Rite of Blessing of the Baptismal Font, St. Michael Church, Plymouth



DECREE

St. Patrick's Day and Friday Abstinence

This year, Saint Patrick's Day (March 17th) falls on a Friday of Lent when all Catholics who have completed their 14th year of age are obligated to abstain from meat. In response to several requests for a dispensation from the law of abstinence on March 17, 2023, I hereby decree the following for the Diocese of Fort Wayne-South Bend:

Catholics in the Diocese of Fort Wayne-South Bend may substitute for abstinence from meat one of the following acts on March 17, 2023, the Memorial of Saint Patrick:

- 1) Attendance at Holy Mass.
- 2) The recitation of the rosary for the intention of peace in the world.
- 3) One-half hour of prayer in the presence of the Blessed Sacrament.

This commutation is meant to preserve the penitential spirit of a Lenten Friday while also allowing for the celebration of a great saint whose feast should be celebrated in a spiritual manner and not merely in a secular context.

+ Bishop Kevin C. Rhoades
 Bishop of Fort Wayne-South Bend

This year **ST. PATRICK'S DAY** falls on a Lenten Friday, a day of abstaining from meat.



WANT TO CELEBRATE ST. PATRICK WITH CORNED BEEF?

Catholics in the Diocese of Fort Wayne-South Bend may substitute abstinence from meat with one of the following acts on March 17, 2023:

- ATTEND HOLY MASS
- PRAY THE ROSARY FOR WORLD PEACE
- PRAY BEFORE THE BLESSED SACRAMENT

This dispensation is meant to preserve the penitential spirit of a Lenten Friday while allowing the celebration of a great saint whose feast should be celebrated in a spiritual manner.



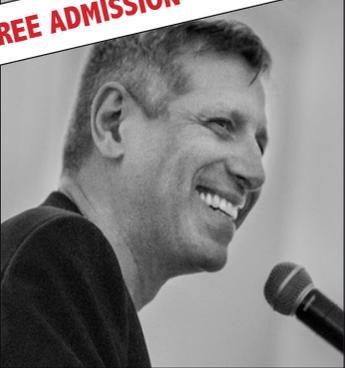

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Parishioners:
St. Patrick Parish, Arcola
St. Paul of the Cross, Columbia City

Cindy K. Trahin
trahininsurancellc@gmail.com

Lisa Petrovas
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260-459-9004

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BARRON, from page 1

Barron returned to the campus in 2002 as a visiting scholar, teaching and researching for his book, "The Priority of Christ." During that year, he lived at Moreau Seminary when Father Wilson (Bill) Miscamble, CSC, served as Rector and Father Pat Neary, CSC, was Vice Rector. Neary is now also a bishop and a nearby colleague of Barron's, overseeing the Diocese of St. Cloud, Minnesota.

The central thesis of Barron's presentation for the evening was, "A Catholic university is one in which Christ holds the central integrating and organizing place among all the circles of discipline and activities of the university." He emphasized that "in the rose windows of Gothic churches, the center is always Christ. He provides an anchor to the whole design; all the elements of the window revolve around and find their unity in that central place. I think a great Catholic University is one in which the relationship between Christ and all the other disciplines is celebrated and explored with enthusiasm!"

Throughout his talk, he explored how the understanding of God must be the foundation upon which all disciplines are built. He reminded, "God is not a being, He is being itself. He is the very definition of what it means, 'to be.' He sustains all things." Continuing, he posed the question of what would happen if the academic disciplines of math, physical science, history, literature, and law were all fundamentally rooted in a relationship with Christ?

He then briefly explored each of these topics with greater depth.

He said, "The origin of our idea of the eternal is found in mathematics. Numbers convey truth. When I grasp a quadratic formula, I grasp something across space and time that doesn't change, it is an eternal order." He continued, "all the sciences rest on the fundamental

More photos are available at www.todayscatholic.org

pre-sumption that the reality they go out to meet is imbued with intelligibility, with something like a pattern or form that corresponds to the inquiring mind. In 'Introduction to Christianity,' Cardinal Joseph Ratzinger based his argument on this same insight, that 'the only way to explain the universal intelligibility of our experience is through recourse to a creative and personal intelligence that has already thought it into being.' What does it mean literally to 'Recognize the truth?' To re-cognize: that I am thinking about and discovering what has already been thought



Photos by Peter Ringenberg

Above, Bishop Robert Barron talks about what makes a university Catholic during his lecture at Corbett Family Hall. Below, Bishop Barron greets attendees following Mass at the Basilica of the Sacred Heart at the University of Notre Dame on Thursday, March 2.



into it. Einstein expressed that the most incomprehensible thing about the universe is that it is incomprehensible. The response from the Christian tradition is that only in recourse to a creative intelligence does it make sense."

Based on my experience conversing with agnostics, atheists, or unbelievers who claim "we are rational, while you religious people are superstitious or stuck in the Middle Ages," I find that they get very uncurious precisely when the questions get really interesting. When asked, "why should there be pure intelligibility at all?" I've often found their answer to be, 'I don't know, that's just the way it is.' But

that is a very interesting question, and this is a great place to explore it! We begin with the Word: "In the beginning was the Word and the Word was with God and the Word was God, and through this Word, all things came to be." The one responsible for all this must be something like a Logos-bearing Person. A created world isn't divine, it is other than God, but it has been spoken intelligibly into being. I think a Catholic university is a place where these very intriguing questions like the unreasonable effectiveness of mathematics in the physical sciences can be celebrated and explored."

Potentially 'Historic' Session Could See Major Expansion to School Choice

The state budget proposal recently passed by the Indiana House of Representatives would put school choice within reach of nearly all Hoosier families, but advocates are preparing for a more challenging path forward in the Senate.

Proposed changes include increasing the income eligibility for families to participate in the Choice Scholarship Program (more commonly known as the voucher program) and the Tax Credit Scholarship Program, both of which made Indiana a pioneer in school choice more than a decade ago. The legislation would also remove other obstacles that have kept some families from taking advantage of school choice opportunities.

While critics have been outspoken about any further expansion to school choice in Indiana, proponents say that the two-year budget outlined in House Bill 1001 would benefit all students and families statewide.

"The 2023 legislative session has the potential to be another historic one for education — not only for school choice, but for K-12 education in general," said John Elcesser, Executive Director of the Indiana Non-Public Education Association (INPEA), which represents the state's more than 400 non-public schools, including Indiana's 175 Catholic schools. "It's important that we look at the total picture."

Nearly half of the more than \$43 billion proposed state budget is allocated to K-12 education, with the vast majority going to support public schools. Under the proposal, the percentage of total K-12 spending on students in Indiana's non-public schools through choice scholarships would increase from the current 3.7 percent to 5.9 percent in fiscal year 2024 and 6.6 percent in fiscal year 2025. However, Elcesser points out that students taking advantage of choice scholarships in non-public schools reflect more than 7 percent of students statewide.

House Bill 1001, primarily authored by Rep. Jeff Thompson (R-Lizton), would increase the financial eligibility for school choice from the current 300 percent of the federal free and reduced lunch program income qualification to 400 percent. That amounts to a household income of approximately \$220,000 for a family of four.

The bill passed the House 66-29 on a party-line vote on Feb. 23, with all Republicans voting for it and all Democrats opposed. Now at the midpoint of this long legislative session,

held every two years with the overarching purpose of crafting the state budget, the measure has moved to the Senate for debate.

Another component of the legislation is the removal of the so-called "tracks" or "pathways" to qualifying for school choice that have kept many families from participating even if they have met financial eligibility guidelines.

"In addition to the financial eligibility piece, families have had to meet one of eight or nine tracks to eligibility, which I refer to as hoops," Elcesser said. "These are obstacles that prevent families from participating in the program, and we have been working to eliminate them."

These include requiring a student to have spent two semesters in a public school, for example, or to live in a school district with a grade of "F" as determined by the state. In addition to removing those requirements, the budget passed by the House would expand school choice access to all kindergarteners. Currently, a kindergartener in Indiana has to meet certain guidelines to qualify, such as an older sibling participating in a choice program.

"There is no reason why kindergarteners shouldn't be eligible for school choice universally," Elcesser said.

The Indiana Catholic Conference (ICC) has stood in support of House Bill 1001 and will continue to track it in the Senate.

"This legislation would help so many more families send their children to the schools they believe will best meet their needs," said Angela Espada, Executive Director of the ICC, the public policy voice of the Catholic Church in Indiana. "Every family is unique, and even the highest quality public school may not be the best choice for a particular family and their individual situation. We always support what is best for the child, and families are best at making those decisions."

The ICC and the INPEA were key members of the coalition that led to the groundbreaking school choice legislation signed into law in 2011 by then-Gov. Mitch Daniels. And while Indiana is still considered a trailblazer in school choice, some other states have now moved ahead in this arena.

Florida, for example, is currently seeking to join Arizona, Utah, and a handful of other states in implementing universal school choice, which would allow all students to receive public funding to attend the school of their choosing.

INDIANA CATHOLIC CONFERENCE

BY VICTORIA ARTHUR

"With universal choice, anybody is eligible," Elcesser said. "In universal choice states, anyone can take a percentage of their tax dollars and take it to a public school, a charter school, or a non-public school."

"When choice was first implemented in Indiana, the initial focus was making sure that folks who absolutely cannot afford choice, to give them that opportunity to have different options of where their kids could be educated," he continued. "As that program has been implemented successfully through the past 12 years and has been well received by families and by schools, families are asking the question, 'Why can't a small percentage of my state income tax dollars be used for children to be able to select a private school of their choice no matter what their family's income or situation is?'"

The income eligibility was last increased by the legislature in 2021, on the 10th anniversary of school choice in Indiana. At that time, lawmakers also eliminated tiered amounts of voucher support that the Choice Scholarship had operated upon. Now, all students receive a 90 percent voucher.

"(Lawmakers) are also looking at increasing state tuition support for all students, which would positively impact the public schools significantly, but that would indirectly support the Choice program because it's based on that state tuition support," Elcesser said.

Now that the budget discussions have moved to the Senate, school choice advocates say they may face an uphill battle.

"Historically, the House has been more supportive of implementing and expanding the choice program," Elcesser said. "There has always been a little more resistance in the Senate to go as big as the House goes in terms of expansion. Some leaders in the Senate this year have been outspoken (opponents) of the choice expansion. And that's why we see some big challenges over there."

To build additional public support for the legislation, the INPEA and a key partner are planning a series of rallies across the state. The events, entitled "Share the Vision: School Choice for All," will

be held this month and next in South Bend, Fort Wayne, Evansville, and Highland. They will be co-hosted by the Institute for Quality Education, another organization that has played a key role in Indiana's school choice efforts from their inception.

The "Share the Vision: School Choice for All" rallies are scheduled as follows:

March 16, Bishop Dwenger High School, Fort Wayne, 6 p.m. to 8 p.m.

March 21, Saint Joseph High School, South Bend, 6 p.m. to 8 p.m.

April 3, Good Shepherd Catholic School, Evansville, 6 p.m. to 7:30 p.m.

April 14, Wicker Park Community Center, Highland, 11:30 a.m. to 1 p.m.

"The whole focus is to tell the good news of school choice and how it's impacting families and students — and to engage folks in the legislative process," Elcesser said. "Above all, we want people to share with their elected representatives the impact that these programs have had on children and families across the state of Indiana."

Betsy Wiley of the Institute for Quality Education shared that vision. "These events are for school leaders, families, community leaders, and anyone with an interest in school choice to boost the enthusiasm as we head into the last couple of months of the legislative session," said Wiley, Executive Director of the organization. "There will be a call to action and multiple ways that people can get involved and let lawmakers know that they support school choice and want to see it expanded so that every student in Indiana could take advantage of it."

The longtime school choice advocate said that her ultimate goal is to see Indiana implement universal school choice. "I think the bill that came out of the House is yet another step forward to getting universal choice for students in Indiana, but it's not there yet," Wiley said. "Indiana was one of the first states to offer choice, but a number of states are jumping right past us. I'd love to see us continue to lead in this arena."

To get involved in the advocacy efforts of the INPEA, visit inpea.org. The website includes access to podcasts, research data, position papers, a legislative action center, and other information concerning non-public schools and their mission.

To follow priority legislation of the ICC, visit indianacc.org. This website includes access to I-CAN, the Indiana Catholic Action Network, which offers the Church's position on key issues. Those who sign up for I-CAN receive alerts on legislation moving forward and ways to contact their elected representatives.



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NEWS BRIEFS

Catholic Aid Groups Network to Serve Needs of Turkey, Syria Quake Survivors

NEW YORK (OSV News) — Catholic aid agencies are working alongside other international humanitarian organizations to house, feed, and administer additional life-saving assistance to tens of thousands of people in Syria and Turkey. Devastating earthquakes and tremors that ravaged those two countries in February have killed at least 50,000 people, wounded many more, and displaced millions of others, according to the United Nations, which is leading some of the recovery efforts and has repeatedly appealed for millions more dollars in aid for recovery. In Syria, where people were already suffering the effects of ongoing civil war, the post-quake situation is particularly dire, according to Catholic aid groups doing work there. Through a network of Syria-based Catholic churches, Catholic Near East Welfare Association is now feeding and sheltering about 4,600 people in four areas of the country that had suffered the most damage, said CNEWA Spokesperson Michael La Civita. Jesuit Relief Services ultimately plans to reach out to about 40,000 affected people in Syria, via its food and shelter programs now underway, which include a psychosocial component. Caritas Turkey Program Manager Giulia Longo said the agency was helping distribute food, clothing, blankets, hygiene packages, and some psychosocial services to approximately 2,600 people, including refugees, in some of the hardest hit and remote areas of Turkey.

Abuse Expert Father Hans Zollner Looks at the State of the Crisis in the Church Today

ROME (OSV News) — On March 3, Jesuit Father Hans Zollner, Pope Francis' point man on the clergy abuse crisis, was appointed as consultant to the Diocese of Rome's newly established office dedicated to the protection of minors and vulnerable persons. "I am committed to listening to survivors and to promoting education and formation in the field of safeguarding, and look forward to continuing to do so in this new role," Father Zollner said in a March 3 statement following the announcement. OSV News sat down with Father Zollner ahead of the announcement to ask about the state of the matter on abuse in the Church today. Father Zollner said that while the road to successfully tackling the clergy sexual abuse crisis globally remains a long one, he is hopeful that "there

Thousands Attend Funeral Mass for LA Auxiliary Bishop David G. O'Connell



OSV News photo/Sarah Yaklic, courtesy Archdiocese of Los Angeles

A family member of Los Angeles Auxiliary Bishop David G. O'Connell from his native Ireland brings up the gifts during his funeral Mass at the Cathedral of Our Lady of the Angels on March 3. Bishop O'Connell was fatally shot at his home in Hacienda Heights on Feb. 18.

is some improvement." But, he added, "it is a very, very slow process that needs constant input and constant reminder." The Director of the Institute of Anthropology - Interdisciplinary Studies on Human Dignity and Care in Rome spoke to OSV News on the 4th anniversary of the Vatican Summit on Child Protection, which concluded on Feb. 24, 2019, and was attended by presidents of bishops' conferences across the globe. Father Zollner's institute has created a network and a place to go to when help is needed, even if it cannot offer extensive case work. "People who are interested, want to consult, want to visit, want to share — they find us. Victims and secondary victims, bishops, bishops' conferences, councils, religious, laypeople."

Vatican Statistics Show Decline in Clergy, Religious Women, Worldwide

VATICAN CITY (CNS) — The number of Catholics and permanent deacons in the world rose in 2021, while the number of seminarians, priests, and

men and women in religious orders declined, according to Vatican statistics. At the end of 2021, the number of Catholics in the world reached 1.378 billion, up 1.3 percent from 1.36 billion Catholics at the end of 2020, according to the Vatican's Central Office of Church Statistics. The Vatican newspaper, L'Osservatore Romano, published a brief overview of the global numbers on March 3. The total number of diocesan and religious order priests decreased globally by 0.57 percent to 407,872, the Vatican office said. The total number of religious women, it said, was 608,958 at the end of 2021 — a decrease of 1.7 percent from 619,546 at the end of 2020. The number of permanent deacons — 49,176 — saw a 1.1 percent increase over the previous year, with the majority of them serving in the Americas. The number of seminarians has been declining each year since 2013, Vatican officials said. The only increase by region for 2021 was in Africa with 0.6 percent and the sharpest decline in the number of seminarians was in North America and Europe with a 5.8 percent decrease each in 2021.

Prayer Services Honor Student Slain Outside Atlanta's Lyke House Newman Center

ATLANTA (OSV News) — A broom swept glass shards from the crime scene into a dustpan as Lyke House Newman Center staff cleared the parking lot. The workers removed the small, gleaming debris for its upcoming prayer service. At midday on Feb. 28, Clark Atlanta University student Jatonne Sterling was killed outside the center, the spiritual home for students attending three historically Black colleges and universities, and Georgia State University. On March 2, police arrested Keontay Holliman-Peoples, 25, in the death of Sterling and he was charged with felony murder, aggravated assault, and other counts. Police said the two young men knew each other and had gotten into a dispute before the fatal incident. On the day of the shooting, Father Urey Mark, the center's chaplain, and lay minister Rudy Schlosser had returned to the center after celebrating Mass and visiting with students at the Georgia State campus, less than two miles away, to find yel-

low crime scene tape circling the parking lot and police officers out in force.

Supreme Court to Consider Employers Who Make Christians Work Sunday Violates Religious Liberty

WASHINGTON, D.C. (OSV News) — The Supreme Court is scheduled to consider a case on April 18 that could have broad implications for employees seeking religious accommodations from their employers. The high court is scheduled to hear oral arguments in *Groff v. DeJoy*, a case concerning Gerald Groff, an evangelical Christian and former U.S. Postal Service worker, who was denied an accommodation to observe his Sunday Sabbath by not taking Sunday shifts. Federal law prohibits employers from firing employees who request religious accommodations unless the employer can show that the worker's religious practice cannot be "reasonably" accommodated without "undue hardship." The Supreme Court issued a 1977 decision in *Trans World Airlines v. Hardison* finding that the "undue hardship" standard is met even at a minimal cost. Randy Wenger, Chief Counsel of the Independence Law Center, a group representing Groff, told OSV News that Groff "has a very strong conviction about Sunday being the Lord's Day," which caused him to seek employment at a place that was closed on Sundays.

Remembering Deadly Shipwreck, Pope Prays to End Human Trafficking

VATICAN CITY (CNS) — Human traffickers must be stopped from risking the lives of migrants traveling in search of a better future, Pope Francis said. After praying the Angelus with some 25,000 visitors gathered in St. Peter's Square on March 5, the pope prayed for the victims of a shipwreck off the coast of Cutro in Italy's southern province of Crotona, which killed at least 70 people on Feb. 26. A boat carrying some 180 migrants sank near the Italian coast after sailing from Turkey. Only 80 survivors had been found as of the morning of March 6. According to Italy's border police, the migrants each paid smugglers 8,000 euros (about \$8,500) to be taken to Europe. "That human traffickers be stopped, and that they do not continue to take the lives of so many innocent people," Pope Francis prayed after the Angelus. "May the journeys of hope never again turn into journeys of death," he said. "May the clean waters of the Mediterranean no longer be bloodied by such tragic accidents."

Cardinal George Biography Prompts Reflection on Chicago Prelate's Legacy

BY MARIA WIERING

(OSV News) — Before he died in 2015, members of the media often asked Cardinal Francis E. George of Chicago about his legacy. It was a question he had answered along the lines of having “tried to be a good priest and a good bishop.” It was also a question he had dismissed as “trying to make sense of my years here by fitting them into a narrative, a story line.”

However, in 2014, at what would be his last public Mass, he gave the congregation a more robust answer.

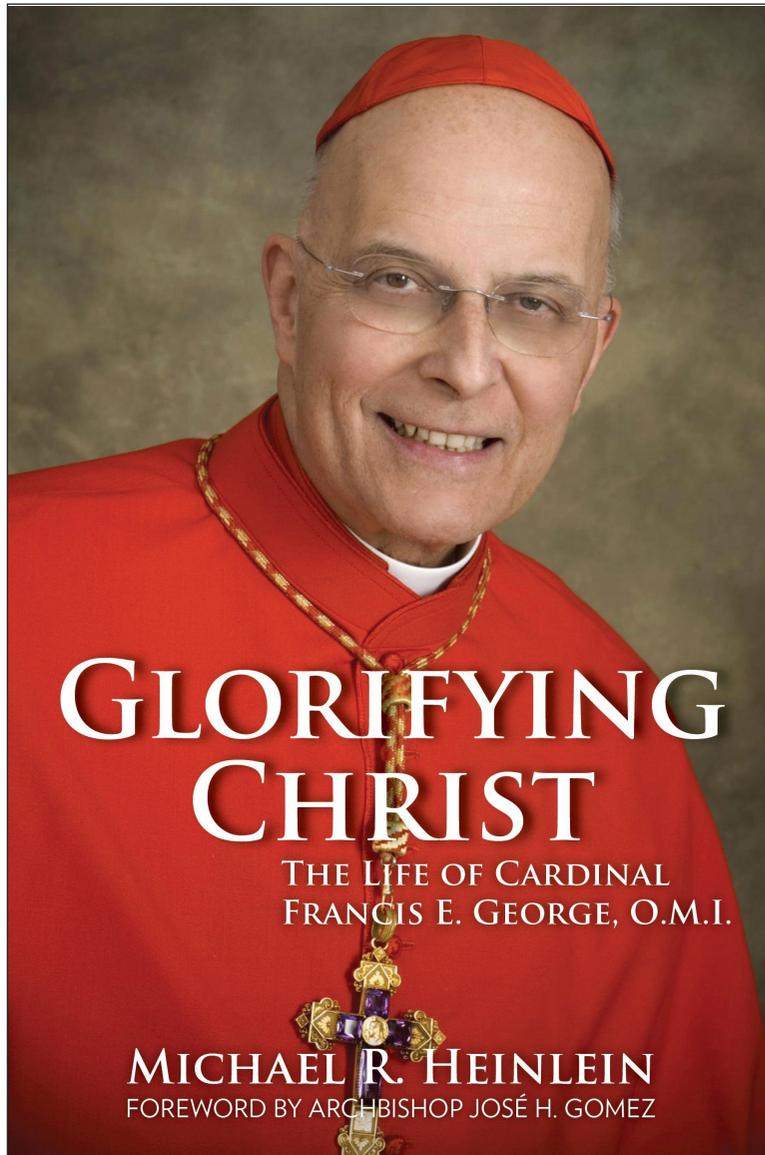
“Different people, of course, will have different takes on my years here as archbishop,” he said in his homily. “Some of them I might appreciate and some not, but that’s the fate of anyone in a public post, a position of public trust. The question I have to ask myself is, ‘With what have I been entrusted?’ and ‘What have I done with this gift?’ At some point, Christ will question me: ‘What have you done with my people? Are they holier because of your ministry? Are they more generous? More loving toward others?’ In short, you are my legacy.”

Author Michael R. Heinlein includes Cardinal George’s words in “Glorifying Christ: The Life of Cardinal Francis E. George, O.M.I.” (OSV), available on Kindle and released in paperback on March 6. The 425-page book is the first biography of the prelate, a Chicago native who returned to the city as its archbishop in 1997 and who died in 2015.

Cardinal George “filled a particular role in American Catholicism by kind of being ... a ‘thinker in chief,’” Heinlein said. “He was someone who could help us understand the faith amid struggles and difficulties, and not lose sight of what really is most important in our faith.”

Father Daniel Flens, who served as Cardinal George’s priest secretary beginning in 2003, was among those whom Heinlein interviewed. A Chicago priest currently ministering in the Diocese of Venice, Florida, he said “Glorifying Christ” highlights the cardinal’s intellectual gifts while revealing his hidden physical sufferings and the other challenges he faced.

“I think he was certainly one of the brightest minds among the bishops,” Father Flens said. “He taught with clarity but also with compassion, and he was always available to people when it came to people wanting to meet him, to talk to him, to ask for his prayers, to write



OSV News photo

This is the cover of “Glorifying Christ: The Life of Cardinal Francis E. George, O.M.I.,” by Michael R. Heinlein. Heinlein’s book, the first biography of Cardinal George, who was the Archbishop of Chicago from 1997-2014, provides an opportunity to reflect on his legacy.

a note to him — that sort of thing. None of that stuff ever just got pushed aside.”

Cardinal George was born in Chicago in 1937. He planned on becoming a priest, but at age 13 was struck by polio, an event Heinlein called a “game-changer.” Young “Frannie” had planned to enter Chicago’s seminary high school, Archbishop Quigley Preparatory Seminary, but when he arrived on crutches, formators told him that despite his good record, he would “never be a priest of Chicago” due to his disability, the cardinal later recounted. So, instead of diocesan priesthood, he sought formation with the Missionary Oblates of Mary Immaculate and entered the religious community. In 1963, he was ordained a priest.

He earned two doctorates, in theology and philosophy. In his 30s, he became Provincial Superior of the Oblates’ Midwestern Province, and then was elected to the worldwide community’s No. 2 position, which involved significant travel. He next served as Bishop of Yakima, Washington, and

then Archbishop of Portland, Oregon, before St. John Paul II appointed him to the Chicago Archdiocese and named him a cardinal. During his ministry, Cardinal George made significant contributions to the Church, both in the U.S. and internationally, serving on U.S. bishops’ committees and international commissions, in Vatican congregations and synods of bishops, and as President of the U.S. Conference of Catholic Bishops.

Amid these responsibilities, Cardinal George lived with the long-term effects of polio in his legs: On the evening before his installation in Chicago, he told his priests that if he was ever walking with them and happened to fall, just to pick him up, Father Flens told OSV News, noting that he did that himself at least once.

After several bouts of cancer, in 2014 Cardinal George became the first Archbishop of Chicago to retire from office. He was succeeded by now-Cardinal Blase J. Cupich, who had been Bishop of Spokane, Washington. Cardinal George died the following year at age 78.

Bishop Thomas J. Paprocki of Springfield, Illinois, served as Archdiocesan Chancellor, Pastor of a large Polish parish, and then Auxiliary Bishop of Chicago under Cardinal George. “He was not only a very smart man, he was a very holy man, I believe,” he said. “I think he just offered up that pain and never complained about it. He

was a man of prayer, and I think he’s a saint and should be canonized a saint.”

Cardinal George’s sister, Margaret Cain, told OSV News “the polio made him holy.”

“He suffered,” she said. “Anybody that suffers and offers it up to Christ, which he did, I think God hears. ... He didn’t think of himself, he thought of Christ and his church.”

“Glorifying Christ” was a labor of love for Heinlein, who grew up near Chicago, admired Cardinal George’s leadership and wanted to ensure his contributions were not forgotten. Heinlein met the cardinal on several occasions, and found him to be authentic, personable, and pastoral.

Despite his virtues, Cardinal George was often misunderstood, Heinlein said.

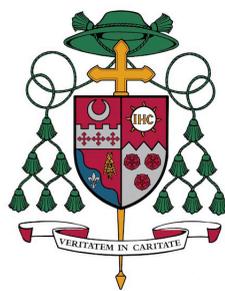
“He’s always been labeled as a ‘conservative,’ and he, of course, dismissed political labels in the Church. I think because of that kind of pigeonholing, he was oftentimes looked at as someone who was too gruff, or too direct, and too black and white,” he said. “From what I could tell in examining his life, he was much more nuanced than that.”

Heinlein thinks the cardinal’s final witness lies in his choice of resting place. Rather than be interred in a mausoleum with most of Chicago’s other archbishops, including his predecessor Cardinal Joseph L. Bernardin, he chose to be buried next to his parents in All Saints Catholic Cemetery in Des Plaines, Illinois.

Even in death, Cardinal George is accessible to his people, Heinlein said.

“You see that by people leaving things at his grave,” he said. “Any time I’ve been there, I’ve often found people either coming or going to visit his grave. It’s a testament to that kind of hidden, ever-present reality that was never talked about that much: that he really was a man of his people.”

Maria Wiering is Senior Writer for OSV News.



“Glorifying Christ: The Life of Cardinal Francis E. George, O.M.I.,” by Michael R. Heinlein, is the first biography of Cardinal George, who was the Archbishop of Chicago from 1997-2014. The book is

endorsed by Bishop Rhoades. His endorsement, published in the book, is as follows:

“In a religious life and ministry that spanned six pontificates, Cardinal Francis George was a pivotal figure in American Catholic life. As a religious, an intellectual, and a shepherd, he navigated through turbulent times in a way that was deeply faithful to the Gospel and, precisely because of that fidelity, was innately pastoral. We can be grateful to Michael Heinlein for making the life and ministry of Francis George available to us in this engaging biography.”

— Most Reverend Kevin C. Rhoades,
Bishop of Fort Wayne-South Bend

NOTES: “Glorifying Christ: The Life of Cardinal Francis E. George, O.M.I.” (OSV) can be found at osvcatholicbookstore.com/product/glorifying-christ-the-life-of-cardinal-francis-george-o-m-i and on Amazon in Kindle and paperback editions at amazon.com/Cardinal-Francis-George-Witness-Light/dp/1681922525.



Provided by Catholic Relief Services

The changing climate has had an impact on lands in Honduras, but farmers like Rony and his family are learning new techniques to water their crops, protect the natural resources, and keep their families healthy.

CRS Rice Bowl 2023 — A Journey to Three Countries

BY CATHOLIC RELIEF SERVICES

BALTIMORE — Since 1975, CRS Rice Bowl, the brightly colored cardboard almsgiving box that is a familiar annual Lenten sight in parishes across the country, has invited Catholics to pray, fast, and give in solidarity with the world's poor.

This year, the CRS Rice Bowl Stories of Hope take us to Honduras, Kenya, and the Philippines, where we'll learn how people are overcoming the causes of hunger and adapting to climate change. As you journey with us during Lent, remember that through prayer, God invites us to slow down in the silence and look for Him around us — in nature and in people who need us most. Our fasting is an act of solidarity with people who are hungry — and it helps us feel a small part of what they are living day by day. It is in this spirit that our almsgiving is an act of love for God and neighbor. Through giving, there is no limit to what we can achieve together to serve people impacted by climate.

A Story of Hope from Honduras

Rony lives with his wife Reina and their two sons, Emilson, age 14, and Maynor,

"I have learned a lot about how to take care of, value, and protect the natural resources that the Lord has given us, such as water."

— Rony

age 9, about two hours from Tegucigalpa, the capital of Honduras.

Like many children in Latin America, Emilson loves to play soccer. And when his parents asked him about his future, he didn't hesitate to say he wanted to become a professional soccer player.

"We have to make an effort," Reina told Rony. "I know that with God's help, everything can be done."

So, despite the distance and the expenses involved, Rony took a leap of faith and enrolled Emilson in a soccer academy in Tegucigalpa.

Rony is a farmer who grows corn, beans, and bananas. But it's hard to get good harvests working in the Dry Corridor — an area impacted by high temperatures and lack of rain. Droughts have become more frequent and storms stronger. "Nowadays, we don't know when winter starts or when it ends," explains Rony.

Determined to support Emilson's dream, Rony participated in a Catholic Relief

Services project, which helped him repair an old reservoir and install a low-cost irrigation system with pipes and hoses that uses very little water to grow his crops. He also learned to let the harvest residue rot — instead of burning the land — because the residue becomes the soil's fertilizer.

Thanks to the watering system and his new skills, Rony can harvest his crops even if it doesn't rain. His produce and income are now enough to feed his family, pay the soccer academy's fees, and help people in his community.

Today, Rony has even become an advocate for caring for the environment. And he feels it is his responsibility that others do too.

"I have learned a lot about how to take care of, value, and protect the natural resources that the Lord has given us, such as water," he says. "That's the best way to guarantee the lives of our families and the animals."

With Joyful and Generous Hearts

God of all comfort,
all our delight is in you.
As a deer yearns for streams of water
so our hearts long for you.
Your blessing restores us.
Your love sustains us.
Your word guides us.
Even as we fast, you fill us.
Even as we pray, you answer.
Even as we cry, you comfort.
When we seek, we find.
When we knock, you open.
When we ask, you bless.
Lord, help us to give as you give,
with open hands and hearts.
Teach us to live as you live,
with joyful and generous hearts.

Amen

 **CRS** faith.
CATHOLIC RELIEF SERVICES **action.**
results.

For more information about the Catholic Relief Services Rice Bowl program and to donate, visit crsricebowl.org.

Catholic Relief Services Rice Bowl Event Held at St. Charles



Photos provided by Father Tom Shoemaker

BY FATHER TOM SHOEMAKER

Catholic Relief Services is the organization sponsored by our United States Conference of Catholic Bishops that addresses international problems of poverty. Catholics from the United States are able to help people around the world through this organization.

The parish chapter of CRS at St. Charles Borromeo meets monthly to connect by video with national CRS organizers to look at ways to be more involved and help the cause. Chapter members have written letters to legislators promoting the Rice Bowl program and raised parish awareness of CRS.

On Friday, March 3, with the help of some Bishop Dwenger students, the chapter organized an event to help

people better understand the Rice Bowl program. They prepared foods native to Kenya, Honduras, and the Philippines and parishioners were invited to try them all.

Matt Smith, Chief Development Officer at Catholic Charities of Fort Wayne-South Bend spoke to the group about how Catholic Charities address poverty in our area and how CRS addresses global poverty. The two organizations work together, and through the Rice Bowl program, they share the proceeds, with 25 percent staying in the diocese.



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You make an irrevocable gift of \$10,000 or more.



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You receive a charitable deduction; you are building the future of the sisters through a gift to the Sisters of Providence.



ONE LIFE

AGE	60	65	70	75	80	85	90+
RATE	3.9%	4.2%	4.7%	5.4%	6.5%	7.6%	8.6%

Rates Subject to change based on the ACCGA.

In exchange for a gift of cash or appreciated stock, you will receive immediate tax savings and a guaranteed, partially tax-free income stream for life. Best of all, while you're doing something good for yourself, you'll be doing something wonderful for our sisters.

Your gift today will have an impact on the Sisters of Providence for years to come! Please call us for two-life or deferred gift annuity rates.

To request a free proposal, contact Connie Gualano, manager of planned giving, at 812-535-2811
PlannedGiving.SistersofProvidence.org

Lenten Journey Pledge

40 in 40 is such a simple concept. During the 40 days of Lent, make a one-time donation of \$40 to your parish's endowment fund... imagine all the possibilities! To donate now, visit www.ccfnei.org or call 260-399-1436 today! Help your parish become financially secure for years to come.

It's Simple. It's Stewardship. It's Forever.



Stewardship Blossoms into Copious Works at St. Stanislaus Kostka

BY JODI MARLIN

Father Robert Garrow often speaks to the parishes to which he is appointed about the spirituality of stewardship — particularly as it manifests in caring for facilities in a manner that preserves them for future generations of the faithful.

Through his appointments, as well as through participation on the Diocesan Budget Review Committee and the diocesan building and grounds committee, he long ago became convinced of the Church's responsibility to maintain its physical structures.

Within recognition of time, talent, and treasure, he believes "we share what we have been given by God Himself, in recognition of how we are to take care of needs, both spiritual and the physical. In addition to the spiritual, are we maintaining properly the resources He has provided to us? As a parish we are responsible for those resources — that they are being used properly, responsibly, and always for the work of the Kingdom of God."

Most recently, Father Garrow shared this message with St. Stanislaus Kostka Parish in New Carlisle. In 2020, Garrow was installed as Pastor of St. Stanislaus Kostka, which he discovered was filled with generous parishioners who possess a giving spirit born out of love for God.

However, when it came to the physical facilities of the parish, they had not always been made aware of the urgency of maintenance or repairs to its four buildings. Additionally, there was no vision plan or mission statement. "There was no plan of action," he recalled.

First, a parish council, finance council, and building and grounds committee were put in place. Then they received from Father Garrow some difficult news about their facilities.

By that point, the more than-100-year-old church roof leaked to the point of dampening a parishioner attending Adoration; and although two stained glass windows had been stabilized by a previous pastor, another was now in danger of collapse. The kitchen in the parish hall languished under several layers of grease, 800 bricks on the exterior of the church had to be replaced, and extensive tuck-pointing was needed.

Together, they acknowledged that St. Stanislaus Kostka is a traditional parish, a faith-driven parish, and that they were a family parish. From that, they came up with priorities: evangelization, faith formation or catechesis, and thirdly, the facilities.



Photos by Jodi Marlin

A photo of the exterior of St. Stanislaus Kostka Parish shows some of the 800+ missing bricks representing one of many projects needing to be done at the church and other buildings to bring the physical structures up to date and make them safe.

Regarding the facilities, they have been giving sacrificially for two years as the church, parish hall, parish center, and rectory are repaired and improved. Grants were obtained from the generous Mary Cross Tippman Foundation for portions of the work.

Since 2020, projects that have been paid for and completed include:

- Church roof repair, stained glass window repair, and tuckpointing of 800 bricks
- Hardwood installed in church cry room and walls painted
- Rectory re-roofed, ceiling and wall repairs made on second floor, painting, second-floor carpet removal, and hardwood floor installation
- Parish Hall chimney replacement; painting of main storage room, coat room, back storage room, and kitchen doors; deep-cleaning of kitchen floor, walls and ceiling, and their painting; installation of LED lighting and a new music hymn board; and grotto landscaping and repair
- Kitchen floor sealed; walls, ceiling, wood trim, and cabinets repainted
- Main church parking lot resealed
- Two trees removed from parish grounds

Still on the to-do list:

- Parish Center roof and gutter replacement, new window installation, and staircase replacement; meeting space, bathroom, and ceiling painting; sidewalk repair; air conditioning installation; and technology upgrades
- Parish Hall roof, gutters, new

windows, cement repair, ADA-compliant doors, and fire alarm system installation; paint throughout the building; refurbishing of kitchen main entryway and main hall flooring

- Resealing of second parking lot, additional landscaping, and sidewalk repair
- Rectory: Installation of sink and insulation, kitchen refurbishment, repair of sidewalk and steps, installation of new windows and garage doors, repair deck, remove carpeting, and install hardwood flooring
- Church paint and lighting improvements, cement repair, installation of ADA-compliant doors, repair plaster in choir loft, upgrade electric outlets and sound system, restore pews, paint, and reupholster sanctuary chairs

The length of the list surprised parishioners, many of whom have a multi-generational love for their faith home. They knew some repairs were needed, but many didn't realize the extent of the disrepair.

The finance council, parish council, building and grounds committee, and Father Garrow turned their attention to prioritizing the projects. As the initial projects were finished, overdue rearrangements of the location of parish offices and activities took place.

Father Garrow noted that appropriate use of the facilities available, technology upgrades, and of course regular maintenance and repair are all components of the stewardship of parish facilities.

"Every parish should have a building and maintenance committee because most of our

priests don't know how to do this breadth of repairs. This isn't something a pastor learns in seminary: We need the expertise of parishioners who work in these areas."

A measure of both faith and prayer are necessary for members of parishes facing an urgent call to stewardship, as St. Stanislaus Kostka discovered. Transparency fortifies the spirit of the conversation, according to Father Garrow, and he hopes he has established that via a regularly issued stewardship report that presents the parish's financial information.

"It can be hard. You finish one project, and immediately you're looking at how to raise the funds for the next thing. After a while it comes to a breaking point: You've tapped out everyone that you can, and people are tired. That was a concern at St. Stanislaus Kostka, because so much was just let go. Now we're at the point of, do we keep doing the projects that need doing? Because then you're not leaving funds for emergencies, like if a boiler should blow or other maintenance is needed. You have to find that balance, and you have to rely on God.

When you're in that moment, you always ask, 'What do we do?' God provides, but sometimes he provides with what you need to discern properly how to use what He has given you. Maybe He's only giving you \$100,000 right now and is asking you to decide what the best use of that will be ... He wants you to refocus, to think about what the true need is."

"We're investing in this now, but it's not just for our own people," Father Garrow emphasized. "We're looking for future generations to come as well. ... We've enjoyed the fruits of the labor of others who came before us. We're expected to maintain them and even improve them. It's recognizing the gifts God has given and responding in kind."



Scaffolding is set up for workers to stabilize a stained-glass window at St. Stanislaus Kostka Parish that was in danger of collapsing.



Workers take on the job of fixing the roof of St. Stanislaus Kostka Parish in New Carlisle that was in desperate need of repair.

Payton's Closet: No Excuse for Staying Home from a Dance

BY JILL A. BOUGHTON

“I was so surprised when Miss Bailey told me not only that the formal dress drive would continue at Marian High School, but also that they would call it Payton's Closet in my honor,” says senior Payton Molnar-Matz.

Only three weeks before Marian's midwinter dance on Feb. 18, two of Payton's teachers asked if she might be able to help find dresses for two students who couldn't afford to pay \$25 for a dance ticket and buy a formal. They told her Marian had a dress exchange in the past but it never really caught on. Payton thought she could probably scrounge up donated dresses for those two. The dean of students, Ryan Dainty, suggested she approach Allison Bailey, who teaches health and physical education.

Bailey came to Marian from St. Thomas, Elkhart, five years ago; she had been waiting for a high school position to open up. One of the things she's done to increase the school's sense of family is having the Bernadette scholars invite typical students to play games like pickle ball with them every month. She's also revived the after-school concession stand so students can get something to eat before practices and games.

Because she teaches every freshman girl and serves as advisor to both freshman and sophomore classes, Bailey is responsible for Frosh In/Frosh Out and the midwinter dance. She's the sort of teacher who keeps tabs on all her students and describes Payton as a person who “gets an idea and finds a way to make things happen. She works hard for her grades but you'd never know she's had to struggle with anything.”

Beginning with a post on her personal Facebook page, Bailey was overwhelmed when it got 3,000 shares in one night. There were 150 dresses dropped off at Marian, along with purses, shoes, and other accessories. Payton says, “It snowballed!” Running from the front door to the sports storage area kept her busy. A total of 37 young ladies wound up being able to select dresses for the midwinter dance, and others have found something to wear to everything from weddings to piano recitals. All the dresses that fit within Catholic modesty guidelines have been cleaned, bagged, and arranged by size, waiting for each girl to find something that's perfect for her.

“We have a variety of styles from the 90s to the latest fashion,” says Bailey. Students with a need come to see her before school or during lunch



Photos provided by Allison Bailey

Marian High School Senior Payton Molnar-Martz, who created Payton's Closet, searches through some of the formal and semi-formal dresses that have been donated for girls who can't afford to buy a dress as a reporter from ABC 57 records video for a news story.



Marian High School Freshman Madeline Dougherty tries on a dress from Payton's Closet.



Marian High School Teacher Allison Bailey poses for a picture with senior student Payton Molnar-Matz, who created Payton's Closet.

hour so they can try on dresses. One of her most heartening experiences was arranging an after-school time for a mother and daughter.

The Molnar-Matz family is active at St. Monica in Mishawaka, where Payton's mom is a lector and Eucharistic minister while her dad also ushers and belongs to the Knights of Columbus. The oldest of six children, Payton hopes her only sister will follow her from Mishawaka Catholic to Marian next year. She herself hopes to study pediatric nursing at Purdue or St. Mary's. Ever since she was diagnosed with juvenile arthri-

tis at age 4, the nurses at Riley “helped me and my family so much, I wanted to help other children. I know how it feels to be scared in the hospital!”

At Marian, Payton has been a cheerleader and swimmer. She's especially loved painting murals and participating in Spirit Night.

She says it's been delightful seeing what comes into Payton's Closet. One of her favorites was a bright yellow gown just like that worn by Belle in Beauty and the Beast. “It found a home with a beautiful young lady who looks amazing in it.”

The In-between Times Are the Most Difficult

From the time I was very small, I've always needed to know "the plan." My mother relishes in telling a revealing story about me from when I was 6. We had been collecting things in "hundreds" to learn our numbers. I was apparently very eager to share my prize collection of 100 precious whatever (I can't remember now what they were).

But my 2nd-grade teacher was known for having a more flexible approach to her classroom calendar. Time and again, she delayed our presentations. Finally, I couldn't take it any longer. I stormed out to the car after dismissal, slammed the door and said, "We didn't get to it ... AGAIN!"

I'm able to be a bit more patient, not being 6 anymore, but I still don't like the in-between times, those intervening hours of waiting. It's especially difficult when I feel like I don't know what's coming or what to expect.

Many people face such trials, when the interstitial spaces of life creep outward like vines, taking up more real estate than they ought to occupy. Staring at a screen at an airport looking for an update for a delayed flight, waiting for a diagnosis, standing by for a judge's decision, biding time until a new appointment or role comes up.

And where is God in the in-between times? So often it seems like He's forgotten us. In

the in-between times, God can seem reluctant to let us in on what He sees and intends. He's left us behind, or at least it so often feels.

And yet, our God is not a God of only origins and destinations. Our God is all-powerful, all-present. He is not absent from the in-between; in fact, He is the very God of in-between.

What else does Jesus' life show us than that the Father has put even waiting to work in His loving plan? The Son, eternally begotten by the Father, waited for the right moment to be conceived by the Holy Spirit and born of the Virgin Mary. He waited for 30 years, hidden in Nazareth to begin the preaching of the reign of God. He waited to be recognized as the Messiah. He waited for His disciples to understand His teaching. He waited the long night, as Pontius Pilate and King Herod determined whether or not to put Him to death. And He waited — the whole world waited — on Holy Saturday for His glorious resurrection from the dead.

The Word, the beloved Son of the Father, is present in the in-between. He lived the long waiting of our human estate. And He remains present with us now, waiting. The in-between is filled with His presence — a fact we see as soon as we stop cursing the in-between.



GUEST COMMENTARY

FATHER PATRICK BRISCOE, OP

In fact, our human condition on this side of eternity is one long in-between. Our hearts were not made for this world, they were made for the next, where tears and night and death are no longer. To live a Christian life is to remember always that we are not there yet, that we await the blessed hope of the coming of Our Lord Jesus Christ (cf. Titus 2:13).

Lent is a powerful expression of Christian life because it is this more than anything else: a declaration that we live in the in-between. We spend these solemn days trying to rid our lives of the things that hold us back, those things that prevent us from abandoning our own plans and throwing ourselves into His reckless love.

We weren't made for the in-between, which is why it can be so daunting and terrible. But God is not missing from the in-between, He is its very Lord and Master.

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

In Lent, Let's Learn What It Means to be Companions

Ask any teenager anxious about where they'll sit in the cafeteria for lunch. Ask any widow or widower learning to cook for one. Ask a grandparent planning a holiday feast, a parent volunteering to host the team banquet, or anyone taking a head count for how many friends are staying for dinner.

The people we eat with matter.

An often-overlooked term, the word "companion" has surprising roots which translate roughly into "the one with whom we eat bread" ("panis" meaning bread in Latin). More than a matching volume in a set, a soulmate, or a seatmate on the plane, companions are "bread fellows." They are the people with whom we share food and drink each day.

Jesus modeled companionship for us in unorthodox ways. He ate with enemies and sinners, unexpected guests and unwanted outcasts. Plenty of His meals were shared with family and friends, but He also fed thousands who followed Him, those hungry for His word and for the bread that would sustain them as they listened. He talked about thorny subjects, controversial questions, and theological truths over bread and wine. He ate at high feasts, lavish banquets,



FAITH AT HOME

LAURA KELLY FANUCCI

roadside meals, and a last supper that left us a lasting gift.

Jesus taught us everything about becoming companions. How fitting that He chose food and drink to be the ultimate sacrament of His presence. Communion is what we crave, and companionship is how we share it.

Whenever we sit down to a meal — with family or friends, co-workers or strangers — there is God in our midst, again and always. We can glimpse God in the breaking of the bread, the basic fact of having food to eat, and the grace of conversation: the abundance of what we share.

Full disclosure: Despite these lovely theological truths, I must confess that dinner is my least favorite time of day. Everyone is tired, blood sugar runs low, and so much remains to be done before bed. One of my Lenten practices has

FANUCCI, page 13

We Must Focus on and Drink the True Water of Life from God



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Third Sunday of Lent John 4:5-42

The source of the first biblical reading for this Lenten weekend's liturgies is the Book of Exodus, one of those five books of the Bible regarded as the basis of God's revelation to the Chosen People.

As the title implies, the Book of Exodus is greatly concerned with the experiences of the Hebrews as they fled Egypt and moved toward the land that God had promised them. It was a very difficult trip. Even today, a journey across the Sinai Peninsula by land is bleak. It is not surprising that the Hebrews wondered if they had swapped the witch for the devil as they

wandered across Sinai. In frustration, bewilderment, and misery they grumbled about Moses, who led the way.

Water was a precious commodity in this arid environment. Understandably, the people feared thirst. Moses, enlightened by God, told them to look for water in an improbable place. It was the side of a rock. As directed, the people struck the rock, and water flowed.

St. Paul's Epistle to the Romans supplies the second reading. As is so typical of Paul's writing, this passage celebrates Jesus as the only source of life, and of bonding with God, and it proclaims salvation in Christ as the gift coming from the willing sacrifice of the Lord on Calvary.

For its last reading this weekend, the Church presents a section of St. John's Gospel. It is the story of the Lord's meeting with the Samaritan woman beside a well in Samaria. The reading is heavy with lessons for us.

First, the site is Samaria. For the Jews of the Lord's time, Samaria represented many

bad things. The woman is a Samaritan.

Samaritans were of Hebrew heritage, but they had acquiesced when foreigners invaded the land, compromising with paganism, and even intermarrying with pagan foreigners. Inter-marriage added insult to injury, because by such unions Samaritans defiled the Hebrew heritage.

Faithful Jews scorned Samaritans and looked upon Samaritans with contempt.

Also, at the time of Jesus, no adult unmarried man ever engaged a strange woman in conversation, let alone a Samaritan.

The message is that, obviously, Jesus set all these considerations aside. He bore the mercy of God, and this mercy was meant for everyone, all conventions aside.

Furthermore, by outreach to this Samaritan woman, the Lord asserts that every person possesses a dignity, indeed a right to eternal life.

More than Jacob of old, Jesus promises a gift of water greatly more satisfying than any that

could be drawn from a well.

Finally, the Lord predicts that a new order is coming. It will be neither centralized in Jerusalem, nor on the mountaintops where the Samaritans customarily worshipped.

Reflection

For weeks, the news presented stories of the train wreck in East Palestine, Ohio, a small town near Ohio's border with Pennsylvania. As everyone knows, since news coverage was so constant, the train was carrying toxic chemicals. Tanks ruptured and the toxins spewed forth. A critical result was that the town's water supply was contaminated. People were desperate. The water was foul. They needed water to survive.

As the Hebrews fled Egypt, they too were without water and in genuine peril.

Water can have a symbolic value. Water is needed for life. Symbolically, we need the refreshing water of God's guidance and strength for spiritual survival.

Lent occurs to lead us to the

true water and to realizing that we need this water to live.

We must choose to drink. God's living water is wonderfully, abundantly, and freely given, as it was given to the Hebrews in the desert.

The Samaritan woman, in the Gospel, knew her need for the water. Jesus mercifully provided the water.

In Lent, we must discover our need and freely drink the water of life.

READINGS

Sunday: Ex 17:3-7 Ps 95:1-2, 6-9 Rom 5:1-2, 5-8 Jn 4:5-42

Monday: 2 Kgs 5:1-15ab Pss 42:2, 3; 43:3, 4 Lk 4:24-30

Tuesday: Dn 3:25 34-43 Ps 25:4-9 Mt 18:21-35

Wednesday: Dt 4:1, 5-9 Ps 147:12-13, 15-16, 19-20 Mt 5:17-19

Thursday: Jer 7:23-28 Ps 95:1-2, 6-9 Lk 11:14-23

Friday: Hos 14:2-10 Ps 81:6c-11b, 14, 17 Mk 12:28-34

Saturday: Hos 6:1-6 Ps 51:3-4, 18-21ab Lk 18:9-14

Don't Give Up on the Liberal Arts

It has just come to my attention that Marymount University, a Catholic institution in Arlington, Virginia, has announced its intention to cut 10 traditional majors from its program, including philosophy, religious studies, theology, art, history, and sociology. It will also apparently eliminate a master's degree in English literature. The president of the university has explained that this move is designed to make her school more competitive: "Students have more choices than ever for where to earn a college degree and MU must respond wisely to the demand." Well, okay, but one wonders why she bothers remaining competitive, for she has effectively undermined the purpose of her university. What is especially tragic is that this is far from an isolated case, for a number of religiously affiliated liberal arts schools are, anomalously, eliminating religion and the liberal arts! And this should get the attention of the entire society, for the loss of the liberal arts is tantamount to a loss of soul.

Why do we refer to religion, philosophy, history, literature, and art as "liberal"? We do so because they are free (*liber* in Latin) precisely from utility. And this is to say that they are the highest sort of disciplines, for they are subordinated to nothing outside of themselves. They exist for their own sake, endowed with intrinsic value. In this, they are to be differentiated from the practical arts and sciences, which exist for the sake of something else. So, one studies engineering in order to construct machines that accomplish some useful purpose; or one studies architecture in order to erect buildings; or one studies mechanics in order to get a car to run; etc. But one reads Shakespeare because it is beautiful to do so, and one watches a baseball game because baseball is good, and one gazes at the Sistine Chapel ceiling because it elevates the soul. Our machines and computers and cars and iPhones are great, but they are designed ultimately to make the experience of intrinsic

value more readily available. One should never, of course, denigrate the practical sciences, but one should have the sense to subordinate them to those disciplines that are properly liberal. Much of our culture is suffering from the effects of turning this hierarchy on its head.

In light of these clarifications, I hope it is clear why so many Catholic colleges and universities were dedicated to the liberal arts. Though Catholic institutions of higher learning have always been willing to offer the practical subjects, they stressed the liberal arts precisely because their founders were in the meaning business. The liberal arts are situated above the practical sciences, but among the liberal arts themselves, there is a sort of hierarchy, for all of them are reflective of and finally serve the supreme good, who is God. The most useless and therefore highest discipline of all is that which speaks of the source of meaning, that which treats of God. Do you see why it is so regrettable, therefore, that Catholic institutions are turning themselves voluntarily into STEM academies and marginalizing the very subjects that touch upon purpose and meaning? Yes, science, technology, engineering, and mathematics will facilitate our movement and give us nicer homes to live in and generally make our lives easier — but they won't tell us what to do when we get to our destinations or how to live in our comfortable houses or how to fill up the time that ease of life provides. To find answers to those questions, we read Plato, Jeremiah, St. Paul, Shakespeare, Dante, and Eliot; we look at Michelangelo, Picasso, and Rembrandt; and we listen to Mozart, Bach, and Stravinsky. In a word, we do the liberal arts.

I don't want to overstate this case, but I wouldn't want to understate it either. I believe there is a correlation between the disappearance of the liberal arts and the demonstrable rise in anxiety, depression, and suicidal thoughts — especially among the young today. When



WORD ON FIRE

BISHOP ROBERT BARRON

we push the subjects that teach of meaning to the side, are we surprised that people are finding life less and less meaningful? When we put a hyper-stress on technology, are we surprised that we have a generation of youngsters spending large parts of their days staring listlessly and sadly at screens? One reason for the attack on the liberal arts is wokeism, which tends to sully whatever it touches. The reduction of society to the simplistic binary of oppressor and oppressed, the habit of thinking in broad generalities, the adoption of an antagonistic social theory — all of the baleful signs of wokeism — have led us to demonize many of the heroes of the liberal arts that I just referenced. It is beyond tragic to admit this, but all that many younger students know about Shakespeare is that he is a dead white male, all that they know about Thomas Jefferson is that he owned slaves, and all that they know about T.S. Eliot is that he entertained some anti-Semitic opinions. But have they begun to notice that, despite their personal flaws, these people shed intense light on the themes of love, purpose, justice, right government, God, and eternal life? What an impoverishment if we permit the woke mob to rob us of these purveyors of value.

So may I utter a *cri de coeur* to the professors and administrators at Catholic institutions of higher learning: for the sake of our young people and indeed of the entire society, don't give up on the liberal arts!

Bishop Robert Barron is the Bishop of Rochester, Minnesota, and the Founder of Word on Fire Catholic Ministries.

SCRIPTURE SEARCH®

Gospel for March 12, 2023

John 4: 5-42

Following is a word search based on the Gospel reading for the Third Sunday of Lent, Cycle A: The woman who came to the well at noon. The words can be found in all directions in the puzzle.

SYCHAR	JACOB	JOSEPH
TIRED	JOURNEY	DRAW WATER
GIVE ME	WOMAN	A JEW
THE GIFT	OF GOD	LIVING WATER
FLOCKS	ETERNAL	PROPHET
WORSHIP	HOUR	NOW HERE
MESSIAH	I AM HE	SAVIOR

ENLIGHTENED

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K W S Y C H A R L I L Y
F L O C K S O A N A E D
T F I G E H T U E N A A
Y G I V E M E J R J W N
D A W H I E D U E D O J
M J O H H N O W H E R E
E F M M H J G O P R S S
S J A C O B F W U I H A
S I N S D J O U A T I V
I K E T E R N A L T P I
A P R O P H E T K K E O
H U Y D R A W W A T E R
    
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FANUCCI, from page 12

thus become simply sitting at the table instead of leaping up to start the dishes and get the evening's housework underway. It matters that I am present to my children, sharing conversation and food, learning what it means to be companions in this stage of life.

Perhaps we all have room to grow in our companionship. Could we become more mindful or grateful of those with whom we break bread each night? Could we add another chair to the table and invite someone who might be lonely? Could we change our habits of consumption to eat more simply so that others may simply eat?

When spouses exchange wedding vows, they are promising to become companions in every sense of the word. Usually married couples end up eating more meals with their spouse than anyone else. But even this sacred encounter can quickly become mundane. We may take for granted the ones with whom we share our daily bread.

But with Jesus, food even became forgiveness. Sitting with Peter on the lakeshore after a breakfast He'd cooked for the friend who denied Him, the risen Christ gave His closest companion the chance to repent and return. This Lent offers us the same: an opportunity to set aside grudges and share a meal, or the invitation to return

to the sacraments after a long time away from God's companionship.

On the winding journey of Lent, we are like the disciples on the road to Emmaus. The way of companionship means discovering again and again the presence of God revealed to us in the breaking of the bread, both in the sacrament of the Eucharist and the everyday holy of our ordinary meals.

Christ is our ultimate companion, and His compassion can animate our own. May the Bread of Life teach us, through each meal we bless in His name, how to become bread for others.



NICHOLAS OWEN

c. 1550-1606
FEAST MARCH 22

St. Nicholas became a lay Jesuit brother in 1597. He served St. Edmund Campion and was once imprisoned for defending him against charges of treason. Later he was in the service of Henry Garnet, the Jesuit provincial, traveling with him, staying in the homes of recusants, where he constructed hiding holes for hunted priests. Nicholas built ingeniously conceived, impossible to find, hiding places that saved the lives of innumerable priests. He never discussed his work with anyone so that even under torture they would not be able to disclose the location of secret rooms. After several brushes with officials, Nicholas gave himself up to protect other Jesuits. He was brutally tortured but never betrayed the locations of his brothers. He died March 22, 1606.

Laura Kelly Fanucci is a writer, speaker, and author of several books.

BARRON, from page 4

On the subject of history, he remarked that most historians aim to organize events into an overarching "meta-narrative" which undergirds their philosophy. He said, "the meta-narrative of secular modernity is that there was a long period of oppression and then in the 17th and 18th centuries, there was this marvelous Enlightenment, the time of knowledge and liberty with ever greater liberation. But what is the Christian meta-narrative? We think history came to its climax outside of Jerusalem around the year 30 A.D. when this young rabbi is dying on an instrument of torture. We think the dying and the rising of the Son of God is the climax of history. The rest of time and space is the unfolding of the Lordship of Jesus, crucified and risen from the dead. What would history look like if we take seriously that that's meta-narrative? I think a Catholic university is a place where that question should be explored."



Peter Ringenberg

In a lecture at the University of Notre Dame on Thursday, March 2, Bishop Robert Barron discusses what would happen if academic disciplines of math, physical science, history, literature, and law were fundamentally rooted in a relationship with Christ.

Regarding literature, Barron quoted American writer William Faulkner who said that "the only thing worth writing about is the human heart in conflict with itself." He said that the line posed by St. Augustine in his "Confessions" remains fundamentally true for every human being: "Lord, you made us for yourself and our hearts are restless until they rest in You." He said, "I am convinced that all literature is pointing in that direction, of a human heart in dramatic conflict, hungering and thirsting for God either properly or improperly directed."

Finally, on the nature of law, Barron drew attention to Martin Luther King Jr.'s "Letter from Birmingham Jail," emphasizing the reality that there are just laws and unjust laws, but an unjust law is no law at all because it is out of harmony with God's law. He reiterated the importance of a Catholic university being a place to explore the relationship between these natural, moral, and spiritual dimensions.

In closing, he implored Notre Dame to be proud of its Catholic identity, not to think of the Church and the university in conflict with each other. He exclaimed, the closer God is, the more alive we are. God is not in the business of supplanting us or dominating us, but rather lifting us up. The more we recover the idea of the university coming from the heart of the Church, as St. Pope John Paul II emphasized, the more the university is authentically itself."

Afterwards, Jonathan Karr, a junior, shared, "it is of utmost importance that Christ and theology remain integrated with all other studies at Notre Dame. By celebrating and exploring these disciplines, we can see God at work in everything that we do. Theology doesn't compete with the other disciplines. It allows for all the disciplines to be explored at a greater depth. Both at Mass and at the lecture, Bishop Barron said that we can pray the prayer "Come Holy Spirit" anytime no matter the situation since it always allows us to center our life towards Christ. I'm very grateful that Bishop Barron, Campus Ministry, and Student Government were able to put this together and I look forward to seeing Notre Dame continue to grow in faith."

Robert Kloska, a parishioner of St. Matthew's Cathedral and Notre Dame class of 1990 graduate, stated, "Bishop Barron's love for the university and his direction to have continual recourse to the Lord, both in prayer and in academic study, are inspiring. His message serves as a reminder to seek the Lord wholeheartedly and approach intellectual pursuits with humility and openness, searching for God when His presence may not be readily apparent, but still trusting He can be found."

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Director of Children's Catechesis Sought



Holy Cross Parish, South Bend, is seeking a part-time Director of Children's Catechesis. The Director of Children's Catechesis is a practicing Catholic who is responsible for the coordination and implementation of catechesis and sacramental preparation of children ages 3 through grade 8. Children ages 3-9 participate in Catechesis of the Good Shepherd; upper elementary age students in catechetical instruction; and junior high students in Bible study. In addition, the Director supports school sacramental spiritual formation, parent formation, and homeschooling catechesis. This position is 20-hours per week. For further information and a job description, please visit the News and Announcements column on the homepage of www.hcpsb.org or contact Father Jim Fenstermaker, CSC, at jfenstermaker@hcpsb.org.



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WHAT'S HAPPENING?

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

St. Jude Knights of Columbus Fish Fry

FORT WAYNE — St. Jude Parish will have a fish fry on Friday, March 10, from 4:30-7:30 p.m. in the church hall, 2130 Pemberton Dr. Tickets are \$13 for adults, and \$7 for kids 10 and younger. Fish will be prepared by Dan's Fish Fry and served with coleslaw, applesauce, potato salad, tartar sauce, roll, and butter. Takeout is also available in the hall. Contact Kris Church at 260-484-6609 or kchurch@stjudefw.org.

Fish Fry in New Haven

NEW HAVEN — The Holy Name Society of St. John the Baptist Parish, 943 Powers St., is sponsoring a Lenten drive-through fish fry on Friday, March 10, from 4-7 p.m. The price is \$12 for adults and \$7 for children.

St. Gaspar del Bufalo Fish Fry

ROME CITY — St. Gaspar Parish, 10871 N St Rd 9, will have a Lenten Fish Fry on Friday, March 10, from 4-7 p.m.

Fish Fry Drive-Thru Only

FORT WAYNE — A drive-thru only fish fry will be held at St. Patrick, Arcola, 12305 Arcola Rd., on Fridays, March 10 and 24, from 4-7 p.m. Fish only meals will be \$16 and dinners are \$13.

St. Pius X Fish Fry

GRANGER — St. Pius X will have a fish fry on Friday, March 10, from 4-7 p.m. in the auxiliary gym, 52553 N Fir Rd. Dine-in prices are \$14/

adults (12 and older), \$8/child (5-11). Meal includes fish, fries, rolls, cole slaw, apple-sauce, and mac and cheese. Carryout price is \$12 Contact J.R. Buison at jr.buison@gmail.com for details.

St. Joseph Parish Fish Fry

FORT WAYNE — A Fish Fry hosted by St. Joseph Knights of Columbus will be held on Friday, March 10 in the school gym, 2211 Brooklyn Ave., from 5-8 p.m. Tickets will be sold after 5 p.m. Mass on Saturdays and 9 a.m. and noon Masses on Sundays. Tickets are: carry out \$12, dine in \$14, children \$7. Contact Grand Knight Valentin Vasquez at 260-432-5113 for information.

Immaculate Conception Church Offers Fish Fry Fridays

AUBURN — Immaculate Conception Church, 500 East Seventh St., will host a fish fry on all Fridays 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.

Catholic Medical Guild Lenten Retreat

FORT WAYNE — The Catholic Medical Guild in Fort Wayne invites anyone in healthcare to attend a Lenten Retreat on March 11 from 8 a.m. to 2:30 p.m. This year's topic will be Overcoming Sloth: How a Life of Virtue Can Redeem Your Spiritual Burnout, presented by

Father Royce Gregerson at the St. Vincent de Paul Life Center, 1502 East Wallen Rd. There will be time in Eucharistic Adoration as well. Please RSVP as breakfast and lunch are included and the cost is \$10. See fortwayne.cathmed.org or call 260-222-6978 for details.

St. Patrick Day Festival

SOUTH BEND — A St. Patrick Day Festival will be held on Saturday, March 11, from noon to 4 p.m. in the gym, 330 S. Scott St. Free live Irish music and Gaelic dancing with a corned beef dinner or chicken dinner offered for \$18 and potato soup with soda bread offered for \$6. A hot dog meal is \$5. Contact Sharon Horvath at 574-287-8932 or r.burns.churchoffice@gmail.com.

Adoration by Candlelight

FORT WAYNE — Adore the Lord in the Blessed Sacrament by Candlelight on Sunday, March 12, at Our Lady of Good Hope Parish, 7215 Saint Joe Rd., from 7-8 p.m. Sacred Music will be provided by Ecce. Prelude music will begin at 6:45 p.m. Contact Father Daniel Whelan at 260-438-4546 or frdaniel@olghfw.com.

REST IN PEACE

Bristol

Sherry Ann Black, 79, St. Mary of the Annunciation

Charles Tyrone Daub, 80, St. Mary of the Annunciation

Rosa C Hou, 92, St. Mary of the Annunciation

Stephen Dennis Karam, 63, St. Mary of the Annunciation

Fort Wayne

Stephen Rashevich, 51, St. Charles Borromeo

James Kinsey, 93, St. Vincent de Paul

Michael D. Petre, 79, SS. Peter & Paul

Frank Jermano, 95, St. Monica

Joseph Wojtysiak, 83, St. Monica

New Haven
Theresa Velez, 97, St. John the Baptist

South Bend
Lorraine Wisner, 90, St. Jude

Thomas Folding, 58, St. Adalbert

Wabash
Barbara Blatz, 90, St. Bernard

Winter Vespers Concert with the Notre Dame Children's Choir

NOTRE DAME — Notre Dame Children's Choir will offer a Vespers Concert on Friday, March 10, from 7-8 p.m. at Holy Cross College,

St. Joseph Chapel. The concert will be featuring four of our choirs leading song and prayers for your Lenten faith journey. Contact Susanna Villano at 574-631-3384 or SacredMusicAcademy@nd.edu



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Fridays, March 10 and 24
4-7 p.m.
Tickets are \$13 dinner, \$16 all fish



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St. Pope John Paul II (*Rich in Mercy*, 13)

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