

TODAY'S CATHOLIC

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OSV News artwork/Haifa Melkite Cathedral, Bridgeman Images
Mary Magdalene is depicted with the resurrected Christ in this icon at the Haifa Melkite Cathedral in Israel. Easter, the chief feast in the liturgical calendars of all Christian churches, commemorates Christ's resurrection from the dead. Easter is celebrated on Apr. 9 this year.

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PUBLISHER: Bishop Kevin C. Rhoades

PUBLICATION DIRECTOR: Nicole Hahn

Editorial Department

PUBLICATION MANAGER:

PAGE DESIGNER: Francie Hogan

Business Department

BOOKKEEPING/CIRCULATION:

circulation@diocesefwsb.org

ADVERTISING ACCOUNT EXECUTIVE:

Erika Barron: ebarron@diocesefwsb.org

Website: www.todayscatholic.org

260-456-2824

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Daniel Tucker

Christ Entered Jerusalem to Establish God's Kingdom and to Institute the New Passover

The following homily was delivered by Bishop Kevin C. Rhoades during Mass on Palm Sunday, Apr. 3, at St. Matthew Cathedral in South Bend.

I think this is the only Mass of the year when we have two Gospel readings. The first, at the beginning of Mass, was Saint Matthew's account of Christ's triumphal entry into Jerusalem. The second, which we just heard, was Saint Matthew's account of the Passion of Jesus. We call today "Palm Sunday." The official title of today is "Palm Sunday of the Passion of the Lord," since today the Church not only recalls the entrance of Christ into Jerusalem, but also Our Lord's Passion. Today begins Holy Week, the weeklong commemoration of our Lord's Paschal Mystery, culminating, of course, with the Sacred Paschal Triduum.

Jesus went up to Jerusalem with His disciples, like so many other pilgrims, to celebrate the Passover. Notice how intentional Jesus was, even giving two of the disciples precise instructions about finding an ass and a colt, untying them, and bringing them to Him. Why is this noteworthy? Because Jesus had a purpose. Saint Matthew tells us that Jesus was fulfilling the prophecy from the book of the prophet Zechariah that one day the Messiah-King would enter Jerusalem riding on a donkey. God told Zechariah: "Say to daughter Zion: Behold your King comes to you, meek and riding on an ass, and on a colt, the foal of a beast of burden." That's why Jesus sent the two disciples to find an ass and a colt. Jesus knew who He was and what He was about to accomplish in Jerusalem.

Jesus had been announcing a kingdom since He began His public ministry and many people believed He was or

might be the Messiah, the Son of David they were waiting for. Jesus now reveals that He is by entering Jerusalem the way He did. He is openly revealing that He is the Messiah, the One they were hoping for, the new King. Later, during the trial before Pontius Pilate, Pilate directly asked Jesus: "Are you the King of the Jews?" Jesus did not deny it. He simply replied: "You say so." Jesus did not deny the truth of His kingship. But entering Jerusalem the way He did, our Lord showed that His kingship is different from popular messianic expectations of a nationalistic revolutionary. Jesus did not enter like a warrior to conquer the city with weapons of violence. He did not enter riding on a great and towering horse, but on a small young donkey. He entered meekly like the prophet Zechariah foretold.

Jesus entered Jerusalem with great purpose, to accomplish our salvation through His Passion, Death, and Resurrection. Jesus the Messiah-King entered Jerusalem to establish a new kingdom, the kingdom of God. He would do battle — yes — but His weapons would be truth, humility, love, and mercy. He would be victorious in the battle. He would conquer Satan and his kingdom. He would conquer sin and death. He would definitively establish God's Kingdom through His cross. He would reign as King from the wood of the cross. This is what we celebrate during Holy Week.

Christ the King invites everyone into His kingdom. He invites sinners, you and me, to the table of His kingdom. He invites us to conversion. That's what the season of Lent is all about. The poor and the lowly belong to His kingdom. In fact, Jesus says of the poor, "theirs is the kingdom of heaven." And He says that the

kingdom belongs to those who become like little children, that is, those who trust in Him and His word. Many, if not most, of those who welcomed Jesus into Jerusalem on Palm Sunday were children and the poor. They waved palm branches and cried out: "Hosanna to the Son of David; blessed is he who comes in the name of the Lord; hosanna in the highest." We who are members of His Kingdom, the Church that is the seed and beginning of His Kingdom, acclaim our King with these same words at every Mass at the beginning of the Eucharistic Prayer when we sing the Sanctus. We sing "Hosanna," which means "Please save us." And we acclaim He who comes in the name of the Lord, Jesus, who comes to us and gives Himself to us in the Holy Eucharist.

I mentioned that Jesus entered Jerusalem intentionally, with firm purpose. He could have gone back to Galilee, but He didn't. Jesus knew what was going to happen, but He freely desired to enter Jerusalem to accomplish His mission of salvation, to do His Father's will. Jesus also deliberately chose to enter Jerusalem during the time of Passover, to join the tens of thousands of Jewish pilgrims who annually celebrated in the holy city the memorial of Israel's liberation from slavery in Egypt. At Passover, the Jewish people also celebrated their hope that God would one day give them definitive freedom. Well, that day arrived with Jesus, the Son of God, sent by the Father to set us free, free from the slavery of sin, and to deliver us from the power of death.

Jesus approached the Passover feast with the awareness that He Himself was the Passover Lamb foreshadowed in the Book of Exodus, a lamb without blemish that would be sacrificed. He entered Jerusalem

at Passover time to institute a new Passover and establish a new covenant between God and His people. He would give a new meaning to the blessing of the Passover bread and cup on the night before He died. The Catechism explains this beautifully: "By celebrating the Last Supper with his apostles in the course of the Passover meal, Jesus gave the Jewish Passover its definitive meaning. Jesus' passing over to His Father by His death and resurrection, the new Passover, is anticipated in the Supper and celebrated in the Eucharist, which fulfills the Jewish Passover and anticipates the final Passover of the Church in the glory of the kingdom."

Jesus instituted the sacrament of the Holy Eucharist as the memorial of His death and resurrection to make us sharers in His Passover from death to life. He nourishes us with His Body and Blood throughout our pilgrimage of life so that we will arrive one day in the promised land of heaven, the new Jerusalem.

Brothers and sisters, I hope and pray you have a good Holy Week as we celebrate the core of our faith, the Paschal Mystery of Christ. His Passion, Death, and Resurrection are our support in all the trials of our life. May you experience more deeply this week, especially through your prayer, the immense love of Christ our Redeemer. Only He gives us the peace and love for which our hearts so deeply yearn. May Mary, the Sorrowful Virgin, who accompanied her Son in His Passion and stood at the foot of the Cross, from which Jesus gave her to us as our Mother, accompany us with her love and prayers this week! May she help us to follow her Son, and to discover in the mystery of the cross and resurrection the full meaning of our life!



Photos by Joe Romie

Heartland Sings performs at the Palm Sunday Eucharistic Revival Concert at St. Peter Catholic Church in Fort Wayne on Sunday, Apr. 2.

Palm Sunday Eucharistic Revival Concert Held in Fort Wayne

BY NICOLE HAHN

Hundreds of people gathered together at St. Peter Catholic Church in Fort Wayne on the afternoon of Sunday, Apr. 2, for a Palm Sunday Eucharistic Revival Concert that featured Heartland Sings and choristers from Bishop Luers High School.

Bishop Rhoades scheduled the concert as a regional event during our celebration of the National Eucharistic Revival, a movement to restore understanding and devotion to this great mystery here in the United States by helping us renew our worship of Jesus Christ in the Eucharist.

The Palm Sunday Eucharistic Revival Concert was set to make Lent even more special by offering worship

through classical sacred music centered on devotion to the Holy Eucharist. The program included the Pange Lingua, Ave verum Corpus, Stabat Mater, Cantique de Jean Racine, and Soul of My Savior.

Though there was no cost for the concert, there was a free-will offering to benefit Catholic Charities of Fort Wayne-South Bend.

CEO Dan Florin spoke to those present to explain that Catholic Charities serves as the charitable arm of the Church. "At Catholic Charities, we are instruments in the Lord's hands. And just like Heartland Sings showed us today, we can do amazing things when we use our God-given talents, working together to build His kingdom here on earth."

In asking people to prayerfully consider a donation,

Florin explained how Catholic Charities has had to expand their services (financial and material assistance programs, homeless case management, Catholic school counseling, clinical liaisons to parishes, etc.) in response to the current economic crisis, and that they are on pace to support five times as many families and individuals as they did before the pandemic.

"Our faith calls us to go deeper. It calls us to provide the emergency assistance our neighbor needs in that moment and to do something beautiful in their lives — to love them as Christ loves us."

The free-will offering at the concert brought in about \$2,500 for the organization. Donations to Catholic Charities are always accepted. Learn more at ccfwsb.org.



Public schedule of Bishop Kevin C. Rhoades

Monday, Apr. 10: 7 p.m. – Confirmation Mass, St. John the Baptist Church, New Haven
 Tuesday, Apr. 11: 7 p.m. – Confirmation Mass, Blessed Sacrament Church, Albion
 Thursday, Apr. 13: 11:30 a.m. – "You Can Lend a Hand" Luncheon, Grand Wayne Center, Fort Wayne
 Thursday, Apr. 13: 7 p.m. – Confirmation Mass, Cathedral of the Immaculate Conception, Fort Wayne
 Friday, Apr. 14: 7 p.m. – Confirmation Mass, St. Joseph – Hessen Cassel Church, Fort Wayne
 Saturday, Apr. 15: 10 a.m. – Confirmation Mass, St. Vincent de Paul Church, Fort Wayne
 Sunday, Apr. 16: 10:30 a.m. – Confirmation Mass, Our Lady of Guadalupe Church, Warsaw



Forty Hours Devotion



Parishes are Listed in Order by Date

MAY

Our Lady of Guadalupe, Warsaw: May 3-5

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
 St. Mary, Huntington: 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. Catherine, Columbia City: 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. Jude/Sacred Heart, South Bend: 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

For the complete schedule, visit diocesefwsb.org/eucharist.

Catholics Turn to Prayer, Action in Wake of Deadly Tornadoes' Death and Destruction Across U.S.

BY GINA CHRISTIAN

(OSV News) — Catholics turned to prayer and then action in the wake of tornadoes that carved a deadly path of destruction through the United States Mar. 31 through Apr. 2, killing at least 33, injuring dozens, and devastating thousands of homes and businesses.

As of Apr. 3, the National Weather Service counted 100 tornadoes in 11 states: Alabama, Arkansas, Delaware, Illinois, Indiana, Iowa, Maryland, Michigan, Mississippi, Tennessee, and Wisconsin.

Arkansas Gov. Sarah Huckabee Sanders declared a state of emergency after multiple devastating tornadoes struck the state, with an EF-3 Tornado striking Little Rock, the state capital. Sanders promised to "spare no resource to assist with response and recovery efforts."

Kristy Dunn, Principal of St. Teresa Catholic School in Little Rock, told OSV News the tornadoes were all too familiar.

"I actually experienced a tornado destroying my house when I was 14," she said. "So, it's a part of my experience. It's a little emotional to speak about."

Dunn said one student's home was flattened by the tornado, with "a very generous school family" taking in the child and her family, as Dunn and the school community gathered clothing and other necessities.

The St. Teresa students had been in church when a storm watch — quickly upgraded to a warning — was issued in the 2 p.m. hour, said Dunn.

Dunn, who said school faculty did "a tremendous job" in reassuring the children, checked on the classes throughout the warning, saying she "wanted to be with every single class, in every single safe space."

She was especially concerned about the third-grade classes, who had been hard hit by news of the Mar. 27 mass shooting at The Covenant School in Nashville, Tennessee, which claimed the lives of six, including three 9-year-old students.

"They had a lot of emotions yesterday already, and then we're telling them to shelter in place for (tornadoes)," Dunn said.

Students turned to prayer, with one kindergartener excitedly telling Dunn he and his classmates had "prayed two times."

St. Teresa Pastor Father Stephen Gadberry told OSV News that students at other area Catholic schools had done the same, sharing videos from Christ the King Catholic School in Little Rock, where children sang Christian composer Michael W. Smith's song "Our God Is



OSV News photo/@ZHarris07/@thezaneharris via Reuters

A view from a drone shows destroyed buildings following a tornado in Little Rock, Arkansas, on Mar. 31. Multiple tornadoes carved a deadly path through the center of the U.S., killing at least 33, injuring dozens, and devastating thousands of homes and businesses.

An Awesome God," and from Sacred Heart Catholic School in Morrilton, whose students sang the Divine Mercy chaplet to guitar accompaniment.

Father Gadberry said while his parish did not sustain any direct damage, he was "still assessing" the storm's impact on parishioners, who also are organizing to assist clean-up efforts. The parish is distributing food, baby items, and clothing to victims.

The priest's mother and two brothers some 100 miles northeast in Wynne, Arkansas — where a tornado killed four, destroying schools, homes, businesses, and churches — were unhurt, although the town was "obliterated," he said.

"Thank the Lord, (our) house is out in the country on a family farm, so it didn't have any damage," he said. "But they all saw it go south of the house."

St. Peter's Catholic Church in Wynne was spared, said Father Gadberry, who spoke with Pastor Father Alfhones Perikala.

"There's no major damage to the church, which is truly a miracle, since right across the road from them, other buildings were obliterated," said Father Gadberry. "But a number of parishioners have completely lost their homes."

Little Rock Bishop Anthony B. Taylor has been calling clergy, said Father Gadberry.

"He knows all of us by name, and he was checking on me this morning, especially with my family in Wynne," Father Gadberry said. "The communication among the clergy has been phenomenal."

Father Brian Geary, Pastor of St. James Catholic Church in Belvidere, Illinois, told OSV News he blessed the body of tornado victim Frederick Livingston Jr., who was killed when the roof collapsed during a concert at the Apollo Theater Mar. 31.

The theater is owned by a St. James parishioner, said Father

Geary, adding that he also ministered to first responders, many of whom are parishioners as well.

At Our Lady of the Greenwood Parish in Greenwood, Indiana, a parish staff member told OSV News a tornado in nearby Whiteland had destroyed several parishioners' homes. The parish is "coming up with a plan" that will combine fundraisers and donated labor to assist the families, she said.

As the storm system moved east, tornadoes touched down on Apr. 2 in Pennsylvania and New Jersey, as well as Delaware, where one person was killed following a house collapse in Sussex County.

Sean McLaughlin, Safe Environment Coordinator for the Ukrainian Catholic Archeparchy of Philadelphia, took refuge with his wife and two children in the basement of their Riverton, New Jersey, home, within a mile of one tornado.

"The wind was unlike anything I have ever heard," McLaughlin told OSV News, adding that his home was not damaged, but a large number of trees were downed throughout the area.

Amid the loss of life and property, the storms have helped to reveal God's mysterious plans, said Father Gadberry.

"Any time a natural disaster hits ... it brings us to our knees,

and not in a cute theological sense," Father Gadberry said. "It levels the playing field and shows we're not the big and strong individuals we think we are. We really do need community. Literally, overnight, enemies are working together in the same yard, getting past their differences. ... We're a pilgrim people, and we have to journey on together."

Dunn agreed, saying that her school community members have been "texting wildly" asking how they can help.

"The Lord is so good ... and there is so much good in humanity," she said. "Praise God I'm able to see it up close and personal now."

In the wake of the disaster, clergy are called to "offer the embrace of the Father," said Father Patrick Friend, Chaplain and Spiritual Guidance Counselor at Catholic High School for Boys in Little Rock, who visited the ruined home of two students on Apr. 1.

"There's nothing you can say, but when a priest shows up in a moment of crisis, it creates a space where people can be vulnerable and grieve," he said. "You don't have to have the right words. You're bringing the physical presence of the Lord. And that's something I'll be thinking about on Holy Thursday."

Gina Christian is a National Reporter for OSV News.



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10:00 am	St. Paul of the Cross	Double Your Donation TIPPMANN HOUR	St. John New Haven
11:00 am	St. Vincent Fort Wayne	St. Elizabeth	Most Precious Blood
12:00 pm	Bishop Dwenger High School	Bishop Rhoades	St. John Bosco
1:00 pm	St. Joseph Hessen Cassel	Kingdom Builders	St. Jude
2:00 pm	St. Louis Besancon	TBA	Our Lady of Good Hope
3:00 pm	St. Charles	Sacred Heart Warsaw	St. Mary Decatur
4:00 pm	Immaculate Conception Auburn	TBA	TBA
5:00 pm	St. John Fort Wayne	TBA	Rekindle the Fire

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As Pope Leaves Hospital, He Comforts Couple, Jokes with Reporters

BY CINDY WOODEN

ROME (CNS) — “I’m still alive,” Pope Francis joked to reporters who asked how he was doing as he left Rome’s Gemelli hospital on Apr. 1.

The 86-year-old pope, who had been hospitalized since Mar. 29 for treatment of bronchitis, stopped his car and got out to greet well-wishers and reporters waiting outside the hospital.

He embraced a sobbing mother, whose daughter had died the night before. He reached out to the father, too, and holding their hands, he prayed with them. The pope then traced a cross on the forehead of each of them and gave them both a kiss on the cheek.

Reporters present said he also signed the cast of a boy who said he broke his arm playing soccer.

Before returning to the Vatican, he stopped to pray at the Basilica of St. Mary Major, a stop he makes before and after every trip abroad and a stop he also made in July of 2021 after undergoing colon surgery at the Gemelli.

“Pausing before the icon of Mary, ‘Salus Populi Romani,’ he prayerfully entrusted to her the children he met yesterday in the hospital’s pediatric oncology and children’s neurosurgery wards, all the sick, and those suffering from illness and the loss of their loved ones,” Vatican press officials said.

When greeting the report-

ers outside the hospital, Pope Francis told them, “I know some of you spent the night here — that’s too much. But thank you, thank you for your work of keeping people informed.”

A reporter for CNN asked the pope if he was frightened on Mar. 29 when he experienced difficulty breathing, which was the explanation Vatican officials gave for why he went to the hospital.

The pope shook his head and said the question reminded him of something “an old man, older than me, told me in a similar situation: ‘Father, I have not seen death, but I’ve seen it coming and it’s ugly.’”

The CNN correspondent also noted that the pope did not spend his whole time in the hospital resting, but visited children in the cancer ward and even baptized an infant who was at the hospital for tests.

“But that’s the most beautiful thing, you know,” he responded. “I’m a priest. The most beautiful thing is being a priest.”

While in the hospital, the pope was treated with intravenous antibiotics for his bronchitis; Vatican officials said he tested negative for COVID-19.

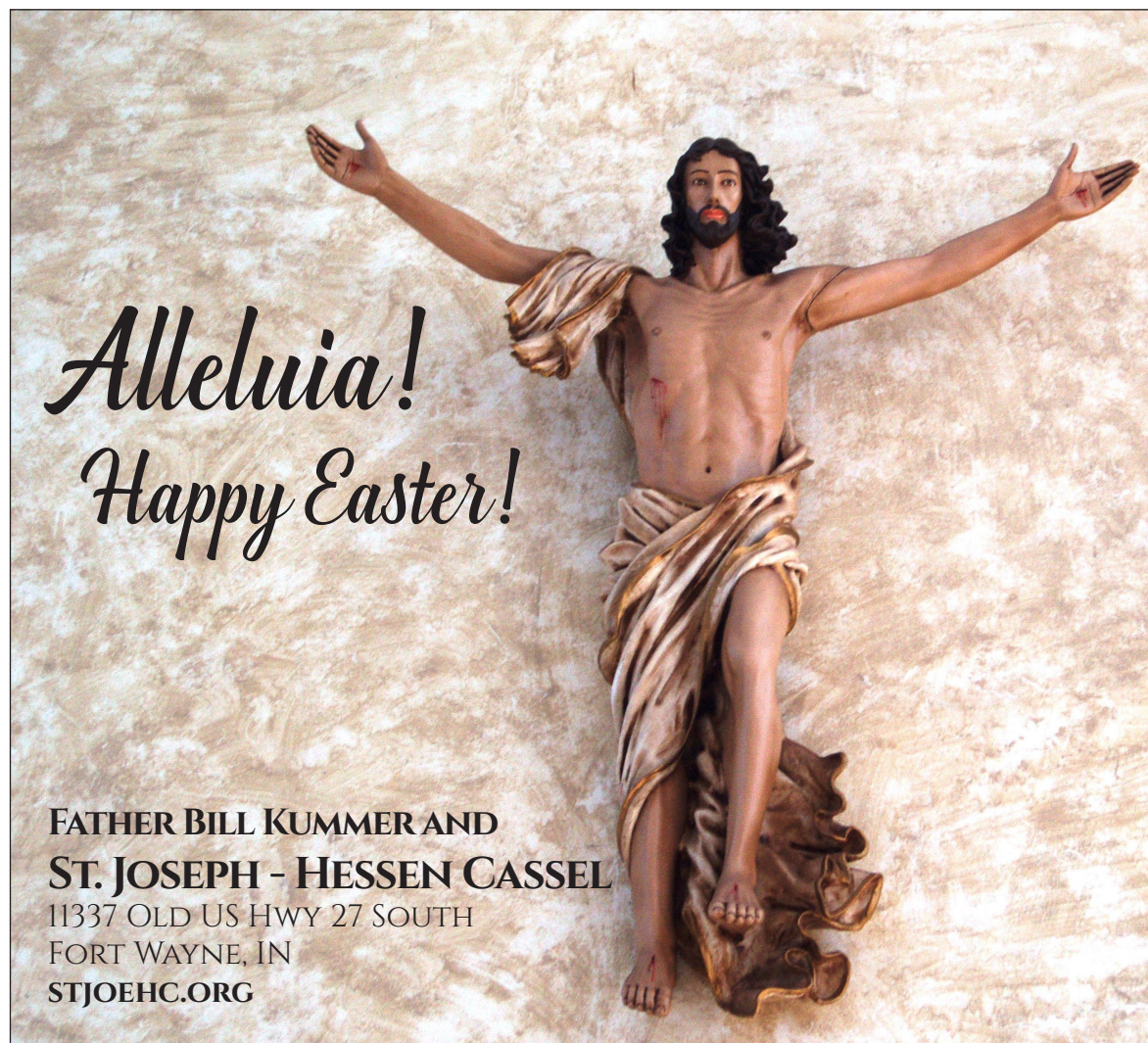
Confirming what Matteo Bruni, Head of the Vatican Press Office, had said, Pope Francis told reporters he would be at Palm Sunday Mass on Apr. 2 in St. Peter’s Square.

He also told the reporters to get some sleep before the Holy Week liturgies begin.



CNS photo/Holy See Press Office

Pope Francis prays before the icon of Mary, “Salus Populi Romani,” in the Basilica of St. Mary Major in Rome on Apr. 1, after being released from Rome’s Gemelli hospital for treatment of bronchitis. Vatican officials said he entrusted to Mary the children he met in the hospital, all the sick, and those mourning the loss of loved ones.



*Alleluia!
Happy Easter!*

**FATHER BILL KUMMER AND
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NATIONAL Eucharistic Revival

SACRED CONCERT

APRIL 23

2 P.M. IN THE CHURCH

This event will be held at St. Pius X, Granger, and feature the St. Pius X Choir and the Notre Dame Liturgical Choir. diocesefwsb.org/concerts



SACRED CONCERT

APRIL 27

7 P.M. IN THE CHURCH

This event will be held at the Cathedral of the Immaculate Conception, Fort Wayne, and feature the Cathedral Choir. diocesefwsb.org/concerts

Holy Land Patriarchs in Easter Message Place 'Ultimate Hope Only in God' Amid Increasing Attacks on Christian Sites

JERUSALEM (OSV News) — Just as early Christians were sustained by the words of St. Peter describing Jesus' resurrection as offering a "new birth into a living hope," so too should the Christians of the Holy Land today be encouraged and empowered by this knowledge as they face tumultuous times, when their own faith continues to be tested, said the Patriarchs and Heads of Churches in their Mar. 31 Easter message. The Patriarchs and Heads of Churches noted in their statement that throughout the past year some churches, funeral processions, and other Christian places of public gathering have become targets of attacks, and some holy sites and cemeteries have been desecrated. "We place our ultimate hope only in God. For through Christ's resurrection, we have the blessed assurance of the Almighty's gracious providence through the Holy Spirit, a source of divine power that is able to sustain us today, just as it sustained Jerusalem's first Christians those many centuries ago," they said in the statement.

Pope Adjusts Canon Law Appeal Period for Members of Religious Orders

VATICAN CITY (CNS) — Saying he wanted to protect the rights of members of religious orders facing expulsion, Pope Francis made small changes to canon law, giving them more time to appeal their dismissals. The changes, announced by the Vatican on Apr. 3, apply to both the Code of Canon Law for Latin-rite Catholics and to the Code of Canons of the Eastern Churches. Even when a serious reason motivates the dismissal of a member of a religious order, canon law gives that person a right to know the reasons, to offer a defense, and to appeal a decision. The current Latin-rite code said that for a decree of dismissal to be valid, it "must indicate the right which the dismissed possesses to make recourse to the competent authority within 10 days from receiving notification." A similar paragraph in the code for Eastern-rite Catholics gave a period of 15 days for the person to appeal. Pope Francis ordered the change of both codes to give a person 30 days to appeal. The change goes into effect May 7.

NEWS BRIEFS

Palm Sunday in Jerusalem



OSV News photo/Debbie Hill

Christians carry palm fronds as they walk the traditional path that Jesus took on His last entry into Jerusalem during the Palm Sunday procession on the Mount of Olives in Jerusalem on Apr. 2

Hate Crimes Targeting Religions on Rise in Canada; Crimes Against Catholics Increase 260 Percent

MONTREAL (OSV News) — In 2021, Canadian police services received 3,360 statements related to hate crimes, a 27 percent increase compared to 2020 statistics, with a 260 percent growth in such crimes against Catholics, according to a new study by Statistics Canada. In 2020, 2,646 hate crimes had been reported to police. According to the federal agency, this spike in hate crimes is largely due to more incidents "targeting religion, sexual orientation, and race or ethnicity." The number of hate crimes aimed at religion or the faithful of a given religious group reached an all-time high in 2021, after decreasing for a few years. Statistics Canada's report doesn't specify what 2021 events were considered to be motivated by hate aimed at religion. However, the report recalls that following the discovery of the remains of 215 children in Kamloops in May of 2021, on the site of a former Indian residential school once run by the Catholic Church, media reported churches being

vandalized and even burned down. If complaints were filed with police services following these events, they would have been considered hate crimes.

Bishops, Indigenous Catholics Welcome Vatican Condemnation of 'Doctrine of Discovery,' but Say 'More Work to Be Done'

WINNEBAGO, Neb. (OSV News) — Indigenous Catholics, along with U.S. and Canadian bishops, are welcoming the Vatican's Mar. 30 repudiation of the "Doctrine of Discovery," a legal and political doctrine by which European colonial powers and North American governments historically seized lands from Indigenous peoples. With some scholars pointing to several 15th-century papal bulls as a basis for the doctrine, the Vatican's Dicastery for Culture and Education and for Promoting Integral Human Development issued a joint statement saying the doctrine is "not part of the teaching of the Catholic Church." In addition, the statement declared the papal bulls in question, which were "written in a historical period and linked to political questions, have never been consid-

ered expressions of the Catholic faith." Both the U.S. Catholic Conference of Bishops and the Canadian Catholic Conference of Bishops issued Mar. 30 responses in support of the Vatican's statement. "It's a step in the right direction," one that "shows the Church wants to continue to work with Native American people toward truth and healing," Deacon Don Blackbird, a member of the Omaha Tribe and Principal of St. Augustine Indian Mission in Winnebago, Nebraska, told OSV News. At the same time, more work needs to be done, said Mitch Case, Regional Councilor for Region 4 of the Métis Nation of Ontario, who urged the Church to "sit down and listen to Indigenous people, to build concrete steps together" in tackling the enduring impact of colonialism, which has resulted in disproportionate poverty and reduced life expectancy among many Indigenous communities, Case said.

Cardinal Disappointed, Disagrees with Departing Abuse Expert's Concerns

VATICAN CITY (CNS) — Cardinal Seán P. O'Malley of Boston, President of the Pontifical Commission for the Protection

of Minors, expressed his surprise, disappointment, and disagreement with statements challenging the commission's effectiveness made by a prominent safeguarding expert who resigned from the advisory body. However, "the commission has a plenary meeting scheduled in the next few weeks during which we can address these and other matters more fully as a group," the cardinal said in an updated statement on Mar. 30. Jesuit Father Hans Zollner, a leading expert in the field and member of the commission since it was founded in 2014, stepped down in mid-March but gave the reasons for his departure in a public statement on Mar. 29, saying it was due to urgent "structural and practical issues that led me to disassociate myself" from the papal commission. Father Zollner's criticisms came just a few hours after his resignation was made public in a written statement by Cardinal O'Malley. "The commission has been informed that Father Hans Zollner, S.J., has asked to be relieved of his duties as a member," the cardinal wrote on Mar. 29, saying the priest "told me that he came to this decision after reflecting on his recent appointment as consultant for safeguarding to the Diocese of Rome."

Kentucky Legislature Overrides Governor's Veto of Bill Restricting Transgender Procedures for Minors

FRANKFORT, Ky. (OSV News) — On Mar. 29, Republican state lawmakers in Kentucky overrode the Democratic governor's veto of a bill impacting minors who identify as transgender. Gov. Andy Beshear had vetoed the measure, but the GOP holds supermajorities in both chambers of the Kentucky Legislature, allowing lawmakers to override that veto. The state law bans gender reassignment surgery for anyone younger than 18, as well as the use of puberty blockers or hormones, among other interventions, for minors. It also requires students to use bathrooms and locker rooms that correspond with their biological sex rather than their self-perceived gender identities. The Kentucky law is part of a broader effort to pass such bills across the country. Other states, including Iowa, Mississippi, Utah, South Dakota, and Tennessee, have also moved to restrict surgical and hormonal interventions for minors this year. Legislators in Indiana and Nebraska recently advanced comparable efforts. According to recently released teaching from the U.S. Conference of Catholic Bishops' doctrine committee, surgical, chemical, or other interventions that aim "to exchange" a person's "sex characteristics" for those of the opposite sex "are not morally justified."

AROUND THE DIOCESE

Catholic Authors Convene in Chicago for Workshops, Networking, and Inspiration

CHICAGO, IL — Catholic authors of fiction and nonfiction will convene at the Holiday Inn Chicago O'Hare May 30-July 1, 2023, for the Catholic Writers Conference Live. This annual event is sponsored by the Catholic Writers Guild, a 501(c)(3) nonprofit organization dedicated to building a vibrant Catholic literary and artistic culture. Both new and experienced writers are welcome to attend. Visit catholic-writersguild.org/live-conference for more information.

Watch and Pray Resources for Northern Area Parishes

SOUTH BEND — To help families to participate in the Seven Churches Visitation tradition following the Holy Thursday Mass, a prayer guide and flyer for the South Bend-Mishawaka parishes only has been prepared. The prayer guide includes scripture readings that families can read at each Altar of Repose. The list includes:

Queen of Peace

4508 Vistula Rd, Mishawaka; after 7 p.m. Mass until 10 p.m.

St. Joseph (Mishawaka)

225 Mill St., Mishawaka; after 7 p.m. until Midnight.

St. Bavo

511 W 7th St., Mishawaka; after 7 p.m. Mass until 9 p.m. in Chapel.

St. Monica

222 Mishawaka Ave., Mishawaka; after 7 p.m. Mass until 11 p.m.

St. Anthony de Padua

2310 Jefferson Blvd., South Bend; after 7 p.m. until Midnight.

St. Joseph (South Bend)

226 Hill St., South Bend; after 7 p.m. Mass until 10 p.m. in the school gym.

St. Hedwig

331 S. Scott St., South Bend; after 7 p.m. Mass until 10 p.m.

St. Matthew

1701 Miami St., South Bend; after 7 p.m. Mass until 10 p.m.

St. Jude

19704 Johnson Rd., South Bend; after 7 p.m. Mass until 10 p.m.

Our Lady of Hungary

829 W. Calvert St., South Bend; after 7 p.m. Mass until 10 p.m.

St. Casimir

1302 Dunham St., South Bend; after 5:30 p.m. Mass until 7:30 p.m.

St. Adalbert

2505 Grace St., South Bend; after 6 p.m. Mass until Midnight.

Holy Family

56405 Mayflower Rd., South Bend; after 7:30 p.m. Mass until 11 p.m.

St. Stanislaus Bishop and Martyr

415 N Brookfield St., South Bend; after 7 p.m. Mass until Midnight.

Holy Cross

1050 Wilber St., South Bend; after 7 p.m. Mass until 10 p.m.

St. John the Baptist

3626 St. Johns Way, South Bend; after 5 p.m. Mass until 7 p.m.

Corpus Christi

2822 Corpus Christi Dr., South Bend; after 6 p.m. Mass until 11 p.m.

Christ the King

52473 SR 933, South Bend; after 7 p.m. Mass until 10 p.m.

St. Therese, Little Flower

54191 Ironwood Rd., South Bend; after 7 p.m. Mass until 11 p.m.

St. Pius X

52553 Fir Rd., Granger; after 7 p.m. Mass until 11 p.m.

Visit <https://drive.google.com/drive/folders/1dJRj0zh-z08mgkqr9pWDCJmWkrY1P-6SX> for more resources.

Good News! Nights: Sharing Jesus

FORT WAYNE — Good News! Nights will be hosted at parishes around the diocese. Come hear the Good News of Jesus Christ and why we should share Him with others. Each event includes an explanation of what evangelization is, what it means to be a Eucharistic Missionary, and why all of us should want to bring Jesus to our friends and neighbors. No registration is required. Visit diocesefwsb.org/eucharist-events/#good-news for a complete listing and more information.

Christ Child Society Officials Announce Merrick Award Winner in South Bend



Elizabeth Barrett

At their annual Spring Luncheon on Wednesday, Mar. 29, the South Bend Chapter of the Christ Child Society presented the 2023 Mary Virginia Merrick award to Jean Fuehrmeyer, a member who went above and beyond, is a champion for children, and a role model for fellow members. Fuehrmeyer joined Christ Child in 2008 and since then has actively volunteered, served as a board member, and has been a steward of the chapter's history and an inspiration for its future. Fuehrmeyer focused her volunteering on literacy and educational initiatives, inspired by the National Christ Child Challenging Poverty, One Child at a Time initiative. Under her leadership, the SUCCESS program at St. Adalbert Catholic School earned the 2020 National Christ Child Society Red Wagon Award for an outstanding program. The Spring Luncheon at Morris Park Country Club was preceded by Mass at St. Anthony de Padua, celebrated by Bishop Rhoades. At the luncheon, Bishop Rhoades led the prayer before meals and congratulated Fuehrmeyer on her award.

Theology Students Visit Bishop, Tour Noll Center



Provided by Tom Kenny

Bishop Rhoades poses for a photo with Bishop Dwenger High School Theology students as part of a tour and luncheon on Monday, Mar. 27, at the Archbishop Noll Center in Fort Wayne.

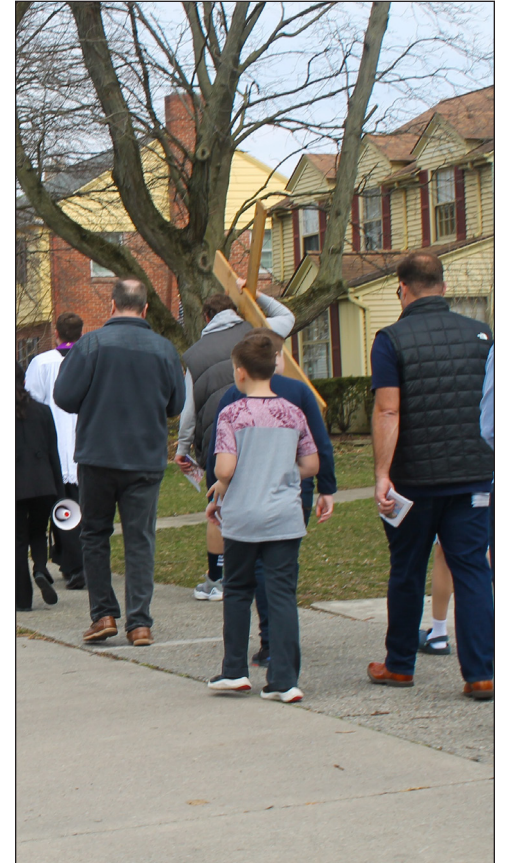
Living Stations Performed at St. Elizabeth Ann Seton Parish



Photos by Lisa Marie Emrick

St. Elizabeth Ann Seton Parish in Fort Wayne began Holy Week on Sunday, Apr. 2, Palm Sunday, with the Living Stations of the Cross performed by approximately 50 members of the Fidelis and Fraternus group at the church. The group has put this performance on for the last three years. Father Terry Coonan held adoration and benediction following the service.

Outdoor Stations a Visible Presence at St. Jude, Fort Wayne, Parish Neighborhood



Bethany Beebe

St. Jude Parish in Fort Wayne took tradition to the streets on Sunday, Mar. 26. Remembering the Savior's Passion through the Stations of the Cross, attendees took the practice outside, walking nine-tenths of a mile through the State and Pemberton neighborhood, the same distance Christ walked to Calvary. As part of the acapella singing and prayers, participants stopped at 14 locations, one for each station. Signage in the yards of willing parties marked each point. Volunteers of all ages in the group carried a large wooden cross from station to station.

PRIESTHOOD ORDINATIONS

THE CONGREGATION OF HOLY CROSS
announces the Ordination to the Priesthood of

REV. ANDREW FRITZ, C.S.C. & REV. JOHN SEBASTIAN GUTIERREZ, C.S.C.



Saturday, April 15, 2023 @ 1:30pm EDT

Basilica of the Sacred Heart

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LIVESTREAM.HOLYCROSSUSA.ORG



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Ecumenical Palm Sunday Service Gathers Together St. Patrick and St. James Episcopal Churches



Phil Niswonger



At a 20-minute outdoor ecumenical Palm Sunday Service on Sunday, Apr. 2, 80 people, half from St. Patrick Catholic Church in South Bend and half from St. James Episcopal Church, gathered together for the Blessing of the Palms. The group met halfway between the two churches for the blessing and then each group took part in singing processions back to their respective churches. A crowd of parishioners greeted those at St. Patrick from the procession upon return for another Blessing of the Palms, followed by Mass and the reading of the Passion.

He is Alive!

MATTHEW 28:6



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Doormaker of Notre Dame Gained Appreciation for Catholic Faith

BY DENISE FEDOROW

The University of Notre Dame has dubbed Verlin Miller, the now retired Bristol woodworker 'The Doormaker of Notre Dame' and created a YouTube video with that title featuring Miller.

It's understandable that they gave him that title since Miller has made approximately 300 doors for 40 buildings at Notre Dame. In addition to Notre Dame, the Mennonite woodworker has also crafted doors for St. Mary's College, St. Monica's in Mishawaka, and St. Pius X in Granger.

Verlin and his wife Elaine live in a house that he built on a wooded lot. They have three grown sons living in three different states and six grandchildren.

Miller said he thinks his passion for woodworking grew out of growing up in the 1960s and 1970s when getting back to nature and craftsmanship was revived. He began woodworking around 1972-1973 and is self-taught by reading books and magazines on woodworking. In the late 1980s, Miller began working on his own. He started making furniture and cabinets but said "I took whatever jobs I could get."

He frequented Homan Lumber, where an employee there who was a trustee at his church, St. Paul's Methodist in Elkhart, asked Miller if he could make doors for the church. He'd already built a couple of doors for a log home so he took the job. He got connected with a commercial door distributor, which led to him building a couple of doors for St. Vincent de Paul School in Elkhart. The door distributor was also an approved hardware vendor for Notre Dame.

"He got me involved with a couple of small door replacements at Notre Dame," Miller said.

He was then asked if he wanted to bid on the job of replacing the doors of the Basilica of the Sacred Heart at Notre Dame. The job took him all summer but said it was fun and established his reputation. Those main doors are walnut with ash panels.

Changing Views on Prayer and Catholicism

It was while working on the doors at Notre Dame that he began to reflect on how his work could be like a prayer.

"My Christian faith has always been important to me," he said.

He admitted to prior to doing this work on campus that when he thought of Notre Dame, he thought of football



Provided by Verlin Miller

Bristol Woodworker Verlin Miller is seen here making door grilles in his home shop. Miller has crafted more than 300 doors for the University of Notre Dame, as well as other area Catholic churches and schools.

but began to realize how much spirituality there is on campus. "All the dorms have chapels; almost every building has a chapel."

He said he asked a resident hall leader if the chapels were used and was told they were; that the students led their own worship services or just stopped in to pray.

"I began to realize these buildings are all filled with holy spaces. I began to see Notre Dame more in the spirituality evident in the buildings — in the architecture, the artwork, the grotto — people noticing have to be affected by that," he said.

He said he began to think, "My work is participating in the holy work here. Often, we think of prayer as verbal, but that's inadequate. If the physical work is done with reverence — for the wood, the people you work with, the people going in and out of the doors into those amazing spaces — it affects you."

Miller also made doors for other churches including St. Pius X Church in Granger. While waiting at St. Pius for his doors to be installed, he was wandering around the church admiring the beauty.

"Being Mennonite there's not too much artwork. I was impressed by the liveliness of the art."

He said the priest at St. Pius told him it was Romanesque architecture, not Gothic and that it's a teaching church in that the art all taught some-

thing. The etched glass leading into the courtyard for example showed all the prophets.

"I tended to think of the Catholic Church as somber and gothic. You go in and repent and confess, but I thought of St. Pius ... if I was going here to church, I'd think of resurrection. It tied in with my understanding of my work as prayer."

Miller said when he agreed to do the video for Notre Dame, he wanted to give credit to the others, saying he was just a small part of the process.

Other workers he met had spent most of their lives at Notre Dame and knew a lot of the history. On one of the last buildings he worked on, he was talking to a construction crew and told the foreman "It's an honor doing this kind of work."

The foreman said he'd had to remind his crew of that as they were grumbling because things weren't going well. The Golden Dome could be seen from the chapel they were working in and he told his men, "See that Golden Dome? People come from all over the world to see this and we're a part of it. This is something immensely important and we need to do our very best work."

"I thought, 'This guy is a kindred spirit,'" he said.

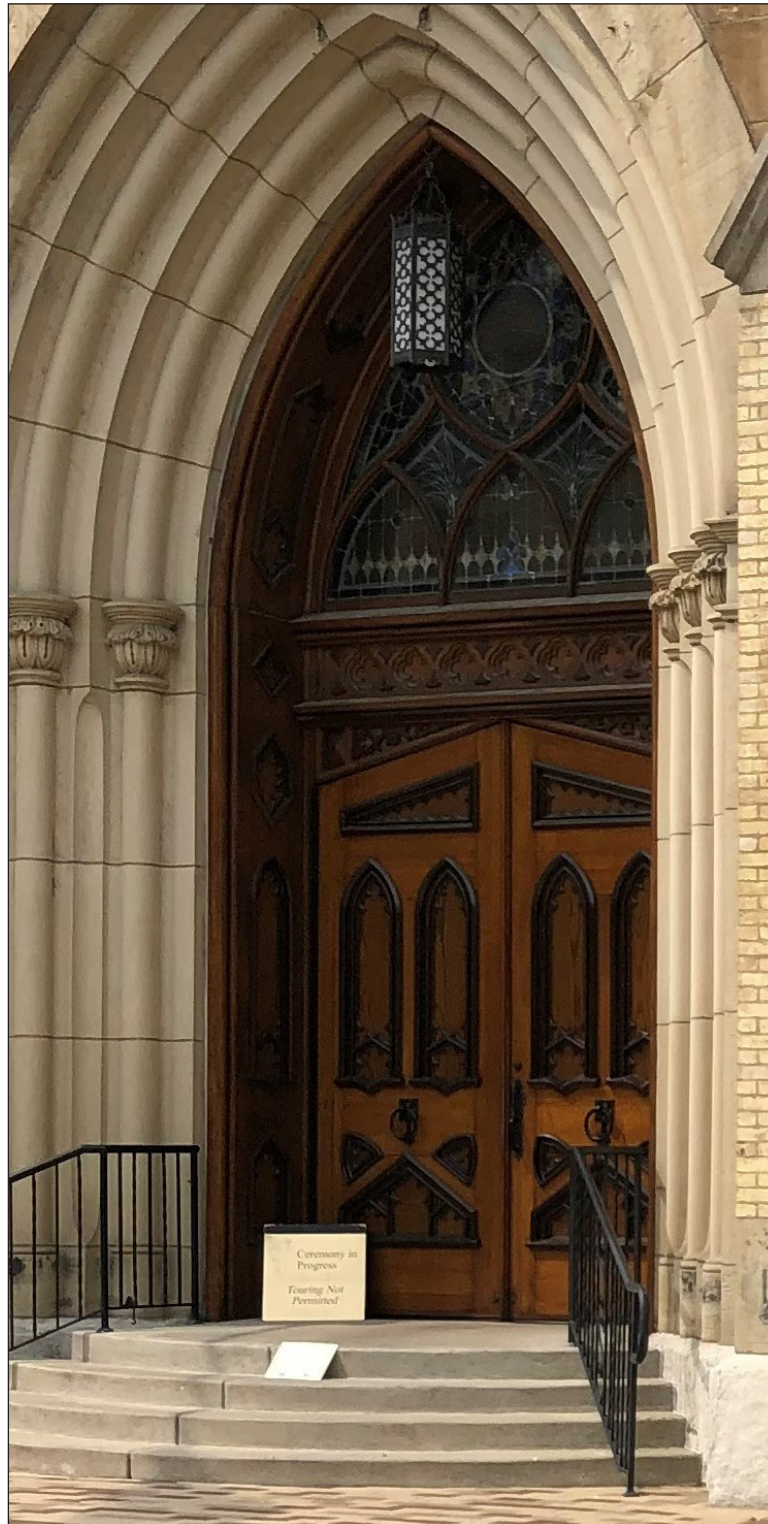
Miller said all the buildings are a massive team effort and those guys are unknown craftsmen. Aside from the 300 doors he's made for Notre Dame, he's probably made another 150-200; not a big number in manufacturing, but a lot for a craftsman making them one at a time.

He said woodworking is satisfying at any level and it's life-long learning because there's always new things to learn. "It takes patience," he said.

He added that he'd really like for people to be more aware of the craftsmanship in the buildings they are in.

Upon his retirement, he was sent a gift from Notre Dame's Facility, Design, and Operations. It was a brick from Corby Hall on a piece of wood from the old bleachers with an engraving thanking him for what he had done. It stated in part, "While the bricks are important like this one from the historical Corby Hall, it is the countless doors you have built for us that all who come to campus experience each and every day. In effect, you have built the 'front doors' of Notre Dame."

While retired, he said that he will happily work as a consultant to the new doormakers.



Denise Fedorow

Verlin Miller, aka Doormaker of Notre Dame, crafted these doors on Sacred Heart Basilica at the University of Notre Dame.

Bishop Blesses Motels4Now which Houses the Chronically Homeless in the South Bend Area

BY JILL A. BOUGHTON

SOUTH BEND — Motels4Now is a housing-first program in South Bend that was created in August of 2020 that houses the chronically homeless in dignity and helps people move into more long-term, month-to-month housing.

On Thursday, Mar. 30, Bishop Rhoades led a brief prayer service to bless the residents, staff, volunteers, and benefactors of Motels4Now, which he called “the work of the Lord, a work of mercy and love.” Representatives from Catholic Charities were also present, intending to solidify their partnership with the undertaking.

After the singing of “Amazing Grace,” the bishop read the familiar passage from Matthew 25:31-40 about finding Jesus in the hungry, the ill, the stranger. He also cited Matthew 8:20, where Jesus says He has nowhere to rest His head. Guests wandered around wearing everything from torn pajamas to top hats, some accompanied by pets.

His formal blessing included, “Be always close to the people who reside in this housing center, nurturing their love, sharing in their joys, comforting them in their sorrows, and aiding in their every need. Let your angels of light stand watch over them. Shield this place from all harm.”

That morning, a grant from the City of South Bend enabled the purchase of the facility so that guests can be welcomed there until the New Day Intake Center is ready to shelter them two or three years from now.

“We have effectively ended long-term homelessness in the Michiana area,” said Sheila McCarthy, Director of Motels4Now, a ministry of the Catholic Worker under the umbrella of Our Lady of the Road. “It’s amazing. When people have a key to their own room, they don’t look homeless anymore. They’re indistinguishable from everyone else.” She referenced Father Greg Boyle (*Tattoos on the Heart: The Power of Boundless Compassion*), who says his mission is going to the margins and erasing divisions between people. Everyone benefits!

“There’s a widespread myth that people are homeless by choice,” McCarthy continued. She said she has been surprised to learn by experience that the overwhelming majority of the unsheltered desperately long for the same thing we all crave if we ever have to spend unplanned time in a place like an airport terminal, which is to arrive at a destination where



Jennifer Wiertel

Bishop Rhoades offers a blessing for the Motels4Now homeless center, its residents, staff, volunteers, and benefactors in South Bend on Thursday, Mar. 30.



we can put down our things, lock the door, take a shower, and settle down to sleep. She’s always believed in the housing-first model, but it’s been far more successful than she dared to hope. An amazing 76 percent of Motel4Now’s guests, more than 400 people, are now stably housed, many in apartments in the community.

The program, which opened its doors in August of 2020, has served nearly 600 unique individuals. Of those, 83 percent had been unhoused for more than a year, and 10 percent for ten years or longer.

Melissa said, “I just needed a breakthrough, and this is my start.”

Steve declared, “I felt like I was drowning and I couldn’t find a way to get up on shore. Motels4Now has been the hand that reached out.”

Mistine remarked, “They are good people. They help with everything.”

Finally, Kevin added, “Outside of housing, it’s restored my faith and hope in humanity. Despite whatever your darkness may be, tomorrow is a new day.”

About 115 people sleep at the former Knights Inn on Lincolnway West on any given night, and the average stay is four months. There are currently about 50 people on the waiting list and it takes three to five months to get to the top. Some are newly unsheltered due to illness, eviction,

or release from incarceration and no family with the financial means to assist them; but about two-thirds have already spent time at Motels4Now. They were asked to leave because they didn’t keep the rules they agreed to, but they are welcome to try again.

McCarthy explained that those rules are necessary for safety and security and help guests establish a rhythm to their days and nights. Guests at Motels4Now are not allowed to shelter those not enrolled in the program, and they are asked not to entertain other guests in their rooms during quiet hours.

Motels4Now is a low-barrier or housing-first approach, so it can accommodate residents dealing with addiction and mental illness. It includes 24/7 support staff and a security team. Besides housing, Beacon Health runs a bi-monthly on-site medical clinic and the community mental health provider, Oaklawn, has had a dedicated presence since November of 2020, providing wrap-around mental health and addiction recovery services.

As in other American cities, four years ago it was hard to avoid seeing homeless people on benches, in tents, and under bridges in downtown South Bend. Catholic Workers and volunteers from many parishes got to know these individuals by serving them breakfast at Our Lady of the Road every weekend and providing a daytime place where they could hang out and do laundry. Housing was an obvious need,

but there was no funding.

When overnight Weather Amnesty ended and then Covid-19 shut everything down in 2020, the problem became acute. More than 100 people were consigned to live in tents, with no sanitation facilities and no potable water access, on the edge of a shuttered downtown South Bend near the Catholic Worker houses. Where could unsheltered people with Covid symptoms safely quarantine? The solution was to put them in hotels and motels that suddenly had no traditional guests. A quarantine isolation center opened at Motel 6 on Highway 933. That experiment worked, which prompted two advocates, Araquel Bloss and Tracy Leliart, to envision a program to address homelessness as a public health issue more pervasive than a short-term virus. They kept calling until they found the one motel owner willing to take a chance on providing space for a more long-term program. Initially only a small number of the units at Knights Inn were in good enough repair to house guests. Today, that facility has three buildings and 74 renovated double-occupancy rooms.

After St. Joseph County agreed to help fund the program using money from the CARES Act, McCarthy became Director of Motels4Now in September of 2020. She had been teaching an interdisciplinary global perspectives course at Westville Correctional Facility, which pivoted to remote work with the Covid lockdown. She said it wasn’t

what she envisioned doing when she earned a Ph.D. in Theology from Notre Dame, writing a dissertation on trauma healing and liturgy, but God hasn’t wasted any of the education, gifts, or experiences she brought to her new role.

By January of 2021, Motels4Now had 150 residents, including 41 children. Since schools were still closed, a school bus with Wifi enabled them to do their work, but it wasn’t the best environment for children, so all the families have transitioned into rental housing.

St. Joseph County officials elected in November of 2022 decided not to use any more federal American Rescue Plan funding to support Motels4Now. “We are working on building relationships with these folks,” said McCarthy. In the meantime, the City of South Bend and many individuals and organizations have stepped up to help. On the Feast of St. Joseph, a grant was confirmed which will enable the program to continue operating for another five or six months. A number of other grants and conversations are in the works.

As for the future, Board President Margie Pfeil wrote, “Our first goal is to transition Motels4Now into a permanent low-barrier intake center, building a facility specifically designed for this purpose and offering dignified accommodations.” Kil Architecture has developed a preliminary design with 38 double-occupancy rooms and four single ADA-compliant rooms. A \$2.5 million grant from the Department of Mental Health and Addiction will help with capital costs. In addition to a grant toward capital costs, the City of South Bend has committed \$500,000 in annual operating costs.

Because of the lack of affordable housing in the area, there is a growing need for permanent supportive housing units. Therefore, Phase 2 is “to collaborate with South Bend Heritage and Oaklawn to build an integrated housing community adjacent to the intake center,” accessible to Oaklawn and the New Day staff.

Those wanting to learn more about Motels4Now can check the website at olrsb.org/motels4now. Many current residents have Section 8 housing vouchers but nowhere to use them, so there is a need for landlords willing to rent to them, as well as furniture for those apartments. Financial contributions are essential. Tax-deductible donations can be made out to Our Lady of the Road, P.O. Box 4375, South Bend, IN 46634, with “M4N” on the memo line of the check or via PayPal.

Seven Teachings on Hell from St. Thomas Aquinas

The teachings of the Lord on Hell are difficult, especially in today's climate. The most difficult questions that arise relate to its eternal nature and how to square its existence with a God who is loving and rich in mercy.

1. Does God love the souls in Hell? Yes.

How could they continue to exist if He did not love them, sustain them, and continue to provide for them? God loves because He is love. Although we may fail to be able to experience or accept His love, God loves every being He has made, human or angelic.

The souls in Hell may have refused to empty their arms to receive His embrace, but God has not withdrawn His love for them. He permits those who have rejected Him to live apart from Him. God honors their freedom to say no, even respecting it when it becomes permanent, as it has for fallen angels and the souls in Hell.

God is not tormenting the damned. The fire and other miseries are largely expressions of the sad condition of those who have rejected the one thing for which they were made: to be caught up into the love and perfection of God and the joy of all the saints.

2. Is there any good at all in Hell? Yes.

Are all the damned punished equally? No.

While Heaven is perfection and pure goodness, Hell is not pure evil. The reason for this is that evil is the privation or absence of something good that should be there. If goodness were completely absent,

there would be nothing there. Therefore, there must be some goodness in Hell or there would be nothing at all. St. Thomas Aquinas teaches,

It is impossible for evil to be pure and without the admixture of good ... [So] those who will be thrust into hell will not be free from all good ... those who are in hell can receive the reward of their goods, in so far as their past goods avail for the mitigation of their punishment (Summa Theologica, Supplement 69.7, reply ad 9).

This can assist us in understanding that God's punishments are just and that the damned are neither devoid of all good nor lacking in any experience of good. Even though a soul does not wish to dwell in God's Kingdom (evidenced by rejection of God or the values of His Kingdom), the nature of suffering in Hell is commensurate with the sin(s) that caused exclusion from Heaven.

This would seem to be true even of demons. In the Rite of Exorcism, the exorcist warns the possessing demons, "The longer you delay your departure, the worse your punishment shall be." This suggests levels of punishment in Hell based on the degree of unrepented wickedness.

In his *Inferno*, Dante described levels within Hell and wrote that not all the damned experience identical sufferings. Thus, an unrepentant adulterer might not experience the same suffering in kind or degree as



COMMUNITY IN MISSION

MSGR. CHARLES POPE

would a genocidal, atheistic head of state responsible for the death of millions. Both have rejected key values of the Kingdom: one rejected chastity, the other rejected the worship due to God and the sacredness of human life. The magnitude of those sins is very different and so would be the consequences.

Heaven is a place of absolute perfection, a work accomplished by God for those who say yes. Hell, though a place of great evil, is not one of absolute evil. It cannot be, because God continues to sustain human and angelic beings in existence there and existence itself is good. God also judges them according to their deeds (Rom 2:6). Their good deeds may ameliorate their sufferings. This, too, is good and allows for good in varying degrees there. Hell is not in any way pleasant, but it is not equally bad for all. Thus, God's justice, which is good, reaches even Hell.

3. Do the souls in Hell repent of what they have done? No, not directly.

After death, repentance in the formal sense is not possible. However, St. Thomas

makes an important distinction. He says,

A person may repent of sin in two ways: in one way directly, in another way indirectly. He repents of a sin directly who hates sin as such: and he repents indirectly who hates it on account of something connected with it, for instance punishment or something of that kind. Accordingly, the wicked will not repent of their sins directly, because consent in the malice of sin will remain in them; but they will repent indirectly, inasmuch as they will suffer from the punishment inflicted on them for sin (Summa Theologica, Supplement, q 98, art 2).

This explains the "wailing and grinding of teeth" in so far as it points to the lament of the damned. They do not lament their choice to sin without repenting, but for the consequences. In the Parable of Lazarus, the rich man in Hell laments his suffering but expresses no regret over the way he treated the beggar, Lazarus. Indeed, he still sees Lazarus as a kind of errand-boy, who should fetch him water and warn his brothers. In a certain sense, the rich man cannot repent; his character is now quickened and his choices forever fixed.

4. Is eternal punishment just? Yes.

Many who might otherwise accept God's punishment of sinners are still dismayed that Hell is eternal. Why should one be punished eternally for sins committed over a brief

time span, perhaps in just a moment? The punishment does not seem to fit the crime.

This logic presumes that the eternal nature of Hell is intrinsic to the punishment, but it is not. Rather, Hell is eternal because repentance is no longer available after death. Our decision for or against God and the values of His Kingdom becomes forever fixed. Because at this point the will is fixed and obstinate, the repentance that unlocks mercy will never be forthcoming.

St. Thomas teaches,

[A]s Damascene says (De Fide Orth. ii) "death is to men what their fall was to the angels." Now after their fall, the angels could not be restored [Cf. 1:64:2]. Therefore, neither can man after death: and thus, the punishment of the damned will have no end. ... [So] just as the demons are obstinate in wickedness and therefore have to be punished for ever, so too are the souls of men who die without charity, since "death is to men what their fall was to the angels," as Damascene says (Summa Theologica, Supplement, q 99, art 3).

5. Do the souls in Hell hate God? No, not directly.

St. Thomas teaches,

The appetite is moved by good or evil apprehended. Now God is apprehended in two ways, namely in Himself, as by the blessed, who see Him in His essence; and in His effects, as by

POPE, page 13

Knowing That Christ Has Risen, Faith Opens Our Eyes



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

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

Today the Church celebrates the greatest day of its year, Easter, the feast of the Lord's Resurrection.

These readings are proclaimed at Masses during the day on Easter itself.

(On Holy Saturday, the day preceding Easter, the Church will have celebrated the Easter Vigil, surely one of its most dramatic and expressive liturgical moments.)

The first reading is from the Acts of the Apostles, a source that will be very much used as the season of Easter pro-

gresses. These readings, and certainly this reading, will give us a glimpse into life in the early Christian community in Jerusalem and into the lives of the eleven surviving Apostles after the Resurrection and Ascension of Jesus.

It is apparent that memories of Jesus, the risen Lord, were fresh in the minds of the Apostles and the other members of the community. Strong also was the wish to follow the Lord's instructions and example.

In what today is called evangelization, the Apostles were committed to making the mercy of God in Jesus known.

Here, Peter spoke for all the Apostles. Indeed, throughout Acts, Peter appeared as head of the Apostles and of the community in general.

For its second reading, the Church gives us a passage from the Epistle to the Colossians. According to this epistle, Christians also have been raised to new life. Their new life is in the resurrected, living Christ. As Christ is in heaven, so the thoughts of Christians must be on heaven.

St. John's Gospel's Resurrection Narrative is the last reading. Mary of Magdala came to the tomb, but she found it empty. Upset, fearing that the Lord's body had been stolen, she rushed to inform Peter. Reaching Peter, she anxiously said that the Lord's body had been taken away.

"The disciple whom Jesus loved," traditionally thought to have been the Apostle John but never actually identified as such in the Gospel, and Peter then hurried to the tomb themselves. The "beloved disciple" arrived first, but he waited for Peter, another indication of Peter's status.

Peter entered the tomb, saw that it was empty, but evidently, he did not realize that Jesus had risen, although the Gospel does not say this. It does say that the disciple understood what had occurred.

Reflection

These readings are powerful in their message. Central, of course, is the Gospel passage, highlighting the experiences of

Mary Magdalene, Peter, and the Beloved Disciple as they find the Lord's tomb empty.

The Gospel is remarkably detailed. The reactions of the principal figures are understandable.

In an age so dismissive of religion, how authentic is the Church's, and the Gospels', message that Jesus rose? Was the Lord's body stolen? It is hard to believe. Other readings say that soldiers guarded the tomb specifically to safeguard the body from being taken. A heavy stone sealed the entrance. Secondly, in John's account, the burial cloths were neatly folded. No thief would have taken the time for such care.

Very convincing is the fact that all four Gospels, while written at different times, in different places, and by different authors, all agree that Jesus rose from the dead. Furthermore, it was the fervent view of the first Christians.

In this reading, the Beloved Disciple alone understands what the empty tomb reveals. His devotion to Christ illuminated his mind. It reminds us that

faith can open our eyes.

Essential in our own coming to believe that the Lord lives, therefore, is faith. It is more than accepting an intellectual proposition, however verified. It is the acknowledgement that Jesus is the Lord of life, the source of life, and the Savior of the world.

Realizing the identity of Jesus, and that the Lord lives forever, is the ultimate wisdom.

READINGS

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

Monday: Acts 2:14, 22-23 Ps 16:1-2a, 5, 7-11 Mt 28:8-15

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

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

Thursday: Acts 3:11-26 Ps 8:2ab, 5-9 Lk 24:13-35

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

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

us and by the damned. Since, then, He is goodness by His essence, He cannot in Himself be displeasing to any will; wherefore whoever sees Him in His essence cannot hate Him.

On the other hand, some of His effects are displeasing to the will in so far as they are opposed to any one: and accordingly, a person may hate God not in Himself, but by reason of His effects. Therefore, the damned, perceiving God in His punishment, which is the effect of His justice, hate Him, even as they hate the punishment inflicted on them (*Summa Theologica*, Supplement, q 98, art 5).

6. Do the souls in hell wish they were dead? No.

It is impossible to detest what is fundamentally good, and to exist is fundamentally good. Those who say that they “wish they were dead” do not really wish nonexistence upon themselves. Rather, they wish an end to their suffering. So it is with the souls in Hell. St. Thomas teaches,

Not to be may be considered in two ways. First, in itself, and thus it can nowise be desirable, since it has no aspect of good, but is pure privation of good. Secondly, it may be considered as a relief from a painful life or from some unhappiness: and thus “not to be” takes on the aspect of good, since “to lack an evil is a kind of good” as the Philosopher says (Ethic. v,

1). In this way it is better for the damned not to be than to be unhappy. Hence it is said (Matthew 26:24): “It were better for him, if that man had not been born,” and (Jeremiah 20:14): “Cursed be the day wherein I was born,” where a gloss of Jerome observes: “It is better not to be than to be evilly.” In this sense the damned can prefer “not to be” according to their deliberate reason (Summa Theologica, Supplement, q 98, art 3).

7. Do the souls in Hell see the blessed in Heaven?

Some biblical texts say that the damned see the saints in glory. For example, the rich man in the parable can see Lazarus in the Bosom of Abraham (Lk 16:3). Further, Jesus says, *There will be weeping and gnashing of teeth when you see Abraham, Isaac, Jacob, and all the prophets in the kingdom of God, but you yourselves are thrown out (Lk 13:28).* However, St Thomas makes a distinction:

The damned, before the judgment day, will see the blessed in glory, in such a way as to know, not what that glory is like, but only that they are in a state of glory that surpasses all thought. This will trouble them, both because they will, through envy, grieve for their happiness, and because they have forfeited that glory. Hence it is written (Wisdom 5:2) concerning the

wicked: “Seeing it” they “shall be troubled with terrible fear.”

After the judgment day, however, they will be altogether deprived of seeing the blessed: nor will this lessen their punishment, but will increase it; because they will bear in remembrance the glory of the blessed which they saw at or before the judgment: and this will torment them. Moreover, they will be tormented by finding themselves deemed unworthy even to see the glory which the saints merit to have (Summa Theologica, Supplement, q 98, art 9).

St Thomas does not cite a Scripture for this conclusion. However, certain texts about the Last Judgment emphasize a kind of definitive separation. For example, in Matthew 25 we read this: *All the nations will be gathered before [the Son of Man], and He will separate the people one from another as a shepherd separates the sheep from the goats. ... Then they will go away to eternal punishment, but the righteous to eternal life (Mat 25:32, 46).*

Clearly, Hell is a tragic and eternal separation from God. Repentance, which unlocks mercy, is available to us; but after death, like clay pottery placed in the kiln, our decision is forever fixed.

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

SCRIPTURE SEARCH®

Gospel for April 9, 2023
Matthew 28:1-10

Following is a word search based on the Gospel reading for the Easter Vigil: The women arrive at the tomb. The words can be found in all directions in the puzzle.

FIRST	TO SEE	EARTHQUAKE
AN ANGEL	ROLLED BACK	THE STONE
LIGHTNING	CLOTHING	WHITE
AS SNOW	GUARD	AFRAID
JESUS	CRUCIFIED	NOT HERE
RAISED	HE LAY	TELL
GALILEE	FEET	SEE ME

AN ANGEL COMES

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

Dissolving the Dead

In recent years, a number of U.S. states have legalized a new way to process human corpses that some have called “dissolving the dead.” Its technical name is “alkaline hydrolysis,” but it is also known as biocremation, aquamation, green cremation, and resomation.

The basic process involves placing a body in a heated, pressurized metal chamber and hastening its decomposition by adding lye (water mixed with a small quantity of potassium hydroxide or sodium hydroxide) to break down proteins, fats, DNA, etc. This rapidly digests the tissues of the body and reduces it to skeletal fragments. The procedure, which some claim is merely an accelerated version of what happens if you’re buried, requires three to four hours.

Afterwards, the dissolved tissue, a brown soup comprised of simple organic materials like salts, sugars, and lipids is released from the machine into a drain, then into the sewer system before it makes its way to water treatment facilities. The leftover bone fragments inside the machine are collected, ground up and, as in standard cremation, pulverized into a powder (colloquially and imprecisely termed “ashes”),

which can be given to the family in an urn.

For alkaline hydrolysis, many instinctively object that dissolving bodies in a vat of chemicals and pouring the resultant liquid down the drain is not a respectful way to dispose of our loved ones’ remains, because it seems to treat their bodies as waste to be flushed away.

Others note that standard embalming involves similar steps, as the drained blood and viscera that are extracted through the aspiration of the body cavities are also sent down the drain. The idea of flame cremation, they add, raises parallel concerns, as numerous parts of a person’s body are degraded and flare up a pipe or chimney into the atmosphere.

As a society, we have laws prohibiting desecration of the human body, illegal burial, and other abuses against the human body, and we can ask whether alkaline hydrolysis or liquification of the human body raises any of the same concerns and whether the process meets the standard of reverent treatment of our earthly remains.

Because of the novelty of alkaline hydrolysis, the Catholic Church does not yet have an



FATHER TAD PACHOLCZYK

official teaching that addresses the practice. Instead, the Church stresses the importance of showing careful regard for human remains and honoring the memory of the deceased. These considerations should influence our decisions as Catholics when we are offered options like cremation or alkaline hydrolysis. Neither is intrinsically evil, but each can lead to abuses and provoke misunderstandings about our human nature. In an age in which many misidentify the human person as only corresponding to the soul, without recognizing the sacredness of the human body, the Church tries to emphasize the importance of full-body burial as the best way to assure loving homage towards those who have died as well as witnessing to our belief in bodily Resurrection.

Both cremation and alka-

line hydrolysis, meanwhile, bring with them the potential for irreverence and a certain casualness when it comes to attending to human remains.

After cremation, rather than being reverently disposed, ashes are often kept in the attic or in the living room on the fireplace mantel, something that would never be done with a whole human body. Instead of being reverently reserved in the consecrated ground of a cemetery, our loved one’s remains may be subjected to unbecoming or even superstitious treatment. At a deeper level, do we minimize or even negate someone’s embodied human reality when we dissolve them in lye, or incinerate them in fire?

On the other hand, when the whole body is buried in the ground, there is a greater sense of connection to those mortal remains, which speak to us of the full embodiment of the person who once lived and breathed as we do, body and soul.

These notable differences in terms of according respect towards the deceased means that we should generally prefer whole body disposition of human remains, as the Church recommends, even though extenuating circumstances can

allow for cremation and, until the Church formally teaches otherwise, alkaline hydrolysis. I believe it is unlikely the Church will ultimately counsel or encourage the use of this latter method for laying our loved ones to rest after death.

When alkaline hydrolysis is carried out, the same basic principles that are at work in cremation to protect human dignity should be applied. Bone fragments, powder, and ashes left over from the process should be placed in a suitable container like an urn, and not scattered or divided among family members. The urn should be interred in the family plot, a mausoleum, or a columbarium. This establishes a specific point of reference in time, space, and geography where we can commemorate our deceased family members. In this way, we are not only invited to respect their mortal remains, but also to pray for the repose of their souls as we mourn their passing in the hope of Resurrection and beatitude.

Father Tadeusz Pacholczyk, Ph.D., serves as the Director of Education at The National Catholic Bioethics Center in Philadelphia.

Poland Remembers Death of Pope JP II on Anniversary



OSV News photo/courtesy Archdiocese of Łódź, Poland

Archbishop Grzegorz Rys of Łódź, Poland, blesses worshippers on Palm Sunday, Apr. 2, in front of the Cathedral of St. Stanislaw Kostka, where a statue of St. John Paul II was vandalized the night before. Marches and vigils remembering St. John Paul II were organized across the country for the 18th anniversary of the Polish pope's death on Apr. 2.

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**Most Precious Blood
 Elementary School Principal PreK-8**
 Full-Time — Reports to Pastor
 Start Date: July 1, 2023

Most Precious Blood Catholic School in Fort Wayne seeks a full-time elementary school administrator and principal beginning in the 2023-2024 school year.

Leading with integrity, serving with trust, and learning with humility are all desired qualities for the Most Precious Blood staff. As the leader of our Catholic school community, the Principal of MPB should exemplify these tenets and seek to live the example of Jesus Christ as a teacher and servant.

MPB's Principal serves as the school's spiritual and educational leader and is responsible for exercising judgment in implementing a broad array of programs and functions. These responsibilities encompass spiritual development, curriculum, co-curricular activities, discipline, personnel practices, school facilities, marketing, financial stewardship, and community relations.

Applicants must have a deep-rooted Catholic identity, exceptional academic leadership in faculty and curriculum development, exhibit a passion for student achievement and academic excellence, superb communication skills, recruitment, and retention experience, and have a valid administrator's license in the State of Indiana.

QUALIFICATIONS AND PERSONAL ATTRIBUTES

The most competitive candidates will offer most or all the following qualifications and qualities:

- A practicing Catholic with thorough knowledge of the Catholic Church's teachings
- A visionary with energy and a commitment to creating a strong parish school rooted in our Catholic tradition
- Exceptional interpersonal skills and the ability to communicate with inspiration and clarity

Candidates must submit a letter of interest, a resume, and professional references. Visit diocesefwsb.org/careers
 - Applications are being accepted through May 15, 2023



Are you a dynamic, visionary, and experienced educational leader?

Leading with integrity, serving with compassion, learning with humility all are qualities that Marian graduates strive to achieve. As the leader of our Catholic community, the new Principal of Marian High School should exemplify these tenets and seek to live the example of Jesus Christ as teacher and servant.

Interested applicants should apply online at marianhs.org/principal.

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.

Tenebrae at St. Monica

MISHAWAKA — Experience Tenebrae, a most solemn service of candlelight, choral music, and prayer, with musical works by Tallis, Victoria, and including the famous Allegri "Miserere Mei, Deus" on Good Friday, April 7, at 8:30 p.m. at St. Monica Catholic Church, 222 W Mishawaka Ave. Contact Jessica Roberts at 574-255-2247 or jroberts@stmonicamish.org for information.

Spring Garage Sale and Pork Burger Sale

AVILLA — A spring garage sale and pork burger sale will be held on Saturday, April 15, from 9 a.m. to 6 p.m. and Sunday, April 16, from 9 a.m. to 1 p.m. in the St. Mary gym, 232 N Main St. Many items are available, large and small. Proceeds go to a scholarship fund. Contact Henretta Harris at 260-693-3454 for information.

Eucharist Book Reading for Children

NOTRE DAME — Join local authors Gracie Jagla and the Sisters of St. Francis of Perpetual Adoration in this family Eucharistic Revival Event on Saturday, April 15, at 10 a.m. The Sisters and Gracie

will be reading their new children's books on the Eucharist at the University of Notre Dame Bookstore. The Sisters will lead families in short prayer afterwards. Free parking available in bookstore lot. Contact Gracie Jagla at graciejagla@gmail.com for information.

A Parent's Guide to Gender Identity Theory

MISHAWAKA — Join Notre Dame professor Abigail Favale, author of *The Genesis of Gender*, for a special presentation for parents on gender identity theory and the issues it raises for children and teens today. The webinar will take place on Thursday, April 20, from 7:30-9 p.m. and will include the opportunity to ask questions. To register to receive the Zoom link and passcode for this event, please visit www.diocesefwsb.org/gender-identity-theory. Sponsored by Marriage & Family Ministry, Diocese of Fort Wayne-South Bend.

St. Mary's Fish and Tenderloin Dinner

HUNTINGTON — The St. Mary Rosary Sodality is hosting an all-you-can-eat fish and

tenderloin dinner by Dan's Fish Fry on Friday, April 21, from 4:30-7:30 p.m. in the Huntington Catholic gymnasium, 903 N. Jefferson St. Dine in or carry out. Tickets are \$12 for adults, \$6 for children age 6-12, and children 5 and younger, free. A bake sale, homemade desserts, and 50/50 raffle will also be offered. Contact Mary Till at 260-385-4571 or mandmtill81@gmail.com for information.

Most Precious Blood's Spring Musical 'Peter Pan Jr.'

FORT WAYNE — Most Precious Blood School will present "Peter Pan Jr." on Friday, April 21, and Saturday, April 22, in the school gymnasium, 1529 Barthold St. Performances are at 7 p.m. Tickets prices are \$5 for adults and \$3 for students. Contact Angela Gernhardt at 260-246-3899 or office2@preciousblood.org.

Divine Mercy Sunday Eucharistic Adoration

FORT WAYNE — St. Jude Parish, 2130 Pemberton, will offer a brief explanation of the Divine Mercy devotion by Deacon Jim Tighe followed by

REST IN PEACE

Auburn

Patricia Rohrer, 91, Immaculate Conception

Fort Wayne

Dorothy H. Fowerbaugh, 90, Cathedral of Immaculate Conception

L. W. Hanzel, 96, Queen of Angels

Patricia Kelly, 86, St. Charles Borromeo

Julio Garcia, 75, St. Vincent de Paul

Donald Kammer, 95, St. Vincent de Paul

Mishawaka

Patricia Pierpont, 96, St. Bavo

Plymouth

Ines Dragani, 80, St. Michael

Anita T. Fox, 92, St. Michael

South Bend

Bradley Hall, 68, Cathedral of St. Matthew

Carolyn Haluda, 76, Cathedral of St. Matthew

Jane Hestad, 86, St. Adalbert

Wabash

John Houlihan, 83, St. Bernard

Send obituaries to obituaries@diocesefwsb.org.

SUBMIT EVENTS at
TodaysCatholic.org/event

the parish Thad Hall provided by the middle school youth group from 4-5 p.m. where light refreshments and Divine Mercy festivities will bring joy. Contact Vickie Lortie at 260-484-6609 or vlortie@stjudefw.org for information.

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St. Vincent de Paul School in Elkhart is seeking energetic
4th-grade and 5th-grade teachers
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The candidate must hold a current Indiana Teaching License and be certified in Elementary Education.

All interested applicants should apply at
diocesefwsb.org/careers

Questions can be sent to
Mrs. Lundy at t.lundy@svcelkhart.org.

You Can Join the Fun at A Catholic Summer Camp Designed for the Whole Family

BY JILL A. BOUGHTON

Instead of sending your children off to camp, how about making camp an experience for the entire family?

Catholic Familyland in Bloomingdale, Ohio, is a ministry of the Apostolate for Family Consecration. This Apostolate exists to convey a message of hope, the Fatima message: Our Lady wins, because the Holy Family has ultimate dominion in this world of growing darkness. One of the simple principles the Blessed Mother revealed is that grandiose sacrifices aren't the usual path to holiness: faith can sanctify even the most mundane aspect of daily living when it's offered in love. Besides that, "You're not alone! There are 100 other families as dedicated as your own."

During each of seven week-long "Family Fests," families stay on the grounds in everything from a primitive campsite to a well-equipped cottage, with ample opportunities to play and pray together. This summer's theme is "Set Apart," an opportunity for families to pursue holiness together. There is daily Mass, rosary and Chaplet of the Divine Mercy, reconcilia-

tion every afternoon, and adoration chapels open continuously. Catechesis is folded in with fun activities for every age group from 4 through teenagers of the Destiny Generation. For parents and young adults, there are top-notch keynote speakers and celebrants scheduled. Swimming and pickleball are available during the afternoon free time. Organized competitions range from chess to ultimate frisbee. Bonfires in the evening feature skits, songs, and testimonies. In 2022, Catholic Familyland hosted almost 5,000 people in more than 800 family groups.

High schoolers can spend the whole summer earning a chance at college scholarships by serving in the Service Corps, while there are also college and young adult Alumni Corps

THE APOSTOLATE'S FAMILY CATECHISM



"It was so good to be able to do something normal that summer, to take a break from all the negative messaging that was bombarding us!"

BRENDA HAROLD

members whose main responsibility is to promote good conversation.

This will be the 7th consecutive summer that Paul and Brenda Harold bring their seven children, ages 5 to 18, to Catholic Familyland, but Brenda's history is much longer. She first went in 1990 with her family. Living in northwest Ohio, "that was the only family vacation we ever took," said Brenda.

In Steubenville, Ohio, where Paul grew up, people regarded the nearby Catholic Familyland as weird, so Brenda had a hard time persuading him to take their family for the first time in 2017. However, by the end of the week he was fully committed. "He's been the driving force making sure we go back every year," said Brenda. Going

in 2020 was especially meaningful when the camp was able to continue despite Covid lockdowns due to the outdoor setting and being family-centered. Brenda exclaimed, "It was so good to be able to do something normal that summer, to take a break from all the negative messaging that was bombarding us!"

Every year, the Harolds have invited friends and fellow parishioners from St. Joseph Parish in Mishawaka, with usually one or two coming along. This year however, ten other families plan to join them for the last week of camp. One of their children was reluctant to go one year but left so eager to return that she joined Service Corps the following summer. Brenda finds it very affirming especially for teenagers to be surrounded by families and other youth for whom living their Catholic faith is normal. "Every year, when our time for going to Family Fest rolls around, we're ready for that rejuvenating reset," attests Brenda.

For more information about Catholic Familyland and all of the camps, visit their website at afc.org/catholic-family-vacation/.

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