

TODAY'S CATHOLIC

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Celebration of the Eucharist Brings Relic to Diocese

BY LISA KOCHANOWSKI



Joshua Schipper

This first-class relic of St. Manuel González García (a bone fragment) was given to the Diocese of Fort Wayne-South Bend by Mother Superior María Teresa Castelló Torres and Sister Mónica María Yuan of the religious order founded by San Manuel called Las Misioneras Eucarísticas de Nazaret (Eucharistic Missionaries of Nazareth) during a visit to the diocese for the Cross-Diocesan Eucharistic Pilgrimage in June.



Photo Provided by Esther Terry

Mother Superior María Teresa Castelló Torres (left) and Sister Mónica María Yuan are pictured with Bishop Rhoades and Esther Terry, Director of Hispanic Ministry. The Sisters are of the religious order founded by San Manuel called Las Misioneras Eucarísticas de Nazaret (Eucharistic Missionaries of Nazareth).

Abandonment. That is the word and vision St. Manuel González García felt and faced when he arrived on an early assignment — A vision of neglect and a feeling of sadness at the lack of praise and prayer for the Holy Father.

“He went to preach a mission to a village in Seville and found a tabernacle that he defined as an ‘abandoned tabernacle,’ dirty with cobwebs, and stained tablecloths,” shared Sister Mónica María Yuan of Las Misioneras Eucarísticas de Nazaret. “His first idea was to run away. However, he does not run away, and there he discovers the gaze of Jesus in that tabernacle, His voice telling him ‘Are you also going to run away and abandon me, like everyone else in this town?’ He stays there for a long time and finds that his life as a priest has to be oriented to this alone: that Jesus is not alone or abandoned in the Tabernacle and that men do not feel alone because God is always at their side, in the Eucharist, and in every Tabernacle.”

The Diocese of Fort Wayne-South Bend will continue the duties of St. Manuel González García by sharing a recently donated first-class relic of the saint within the diocese. The relic is a fragment of the bone of St. Manuel González García. This special piece was donated by Mother Superior María Teresa Castelló Torres and Sister Mónica María Yuan of the religious order founded by St. Manuel González García called Las Misioneras Eucarísticas de Nazaret (Eucharistic Missionaries of Nazareth).

As the Eucharist called to St. Manuel González García, it also called to the Mother Superior María Teresa Castelló Torres and Sister Mónica María Yuan who journeyed to the United States to learn more about why they were receiving requests for relics from the U.S. that eventually led them to the Eucharistic Revival happening in the country.

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2022 Annual Bishop's Appeal Finds Success

BY LISA KOCHANOWSKI

The Eucharist is what gives us life. More than just a symbol, it is a visual presence of the Lord. It is the theme of The Eucharist — The Sacrament of Charity that inspired the faithful of the Diocese of Fort Wayne-South Bend to generously donate to the 2022 Annual Bishop's Appeal and meet the financial goal of \$5,125,464.

According to Jeffery Boetticher, Secretary of Stewardship and Development with the Diocese of Fort Wayne-South Bend, 79 of 83 parishes met their assigned goal and overages returning to parishes this year is more than \$1.5 million.

"As of today, \$6,619,473.65 has been pledged. Some individuals have set up payments that will continue through December of 2023," noted Boetticher.

Each year, the diocese holds an Annual Bishop's Appeal, a yearly fundraising campaign supporting ministries and programs around the area. Parishes throughout the diocese use appeal overages to fund building projects, facility improvements, fund new initiatives, or use monies for a major project. The success of the Annual Bishop's Appeal means success for the diocese and for local parishes.

Examples of areas where funds from the Annual Bishop's Appeal are used include high school subsidies, seminarian education, communications, the Tribunal, priest retirement, the Catholic Schools Office, Catholic Charities, grants to parishes and agencies, pastoral ministry and catechesis, Hispanic Ministry, and youth ministry.

Although many in the country are feeling the effects of inflation, the 2022 Annual Bishop's Appeal has finished strongly with no impingement.

"Inflation does not seem to have impacted giving, as evidenced by both the total monies pledged and the total number of donors increasing from last year to this year. I would like to believe that even though the expenses of everyday living are growing for our families, thankfully, so too is the priority of supporting the diocese, parish, and the work of the Church," said Boetticher.

According to Boetticher, as the 2022 Annual Bishop's Appeal concludes, donors should continue to fulfill their pledges if applicable and any new gifts should be shared in the next appeal, which will kick off at the lake (summer) parishes in July and within the majority of the Diocese of Fort Wayne-South Bend in September.

To learn more about the Annual Bishop's Appeal, see expenditures, and get a complete financial report, visit diocesefwsb.org/aba/.



Categories and Budgeted Amounts

Catholic High School Subsidy	\$1,400,464	27%
Seminarian Education	\$200,000	4%
Priest Retirement	\$500,000	10%
Priest Continuing Education and Formation	\$150,000	3%
Catholic Charities	\$425,000	8%
Parishes in Need / Agencies	\$300,000	6%
Communications and Today's Catholic	\$600,000	12%
Catholic Schools Office	\$500,000	10%
Hispanic Ministry	\$130,000	3%
Office of Worship	\$100,000	2%
Tribunal	\$470,000	9%
Youth and Young Adult Ministry	\$100,000	2%
Pastoral Ministries and Catechesis	\$250,000	5%
Total	\$5,125,464	100%

All numbers are draft budget numbers and may not represent the full expense of that department or line item.

Free Braille Materials Impact the Mass Experience for the Visually Impaired

BY LISA KOCHANOWSKI

Hearing the word of God in Mass is impactful and sometimes comes with questions that further research in the Bible at home can answer. Imagine leaving Mass with a question, being visually impaired, and without the Bible in braille at home.

This is a common occurrence for Richard Poncin, who lost his sight after being hit by a car at the age of seven. Losing his sight comes with a

variety of hurdles for his faith life. He relies on family and neighbors to get him to Mass each week. Once he gets to Mass, the next obstacle is having materials to follow along with the readings and songs being sung during the celebration.

"I've been fortunate to have the Gospel and readings each week before Mass," said Poncin. He receives braille materials each week from Xavier Society for the Blind. "It's wonderful to be able to read and follow along with the

other parishioners."

For visually impaired people like Poncin, the organization Xavier Society for the Blind provides free braille and audio materials of a spiritual and inspirational nature to blind and visually impaired people worldwide to assist them in learning about and practicing their Catholic faith.

"We were founded in 1900 by a Jesuit priest, Father Joseph Stadelman, SJ, and Margaret Coffey, who was a blind teacher of blind children. Margaret wanted her students to have

access to the same catechetical materials that their sighted peers had," said Aisling Redican, Communications and Fundraising Manager at Xavier Society for the Blind. "Since 1900, our materials have been provided free-of-charge thanks to the generous support of our donors. Our first donor was our foundress, Margaret Coffey, who spent her life savings of \$350 (the equivalent of around \$11,000 today) to get the organization up and

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RELIC, from page 1

According to Esther Terry, M.T.S., Director for Hispanic Ministry in the Secretariat for Pastoral Ministries and Catechesis with the Diocese of Fort Wayne-South Bend, the duo traveled across the country meeting with bishops and visiting the United States Conference of Catholic Bishops (USCCB) during their exploration.

"Although more than a year ago we were aware of the Eucharistic Revival that the Catholic Church in the United States is experiencing, a few months ago we learned that a 'relics tour' was taking place. It was a great joy to learn that many people were getting to know St. Manuel and, therefore, getting closer to Jesus in the Eucharist. His great desire was that everyone should know Jesus in the Eucharist because in Him is true life, happiness, consolation, and peace," said Yuan. We participated in some activities of the Eucharistic Revival. In the diocese of Manchester, for example, we were in the Catholic Expo that they organized together with the arrival of the relics of Blessed Carlo and St. Manuel. One of the activities we were most interested in participating in was the Eucharistic pilgrimage of your diocese, which would take place June 4-11, from the Fort Wayne Co-Cathedral to the South Bend Co-Cathedral."

"They came here for the start of the cross-diocesan pilgrimage and participated in the first day," said Terry. The team met with Bishop Rhoades and Terry and during the conversation, the topic of getting a first-class relic of St. Manuel González García for public veneration in our diocese came up. The Sisters were delighted by the request, asked for a formal letter for their records, and presented Bishop Rhoades and Terry with a relic they brought with them on their trip.

"In the Diocese of Fort Wayne-South Bend, it was very moving to see that St. Manuel is becoming better known and seen as a companion on the faith journey of many people. We experienced some truly moving moments," recalled Yuan. "In the meeting with the bishop and Esther Terry, Director of the Hispanic Ministry, we could see that they considered that the relic of St. Manuel would bring many spiritual goods to the Catholics of the diocese, and this made us decide to give them the relic of St. Manuel as soon as possible."

Currently, the relic is housed at the Archbishop Noll Center with Bishop Rhoades for safekeeping. The relic will be displayed for public veneration in a prominent location in one of our diocesan parishes in the future.

"Bishop Rhoades wants the relic to be kept in one of our parishes with a large Hispanic community since St. Manuel was himself Hispanic from Spain, and all of his writings about the Eucharist were originally in Spanish. Our Hispanic communities have a deep devotion to the Eucharist," said Terry.

The Las Misioneras Eucarísticas de Nazaret congregation was founded in 1921 by St. Manuel González García when he was bishop of Malaga, Spain.

"Our mission, therefore, is the same as St. Manuel's: to be with Jesus and, at the same time, to announce to everyone that God lives in the Eucharist and is eager to speak, to show His love, to give as many graces as we need in every tabernacle of the earth and in every Mass. There are so many people who do not know it, and not only non-Catholics. The May 2019 Pew Research Institute survey showed that there are many Catholics, 7 out of 10, who do not believe that God Himself remains in the bread and wine at every Mass and, therefore, in every Tabernacle on earth," said Yuan.

According to Yuan, their objective can be summarized in a word that St. Manuel González García invented: eucharize, which means to live to announce with words and deeds that God lives in the Eucharist. He is a God who loves us madly and what a contradiction that He is often alone or abandoned because people, Catholics, do not know that God Himself has stayed to live among us.

"We live this mission through the Eucharistic apostolate, especially in parishes, with prayer schools, formation groups, Eucharistic weeks, times of adoration, and catechesis," said Yuan.

On their trip to the United States, the Sisters witnessed several moments where St. Manuel González García wanted to accompany Catholics to grow in their Eucharistic faith.

"It is so exciting to enter a church and see his relics or a picture, as much as to see a whole family venerating his relic or adoring Jesus in the Eucharist because St. Manuel has invited them to do so," noted Yuan. "There was not a day of our trip that we did not say to our founder: It is you who wanted to come to accompany the Catholics of this country, and we are living in a great moment of discernment because it is evident that St. Manuel wants to be in the United States and we want to be generous with our response to what he is asking of us as a congregation."

Having the relic of St. Manuel González García is a blessing to the Diocese of Fort Wayne-South Bend.

"It's a beautiful opportunity

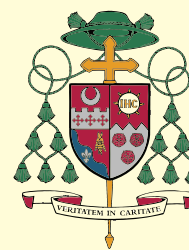
to deepen our love for Jesus in the Eucharist by learning from San Manuel, known as 'Apostle of the Eucharist' and 'Bishop of the abandoned Tabernacle.' How often do we find ourselves distracted and ignoring the presence of Christ in our midst? San Manuel's life and witness is a reminder to always stay close to Jesus in the Eucharist, and never abandon Him because Jesus never abandons us," said Terry.

"The congregation has an office dedicated exclusively to sending relics and informing about the life of St. Manuel. For more than 50 years it has been publishing, on a monthly basis, thousands of graces received through the intercession of St. Manuel. Two of these graces were approved by the Holy See and served as miracles for the beatification and canonization of St. Manuel.

We know from this experience, that knowing St. Manuel will make people live their Eucharistic faith more deeply. And this, I can guarantee you, changes a person's life," said Yuan. "It is not the same when you fear that at any moment a misfortune could happen in your life as when you know that whatever happens, God is at your side and takes care of you and will never leave you alone. If family and friends are so important to us in difficult times, imagine how much peace it brings to the heart to know that God is at our side, taking care of us. Knowing that God in the Eucharist loves us, speaks to us, and listens to us, brings much peace to the souls of the faithful."

Yuan said that relics are the remains of a holy person and even more beautiful to understand, believe, and know with certainty, that the Eucharist is not a relic, but that it is Christ, God, alive among us.

"Thinking of St. Manuel, who dedicated his life to the Eucharist, his relics help us to know Jesus the Eucharist better and, therefore, to be Eucharistic people, happy, grateful to God for giving Himself entirely to us, for saving us, for making us happy," said Yuan. "If I could only say one sentence, I would say that the presence of the relic of St. Manuel in the diocese will bring forth Eucharistic and Eucharized people, that is, people who live in deep communion with Jesus Christ and who announce, with their lives, that God loves us all without distinction and is ready to give His life for us, giving Himself as food in the Eucharist."



Public schedule of Bishop Kevin C. Rhoades

Thursday, July 13: 11 a.m. – USF Theology Camp Mass, University of Saint Francis Chapel, Fort Wayne
Friday, July 14: 11 a.m. – Totus Tuus Mass, St. Jude Church, Fort Wayne

Saturday, July 15: 11 a.m. – Mass and Altar Dedication, Oratory of the Holy Family, Our Lady, Patroness of America Center, Rome City



Forty Hours Devotion



Parishes are Listed in Order by Date

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. 20-22
St. Monica, Mishawaka: Aug. 27-29
St. John the Baptist, Fort Wayne: Aug. 27-29
St. Vincent de Paul, Elkhart: Aug. 27-29

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

SUMMER PRINT SCHEDULE

July 16: Digital Issue

July 23: Print Issue

July 30: Digital Issue

Aug. 6: Print Issue

Aug. 13: Digital Issue

Aug. 20: Print Issue

Aug. 27: Digital Issue

St. Thomas More Academy Deemed Catholic by Bishop Rhoades

BY VERY REVEREND FATHER
MARK GURTNER
AND NICOLE HAHN

Three years ago, a group of lay Catholic educators and parents began St. Thomas More Academy in South Bend, a classical liberal arts academy whose mission is “to provide an academically excellent, beautiful, Catholic K-12 education for all of our children — an education that leads them to freedom in Christ.” The Academy is located at St. Patrick Parish in South Bend.

“Throughout the course of the three years in which it has been in existence, the establishment and growth of St. Thomas More Academy has truly been remarkable,” said Bishop Rhoades. “Most impressive is its facilitation of the classical liberal arts academic model and its full grounding in the Catholic faith.”

Because of this, Bishop Rhoades has determined the Academy can be considered a Catholic school. Although not directly established or controlled by an ecclesiastical entity, Bishop Rhoades has announced that St. Thomas

More Academy will be publicly recognized as a Catholic school in accord with *CIC/83* canon 803 §1, which states, “A Catholic school is understood as one which a competent ecclesiastical authority or a public ecclesiastical juridical person directs or which ecclesiastical authority recognizes as such through a written document.” The Academy is thus free publicly to use the title “Catholic” in reference to the Academy in all publications and communications.

Bishop Rhoades said, “I am grateful to the entire St. Thomas More Academy community for its witness to the Catholic faith and for its striving to fulfill the highest ideals of Catholic education.”

“As Board President and co-founder of St. Thomas More Academy, I have had a chance to witness firsthand how our community has worked together to glorify God with this new school,” said Kirk Doran. “From the beginning, we have wished to be united to our Bishop, as the Church Fathers taught us: ‘Where the Bishop is, there let all the people be.’ This is a great day for STMA, and we look forward to working closely with our Bishop and



with the diocese in the decades to come.”

To remain as a Catholic school, Bishop Rhoades has asked that the Academy continues to maintain communion with the bishop of Fort Wayne-South Bend, to adhere to and to teach the Catholic faith in all its fullness, to promote Catholic practice, especially devotion to the Holy Mass, and to observe the Safe Environment protocols established for the diocese. In this regard, *CIC/83* canon 803 §2 states “The instruction and education in a Catholic school must be grounded in the principles of Catholic doctrine; teachers are to be outstanding in correct doctrine and integrity

of life.”

Kevin Powers, Head of School at St. Thomas More Academy, said, “St. Thomas More Academy is truly blessed to hear that Bishop Rhoades has given his blessing for our school to operate as a Catholic school in the Diocese of Fort Wayne-South Bend. We look forward to working with the Bishop and Catholic schools in this diocese. We are excited to be another option for families who are looking for a strong Catholic education in the diocese.”

Bishop Rhoades explained that the granting of the title “Catholic” does not entail governance or funding by the diocese nor by any diocesan entity, such that the Academy remains independently governed and funded. Nonetheless, the diocesan Catholic Schools Office invites the Head of School to all diocesan principal meetings, which he or she is welcome to attend on a voluntary basis. Also, all Academy teachers will be invited voluntarily to attend all diocesan teacher in-service days.

Utilizing the canonical option to recognize an independent school as Catholic is unusual in our diocese since

historically all Catholic schools have been directly governed by the diocese, a parish, or another ecclesiastical entity such as a religious order. However, this is not unusual in other dioceses. For example, the Archdiocese of Indianapolis has five independent schools which are recognized as Catholic by the Archdiocese.

Bishop Rhoades said that at first, he was concerned that the Academy would pull students from our diocesan schools. However, he added, this has not proved true, as nearly all the students who attend the Academy were not previously enrolled in one of our schools.

“I am hopeful that the relation between our diocesan schools and the Academy will be one of mutual enrichment and respect,” said Bishop Rhoades. “I am confident that the Academy will benefit from the example of dedication in and stability of our diocesan schools. At the same time, I believe our diocesan schools can be enriched by the Academy’s new-found zeal for using materials and methods that truly reflect what is true, good, and beautiful in the world and in our Catholic faith.”

Indiana Supreme Court Declares Law Restricting Abortion Constitutional

BY NATALIE HOEFER

INDIANAPOLIS (OSV News) — Indiana’s 2022 law protecting most unborn lives from abortion, which has been under a preliminary injunction since Sept. 22 last year, was declared constitutional by the Indiana Supreme Court on Friday, June 30.

While the preliminary injunction is lifted, it is still uncertain when the law will go into effect as it remains under a preliminary injunction for another suit making its way through the Indiana appellate courts, according to thehill.com.

“The Church applauds all efforts of the state, including its courts, to safeguard the sanctity of life and the dignity of the human being from the moment of conception to natural death,” said Archbishop Charles C. Thompson of Indianapolis in response to the decision. “Let us not waver in our care for both mother and child, both persons and families.”

Indiana Attorney General Todd Rokita released a statement after the ruling stating, “The Indiana Supreme Court has just upheld the abortion laws passed by the Indiana General Assembly. We celebrate this day — one long in

coming, but morally justified. Thank you to all the warriors who have fought for this day that upholds LIFE.”

Right to Life Indianapolis president Marc Tuttle also weighed in on the ruling, calling it a “big victory.”

“This is a big victory in the fight to protect the life of unborn babies, and to protect pregnant mothers from the often-lifelong trauma of abortion,” Tuttle said in a released statement. “This case is also a victory in that Indiana was the first state to pass pro-life legislation since the U.S. Supreme Court overturned *Roe v. Wade* (in June 2022), making it clear there was never a right to abortion established in the U.S. Constitution.

“Now the work ahead is to ensure that we, as loving and compassionate Hoosiers, provide the support that pregnant mothers and their babies need to thrive and succeed.”

After the U.S. Supreme Court ruling on June 24, 2022, overturning the 1973 *Roe v. Wade* decision legalizing abortion, Indiana became the first state to initiate a special session of its General Assembly to reassess the state’s abortion law in place at the time.

The result was Senate Bill



OSV News photo/Cheney Orr, Reuters

The Indiana Statehouse is seen in this file photo dated Aug. 5, 2022. The Indiana Supreme Court is housed within. On June 30, 2023, the state’s highest court declared that a 2022 law restricting abortion is constitutional. The law has been under a preliminary injunction since Sept. 22 of last year and another challenge to it is winding its way through the courts.

1. It became Senate Enrolled Act 1, or SEA 1, when it was signed into law on Aug. 6, 2022. The new law limited abortion up to 10 weeks gestation in instances of rape or incest, up to 20 weeks gestation in cases of lethal fetal anomalies, or when the mother’s life is in danger from

specific medical issues. It also required that abortions take place at a hospital or a hospital-owned surgery center.

The law, which greatly increased the legal protection afforded to unborn children in the state, went into effect on Sept. 15, 2022.

Just seven days later, a pre-

liminary injunction was placed on the law in a legal challenge filed by the American Civil Liberties Union that claimed the law violated the Indiana Constitution. The injunction put back into place Indiana’s abortion law as it stood prior to Sept. 15, which allowed abortion up to 22 weeks gestation, including at independent abortion centers.

The Indiana Supreme Court heard oral arguments for the case on Jan. 19, taking about five months before declaring SEA 1 to be constitutional.

Meanwhile, a second suit was filed against SEA 1 last fall, this time a class-action lawsuit based on the grounds of restriction of religious freedom. A Marion County judge ruled in December of 2022 in favor of the plaintiffs — a group of anonymous women and the Hoosier Jews For Choice organization — and placed a second preliminary injunction on SEA 1.

Rokita appealed the case to the Indiana Supreme Court, which in January denied hearing the case. It is now working its way through Indiana’s appellate court system, with its preliminary injunction still in effect.

BRAILLE, from page 2

running. We rely on donations from individuals, small family foundations, and bequests to provide our offerings free of charge. There is no fee to register for our materials."

The company offers thousands of braille and audio-books ranging from biographies of saints and theological dissertations to more contemporary titles by popular authors like Scott Hahn and Matthew Kelly.

"In addition to books, one of our biggest lines of service is the Mass Propers (commonly known as the missalette), which includes the readings, prayers, and responses to the Mass on Sundays and special feast days. These are available each month in braille, audio, and large print, and many of our patrons use these to lector at Mass or just follow along with the Mass. We serve a few priests who actually use these to celebrate Mass," noted Redican. "We also produce braille textbooks for children in CCD and adults in RCIA, which is a nice reminder of Margaret Coffey's motivation for founding XSB in 1900. Over the last number of years, one of our main initiatives has been to expand our braille and audio offerings in Spanish to serve the growing Hispanic population in the Church."

Having the materials readily available in braille allows visually impaired individuals to take their time exploring their faith, reading the materials at their own pace, and having the information available for future review.

"Recently, I found out they offered Bible studies in braille," said Poncin, who ordered "Angels of God" and "Divine Mercy" from Xavier. He appreciates the opportunity to sit at his kitchen table reading Bible studies and knowing a Bible in braille is next to him in the cabinet in case he needs to reference something during his studies.

"We hope our materials give our patrons a sense of inclusion in their faith community, parish, and sacramental life. Our resources are typically not available from any other source, at any price, so we often hear from our patrons how these materials are essential to the practice and understanding of their faith. One example I can think of is the Mass Propers. Sighted people often take for granted having the Missalette readily available to them in church — the Mass Propers give our patrons a real sense of connection to the liturgy and their faith," said Redican. "Another example would be the catechetical materials for young children that we provide. This time of year is really special for us as many of our youngest patrons are making their First Communions or



These are some examples of the many books and materials available in braille by Xavier Society for the Blind.

Confirmations. Without their textbooks in braille, they would not be able to prepare for the sacraments in the same way as their sighted classmates."

People can request materials by calling Xavier Society for the Blind at 800-637-9193 or 212-473-7800 or emailing them at info@xaviersocietyfortheblind.org. Registered patrons can also request materials through the company's website catalog at xaviersocietyfortheblind.org. In addition, they are very active on Facebook, Twitter, and Instagram, and often get patron requests through social media sites.

At the diocesan level, the Ministry with Persons with Disabilities led by Allison Sturm is a ministry that helps people through the process of finding solutions to their needs.

"The mission of this ministry is to ensure meaningful participation for individuals with disabilities and their families in all aspects of the life of the Church. This ministry is really a grassroots movement with volunteers from parishes throughout the diocese who are committed to serving and responding to requests from anyone seeking to make a difference for children and adults with disabilities in our parish communities," said Sturm.

Sturm and her army of connections and volunteers have found efforts to support one individual often leads to possible solutions for others with slight tweaks to the process to meet the needs of people in their own faith communities. "Almost everything that we have done is a result of a request from a parent, parishioner, pastor, teacher or catechist, school or parish staff member who had a vision and needed support. We listen to

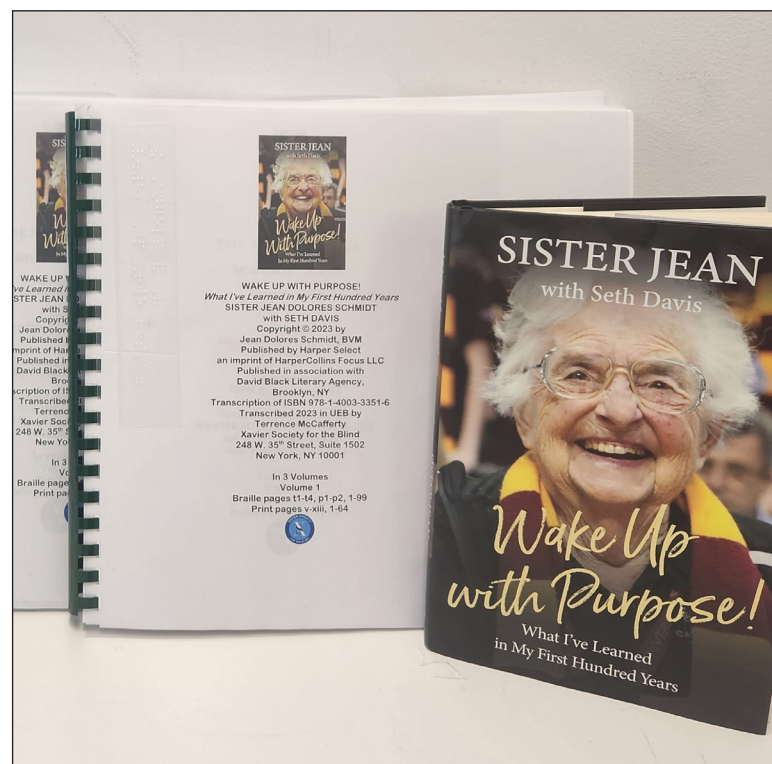
what people tell us they need and accompany them in their efforts to make the desired changes."

The goal of this unique ministry is to make sure people know there is someone out there who they can call about anything, and that it is not just reaching out, but also knowing that someone will do what they can to help them get assistance.

"Like individuals with visual impairments, others with a disability want to know that they matter and can ask for what they need in order to have meaningful participation at Mass and at their parish events, programs, etc. The most welcoming parishes intentionally and clearly extend on their website, in their bulletin, and through announcements, a sincere invitation to contact them with these requests. While every parish cannot provide every accommodation, it is important to ask what people need and invite them to help search for the solution. Even when a request cannot be met, accompanying the person in the process to see what is possible makes a difference," said Sturm.

An information page is housed on the diocesan website at diocesefwsb.org/belonging/ to provide information on many disabilities and includes names of parishes providing necessary accommodations.

"It reflects the work of individuals across our diocese who have worked on and continue to advocate on behalf of individuals with disabilities. It is intended to make it easier for parents and individuals to find faith communities that meet their needs. This page is updated every time new information becomes available," noted Sturm.



Photos provided by Xavier Society for the Blind

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TODAY'S CATHOLIC
ENHANCE YOUR SPIRITUAL
LIFE WITH ITEMS FROM
Good Shepherd
BOOKS • GIFTS

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Franciscan Friar Sentenced to Nearly a Year Behind Bars for Abortion Clinic Protests

NEW YORK (OSV News) — Father Fidelis Moscinski, a member of the Franciscan Fathers of the Renewal, received his longest jail sentence so far — a federal conviction of six months — on Tuesday, June 27, for obstructing a Planned Parenthood clinic in Hempstead, a community on Long Island, New York, last year. It was his first conviction under the Freedom of Access to Clinic Entrances Act, or FACE Act. Six months is the maximum penalty for a first-time offense. Additionally, he received a 90-day sentence on Friday, June 30, for a separate case involving another abortion clinic protest on Long Island. Father Moscinski, 53, a resident of Our Lady of the Angels friary in the Bronx, has been active in clinic protests organized by the Michigan-based Red Rose Rescue, but his activities in Hempstead were done on his own. In that incident, according to New York State Attorney General Letitia James, Father Moscinski placed six industrial locks and chains on the front gates of the clinic, blocking the driveway into the parking lot and pedestrian access gates. When police removed the locks, Father Moscinski lay down in the driveway and had to be physically removed. The Catholic Church opposes abortion because it holds that all human life is sacred from conception to natural death. However, the Church also makes clear that all advocacy for justice must use only moral means even when the intention is to protect or promote the welfare of a person or society in general.

High Court Sides with Christian Web Designer Opposed to Making Websites for Same-Sex Marriages

WASHINGTON, D.C. (OSV News) — The U.S. Supreme Court ruled on Friday, June 30, in favor of a Christian web designer who argued she had a First Amendment right to refuse to provide services for same-sex marriages despite a Colorado law prohibiting discrimination against people who identify as LGBTQ+. In a 6-3 decision split down the court's ideological lines, justices found the First Amendment protects Lorie Smith, a website designer who said her Christian faith requires her to decline customers seeking wedding-related services for same-sex unions. The court ruled that for Colorado to force her to do so, against

Religious Leaders Appeal for Peace in France



A person stands near a burning vehicle on Saturday, July 1, as unrest continues following the killing of a 17-year-old teenager by a French police officer during a traffic stop in the Paris suburb of Nanterre, France. Leaders of the Conference of Religious Leaders in France, representing Muslim, Jewish, Catholic, Orthodox, Protestant, and Buddhist communities, issued a statement appealing for peace, harmony, and fraternity amid violent protests that have engulfed the country.

her religious convictions, would be unconstitutional compelled speech. "Colorado seeks to force an individual to speak in ways that align with its views but defy her conscience about a matter of major significance," Justice Neil Gorsuch wrote in a majority opinion for 303 Creative v. Elenis. In a dissent, Justice Sonia Sotomayor countered, "Today, the Court, for the first time in its history, grants a business open to the public a constitutional right to refuse to serve members of a protected class." Kristen Waggoner, President, CEO and General Counsel for Alliance Defending Freedom, the public interest firm which represented Smith, said in a statement the Supreme Court "rightly reaffirmed that the government can't force Americans to say things they don't believe." She added, "The ruling makes clear that nondiscrimination laws remain firmly in place, and that the government has never needed to compel speech to ensure access to goods and services."

In Naming New Prefect, Pope Asks Doctrine Office to Promote Evangelization

VATICAN CITY (CNS) — Pope Francis appointed his longtime theological adviser and fellow countryman Archbishop Víctor Manuel Fernández of La Plata, Argentina, to lead the Vatican's doctrinal office, urging him in a public letter to expand the office's focus beyond its reputation as a watchdog pursuing possible doctrinal errors and to promote the understanding and transmission of the faith. Archbishop Fernández, who turns 61 on July 18, replaces Jesuit Cardinal Luis Ladaria, 79, according to Vatican officials, who made the announcement on July 1. In an open letter to the archbishop, the pope asked him to lead the dicastery toward promoting theology that is attentive

to the essentials of the faith and at the service of evangelization. "Its central purpose is to guard the teaching that flows from the faith in order to 'give reasons for our hope, but not as an enemy who critiques and condemns.'" The pope wrote that, "The dicastery which you will preside over in other times came to use immoral methods. Those were times when, rather than promoting theological knowledge, possible doctrinal errors were pursued. What I expect from you is certainly something very different." Given that the specific section for disciplinary matters is staffed "with very competent professionals, I ask you as prefect to dedicate your personal commitment in the most direct way to the principal aim of the dicastery which is keeping the faith," he wrote. The pope wrote that task consists of "increasing the understanding and transmission" of the Catholic faith, especially before questions "posed by the progress of the sciences and the development of society."

McCarrick Not Competent to Stand Trial

DEDHAM, Massachusetts (OSV News) — Disgraced former cardinal Theodore McCarrick is not competent to stand trial in Massachusetts on charges he sexually abused a teenage boy nearly 50 years ago, according to the prosecution's expert brought in to examine the now 92-year-old. On Thursday, June 29, Norfolk County Assistant District Attorney Lisa Beatty submitted the state's report to Dedham District Court Judge Michael Pomarole, which stated that the Commonwealth's medical examiner found McCarrick not currently competent to participate in the criminal trial. A defense expert made the same assessment in February. This could result in the dismissal of the charges in this case, in which McCarrick faces three counts of indecent assault and battery of a person over the age of 14. If convicted, McCarrick could have been sentenced to up to five years in prison on each individual count. McCarrick pleaded not guilty in September of 2021. The prosecution's report in the Massachusetts case is not being made public, and Pomarole will consider both the prosecution and defense reports at an upcoming Aug. 30 hearing to make a final decision. It is unlikely there are medical treatments that can restore McCarrick to competency, given the claims he has dementia. It is not clear if the eventual Massachusetts decision will impact recent charges of sexual assault in Wisconsin regarding an alleged incident that took place in 1977. McCarrick has been accused of sexually abusing dozens of child and adult victims over decades, a scandal that finally became public in 2018. After the Congregation for the Doctrine of the Faith (now dicastery) found McCarrick guilty of abuse in 2019, he was laicized by Pope Francis.

Aid to Ukrainians Tops Charity Funded by Peter's Pence In 2022

VATICAN CITY (CNS) — Donations to the annual Peter's Pence collection, which supports the work of the Roman Curia and funds the charitable activity of the pope, were down in 2022, but the amount of money the fund distributed increased significantly thanks to the proceeds of property sales, Vatican officials said. Overall, "in 2022, Peter's Pence income amounted to 107 million euros (\$116 million)," they said. And the fund spent 95.5 million euros (\$103.5 million) to support the work of the offices of the Holy See and the apostolic nunciatures around the world and to fund emergency aid to Ukraine and other countries facing devastation as well as to support the mission of local churches in need.

AROUND THE DIOCESE

Appreciation Dinner Honors Knights, Religious



Christopher Lushis

Father Mark Gurtner, Vicar General and Moderator of the Curia for the diocese, spoke at a Knights of Columbus dinner honoring local priests and religious on Thursday, June 22, at the Parkview Mirro Conference and Event Center in Fort Wayne. Addressing 4th Degree Knights from the Anthony Wayne Assembly #239 and Mother Teresa Assembly (Auburn) #2581, Father Gurtner discussed details of the Eucharistic Revival as it shifts from the diocesan year to the parish year and expressed appreciation for those who assisted in last summer's diocesan Eucharistic Procession in Warsaw.

World Refugee Day Highlights Culture and Offerings for Resettled Refugees



Nicole Kurut

Catholic Charities of the Diocese of Fort Wayne-South Bend teamed up with the Allen County Public Library to host World Refugee Day on Tuesday, June 20, at the library. A global day to honor and celebrate the resiliency and success of refugees, this free event focused on sharing culture, stories, and entertainment from Burma, Afghanistan, and Ukraine. Attendees learned about using library materials, participating in programs, finding materials in other languages, accessing the internet, and connecting with community resources. As Allen County residents, participants were also eligible for an ACPL library card at no cost.

Msgr. Bill Schooler Throws Out the First Pitch at South Bend Cubs Game



Photos by Lisa Kochanowski



It was St. Pius X friend-raising night at Four Winds Field in South Bend on Friday, June 22. Hot, humid temps didn't deter 354 faithful parishioners from cheering on the South Bend Cubs and the first pitch honoree Monsignor Bill Schooler. "I was more nervous about this than Sunday service," laughed Monsignor Schooler as he left the mound. He never threw a pitch in baseball, so he had parishioner and former Saint Joseph High School baseball player Jack Quinn coach him for the big day. The end result was a cheering stadium, a successful first pitch, and a victory for the Fort Wayne TinCaps over the South Bend Cubs.

Father's Day 5K Highlights of A Baby's Closet for Moms

BY BETHANY BEEBE

Many of us began our formal education in Catholic schools, learning our 1-2-3s and A-B-Cs in institutions sharing the dual role of spreading the faith. Many in the community are counting on a special Catholic-influenced organization in Fort Wayne, A Baby's Closet, or ABC.

Nine Catholic parishes are members of Associated Churches of Fort Wayne and Allen County, according to the organization's web page, and A Baby's Closet is one of the organizations through which Associated Churches reaches out to members of the community who could use a helping hand. Through ABC, mothers receive training and obtain needed supplies for their babies and toddlers through incentivized programming. Moms earn vouchers to be spent in the store at 621 East Wayne Street in Fort Wayne, just across the street from the Associated Churches main office. "It is so appealing," said Kay Felts, member of the ABC board. "Everything is so respectful."

Participation in the Father's Day 5K held on Saturday, June 17, at Lakeside Park, was one way to help. Half of the proceeds from the event go to A Baby's Closet with the other half going to the Associated Churches' Military Families program. The 5K is held the Saturday of Father's Day Weekend each year, and is a walk, run, or ruck. Those who select the rucking option carry backpacks filled with baby supplies that are then donated to the cause. The Military Families program offers emergency help for utilities, rent, and medical issues, as well as financial counseling, holiday meals and gifts, and civilian reintegration services, among other work, in a special partnership with the Northeast Indiana Base Community Council, the 122nd Fighter Wing, and the 293rd Infantry Regiment, according to the Associated Churches website.

As for A Baby's Closet, Felts, who is a nurse practitioner and also a member of St. Vincent de Paul Parish in Fort Wayne, said this kind of programming is vital, especially in light of the 6.9 percent infant mortality rate in Allen County. Along with assisting a vulnerable demographic, she said this and related programming grants "accountability for mom."

Vouchers can be earned in four major areas from a defined group of service providers. Prenatal care like child-birth class or a visit to one's doctor might earn the currency. Engaging activities to keep one's new baby well like getting immunizations or taking a



Kelley Bawmann

The Father's Day 5k, held on Saturday, June 17, at Lakeside Park, is an annual fundraiser for Associated Churches, which include nine Catholic churches. Half of the proceeds go to A Baby's Closet, while the other half supports programming for military families.



Bethany Beebe

Clothes are neatly organized by size, gender, and utility at A Baby's Closet. They are also clearly marked with the number of vouchers needed for purchase.

breast-feeding class could earn the blue slips of paper to be traded in at the store. Learning more about responsible parenting through safe-sleep classes or smoking-cessation programs could lead to earnings, as could education programs, like working toward a GED.

Betsy Henderson, Director of A Baby's Closet, makes a point to thank visitors for shopping at the store and walks them to the door after a visit, saying "a lot of places these moms went they were looked down on. You have to treat people with kindness."

In line with the Church's pro-life stance, Felts said, "It is really hard for them to break out of it." Henderson said that the average mom has two or three children. While A Baby's Closet does not have a maximum age for children to age out of services, many of the service providers who grant the coupons do, which affects visits to ABC. The need for services from ABC is far from on the decline. Last year alone, 8754 individual visits by 1185 moms were made to A Baby's Closet, creating stacks of coupons from distributed goods backed with a message of family wellness.

Vouchers can be saved for larger items like strollers or used for less-expensive items like new clothes, used clothes,

shoes, or toys. For one coupon, shoppers can obtain a package of diapers. The diapers are disposable and packaged

daily so that an equitable number is given to each recipient. Henderson said the counting and bagging of these expensive necessities is constant. "It is literally every day." A book for each child is allowed at each visit, and when infant formula is available, one per visit is permitted.

The highly organized facility also has space for new and gently-used toys. One generous benefactor has lined storeroom shelves with toys to inspire the youngest members of the community. They sit neatly organized next to racks of clothing from preemie to 5T and homemade baby blankets. Originally, a narrower range of sizes was offered, but management soon recognized that many of the moms who visited the store had multiple children of similar age, responding to their needs accordingly. Henderson noted that she is especially appreciative of those toys that have a learning or developmental aim. Some of the crocheted blankets are from a program through Parkview that offers crocheted blankets to hospice patients and ABC.

The development of better health and family preparedness goes on alongside the open hours of ABC on Monday and Wednesday afternoons. At various times, English, Spanish, and Burmese one-on-one consultations about nutrition, breastfeeding, and safe sleep are also available. Henderson said that in many cases, women who take advantage of the services seek

to put together how they can best live their lives for both themselves and their babies, looking for overall support. For example, the more formalized programming like the series of ten, ten-minute nutrition lessons offered through Purdue Extension give opportunity for personal conversation as well. No matter what information a mom seeks, attendance at this programming is voluntary, drop-in scheduling, and can earn vouchers.

All those goods distributed come from somewhere, and those in the organization are proactively looking for new outlets with whom they might partner. Felts said, "We're trying to develop more church engagement." She cited financial donations from St. Vincent de Paul Parish in Fort Wayne and donated goods from St. Jude Parish in Fort Wayne. Both would like to see more active involvement from area Catholics. Aside from direct giving, St. Jude and other faith groups hold "baby showers." For these drives, parishioners are notified of times a barrel is placed on the church grounds. During the collection time, commonly a month, baby-centric items are collected and then given to A Baby's Closet for distribution. Volunteer time is also appreciated.

Felts said that while we are all busy and limited in what we can give and spend, whether recipient or donor, we all hold something even more special in common. "We are all God's children."

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*The Most Reverend Kevin C. Rhoades,
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Helping Neighbors in Times of Need at St. Joseph, Mishawaka

BY LISA KOCHANOWSKI

Imagine waking up each day impoverished, destitute, hungry, sick, not being able to see a doctor, fearing the future, and feeling powerless. Those are some of the anxieties felt by people in need. The St. Vincent de Paul Society Chapter at St. Joseph Catholic Church in Mishawaka strives to eliminate that suffering through their community outreach projects.

The group was founded in 1961 and has had a tremendous impact on the community as a result of their strong faithful and loyal members and volunteers.

"The core of our work lies in seeking out the forgotten poor and bringing a voice to their struggles. We participate and host a range of projects, ensuring the dignity of those we serve," said Chapter President Travis Klosinski.

Chapter Co-Vice President Eric Heath said he has been part of the group for a little more than nine months and appreciates the opportunity to give back to the community. "My wife and I have been interested in getting involved in outreach to the poor and last September we met Travis at a Ministry Fair," recalled Heath, who shares the title of vice president with his wife. "His vision lined up with our ideas and practice of corporal works of mercy and this was something we could be part of with our kids."

Tom and Sherry Klosinski have been with the group for about a year. "We felt a need to serve and started with Our Lady of the Road," said Tom. "We never realized the magnitude of the need. More people doing small things amount to so much. The more hands the better."

Known as Vincentians, the cornerstone of their work is performing home visits. They distribute around 1,300 pounds of food per month through in-person deliveries.

"The goal is to create a relationship with those we meet and to hear their stories," noted Tom. "We go once a month to Our Lady of the Road to prepare a wonderful breakfast for the folks that come through those doors. We started a garden and sent out seeds to the parish to create a Mini-Farm project to generate more nutritious and less processed food for our neighbors in need in our direct neighborhood. We have also hosted talks on Catholic Social Teaching that featured priests, nuns, and professors from Notre Dame. We hosted them on a podcast titled "Voices for the Poor" which is geared towards informing the community about people and activities happening locally and



Photos by Lisa Kochanowski

St. Joseph Catholic Church in Mishawaka's St. Vincent de Paul Society Chapter Vice President Eric Heath and President Travis Klosinski help with the community garden on the church property. The garden was created as a way to supplement the food pantry with healthy, fresh vegetable options for the community.

to educate others on the systems around poverty."

A new venture for the group was the creation of a community garden. According to Heath, at one of their monthly meetings, his wife mentioned the idea of creating a community garden that could provide fresh vegetables for the pantry. It was an opportunity for the group to provide a healthy option for home visits and include a wider demographic of the church community who is interested in gardening. Volunteer Tim Callan spearheaded the effort to build three raised beds on the church property and Vincentians and parishioners planted tomatoes, green beans, zucchini, onions, and various colors of peppers.

As an option to help from their own backyard, parishioners were invited to take one of the 100 packets of free vegetable seeds offered after one of the Masses, plant them in their own yards, and then bring freshly grown food to the pantry. They have already had a family bring heads of home-grown lettuce to share.

"I'm excited to see where it goes," said Heath about the community garden. "Part of feeding the hungry is to feed people with good, nourishing food. Hopefully, we will be able to expand this in the future."

According to Heath, some other projects by the chapter were partnering with the church choir to go caroling at area nursing homes during the holidays, holding a cemetery and area cleanup event, and writing letters to inmates.

Volunteer participation has been an obstacle for the group.

"While the goal is to serve those in need, it's really about community building. The approach has been to hopefully show other Catholics what it looks like to put faith into

action and to fight against that tendency to create an ancillary bubble from a tumultuous world. We are members of the community, and we are called to engage with it on a level and in places that many won't. We do this because we encounter Christ in these endeavors and that is why we can do those things others would prefer to avoid," said Klosinski. "Instilling that has been difficult. These topics often fade quickly from our minds, though we feel that it would be nice to help in some

can deliver fresh produce. We changed how we looked at our emergency food distribution to be one that is more of a fiscal band-aid that can hopefully alleviate \$100 to \$200 in grocery costs to be applied towards a utility bill or repairs, or a copay. It all adds up."

The group desires to develop programs and strategies to build up someone struggling and foster self-sufficiency and guidance.

"There are many people that just need someone in their corner with guidance and directives, often those receiving the advice take it upon themselves to complete," said Klosinski. "We are also discussing how to increase inter-parish cooperation to create a more powerful force in the community. Many hands make light work and there's nothing heavier than red tape. Having a coalition can go a long way in advocating policy."

Klosinski hopes all members of the St. Vincent de Paul Society feel empowered and unified in their outreach efforts.

"I find it difficult to meet people after Mass, so St. Vincent became a way to interact with people working to bring charity and love to the neediest. I have formed a great support network with my fellow Vincentians along with fellowship, something many of us have forgotten the feeling of," said Klosinski. "I hope they feel courage and the willingness to get around the bystander effect. I want them to look back and see how much they have grown. When they see someone in need, they act with compassion to help however they can. I want us to see Catholicism engaging with the secular, trying to treat the wounds of our modern world. I want them to take responsibility

for their town and those in it."

Klosinski wants all those served by the Vincentians to feel loved and understood. Recipients are not judged in any way and the volunteers are deeply vested in the development and prosperity of the communities they serve.

"I hope we can help build their lives up. So often we say folks need to use their bootstraps and this is a judgment that permeates the hearts of those in need. I want them to know that we see they have worn their boots down with 60 hours a week of labor many would hike their noses at," noted Klosinski. "Above all, love. We, as humans, need to feel seen and need to feel supported. Poverty brings traumas that can't be solved overnight; we can't expect to solve it with one box of food, but they can at least know we are here."

Getting involved with the main organization involves connecting with the St. Joseph County office and the Mishawaka conference is always looking to expand their volunteer base and can be reached at ssvdpstjoemish@gmail.com. Klosinski recommends listening to the Mishawaka group's podcast "Voices for the Poor" on Spotify or Apple Podcasts to get a sense of the Catholic social teaching that defines their work along with sharing background information on policies and programs that are in place.

"If someone is interested in helping but doesn't know where, this is a great place to start. We emphasize that you won't go out alone and you will almost always be with a group. It is a great introduction to this type of work. I feel as if an entire side of Catholicism has been opened up to explore because of this and encourage everyone to do one thing, whether it is a meeting or bringing food, picking up trash, or emailing a representative. Find your niche and let The Holy Spirit guide you," said Klosinski.

Making an impact is possible. It just takes one simple step and a slight change to one's mindset to make a difference.

"I see so many people on Sunday and think if we all just did one thing together, one small thing as one, what a force for good we could be. We need people to keep these issues top of mind and contribute in some way, even if it is bringing one can of soup a week to Mass, it all makes an impact. We have to carve a part of our life towards bettering our community, no man is an island, just as we do for prayer. Small actions on a small scale make a big difference," shared Klosinski.

Making an impact is possible.

It just takes one simple step and

a slight change to one's mindset

to make a difference.

Our World Has Lost the Catholic Understanding of H

BY THERESA FARNAN

In a growing national divide, 16 states have recently passed laws limiting or banning “gender transition” procedures, while three states — and counting — have declared themselves “trans sanctuaries.” Health care institutions — and public opinion — are starkly divided over the wisdom of “gender transition” procedures.

Despite the political and cultural confusion, the immorality of “gender transitioning” is strikingly clear. Pope Francis (Pope Benedict before him) and numerous Church documents warn about the false claims of gender ideology and its consequent harms.

In March 2023, the U.S. Conference of Catholic Bishops’ Committee on Doctrine issued a “Doctrinal Note on the Moral Limits to Technological Manipulation of The Human Body” explaining why “any technological intervention that does not accord with the fundamental order of the human person as a unity of body and soul, including the sexual difference inscribed in the body, ultimately does not help but, rather, harms the human person.” The backlash from secular media, LGBTQ advocates, and progressive Catholics was immediate.

Missing from most critiques, however, is an examination of the nature of the human person (anthropology), implying that anthropology doesn’t matter. On the contrary, the Church has always understood that anthropology is crucial: A culture that doesn’t understand what it means to be a human person inevitably treats actual people in dehumanizing and harmful ways. Further, a culture that lacks grounding in the truth of the human person typically fails to support families, protect the vulnerable or promote human flourishing.

A Look at Human Anthropology

To understand why the Church warns about gender ideology, it is critical to examine the deceptive anthropology underlying gender ideology. Perhaps the easiest way to understand the anthropological claims made by gender ideology is to look at the “gender-affirming” or “transgender” resources widely used in schools, universities, and popular culture to explain “who we are.” Colorful cartoonish graphics like the genderbread person or the gender unicorn depict androgynous figures with labels proposing new categories of identity. Lesson plans designed by activist organiza-



Photos provided by Our Sunday Visitor

tions teach students the vocabulary and core concepts of this new belief system that conflicts with Christian anthropology.

Rather than recognizing the truth that each person, created by God as male or female, is a unity of body and soul, gender ideology claims “the person” is a random assortment of dimensions: “gender identity” (self-perception, regardless of the body), “gender expression” (how you present yourself to others), “sex assigned at birth” (a guess about your identity made by doctors and parents), sexual attraction or emotional attraction (feelings and desires), and anatomical parts (body parts that can be replaced at will). Each of these categories is typically represented as a “spectrum” or as fluid and changeable.

In contrast, the Catholic Church teaches that the person is created at conception as a male or female person, with a unity of a human soul and either a male or female body.

These graphics encourage the child to decide his identity for himself, using these categories to shape his understanding of “who he is.” According to gender ideology, the defining or core aspect of identity of the person is “gender identity.” Human Rights Campaign’s Welcoming Schools “LGBTQ inclusivity” program, for example, describes “gender identity” as “who you know yourself to be in your heart and mind” and teaches children that “our bodies do not determine our gender identity.” This directly

contradicts the truth, known by reason and revealed by God, that each of us is created with a unity of body and soul, embodied as male or female. The Catechism of the Catholic Church uses the term “sexual identity” to describe embodiment as male or female and teaches that “everyone must acknowledge and accept his [or her] sexual identity” (No. 2333).

Children are taught to believe that because identity is self-defined, there is an infinite array of gender identities. In Portland’s public schools, for example, social emotional learning lessons (SEL) instruct children that there are as many different “gender identities” as there are stars in the sky. Every person has a “gender identity,” and only the individual child can say what his or her identity is. The child who declares a transgender identity must be believed and affirmed and cannot be challenged. According to gender ideology, it is normal to be “transgender” (an umbrella term for a person whose “gender identity” does not align with his body), just as it is normal to be “cisgender” (a person whose “gender identity” matches his body). This undermines the child’s natural knowledge of human nature, that human beings are embodied as either male or female, and in its place substitutes a new “binary” premised on the belief that some persons are born in the wrong body. In contrast, the Catholic Church teaches that the person is created at conception as a male or female person, with a unity of a human soul and either a male or female body. In other words, God creates you, uniting your soul with your male or female body.

The Narrative Kids are Taught

But how does a child discern his or her “gender identity”? The child is taught to compare his or her own behavior and

feelings to exaggerated stereotypes of what it means to be male or female. Interests, feelings, and preferences are presented as reliable indicators of “gender identity,” while the sexed body is not. Pediatricians are encouraged to ask about “gender identity” and refer children to gender clinics. Most adults assume that when a child experiences distress over his feelings that his identity does not align with his body (“transgender”) and is diagnosed with gender dysphoria, there is rigorous evidence supporting this diagnosis. But aside from the “distress” criteria of gender dysphoria, there is no objective test to support the “transgender” claim.

“There’s no form, no scale, there’s no psychological battery of tests that needs to be done” to diagnose a child as “transgender,” admits Dr. Robert Garofalo, Director of the Gender Development Program at Lurie Children’s Hospital in Chicago.

Children are encouraged to ponder their “gender identity” in school, online, and even during visits to the pediatrician. Social media and children’s programming are awash with “gender identity” themes. No age is too young — 2-year-olds watching “Blues Clues” and children watching the Disney Channel are subjected to pro-LGBTQ programming. In schools, libraries and ebook platforms offer books filled with gender ideology. Some states require curricular materials to be pro-LGBTQ; social emotional learning and sex education classes are infused with transgender messaging.

Children who don’t identify as “trans” still have to comply with gender ideology’s reor-

dering of society. In schools, everyone is expected to affirm another child’s “gender identity” with chosen names, pronouns, and bathroom use as the “trans”-identifying child desires. Girls quickly learn that their comfort, privacy, and safety are less important than a “trans”-identifying biological male’s “gender identity” and his demand to have access to girls’ bathrooms or opportunities. Children are asked their pronouns or asked about their “sex assigned at birth.” The message is clear — every child potentially is “trans.”

Gender ideology’s account of the person undermines important truths about the person and family. Even young children know that an embodied male or female is a girl or boy; they can tell if a person is a boy or girl using their senses. Now they are taught they can’t trust their senses. Children know that mothers give birth

to babies and understand the role of fathers in supporting, nurturing, and protecting their children. Now they are told that men can get pregnant and that any combination (and, increasingly, any number) of persons can form a family. Children understood that sex-segregated spaces were for their

own protection and modesty; now they are told that some adults can violate the rules about sex specific spaces.

This has disastrous effects on the family. Children know that their mothers and fathers love them, and they trust their guidance. Now children are told that their parents’ judgment about them should not be trusted — that parents may have been mistaken from birth about “who” the child really is. Driving home this point,

Children understood that sex-segregated spaces were for their own protection and modesty; now they are told that some adults can violate the rules about sex specific spaces.



Human Anthropology

schools hide transitions from parents whom they suspect might be unsupportive, allowing students to use the facilities of their choice, dress as the opposite sex and use desired names and pronouns, while sending communications to parents that still use the child's "deadname" — the name a "trans" person no longer goes by after choosing a name that affirms their "gender identity." The state of Washington recently passed a bill authorizing shelters to harbor runaways who seek abortions or "gender transitions," effectively allowing the state to hide runaway children who identify as "transgender" from their parents. California and other states are sanctuary states where parents involved in custody battles can seek to "transition" their child without the other parent's consent.

social intervention that leads to 98 percent of social "transitioned" kids continuing to "medical transition." (Without "social transition," most "trans"-identifying children eventually accept their sexual identity.) Children on puberty blockers are overwhelmingly likely to continue to cross-sex hormones, while many teens on cross-sex hormones seek surgical "transition" (double mastectomy, hysterectomy, or castration, creation of a neovagina or neo-phallus).

The language used to portray "gender transition" is not just deceptive but dangerous, as it encourages vulnerable and distressed children to believe that they really can change their biological sex. Instead, physically healthy young persons are put through experimental treatments that sacrifice physical integrity and even future fertility for the sake

combination of medications affects sexual functioning and destroys fertility, as even "gender-affirming" physicians admit.

The evidence for these treatments is weak and low quality. One study that claimed to show that these treatments lowered suicide risk and mental health utilization was quietly retracted the following year, while a study of "trans"-identifying children in the military health care system found that the need for psychotropic medications increased after beginning "gender-affirming medical care." Studies show ongoing risk for suicide, which is not resolved by "gender-affirming care." The ongoing public struggles of "trans" celebrities such as Jazz Jennings painfully illustrate that the attempt to rewrite the reality of the body does not solve problems but creates new ones.

The Good of Our Young People Is at Stake

Gender ideology is not only at odds with what reason tells us about the person but undermines Christian anthropology's beautiful teachings about the meaning and beauty of the human body, about the importance of sexual difference, and the nature of marriage and family. In contrast to the Theology of the Body, it asserts that each person gets to choose the meaning of his or her body. It rejects the Christian teaching that God creates you, as a unity of body and soul, male or female from the moment of conception, instead insisting that your identity is separate from your body and that someone could be born in the wrong body. Christian anthropology views the complementarity of men and women as mutually enriching, as helping us to discover our humanity by seeing ourselves in relation to the other, and teaches that sexual difference is ordered to the good of the family. In contrast, gender ideology denies sexual difference by viewing gender and even sex as social constructs and consequently redefines the family and relationships. As a result, it undermines and even destroys the natural rights of parents to oversee the upbringing and moral formation of their children.

Gender ideology intentionally undermines Christian families who seek to instill religious convictions in their children. In the place of a loving God who creates each human as male or female, gender ideology insinuates that if there is a God, He makes mistakes. It encourages the child to question and even reject God the Creator's

No aspect of "transition" is benign; each stage is a pathway to increasingly more destructive interventions.

of creating an appearance that aligns with the person's self-perception. Puberty blockers are used to freeze the child's sexual maturation, despite concerns about the association of puberty blockers with early onset osteoporosis and about the developmental effects of pausing puberty in healthy bodies. The transitioning teenager's body is flooded with doses of cross-sex hormones, with girls receiving testosterone and boys receiving estrogen, in order to force the development of secondary sex characteristics of the opposite sex. This

Wisdom from Pope Francis



"It needs to be emphasized that 'biological sex and the socio-cultural role of sex (gender) can be distinguished but not separated.' ... It is one thing to be understanding of human weakness and the complexities of life, and another to accept ideologies that attempt to sunder what are inseparable aspects of reality. Let us not fall into the sin of trying to replace the Creator. We are creatures, and not omnipotent. Creation is prior to us and must be received as a gift. At the same time, we are called to protect our humanity, and this means, in the first place, accepting it and respecting it as it was created."

— Pope Francis, *Amoris Laetitia*, No. 56

loving plan for his or her life, to believe his or her task is to create his own identity. It calls into question Church teaching on marriage and family, and in its place substitutes a vision of sex without procreation, marriage without sexual difference, and chosen or "glitter" families.

For Christian Churches concerned with evangelization, the effects of gender ideology on catechesis are disastrous. Young Catholics, steeped in gender ideology at school and in the digital world, believe that Church teachings about human sexuality are bigoted and oppressive. Even those who remain in the Church absorb assumptions from the culture that undermine their faith. For instance, believing that the person is separate from the body undermines belief in key teachings that rely on the unity of the person, such as the incarnation of Jesus Christ as true God and true man.

Finally, gender ideology is most harmful for the persons it claims to help. As the bishops note, these are children and young adults with healthy bodies who have "no disorder in the body that needs to be addressed." The medical and surgical interventions of "gender-affirming care" destroy healthy bodies in futile pursuit of the illusion that it is possible to change one's sex by destroying innate secondary sex characteristics of the body and attempting to medi-

cally or surgically change the body to look like the opposite sex. These interventions are attempting to destroy the person's natural embodiment as male or female in order to bring the body into subjection to the person's desires. As the bishops note, rather than removing or reconfiguring body parts to address a serious threat to the health of the body, "the removal or reconfiguring is itself the desired result." The bishops soberly conclude that Catholics who work in health-related fields should not participate in "gender affirming care." They are not alone in their concern — countries like the U.K., Norway, and Finland have realized the destructive nature of these treatments, especially for children and young adults, and are restricting or discontinuing "gender affirming care."

The USCCB doctrine committee reminds us that "the search for solutions to problems of human suffering must continue, but it should be directed toward solutions that truly promote the flourishing of the human person in his or her bodily integrity." Pope Francis cautions us that young people need to be helped "to accept their own bodies" as created. Compassionate care for the person must be grounded in the truth about the person. Anything less falls short of true compassion and true care.

— Reprinted with permission from *Our Sunday Visitor*

The Harm of 'Gender Transition'

In rejecting the self-evident truth of the unity of body and soul and the person's embodiment as male or female, the anthropology underlying gender ideology is profoundly irrational. It posits that self-perception and desire are constitutive of reality, even if that requires the body to be medically or surgically modified with treatments that destroy the natural order and function of the body. The child is encouraged to think of "gender identity" as deeply meaningful, even though it merely is self-perception. Regardless of the accuracy of that self-perception, the "transgender"-identifying child is told he must "transition" or he will commit suicide.

No aspect of "transition" is benign; each stage is a pathway to increasingly more destructive interventions. "Social transition," affirmation of the "gender identity" by desired pronouns, names, and inclusion according to desired identity, is a powerful psycho-



Working to Help People in Need During Teen Service Week

BY BETHANY BEEBE

Most of us take for granted the ease of walking out the front door in the morning. En route to our busy lives, those first few steps are an unnoticed part of the daily routine. For someone in a wheelchair, though, living in a mobile home without a good quality ramp can mean the difference between a safe way to begin the day and an inability to engage the outside world. A group of Fort Wayne teenagers joined forces with the St. Vincent de Paul Society's Carpenter's Sons Ministry to tackle ramp builds and more during Teen Service Week.

Lara Schreck, Executive Director of the St. Vincent de Paul Society said, "It is set up like a mission trip in your hometown." She said several of the students have engaged in the event all three years, with the group of teens participating limited to 20 to 25 selectees to maximize the impact of the experience. The waitlisted event has three or four adults working alongside four to six students at each site. Schreck said the Teen Service Week is a great opportunity to introduce "young Vincentians" to the St. Vincent de Paul Society and its focus on spirituality, friendship, and service.

The Society pays for lunches and building supplies, and asks the homeowner to contribute only as much as they are financially able. Schreck said in some cases, residents could be fined by the city if the repairs are not made. The St. Vincent de Paul Society in our area has 24 chapters, and each can tailor its community service to the needs of the residents in their region.

The Carpenter's Sons provide the adult labor and expertise to oversee the builds. A ministry of the St. Vincent de



Bethany Beebe

Area high school students join forces with the St. Vincent de Paul Society of Fort Wayne's Carpenter's Sons for Teen Service Week from Monday, June 19, through Thursday, June 22. The work included construction projects for pre-selected lower-income homeowners in need in the Fort Wayne area.

Paul Society, the Carpenter's Sons meet every Tuesday at 8:30 a.m. in the St. Vincent de Paul Church's Life Center and then depart to work on various projects, like the mobile home ramps. Prebuilding portions of projects speeds up the on-site time, and each site is carefully evaluated before selection. With practiced speed, the Carpenter's Sons can complete a mobile home ramp installation, for example, in a day.

The Carpenter's Sons selected the projects completed during Teen Service Week. There are about 30 Carpenters, and they find projects from Neighborlink, phone calls to parishes, and the St. Vincent de Paul Society.

June 19 to 22 this year, prayer began and ended the work days of Teen Service Week, with students doing a blessing at the project site at the end of the week, Schreck said. "Prayer can help us remember what it is all about." The students were informed of the special week of work in parish bulletins and through

area Catholic schools. Sending her an email cemented spots on the roster for the lucky group of teenagers.

Small group size allowed for camaraderie to develop between the junior and senior members of the working crew. Aside from the obvious physical outcomes, benefits to the students extended beyond doing service hours for school. Scott Nguyen, Director of High School Ministry at St. Vincent de Paul Church, said projects like this can help "mend age-related prejudices" and improve the "intergenerational connection." He said it is also a great exercise in problem solving.

Kathy Dawson, involved with Carpenter's Sons for about five years, saw the problem of



More photos are available at www.todayscatholic.org

poverty in the area and decided participation was a way she could help. Operating the table saw is her regular job. With a smile, she gives a "hair-cut" to a board handed to her by a teen that needs trimming to fit ideally in its spot.

Her spot in the group means working with a group of people she respects. "These are the most beautiful, spiritual men," she said. "They just give and give." Never bossy or arrogant, their humility is noted in the fact that they do it all without any social media presence, she said.

An unmediated social experience is one benefit to the week's activities, said Bridgette Haynes, who is going into her junior year at Bishop Dwenger High School. "It is a good way to help the community. It is hands-on and a good way to learn something." She also said she appreciates the chance to accomplish something beyond sitting at home with her vacation time.

Haynes and her colleagues on Tuesday, June 20, were working at the home of area resident, Sharon, who has mobility limitations. "I love it," she said. "They are doing a nice job. It'll be easier for me to have the wheelchair-friendly ramp they are building. My legs give out on me." Sharon, two others, and dogs Princess and Precious have lived at the

residence since 2015. Since it is a floating, or unattached deck, all the usable parts can be reused in the future when not needed in its current capacity.

Helping to put together the prefabricated puzzle that soon became a ramp was John Berhoff, a retired architect of more than 40 years in practice and member of the Carpenter's Sons since early this year. "I like to do something hard and different," he said. This week's work with the high school students has allowed him to work with some fun people who had proven themselves to be learning through the hands-on process, he said. "We try to get them to do as much as they can."

One of the projects on Wednesday, June 21, had a different construction outcome, but similar responses from participants. The rebuilding of a front porch took two days and again brought together the Carpenter's Sons and students. Going into his sophomore year, Anthony Ortigoza said he liked "helping out the community." Working alongside him, member of the adult group Rob Wyatt said he thought the kids were having fun and, "They like to learn. They like to do things hands-on."

Future projects of this nature are always in the works. Schreck said more volunteers and more projects are always welcome. To learn more about the St. Vincent de Paul Society or to make a donation to support their ministries, visit their website at svdpsfw.org.

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Parishioners of St. Vincent de Paul

Elaine Holmes Retires after 15 Years as Principal of St. Pius X in Granger

BY LISA KOCHANOWSKI

The smiling face in the morning drop-off line at St. Pius X School, the person who always says good morning to each and every student, the one who gives mom or dad a wink and grin, the leader of the welcome committee is retiring. Since the day the school's doors opened in 2008, Elaine Holmes has been the principal. After this school year, she is headed in a new direction, but it won't be taking her very far.

"My entire career in education was in the public schools. I enjoyed my years in the classroom teaching fourth and fifth graders, my years as a principal in two elementary schools within the district, and three years in a middle school," noted Holmes, whose assignments totaled 37 years of service in public schools.

According to Holmes, in 2003 Monsignor William Schooler, or Father Bill as he is known at St. Pius X in Granger, established a team of parishioners to initiate a feasibility study to ensure the need and success of opening a Catholic school in the Granger area.

"In 2004, Bishop John M. D'Arcy granted permission to build an education center to meet the educational needs of our rapidly growing parish.



ELAINE HOLMES

Father Bill approached me in 2007 and asked me if I would be his principal. In 2008, we opened our parish education center with 445 students and today we have 684 students for the upcoming year and a waitlist in almost every grade," said Holmes.

The experience of an educator comes with many memories, especially when your career spans more than 40 years. Being part of the team that created a brand-new school was one of the most impactful moments for this educator. "There are so many memories over the years, but some of the most memorable ones are watching the construction of the building, meeting with the architects, working side by side and meeting after meeting with Father Bill, and

hiring a full school staff, collaborating with them in the basement of the rectory week after week; sometimes day after day," recalled Holmes. "The staff was amazing, and I learned so much from each of them as we developed our curriculum. And, of course, opening our doors on the first day of school late in August 2008 and greeting more than 200 students will always be in my memory."

A highlight of her time at St. Pius X is when the school received the National Blue Ribbon Award in 2015. According to the organization, the National Blue Ribbon Schools Program recognizes public and private elementary, middle, and high schools based on their overall academic excellence or their progress in closing achievement gaps among student subgroups.

One of Holmes's greatest accomplishments was the development of a top-notch fine arts program at St. Pius X. "Over the years, our fine arts department developed outstanding opportunities for our students. I went to elementary and Catholic high school and never had a class in the fine arts department — no art, no music, and never a language. It was important to me to provide a fine arts program for our students. We have amazing teachers throughout our building," said Holmes. "Over the years,

we are proud that in our two Catholic high schools, we can see our contribution to student successes as valedictorians, salutatorians, science awards, fine arts scholarships from major areas, and admission into major colleges."

Retirement still has not totally sunk into her mindset yet. Holmes said she will miss the outstanding staff, greeting the children in car lines every day, and building relationships with students and parents. "I will miss Father Bill tucking his head in my office every day, checking in whether it was one minute or five minutes. I love everything about St. Pius and will not roam far from it. I can honestly say that I never dreaded coming to school in all the years I have been here with the exception of having to make a decision on a snow day. Then I dreaded it, not

school but having to make a decision on do we go or do we not. Driving the roads at 5 in the morning to make a snow day determination was not at all fun," said Holmes.

In the 2023-2024 school year, Holmes will stay at St. Pius three days a week, not as a principal but as another set of hands to help.

"There are a lot of demands on principals and teachers. Father Bill asked me if I would work three days a week and support the administrative team as well as the teachers. I chose Tuesday, Wednesday, and Thursday. I am looking forward to being back in the classrooms more, and not just to observe but to teach when there is a need," said Holmes. "On other days, I hope to do more traveling with my husband."

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Trees that Died are Made New Again Outside the Oratory of St. Mary Magdalene

BY CHRISTOPHER LUSHIS

When visitors enter the Oratory of St. Mary Magdalene in Fort Wayne, among the many beautiful and striking sights before them, they will see engraved beneath the Cross of Christ, "Behold, I make all things new." These words from the Book of Revelation encapsulate the entire story of salvation while also describing the spiritual work which takes place in the Oratory, as the Lord continually "makes new" those who offer their time and their hearts to Him in His Eucharistic presence.

In a unique way, the outside of the Oratory has now been made new as well.

The Oratory, a perpetual Eucharistic adoration chapel which stands across the street from St. Vincent de Paul Church and School in Fort Wayne, opened in the fall of 2020. It was built upon the site of a previous St. Vincent's Church building constructed in 1904. Like many churches of years past, the parish site maintained a cemetery nearby to bury its deceased parishioners. When the Oratory was later built on this site, additional land was cleared on the east side to make room for new burial plots. Creating this space required cutting down some large cedar trees that were replaced by younger ones along the sidewalk.

Now, more than two years later, these cedar trees have returned, albeit in new forms. Previously, their existence testified to the stability and strength of God, as nature always reflects characteristics of its Creator. In the spirit of re-creation and renewal, the wood from these trees has been fashioned into benches, a kneeler, a table, and chairs that surround the outside of the Oratory to aid visiting pilgrims.

While the walls of the Oratory are lined with beautiful stained-glass windows of saints from both medieval and modern times, the window directly behind the monstrance remains clear and visible from the outside. This provides visitors to the cemetery an opportunity to view and adore the Blessed Sacrament from the grass. Now, thanks to the repurposing of the Oratory trees, those seeking an outdoor adoration experience have a kneeler and bench to assist their prayer.

Some travel to the cemetery to visit relatives and friends buried there, to pray for their souls, and to remember fond memories with them. The benches and table provide a new space to sit, ponder, and



Large cedar trees that were cut down to create space for more burial plots on the site of the Oratory of St. Mary Magdalene in Fort Wayne are repurposed to create a table and chairs for visitors to sit and remember loved ones buried there.

pray in the stillness, broken up only by the hum of passing cars in the background.

St. Vincent's parishioner Alyssa Torres remarked, "When something dies, like when we have to cut down a tree, for example, we would think it's dead now and not alive anymore. But God uses things that die to bring forth something new. Jesus says, 'Unless a grain of wheat falls to the ground and dies it is just a grain of wheat, but if it dies, it produces much fruit.' That is the same story for these trees. They have a new life, their own resurrection, being changed from something that appears to be dead into something that is going to give new life."

When considering the journey of these trees, one is reminded of the children's story "The Tale of Three Trees," which chronicles the desire of three mighty trees to do something heroic. To their dismay, they are cut down and used in underwhelming and menial ways, leading them to think that their dreams of glory will never be achieved. However, when they later become the source of Christ's wooden manger, the apostles' ship on the Sea of Galilee, and

the Cross at Calvary, each realizes they had been prepared for something greater than imaginable all along. Their experience of transformation and transfiguration serve a new loftier purpose in the plan of God to bring about His kingdom. One could say the same has also happened for these trees in Fort Wayne. The mighty cedars which once provided shade over the deceased now support and sustain the living in their journey of faith.

These were also not the first trees repurposed at the Oratory or with significant meaning behind them. Shortly after it was opened, St. Vincent's Pastor, Father Daniel Scheidt revealed a family connection to the unique "Tree of Life" Cross hanging above the sanctuary. A familiar sight on nearly every crucifix is the titulus indicating Pontius Pilate's sentence of our Lord: "Jesus of Nazareth, King of the Jews," (usually abbreviated "INRI" corresponding to the Latin initials). Father Scheidt shared that the titulus at the Oratory was made of wood from an apple tree which previously stood outside his grandfather's home. This seems a fitting addition for a chapel that displays an abun-



Photos by Christopher Lushis

Some of the trees have been repurposed to create a bench and kneeler for visitors to pray for and remember loved ones buried there. It is also strategically placed for people to view and adore the Blessed Sacrament through the clear window directly behind the monstrance from the outside.

dance of apples blossoming forth from the Tree of Life, now made accessible to humanity through Christ's death and resurrection. He remarked, "This Oratory exists for all things to be made new."

Furthermore, each stained-glass window in the Oratory contains one of the trees mentioned in the Song of Songs. Father Scheidt described these details in a homily given at the Oratory, explaining, "For the early years of Jesus' life, [pointing to the back-left window] an almond tree, when Jesus was no larger than an almond. The middle window has a fig tree, which Jesus alludes to in His public ministry before His passion. The front left has a myrrh tree, flanked on the front right by a frankincense tree; so, [pointing to the gold monstrance] we have the gifts the wise men brought to adore Jesus. The central-right window has a palm tree, which lays the groundwork for Jesus' triumphal entry into Jerusalem. The back-right window has a pomegranate tree, which

when it is ripe bursts open to release its seeds just as the tomb bursts open with the Risen Lord. The two paintings on the back walls have olive trees, reflecting the Garden of Gethsemane, which means 'olive press.' Of course, the apple tree (the Tree of Life) is in the center. The whole decorative motif is meant to reveal that we are invited into paradise. This is an image of Creation in its origin, but also Creation in its fulfillment."

He also emphasized that the Oratory is meant to be "a refuge we can come to no matter what the troubles of our life or the troubles of our world. It is a participation in the Church, continually, uninterruptedly, at prayer. We participate in the adoration that is joined by the angels and saints, we adore God Himself and from that mystery we have what we need to bear the crosses in the present moment, to bear our witness, to know that we are instruments in the hand of God, who makes all things new."

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Meet Your Neighbor Tom Gordon

Tom was born and raised in Fort Wayne. Tom is from a family of seven children. He is the oldest and has three younger sisters and three younger brothers.

Tom's home parish growing up was St. John the Baptist in Fort Wayne until the fifth grade. His family moved to Churubusco, where he continued his primary education. Tom was a youngster when he began going to "the lake." Many of us have been trying to find "the lake" for years, Tom actually knows that "the lake" is Blue Lake in Churubusco. At the age of 14, Tom attended Our Lady of the Lake Seminary for high school and discernment for the priesthood. During formation, Tom decided to take a year off to discern further God's will for his life.

In 1959, Tom's brother called him to bring him the extra set of keys to the car. This was a ruse to introduce Tom to a girl named Sharon. Tom and Sharon were completely unaware that his brother was up to matchmaking. Sharon, not knowing what was going on, answered the knock at the door from Tom with a head full of curlers! Tom took Sharon out on a date to Coney Island (at Sharon's request) and made her his "darling wife" on July 1, 1961, in a nuptial Mass as St. Vincent de Paul in Fort Wayne. Tom and Sharon were blessed with five daughters (AKA Winners) that



Tom Gordon celebrates with a birthday cupcake while enjoying life at Saint Anne Communities.

grew into well adjusted, happy and contributing adults to society.

Tom has worn many "hats" throughout his life, and when you read about and ponder the "hats" Tom has worn, you will quickly realize that Tom's life has been lived in service to others and to humanity. Tom earned degrees in education and counseling which he used at Ben Geyer Junior

High School as a teacher and South Side High School as a guidance counselor.

Tom went on to work as a psychology counselor at Elmhurst High School and Director of Guidance for Fort Wayne Community Schools. He served as the Principal of Elmhurst High School and retired in 1999.

As much as Tom knows, "God has been good to me and my family," life is not without its hardships and tears. Tom lost his "darling wife" of 51 years, Sharon, on July 15, 2012.

In 2021, Tom's 52-year-old daughter, Andrea, was killed in a traffic accident.

Tom and I spent time talking about how he has been able to work out of darkness and into the light. Tom had been on a spiritual journey for some time. He had attended many workshops and was involved in programs that had begun to make

him aware that he needed detaching from earthly controls that made him unable to create and sustain a relationship with Christ as the "Bridegroom" and him as the "Bride." We needed to have a closer "love relationship" with Christ. The death of Andrea convinced Tom that God is calling him to walk this journey, to grow in his faith, and love Christ even more.

Tom knows that we are all made in the image and likeness of God, therefore we are made to be saints. Tom, as a humble man, understands the effort involved in being the saint that God created. At this point in Tom's interview, I came to realize that I would like to be a lot like Tom when I grow up!

One of Tom's accomplishments includes receiving the Sagamore of the Wabash Award on October 10, 1994, from Governor Evan Bayh. This is the highest civilian award bestowed upon a Hoosier. In 1981, Tom received "The Outstanding Counselor of the Year Award," which was presented to him by The Indiana Counselor's Association. Tom has served on many committees and boards throughout his life, including the Board of Directors for Crippled Children Services, now known as Turnstone, Family and Children Services, SCAN (Stop Child Abuse and Neglect), and was Executive Director of the O.B. Schwab Career Development Project

called Pursuits.

I asked Tom what the catalyst was that drew him to underprivileged children. While in the seminary, Tom recognized the call to missionary work. Working with disadvantaged children continued Tom's need to fulfill this vocation.

Tom's interests and hobbies include his spiritual growth, contributing to the wellbeing and uplifting of his neighbors, carving (every Thursday), historical and political nuances (a subtle distinction or variation), and scientific developments. I asked Tom what field of science development interested him. He said, "It's difficult to pinpoint or explain, but pretty much everything!"

Tom had three goals when Saint Anne Communities became his home. He wanted spiritual enhancement (Tom lectures at our daily Masses), personal and social growth, and activity involvement commensurate with his ability and interests.

Tom is pleased to let you know that these three goals are being achieved. Tom would like each of us to know that "God has been good to me and my family," and that "God, family, and social responsibility have always been my ultimate GPS."

Well put Tom, and well lived!

— Stephanie Norris, Saint Anne Communities Pastoral Care Associate



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Overcoming Predominant Passions

One of my favorite prayers is composed by Blessed James Alberione, an Italian priest, Church communications visionary, and founder of the Pauline family. Called "To Overcome the Predominant Passion," it, in true Blessed Alberione style, gets straight to the point without beating around the bush, as our prayers (or at least mine) sometimes can.

It goes like this: "Jesus Master, you have said: 'Truly I say to you: whatsoever you shall ask the Father in my Name, He will give it to you.' So, in your Name I ask for victory over my predominant defect (pause). Here me, O Jesus."

How marvelous is that? First, it forces you to identify — if you haven't already — and then articulate the biggest barrier to holiness that you battle (that darn "predominant passion"); second, it exudes with confidence and trust in God that He will be able to bring about "victory" even when you might be doubting your own ability to harness your biggest faults (see: your predominant passion); and third, it contains a clear "ask" rooted in humility. When you pray that prayer, for example, you know exactly what the goal is, you know God will be there with you — and you know that the only blockade to success is one's own self. In order to overcome our "predominant passion," we have to be willing to put in the work. Alberione's prayer is also bold and direct — maybe even a little demanding. The "so" makes me smile every time — as if we're saying, "You promised this, Lord. It's time to make good."

Alberione was known for this type of boldness in prayer. He was a busy guy, hard at work in the early 20th century beginning a media apostolate that today contains five religious institutes, four aggregated groups, and one lay association. He had a lot to accomplish in the name of the Lord. If he was to do it all, he had to make sure he was clearly asking for God to have his back.

A few years ago, I was struck by a similar appreciation for boldness in prayer while reading an article by Ava Lalor, Editor of radiantmagazine.com.

"So often, out of fear of getting hurt, we hide our hearts or hold back from bringing everything to God, who already knows our hearts more intimately than we know them ourselves," she wrote. "But if we look back over our lives, how many times has God proved to us that He is trustworthy, that He desires to give us good things? And how much more would He give us if only we would ask?"

"Now, rather than ending my prayers with, 'But only if you will it, Lord,' I take comfort in the knowledge that He knows my heart and my desire to follow His will," Lalor continued. "Instead of adding these words with my head down, afraid they won't be heard, I look bravely into the eyes of my loving Father, knowing I can ask without fear. Because for me, not saying those words is an act of trust. It is an act that He can — and desires to — bring about great things in my life. And so, I ask great things of Him and lay out my heart, raw and real



GUEST COMMENTARY

GRETCHEN CROWE

and messy before the God who loves me."

Be bold and brave in asking the Lord for what you need! And when what you need is to overcome your own biggest flaws, even better.

Finally, what I appreciate about this short but very sweet little prayer is that it prevents one from throwing the ball into someone else's court by asking God to assist with that other guy's problem, rather than your own. "Lord, if you would only help so-and-so with their major problem of X, all would be well." We all know the temptation, and the downright unhealthiness, of this kind of prayer.

In John 14, Jesus tells His disciples: "Whatever you ask in my name, I will do, so that the Father may be glorified in the Son. If you ask anything of me in my name, I will do it" (v. 13-14). This includes, as Blessed Alberione reminds us, helping us conquer our predominant passions. In this way, we may be able to grow in holiness and one day join Jesus Master, Way, Truth, and Life in the kingdom that has been prepared for us.

Gretchen R. Crowe is Editor-In-Chief of OSV News.

Becoming the Mystery Through the Eucharist

Reading "My Son Carlo: Carlo Acutis Through the Eyes of His Mother" (recently released in English translation by OSV), I came across a passage from Carlo's own writings: "Like creation, the Passion continues. That is, until the end of the world, of this world."

Sometimes, an insight of a saint is so obviously true that it may seem trite. Yet such obvious truths can also often be fodder for deep meditation. The Passion continues at every Eucharist, from the Last Supper, which prefigured Christ's sacrifice on the cross the next day, down through every Mass and Divine Liturgy celebrated today, tomorrow, and until the end of time. That much, any well-catechized Catholic knows.

United to the Act of Redemption

Yet so much is contained in that introductory phrase, "Like creation" It's not just that many of us Catholics have had our intellects and imaginations so shaped by a reductionist scientific worldview that we have forgotten that God's act of creation continues "until the end of the world, of this world." God is not the divine clock-maker of Enlightenment deism, who set everything in motion and never quit resting after the seventh day. His creative activity continues — a reality that we recognize when we speak of ourselves as "co-creators" with



ALL THINGS NEW

SCOTT P. RICHERT

God (for instance, in sexual or artistic conception) but otherwise too often banish from our thoughts. Carlo reminds us of that reality, and that is important enough.

But there's more. "Like creation, the Passion continues." Christ's sacrifice on the cross pays the debt of Adam's sin and makes it possible for those of us who are baptized into Christ to live, once again, a life of grace. In that way, the Passion is a re-creation of a fallen world, as much a continuous creative action as creation itself. And because the effects of original sin, of that fall of our first parents, continue to distort creation, Christ's act of re-creation must continue "until the end of the world, of this world." After Adam's sin, God did not abandon us but sent his only-begotten Son to restore us to life. And just as we continue to sin because Adam once did, Christ continues to save those who unite themselves to Him in baptism and in His sacrifice on the cross, made present always and everywhere that the

RICHERT, page 17

The Most Profound of Truths Are Seen Only Through God



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Fourteenth Sunday in Ordinary Time Matthew 11:25-30

This weekend, the first biblical reading is from the Book of Zechariah.

Zechariah was of the priestly caste and was born in Babylon. His birth occurred during the time when many Jews were in forced exile in the Babylonian capital. He went to the Holy Land with his grandfather when the exile was ended. It might be assumed that he was either a youth or a young adult when he made this trip, as few grandparents at the time lived long

enough to see their grandchildren reach middle age.

Finally in the Holy Land, he devoted himself to the care and study of the Scriptures. Obviously, he saw himself, and was regarded, as a prophet.

He met a violent death, being murdered apparently in the temple precincts themselves.

Whatever his age, unless he was an infant too young to notice, and this is unlikely, he would have seen, and probably was part of, the enthusiasm of the people as they quit the despised Babylon and began their journey home.

The reading for this weekend captures this great joy and enthusiasm. All wrongs were to be righted. To lead the people into a new day of peace and prosperity, God will send a messiah who will enter the holy city of Jerusalem with great humility, seated on an ass.

This image was to be a part of the event of Palm Sunday, actually to occur many centuries later when Jesus entered Jerusalem.

St. Paul's Epistle to the Romans provides the second reading. In this selection, Paul repeats the theme so often given in his writings. Christians not only follow Christ, or join Christ in their own walks through life, but the Lord becomes part of them. They become part of Jesus. Christian discipleship forges this strong bond.

The last reading is from St. Matthew's Gospel. Jesus continually encountered persons very well educated in the Scriptures. Often, they opposed the Lord. Yet, in the minds of many at the time, they were the wisest and most learned in the society.

Understandably, Jesus had to insist that the wisest in popular consensus were not the wisest after all. By contrast, the Lord says that humble and innocent children often can better see the most profound of truths.

Jesus, however, does not abandon people to drown in the sea of their own pride and ignorance. Rather, the Lord calls them. He reaches to them. Confronting all the obstacles of life is not easy, but

it is a burden lightened by the fact that support comes from Jesus, the Son of God.

Reflection

The Gospel this weekend presents facts indispensable to Christian doctrine and to achieving Christian holiness. None of us, in the last analysis, is perfectly insightful. Original Sin has robbed us of our good vision. We all look at a world with blurred vision, out of focus. Everything is distorted and unclear. We are myopic.

In this fog, we are afraid. Uncertain, nervous, we think only of ourselves. In our inadequacy, even though not identified, we exaggerate ourselves. We make ourselves greater than we are.

We deceive ourselves. We trick ourselves into thinking that we can find the way on our own. We cannot. Only God can show the way.

Mercifully, happily for us, God shows us the way in Jesus. Jesus not only leads us, but also

gives us divine life itself. As true believers, we live in Jesus, and the Lord lives in us.

The key to attaining this relationship is our humility, our trust in God.

We do not have to yearn for God without relief. God awaits our call. He loves us with an everlasting, perfect love. He will come to us. Thus, with Zechariah, we can rejoice that the Lord comes to us.

READINGS

Sunday: Zec 9:9-10 Ps 145:1-2, 8-11

13-14 Rom 8:9, 11-13 Mt 11:25-30

Monday: Gn 28:10-22a Ps 91:1-4, 14-15 Mt 9:18-26

Tuesday: Gn 32:23-33 Ps 17:1-3, 6-8, 15 Mt 9:32-38

Wednesday: Gn 44:18-21, 23b-29; 45:1-5 Ps 105:16-21 Mt 10:7-15

Thursday: Gn 44:18-21, 23b-29, 45:1-5 Ps 105:16-21 Mt 10:7-15

Friday: Gn 46:1-7, 28-30 Ps 37:3-4, 18-19, 27-28, 39-40 Mt 10:16-23

Saturday: Gn 49:29-32; 50:15-26a Ps 105:1-4, 6-7 Mt 10:24-33

The Longing of Creation to Be Set Free

St. Paul speaks of the longing of creation to be set free. He almost personifies creation:

For indeed, creation waits in eager expectation for the sons of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God (Romans 8:19-21).

Yes, creation itself eagerly awaits the day when God will say (in the words of an old spiritual), "Oh, Preacher, fold your Bible, for the last soul's converted!" Then creation itself will be set free from its bondage to death and decay and will be gloriously remade into its original harmony and the life-possessing glory that was once paradise.

Isaiah takes up a similar theme we often hear in Advent:

The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them. The cow will feed with the bear, their young will lie down together, and the lion will eat straw like the ox. The infant will play near the hole of the cobra, and the young child put his hand into the viper's nest. They will neither harm nor destroy on all my holy mountain, for the earth will be full of the knowledge of the Lord as the waters cover the sea (Isaiah 11:6-9).

Hence, when Christ from His judgment seat shall finally say, "Behold, I make all things new" (Rev 21:5), and when with John we see "a new heavens and a new earth" (Rev 21:1), I have little doubt that animals will share in that recreated and renewed kingdom *where death shall be no more* (Rev 21:4).

In numerous posts I have raised alarms about the anti-human dimensions of much of the environmentalist and climate change agendas. But none of this should be taken to mean that I don't love the beautiful works of God's creation. I love the passages above about how creation is longing and yearning.

Call me a bit sentimental but I have often thought that perhaps, in our interaction with our pets, God is giving us a glimpse of the harmony we will one day enjoy with all creation. Perhaps our pets are ambassadors for the rest of creation, a kind of early delegation sent by God to prepare the way and begin to forge the connections of the new and restored creation. Maybe they are urging us on in our task of making the number of the elect complete so that all creation can sooner receive its renewal and be restored to the glory and harmony it once had. Who knows? But I see a kind of urgency in the pets I have had over the years. They are filled with joy, enthusiasm, and the expectation of something great.

They show joyful expectation! Yes, there was a kind of joyful expectation in the dogs of my youth: running in circles around me, dashing to greet me when I arrived home, and jumping for joy when I announced a car ride or a walk. My cats have always sauntered over to meet me at the door with a meow, an arched back, and a rub up against my leg. Somehow our pets manifest the passage above: *creation waits in eager expectation for the sons of God to be revealed* (Romans 8:19).

While I realize that we humans often project what we want their behavior to mean, I am still fascinated by the way our pets come to "know" us and set up a kind of communication



MSGR. CHARLES POPE

with us.

Dogs, especially, are very demonstrative, interactive, and able to make knowing responses. Cats are more subtle. My cat, Jewel, knows my patterns. She also knows how to communicate to me that she wants water, food, or just a back rub. She's a big talker, too, meowing each time I enter the room. Sometimes I wish she could just tell me what she wanted!

Yes, this interaction with our pets is indeed mysterious. I am not suggesting that animals are on a par with humans intellectually or morally; Scripture is unambiguous that animals are given to us by God and that we are sovereign stewards over them. However, animals — especially our pets — are to be appreciated as gifts from Him. Scripture is also clear that animals will be part of the renewed creation that God will bring about when Christ comes again in glory.

They are part of the Kingdom! Without elevating pets (no matter how precious to us) to the full dignity of human beings, it is not wrong to think that they will be part of the Kingdom of God in all its restored harmony and beauty.

One day when Christ comes again, creation, now yearning, will receive the healing for which it longs.

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

RICHERT, from page 16

Eucharist is celebrated.

This is the heart of the sacred mysteries that we celebrate at every Mass. When we participate in Mass or in the Divine Liturgy, we are united to the very act of our redemption, and in fact take part in it. Earlier in that same passage, Carlo writes, "Moreover, it is a very good exercise to unite ourselves intimately to the Passion and to the death of the Lord. Paul said that Christ did through him what was lacking in His Passion."

Re-Creation Through Christ

That passage from St. Paul is one with which many people struggle. Is St. Paul saying that Christ's death was not enough? No; as St. Thomas Aquinas tells us, Christ's death was sufficient, and more than sufficient, to

accomplish our redemption. But in uniting ourselves to Christ in His Passion and death through the liturgical mystery of every Mass, which culminates in the Sacrament of the Eucharist that re-presents that Passion and death right here and right now, we play a role in re-creating the world and allowing Christ to re-create the world through us.

The French mystical poet Pierre-Jean Jouve, who converted to Catholicism in 1924, once wrote that "Mysteries are not truths that lie beyond us; they are truths that comprehend us." As I wrote in a recent column, the mystery of the Eucharist is not an intellectual problem to be solved but an experience to be lived. By our baptism into Christ, we have become a part of that mystery. Jouve uses the word "comprehend" here to mean that we are contained within the mystery; we experience the truth of the mystery of the Eucharist, the mystery

of our redemption, from the inside out. But the other, more common sense of "comprehend" — "to grasp the nature, significance, or meaning of" something — is at play here as well. In the Eucharist, we come to understand the nature, significance, and the meaning of our lives.

In our participation in the Eucharist, the Passion continues, and through us Christ re-creates the world. The Eucharist is not just a communion among believers that binds us all together (though it is that, too); it is the mystery through which we participate in the death of Christ so that we may rise again in Him — not just at the end of time, but right here, right now, in this world that God is creating and Christ re-creates.

Scott Richert is the Publisher of Our Sunday Visitor. Visit OSVNews.com.

SCRIPTURE SEARCH®

Gospel for July 9, 2023

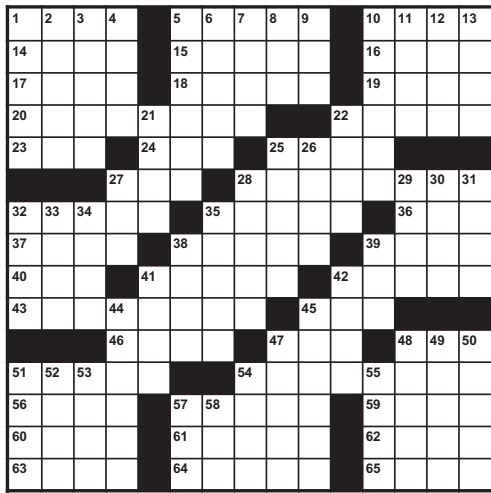
Matthew 11:25-30

Following is a word search based on the Gospel reading for the 14th Sunday in Ordinary Time, Cycle A: an invitation from Jesus. The words can be found in all directions in the puzzle.

JESUS	FATHER	LORD OF
OF EARTH	THESE THINGS	THE WISE
GRACIOUS WILL	NO ONE	EXCEPT
ANYONE	TO WHOM	REVEAL
COME TO ME	ALL YOU	REST
LEARN	HUMBLE	OF HEART
EASY	MY BURDEN	IS LIGHT

NO ONE KNOWS

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



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ACROSS

- Land of ___ and honey
- Get on the ice
- Dart throwers' hangouts
- Baking chamber
- Like Machu Picchu
- On the double, initially
- Securely confined
- Of necessity
- CLI + CL
- Folds
- Number of popes named Alexander
- Stockholm flier
- ___ canto
- Part of verb "to be"
- Pronoun
- "... be thy name"
- Like some vbs.
- Merry
- Lea lady
- Idiot
- Suckle
- Musical staff sign
- "___ the Good Shepherd" (Jn 10:14)
- Where Jerusalem was

DOWN

- Exodus leader
- An ex of Donald
- Not rights
- Understood
- "God, be merciful to me a ___" (Lk 18:13)
- Prepare to pray
- Part of a "dead man's hand"

- Small child
- Abstract being
- Catholic-born actor of "Godfather" fame
- US Mil. branch
- German composer
- Roast-pig holder
- "___ your pardon"
- Fishy
- Light wood
- Femme's pronoun
- James lead-in (abbr.)
- AKA Sinai
- Jacob met Rachel here
- Female sheep
- Resist openly
- Wading bird
- Wander
- Tomato variety
- Mattathias replaced him
- Undothed
- Automobile
- Alphabet string
- ___-dieu
- ___ Gandolfo
- This "Great" saint is the patron of the natural sciences
- Church days
- Reverence
- Fright
- Jobs for towers
- Roman statesman
- Circular band
- Certain something
- Very small quantity
- Overfill
- Letter letters
- Tell on

Dorothy 'Dottie' Carpenter; Saying Goodbye to a Legacy

BY BETHANY BEEBE

She may have met Jesus in her earthly home on Friday, June 9, but Dorothy Ann "Dottie" Carpenter, 89, spent a lifetime offering a sense of home to others. Among other projects, Carpenter began and directed Fort Wayne's Ave Maria Hospitality House, a daytime homeless shelter, through her parish, St. Mary Mother of God in Fort Wayne, as stated in her obituary on the Sheets and Child Funeral Home website.

"It never mattered to her what the status was of your life, what you looked like, what you wore, or what your beliefs were. She was fully entrenched into the gift of giving from her heart. She lived what Jesus talked about," said Theresa Teders, one of Dottie's daughters. "Her capacity for others was enormous. She never stopped giving in some way. Even as a little girl, I remember mom always there to help people, from teaching CCD at

St. John Bosco to being a scout leader at the Cathedral to the Ave Maria [Hospitality] House today. She led with her heart."

Teders recalled, "Mom knew how to gather the troops to get the help she needed for projects. As we got older, we all had our own lives, but we all still helped in the ministries. She reached out to many community services and clubs to support her ministry. When she reached out to the community, it gave them the chance to be a part of and share in the love for others that Jesus taught us. There are so many needs in this world. All one has to do is pray, follow your heart, and pick a cause."

One of her causes was the Ave Maria Hospitality House. "I started this ministry out of love for the poor," Dottie said in an interview posted to YouTube (youtube.com/watch?v=a5rncVCWSc). "We are all poor. We are all needy in some way." Begun in 2008, the facility aims to bring a sense of home-like welcome and dignity to Fort Wayne's



DOROTHY 'DOTTIE' A. CARPENTER

homeless population.

Now open for 12 years according to Father Wimal Jayasuriya of St. Mary Mother of God, a warm shower, laundry, cup of coffee, snack, or friendly conversation are made possible because of Carpenter's labors. "Fort Wayne has lost a rare caliber of a genuine social worker," Father Jayasuriya

said. "The poor have lost the Mother Teresa of Ave Maria House. The parish has lost an extremely active and an exemplary member. The family has lost a loving mother and a grandma. She is unique as every one of us. She cannot be substituted, but what she initiated could be carried forward by those who have goodwill and those who wish to walk the talk."

Ave Maria Hospitality House was not Carpenter's only venue for giving to the community. According to her obituary, the soup kitchen at St. Mary, the St. Vincent de Paul Society, the warehouse at St. Mary, and the St. Martin de Porres Ministries also enjoyed Carpenter's service. For 15 years, she operated a clothing bank for St. Patrick Church. As though these were not enough, she also shared with Fort Wayne Animal Care and Control, Fort Wayne SPCA, and St. Jude Children's Hospital, among other work.

Final Arrangements

Those wishing to make a memorial in Dottie Carpenter's name are encouraged to share with Ave Maria Hospitality House or the soup kitchen at St. Mary's, according to the funeral home's web page. Her Mass of Christian Burial will be at St. Mary Mother of God Church, 1101 S. Lafayette St., on Saturday, July 8. The 10:30 a.m. service will have calling before Mass beginning at 9:30 a.m. There will be calling also on Friday, July 7, from 1 to 8 p.m., with a rosary prayed at 8 p.m. Catholic Cemetery, Fort Wayne has been selected for interment. Those interested in leaving photos, memories, or messages of remembrance online can visit the funeral home's page at sheetsand-childrens.com/obituaries/dorothy-a-carpenter.

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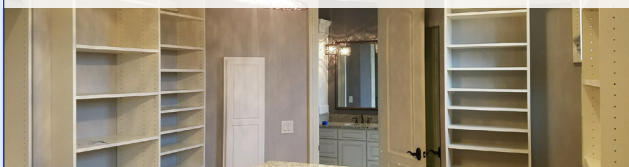
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WHAT'S HAPPENING carries announcements about upcoming events in the diocese. View more Catholic events and submit new ones at www.todayscatholic.org/event. For additional listings of that event, please call the advertising sales staff at 260-399-1449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

Hidden Treasure Sale

BRISTOL — The Altar Rosary Society of St. Mary of the Annunciation will sponsor a Hidden Treasure Sale on Friday, July 15, and Saturday, July 16, in Annunciation Hall, 411 W. Vistula Blvd., from 9 a.m. to 2 p.m. Everything is \$1 unless marked otherwise. Contact Rose Hughes at 574-848-4305 for information.

Come and See Day

SOUTH BEND — An evening for young men to find out more about diocesan priesthood will be held on Thursday, July 20, from 5-8 p.m. at St. Adalbert Rectory, 2420 Huron St. This evening will be focused on young hispanic men ages 18-35 who would like to learn more about the priesthood. It will be bilingual. Contact Esther Terry at 574-234-0687 or eterry@diocesefwsb.org for information.

Come and See Discernment Day for Young Men

WARSAW — Young men ages 16-30 who are discerning dioc-

esan priesthood are invited to join Vocation Director Father Daniel Neizer for a day of discerning the call to diocesan priesthood on Friday, July 21, from 9 a.m. to 4 p.m. at Sacred Heart Parish, 125 N. Harrison St. in Warsaw. The day is free and lunch is included. For more information and to register, visit diocesefwsb.org/discern.

Catholic in Recovery Meetings Held at St. Pius X

GRANGER — Catholic in Recovery meetings have begun each Monday at 7 p.m. in the church basement of St. Pius X, 52553 Fir Rd. The meetings provide healing from addictions, compulsions, and unhealthy attachments. Meetings combine the spiritual principles of 12-step recovery and the sacraments of the Catholic Church. Join others in recovery as we overlap scripture from Sunday's Mass readings, liturgical themes, and recovery topics with honest discussion and prayer. Confidentiality is protected.

Sensory Friendly Masses Held at St. Vincent de Paul

FORT WAYNE — The Sunday, 1:30 p.m. Sensory-Friendly Masses held at St. Vincent de Paul, 1502 E. Wallen Rd., provide a safe, comfortable, and stigma-free setting for children and adults with sensory challenges, mental illness, or any kind of disability to feel engaged and experience Mass in a meaningful way. To find out more information about this Mass or if you are interested in offering a sensory-friendly Mass at your parish, contact Allison Sturm at asturm@diocesefwsb.org or 260-414-5960.

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Linda Burleson, 83, St. Thomas the Apostle

Ron Rudin, 85, St. Thomas the Apostle

Mary Lou Carusillo, 92, St. Vincent de Paul

Fort Wayne

Joseph Biedenweg, 33, Our Lady of Good Hope

Jerry Bovie, 52, Our Lady of Good Hope

Daniel A. Budzon, 63, Our Lady of Good Hope

Sarah Ehrman, 89, Our Lady of Good Hope

Connie Eisenhuth, 85, Our Lady of Good Hope

Lyle Farrell, 73, Our Lady of Good Hope

Debra Harmon, 72, Our Lady of Good Hope

Gail Huneck, 88, Our Lady of Good Hope

Carol Kern, 78, Our Lady of Good Hope

Brian Knipscheer, 50, Our Lady of Good Hope

Gerald Martin, 71, Our Lady of Good Hope

George T. Schenkel, 30, Our Lady of Good Hope

Mary C. Smith, 90, Our Lady of Good Hope

Joseph Dahm, 96, St. Charles Borromeo

Shirley Overmyer, 86, St. Charles Borromeo

Robert Prado, 79, St. Charles Borromeo

Phyllis A. Fitzgerald, 96, St. Elizabeth Ann Seton

Kathryn Elizabeth Hap, 76, St. Elizabeth Ann Seton

Ned Baumgartner, 81, St. Therese

Theodore Egts, 78, St. Therese

Dorothy Harber, 82, St. Therese

Rosaline Sorg, 90, St. Therese

Carl Herman, 84, St. Vincent de Paul

Helen Ward, 93, St. Vincent de Paul

Mishawaka

Kenneth Wasulko, 71, St. Bavo

North Manchester

Nancy Ann Andritsch, 81, St. Robert Bellarmine

James Malcolm, 84, St. Robert Bellarmine

South Bend

Thomas Block, 79, Christ the King

Betty Chrzan, 86, Holy Family

Michael LeeVan, 62, St. Adalbert

Tomas Vargas, Jr, 34, St. Adalbert

Joan Blitz, 87, St. Anthony de Padua

Don Wisner, 39, St. Anthony de Padua

Maria Cornelia Hernandez, 65, St. Casimir

Renata Kazmierczak, 93, St. Jude

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Summer Series Kicks Off ‘Discovering God’s Image’

BY JOHN PRATT

Theology on Tap’s Summer Series in Fort Wayne kicked off on Tuesday, June 20, at the University of Saint Francis with a panel discussion on the Dignity of Work. The Summer Series will continue to feature speakers with the theme of “Discovering God’s Image.” More than 70 people attended the first Theology on Tap for the discussion panel.

The weekly series runs every Tuesday through July 25. Individuals of any faith are encouraged to attend. The event is hosted at the University of Saint Francis Cougar Den at 2701 Spring Street in Fort Wayne. Doors open with food and a cash bar at 6:30 p.m. Weekly talks begin at 7 p.m. Come for the food and drink, explore your faith, and invite a friend. Learn more about the series at diocesefwsb.org/tot-fw.



Photos by John Pratt




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