



INSIDE THIS ISSUE

**Bishop Rhoades
 Encourages Grads
 at Saint Francis to
 Focus on Mission**

PAGE 3

**Saint Mary's
 Marks Centennial
 of Campus Chapel**

PAGE 4

**ND Professor
 Explores Catholic
 Teaching on
 Immigration**

PAGE 16

A Place to Dream at Our Lady of Hungary

Library Renovation at South Bend School Renews Century-Old Mission to Form Students in Faith and Hope

BY SCOTT WARDEN

When Francisca Flores first walked into the space that is now the library at Our Lady of Hungary Catholic School, it wasn't a place for students to read or gather. It was a storage room.

Flores, the school's principal since August of 2024, cleared out a small corner for herself, thinking it might become her office. But soon, she had a different vision.

"There was no library for the kids," Flores said. "We needed to bring back the library that was here before. ... We need a place for these kids to just enjoy, to dream, to have hope."

On Tuesday, April 28, that dream became reality as students were welcomed into a newly transformed media center, the result of a \$50,000 renovation through the College Football Playoff Foundation's Extra Yard Makeover Project.



Our Lady of Hungary School principal Francisca Flores cuts a ceremonial ribbon to mark the opening of the school's renovated library at a ceremony in South Bend on Tuesday, April 28. Provided by the Alliance for Catholic Education at the University of Notre Dame

OUR LADY OF HUNGARY, page 8

Mothers of the Soul

Local Consecrated Women Say Spiritual Motherhood Reflects a Love that Nurtures and Forms Hearts Across the Church

BY COLLEEN PRESSPRICH

When writing my book, "Real Moms of Real Saints," I knew that I wanted to dedicate it to the moms in my life. My own mother, aunts who have mothered me since childhood and my mother-in-law were obvious choices, but there was another woman I wanted to honor, one without a biological tie to my family: Linda, my spiritual mom.

Growing up, we were "Christmas and Easter Catholics." As a result, my formation was minimal until I went away to college. Linda, a trained spiritual director, was the receptionist at my



Sister Maria Eugenia Gomez



Jessica Hayes



Sister Mary Bosco

university's Catholic Center and took me under her wing.

She is, in so many ways, the woman who raised me in the Faith: She taught me how to pray, how to live my life in relationship with Jesus and how to recognize the still, small voice of the Holy Spirit. To this day, Linda is the person I run to when I need prayers, the woman whose love

and witness I strive to emulate as I raise my children. She's the woman who taught me what it means to nurture the entirety of a person.

Spiritual motherhood, like I've experienced with Linda, has been part of the Catholic Tradition since the Crucifixion, when Our Lord gave St. John to Mary as her son and Mary to John

as his mother. Spiritual moms are the women who, seeing the whole of a person, body and soul, enter into the life of others with generosity, self-sacrifice and a decidedly maternal love for those around them, regardless of biological connection. Through prayer and accompaniment, they offer healing and presence to those in need, all while serving in a variety of professions.

A Common Vocation Lived Differently

The Catholic Church teaches that every woman, simply by virtue of being a woman, has a call to spiritual motherhood. What's

SPIRITUAL MOTHERHOOD, page 7

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Fort Wayne-South Bend

All Christians are earnest to speak the truth in charity and join with all peace-loving people in pleading for peace and trying to bring it about.
— *Gaudium et Spes*, 78

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What Do We Love When We Love America?

BY TERENCE SWEENEY

“Glory be to God for dappled things —

For skies of couple-colour as a brindled cow;

For rose-moles all in stipple upon trout that swim.”

— Gerard Manley Hopkins, SJ

St Augustine's "Confessions" is his story of falling in love with God. During his narrative, he asks, "What do I love when I love thee, O Lord?" He asks because the question motivates his search for his Beloved and so deepens his love. Augustine also asks to avoid falling in love with something that is not God, aiming for the reality of God rather than an idol. We should all ask ourselves this question — not only of our love of God but of all of what we love.

This applies especially now as we consider the 250th anniversary of our Declaration of Independence. We ought to ask, "What do we love when we love America?"

In asking this, we can understand how to rightly love our country and grasp what is the unique goodness of these United States.

First, the question pushes us to be intentional about how we rightly order the love that is part of our humanity. Augustine understood well that we humans are lovers. We are right to love the scent of BBQ, a cold beer on a hot day, the sound of jazz or bluegrass, the feel of the brisk Atlantic or Pacific air, the stunning grandeur of Yosemite or the Big Apple. All the things we love ought to help lead us back to the original love of God. Our loves must not become disordered. It would be grotesque to put a love of baseball above my children. Likewise, although power, money and freedom can be instruments for good, our love is disordered when we seek power before justice, amass money while neglecting the poor or hold on to individual freedom at the expense of the unborn. When our loves are disordered, we fall into sin.

For Catholics, we need always to love God and His Church far more than any earthly city. We live as pilgrims called to love the place of our pilgrimage and to love our pilgrim destination and our fellow pilgrims more. When we try to figure out what we love about the United States, we need to get that order right and never love our country too much. More than wealth, power or autonomy, we need to love justice, human dignity and the poor, whom



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Additional Resources

As the United States prepares to celebrate the 250th anniversary of the signing of the Declaration of Independence, the U.S. bishops will mark the occasion by consecrating the country to the Sacred Heart of Jesus on Thursday, June 11. The bishops invite all the Catholic faithful and parishes to participate through Eucharistic adoration, works of mercy and a special novena to the Sacred Heart. To learn more, visit diocesefwsb.org/america-250.

God's "preferential choice fell upon" as St. Augustine puts it.

This means that a real love of country is unafraid to confess and repent for when our loves have become disordered: putting a desire to expand the United States above the rights of Tribal peoples, embracing white supremacy rather than the equal dignity of all people, loving the wealth generated by an unfettered market while poor and working people suffer. And we should examine our own hearts for fear of new ways of going wrong, like loving autonomy more than the lives of the sick, loving borders more than our migrant brethren, and loving weapons more than our social infrastructure oriented toward the common good.

What Is So Loveable About This Land?

What we love about our country is a matter of what St. Augustine calls "the agreement about the shared objects of our love." One such object of our love is our nation's "catholicity," its way of being a little bit like the Church in being a home to people from all nations.

St. Augustine wrote that our pilgrim church takes "citizens out of all nations and gathers together a society of pilgrims of all languages, not scrupling about diversities in the manners." The diversity of the Catholic Church reflects the diversity and beauty of the very Body of Christ. God's plan for His creation includes

and celebrates the diversity of cultures, peoples and experiences. The U.S. has an opportunity to celebrate this pluralism as we welcome people from all nations, languages and manners, uniting them under our common laws and principles. Catholics celebrate this because of our deep faith in the freedom God gives us as part of our inherent human dignity. As Catholics in the U.S., we have twice the reason to hope our country lives out this reality.

Our nation features a wide variety of regions, different climates and radically varying terrains. Our shared culture is real, but it varies from old Yankee stock in New England to old Mexican stock in Arizona, from new Hmong immigrants in Minnesota to new Venezuelans in Miami. While English is our primary tongue, we have always had many languages, spoken here from the Quebecois of New England to the Creole of New Orleans, from the Pennsylvania Dutch of the Mid-Atlantic to Spanglish spoken across the country. On my little block in Philadelphia, we are Haitian, Liberian, Jamaican, African, Irish and Venezuelan Americans. James Joyce famously said of the Catholic Church, "Here comes everybody." You could say the same thing about this country. And it is a great thing.

Out of Many, One

Amidst this diversity, there is still a fundamental unity around certain shared objects of love.

Specifically, our country holds certain truths as self-evident: We commit to government of the people, by the people, for the people; we work to make freedom ring from every mountainside; we promise to ask what we can do for our country. We are people with different backgrounds and immigration statuses, with widely different political views and religious traditions. Amid this many-ness, we are a country that stands and pledges to the flag and "to the republic for which it stands, one nation under God, indivisible, with liberty and justice for all." That is what makes us one.

St. Augustine said real friendship makes *e pluribus unum* — out of many, one. I pray that a rightly ordered patriotic love may help people and the common good to flourish. I pray that we will commit to better shared objects of our love: justice, dignity and peace. I pray that we will confess our shared failures and celebrate our shared accomplishments. I pray we will celebrate the dappled beauty of our land and our people. I pray we will commit to the shared idea of a republic and the liberty and justice for which it stands. I pray that Catholics will continue to share with our fellow Americans the rich traditions of rightly ordered love, celebration of God's diversity and a commitment to human dignity. Committing to those loves is the best patriotism, the kind that knows what it loves when it loves this land.

Terence Sweeney, Ph.D., is an assistant teaching professor in the Department of Humanities and the Honors Program at Villanova University. This article is part of a series exploring Catholic contributions over 250 years of American history. Find out more at usccb.org/weholdthesetruths.



Provided by the University of Saint Francis

At Saint Francis Graduation Mass, a Commencement of Mission

Bishop Rhoades Tells Graduates to Go Forth as Witnesses of Christ

BY BISHOP KEVIN C. RHOADES

Bishop Rhoades delivered the following homily at the Commencement Mass for the University of Saint Francis at the university's North Campus Auditorium on Friday, May 1.

The Gospel passage we just heard is from the conclusion of the Gospel of St. Luke — his account of the risen Jesus appearing to the disciples gathered in Jerusalem. Jesus eats with them and issues them instructions. He then led them out to Bethany, lifted up His hands and, while blessing them, He departed from them and ascended into heaven.

In just two weeks, we will be celebrating the solemnity of the Ascension of the Lord, but today we can reflect on this mystery in light of your graduation from the University of Saint Francis. When you think

about it, Jesus' last appearance when He gave instructions to His apostles and then departed from them into heaven was kind of like their graduation. The apostles were Jesus' disciples, His students. They addressed Jesus as "Rabbi," which means "Teacher." Their studies with Jesus physically present with them were ending. They were graduating. But their graduation, like yours, was really a commencement, a beginning. With their graduation, they were beginning a new stage in their life's journey. With their graduation, the Church's mission would commence.

It's important that we understand the meaning of the ascension of Jesus into heaven. Jesus did not depart into a remote region of the cosmos. It wasn't a journey to the stars. With His ascension, Jesus entered into a different dimension of being that is beyond space. He was taken up into God's very being,

He entered into "communion of power and life with the living God, into God's dominion over space" (Pope Benedict XVI). He now sits at the right hand of the Father, which means that in His glorified body, He is now exalted in glory and His Kingdom has begun. And now, "through His power over space, He is present and accessible to all — throughout history and in every place." He is present and accessible to us today. "Because Jesus is with the Father, He has not gone away but remains close to us."

Notice that the Gospel tells us that after Jesus blessed the apostles and ascended into heaven, they worshiped Him and returned to Jerusalem with great joy, and they were continually in the temple blessing God. Why would they be filled with great joy and praise God when Jesus departed from them? We would expect them to be deeply saddened and perplexed. It's because they knew that Jesus had not departed from them to some distant galaxy or to an inaccessible heaven. They understood that He would still be present to them, but in a new and powerful way. He would still be close to them "in the way that only God can be close to us." There would be a new form of closeness, an inner closeness, a closeness that is linked with joy and peace, because Jesus, the eternal Son, took our humanity with Him to the presence of God.

"Thanks to the fact that



Today's Catholic

Father Patrick Hake, chaplain at the University of Saint Francis, speaks during the school's 2025 commencement Mass.



PUBLIC SCHEDULE OF BISHOP KEVIN C. RHOADES

Veritatem In Caritate
(Truth in Charity)

- ◆ **Tuesday, May 12, at 12:30 p.m.** – Meeting of Priest Retirement Board, Archbishop Noll Center, Fort Wayne
- ◆ **Tuesday, May 12, at 6 p.m.** – Mass and Blessing of New Addition, St. Gaspar del Bufalo Church, Rome City
- ◆ **Wednesday, May 13, at 9:15 a.m.** – Outdoor Rosary, St. Vincent de Paul School, Fort Wayne
- ◆ **Thursday, May 14, at 11 a.m.** – Blessing, Women's Care Center, Fort Wayne
- ◆ **Thursday, May 14, at 7 p.m.** – Confirmation Mass, Queen of Peace Church, Mishawaka
- ◆ **Friday, May 15, at 4 p.m.** – Commencement Mass, Angela Athletic Center, Saint Mary's College, Notre Dame
- ◆ **Saturday, May 16, at 5 p.m.** – Commencement Mass, Joyce Center, University of Notre Dame
- ◆ **Sunday, May 17, at 5 p.m.** – Confirmation Mass, St. Adalbert Church, South Bend

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Jesus is with the Father, He is close to each one of us forever," and we can be close to Him. We can live in His presence through the Holy Spirit. As St. Paul wrote, "The love of God has been poured out into our hearts through the Holy Spirit who has been given to us." "The Holy Spirit is the force through which Christ makes us experience His closeness." Ten days after His ascension, on Pentecost, Jesus sent the Holy Spirit upon the apostles, giving them strength for their mission of spreading His Gospel and His Kingdom. They became His witnesses to the ends of the earth.

Every one of us who is a

disciple of Jesus shares in this mission to be His witnesses through our words and deeds. Of course, this requires our closeness to the Lord, not something merely emotional, but in "a communion of thinking and willing" in which we share in Christ's one mind and will. The Holy Spirit helps and guides us to put on the mind of Christ. He also enables our prayer. And He helps us to face suffering with Christ's own strength and confidence in the Father.

I hope that during your time at the University of Saint Francis, you have grown closer

Saint Mary's Celebrates Centennial of Holy Spirit Chapel

BY ELYSE MALDONADO

On Friday, April 24, students, faculty, staff, alumnae and members of the Sisters of the Holy Cross filled the pews of Holy Spirit Chapel at Saint Mary's College for a special Mass marking a century of prayer, community and faith. On that very day 100 years ago, the chapel, originally called the Chapel of the Holy Ghost, was dedicated.

The centennial Mass marked a momentous celebration for the campus community. Presiding at the liturgy, Holy Cross Father William Lies, the provincial superior of the U.S. Province of Priests and Brothers of Holy Cross, described the chapel as a "quiet heartbeat — steady, faithful, life-giving," at the center of campus life. He was joined at the Mass by concelebrants Holy Cross Father Felipe Campos and Jesuit Father Joseph Lorenz.

Tucked on the third floor of Le Mans Hall, the chapel has long served as a central sacred space at the college, serving as host to countless alumnae weddings as well as confirmations and first Communions. It has also held the quiet, unseen petitions of personal prayer for 100 years.

From its dedication in 1926, Holy Spirit Chapel was envisioned as the spiritual heart of the college.

"At the very center of that dream was this chapel — not an afterthought, not an accessory — the heart," Father Lies said in his homily, recalling the vision of Holy Cross Mother Pauline O'Neill, the college's first president, and the Sisters of the Holy Cross. "Something more than a building was completed. ... A foundation was laid, not just of brick and limestone but of faith."

Over the past century, the chapel has witnessed generations of students who have climbed its stairs "sometimes eagerly,

sometimes hesitantly," Father Lies said, and found within it "a quiet, a presence, a sense of God ... and slowly, often very slowly, hearts are changed."

Those encounters continue today. Accessible to students 24 hours a day, the chapel remains a constant in the lives of students navigating both the joys and challenges of college life.

Molly Gower, the vice president for mission, emphasized the importance of that accessibility in today's world.

"It is very important for our students to have access to chapels and places to pray at all hours," Gower told *Today's Catholic*. "We all need places that help us tend to our inner life and offer our attention to God. In a culture of distraction shaped by noise and screens, these spaces help us pause and be still."

For many students, the accessibility of the space is key to its significance. Annie Iovino, a senior at Saint Mary's College, described the chapel as an integral part of her daily routine.

"I pass the chapel multiple times a day, and each time I do, I cross myself," Iovino told *Today's Catholic*. "It's a simple yet sacred part of my routine — a quiet reminder that the Holy Spirit Chapel, and the God who dwells there, is home."

Junior Audrey Arthur echoed that rhythm of daily encounter, especially in the midst of a busy schedule.

"Holy Spirit Chapel is a space where I can go to connect with God in my daily life," Arthur told *Today's Catholic*. "One of my favorite parts of the week is attending Eucharistic adoration between classes on Wednesdays. Being able to sit with Jesus and feel His presence in quiet moments is so precious to me and allows me to ground myself during a busy day."

Junior Nora Clark noted the chapel's role in ordinary



Photos provided by Saint Mary's College

Hundreds gather to celebrate Mass for the 100th anniversary of the dedication of Holy Spirit Chapel at Saint Mary's College.

moments. "It's such a beautiful, prayerful space, but students feel comfortable entering just the way they are."

Arthur said she is repeatedly drawn back to the chapel for a sense of peace.

"I go to Holy Spirit Chapel

when I need to connect with God and get away from the noise," she said. "Whether that be throughout my week to just contemplate in silence, or pray the Rosary, or attend a Mass, Holy Spirit Chapel is always there and never

fails to bring me joy and peace." Nicole Labadie, director of the Center for Faith, Action and Ministry, explained that the chapel has been intentionally set apart as a place of encounter with God — one that supports both communal worship and personal prayer. From daily Mass and Eucharistic adoration to quiet moments of reflection, the chapel offers students a place to encounter God "in multiple ways and at multiple times."

"Holy Spirit Chapel, and the other chapels on campus, are places where students can attend to their inner lives and become more aware of God's presence and guidance," Gower said. "At a Catholic women's college shaped by the Holy Cross tradition, that is at the heart of who we are. Education here forms both mind and heart, inviting students to

grow in faith and purpose in ways that will guide their lives beyond Saint Mary's."

The centennial Mass drew on special readings reserved for the anniversary of a church's dedication, emphasizing themes of belonging and the presence of

God among His people. A 24-person choir composed of students, faculty and staff lifted voices in song, while the broader campus community contributed to every aspect of the celebration, from liturgical roles to the reception that followed.

Planning for the event reflected the same spirit of shared ownership that has defined the chapel for generations.

"It's been a communal effort," Labadie said, noting the involvement of students, faculty, staff, alumnae and the Sisters of the Holy Cross. Prayer cards specially designed by a student were distributed at the Mass, offering attendees a tangible reminder of the occasion.

As the Mass unfolded, that connection across time was noticeable. Iovino reflected on the experience of sitting in the same pews used by generations before her.

"I found myself crying as I imagined all the women who came before me," she said, noting the women "who have been

drawn here in joy, sorrow, hope and anxiety to pray, worship and praise."

Arthur said the anniversary deepened her sense of connection to the college's legacy.

"Holy Spirit Chapel's continued presence reminds me of the importance of community and belonging," Arthur said. "Seeing all of the alumnae and people in attendance reminded me that so many others have gathered in the same space with their own struggles, hopes and prayers."

Arthur added that spaces like the chapel remain essential for students today, saying: "Holy Spirit Chapel allows us to slow down, to put down the screens and gather in community. This sense of peace and sisterhood reminds us of something greater than ourselves: God is walking with us."

For Father Lies, that legacy points not only to the past but also to the future.

"What has happened here is still happening," he told those gathered. "You are not just passing through this place — you are being built into something ... a dwelling place of God."

While the centennial marked a significant milestone, it was not an endpoint. Instead, it served as a reminder that the life of the chapel — and the faith it nurtures — continues to unfold.

"God is always bringing new life out of what we thought was finished," Father Lies said. "And the Holy Spirit isn't finished yet — not with this place, and certainly not with you."



Students join hands to pray the Lord's Prayer during the anniversary Mass.

SCHOOL SPIRIT

YOUR SCHOOLS, YOUR STORIES

This academic year, Today's Catholic is partnering with the student media programs at all four Catholic high schools in the Diocese of Fort Wayne-South Bend. Each week, student writers, editors, and photographers from Bishop Luers and Bishop Dwenger in Fort Wayne, Saint Joseph in South Bend, and Marian in Mishawaka will share their work on this new page, School Spirit, dedicated to telling the stories of their school communities.

Saint Joseph High School Artists Honored for Their Work

BY ALEX CHOINACKY

The Scholastic Art Awards offers a unique opportunity for students to showcase their art. The national competition receives more than 300,000 entries and presents awards ranging from honorable mention to silver and gold keys to the most distinguished submissions. Securing a spot in the exhibition is a testament to the immense talent of teenagers.

Locally, the South Bend Museum of Art showcases artwork from 32 schools. One student said, "Art exhibits like this are really important because they are a really cool way for students to express themselves." This highlights the importance of the Scholastic Art Awards, which acts as more than a competition but a validation of creative voice. Every year, the museum hosts a ceremony for the artists where they learn about their regional awards, receive their key pins and view the exhibition.

This year, the South Bend Museum of Art added Community Choice Awards, asking the museum's patrons to vote on their favorite pieces. The winning artist is given a monetary award. The



Photos provided by Saint Joseph High School

From left, Alex Choinacky, Isabella Frabutt, Avia Firestone and Dom Saratore pose for a photo. The Saint Joseph students were recently honored for their artwork.

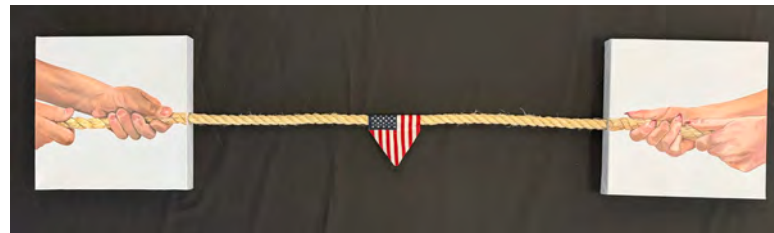
museum's intention is to increase engagement with art in the community. The exhibition provides a free, incredible opportunity to witness the skill and creativity of our local student artists.

Students from Saint Joseph High School earned 112 Scholastic Art medals overall, including 30 gold keys, 33 silver keys and 49 honorable mentions in a variety of media. Sculpture, photography, painting and drawing were just a few of the forms in which local students earned recognition.



"Think Outside the Box" by Dom Saratore

Four talented artists from Saint Joseph were honored with monetary awards for their exceptional work. Alex Choinacky and Avia Firestone were named American Vision recipients, an honor



"Tug of Rights" by Avia Firestone



"All Aboard" by Isabella Frabutt



"The Sower" by Alex Choinacky

awarded to some of the most exceptional pieces in the region. Dom Saratore earned a gold key for his portfolio, highlighting the strength and cohesiveness of his artistic body of work. Izzy Frabutt received the Community Choice Award, reflecting the impact and connection of her work with viewers.

The success of these students is

a testament to the creativity of the artists as well as the guidance of the skillful educators at the school: Mrs. Kim Coleman in digital art, Ms. Jennifer Firestone in drawing and painting, Mrs. Mary Kay Kagal in photography, and Mr. Paul Kuharic in ceramics.

Alex Choinacky is a senior at Saint Joseph High School.

'The Addams Family' a Snapping Success at Saint Joe

BY PETER BAGLOW

This year's spring musical, "The Addams Family," directed by A.J. Reynolds and Sarah Leigh Beason, was a smashing success. Each of the four shows brought in some of the biggest crowds in school history, including a full house for the Thursday matinee. But what drove the success?

The first reason is the brand recognition of "The Addams Family." Whether young or old, pre-teen or senior, the creepy and kooky cast of personalities of "The Addams Family" mansions have been stealing hearts for ages. The original cartoon in The New Yorker was released in 1938, with "The Addams Family" coming to television in September of 1964. But the Addams crew isn't

just recognizable for adults who grew up on the original show. "The Addams Family" has seen multiple debuts in modern television through live-action movies, animated features and now the incredibly popular Netflix show "Wednesday," starring celebrity Jenna Ortega. Almost everybody on American soil is familiar with the signature "snap snap" of their theme song, so much so that the audience after every show would snap and clap along to the theme during final bows.

Another key component is the evolution of Saint Joe's recent productions. The Saint Joe theater program has been under Mr. Reynolds' careful direction for the past eight years, and he seems only to deliver better and better shows to the community each year.

With engagement in the

program at an all-time high — there were a staggering 103 students who participated in this production — Saint Joseph has found a deep talent pool within the student body. "Fiddler on the Roof" (2024) brought tears to the eyes of many audience members with its tragic and thoughtful portrayal of a family in the times of trial. "The Mystery at Whimbowly Manor" (2024) left audiences roaring with its absurdity. "Anything Goes" (2025) shocked audiences with its touching romance, complex choreography and outstanding vocal numbers. And "The Crucible" (2025) struck audiences to the core with its riveting portrayals of real moral dilemmas.

Since this year's musical, "The Addams Family," promised a recognizable story filled with comedy, romance and just a



Saint Joseph High School

Saint Joseph students perform during the spring musical, "The Addams Family."

pinch of seriousness, along with acting excellence, choreographic mastery and outstanding vocals that audiences have come to expect from Saint Joe productions, it is no wonder patrons came in droves.

Now one final question remains: What are these "kooky" theater kids going to do next?

Peter Baglow is a senior at Saint Joseph High School.

NEWS BRIEFS

National Shrine Planned to Honor Venerable Augustus Tolton in Illinois

QUINCY, Illinois (OSV News) — The first publicly recognized Black Catholic priest in the United States, who already has 40 potential miracles attributed to his intercession being investigated, is now getting his own national shrine in western Illinois, where he grew up and once served. On Wednesday, April 29, the Diocese of Springfield, Illinois, announced plans for a national shrine for Venerable Augustus (Augustine) Tolton (1854-97), one of the “saintly seven,” referring to the group of African Americans recognized as “servant of God” or “venerable” who have active sainthood causes. The diocese launched a fundraising campaign for the renovation of a long-dormant church on the site where Father Tolton, who was regarded in his day as the first African American priest of the country, celebrated his first Mass in the U.S. after his ordination in Rome in 1886.

Patron Saints Named for World Youth Day 2027

SEOUL, South Korea (OSV News) — Organizers in Seoul have named five patron saints for World Youth Day 2027, highlighting themes of truth, peace and love at the heart of the global event. The saints include Pope St. John Paul II, founder of World Youth Day; St. Andrew Kim Taegon and companions; St. Frances Xavier Cabrini, patron of immigrants; St. Josephine Bakhita, linked to victims of human trafficking; and St. Carlo Acutis, known for evangelizing online. Organizers said the saints reflect modern challenges like persecution, migration and social struggle, making them fitting guides for young pilgrims. Their selection followed consultations with youth and pastoral leaders, along with committee discernment. Cardinal Kevin Farrell, the Irish-born American prefect of the Dicastery for the Laity, Family and Life, said patron saints play a key role in WYD preparation, encouraging young people to respond generously to God's call. Archbishop Peter Soon-Taick Chung of Seoul, president of the organizing committee, expressed hope the saints will inspire youth to deepen their faith and see holiness as attainable today. The official website for World Youth Day 2027 (wydseoul.org/en) was updated with biographical information on each saint. Organizers also launched an inter-

POPE LEO MEETS WITH CATHOLIC CHARITIES USA LEADERSHIP



OSV News photo/Mario Tomassetti, Vatican Media

Pope Leo XIV greets Kerry Alys Robinson, president and CEO of Catholic Charities USA, as he meets with the agency's directors on Monday, May 4, in the Consistory Hall of the Apostolic Palace at the Vatican. Pope Leo encouraged their work as the need for food and basic services rises across the United States. Robinson said the meeting left delegates “deeply moved and confirmed in our commitment to serve poor and vulnerable people of all backgrounds ... to bring merciful love and aid to people who need it the most, wherever they are suffering.” The pope praised Catholic Charities' efforts to “seek to find solutions to inhumane situations.”

active site, titled “Meet Your Patron Saint,” where users can take a short quiz to match with one of the five saints. Learn more about World Youth Day at dicesefwsb.org/wyd.

Vatican Releases Document on 'Integral Ecology' in Family Life

ROME (Vatican News) — The Vatican has released new guidance encouraging families to take a leading role in caring for creation and human life. A 79-page document published jointly by the Dicastery for Promoting Integral Human Development and the Dicastery for Laity, Family and Life draws on the principles of Pope Francis' papal documents *Amoris Laetitia* and *Laudato Si'*. “Family values are the fruitful soil from which all of society grows. In order to care properly for our common home and for all people, families must be the model,” Cardinal Michael Czerny and Cardinal Kevin Farrell wrote in a new release promoting the document, which was announced on Monday, April 27. The text outlines practical steps

for families, Church groups and individuals, including ecological lifestyles and solidarity with the poor. “It is precisely families, as the building blocks of society, which can become the engine of this profound cultural change,” says the document, which is available for free in five languages on the official websites of both dicasteries.

Supreme Court Stops Court Ruling that Blocked Abortion Pill Distribution by Mail

WASHINGTON, D.C. (OSV News) — The U.S. Supreme Court on Monday, May 4, temporarily blocked an appeals court ruling that sought to pause a federal policy permitting mifepristone, sometimes called the abortion pill, to be dispensed through the mail. An administrative stay issued by Justice Samuel Alito blocked a temporary injunction that was issued on May 1 by the 5th U.S. Circuit Court of Appeals until at least 5 p.m. EDT on May 11. Alito directed Louisiana to respond by May 7. The stay in effect restores permission for the drug's distri-

bution by mail. Previously, the 5th Circuit granted Louisiana's request to temporarily pause the Food and Drug Administration's policy permitting mifepristone — a drug commonly, but not exclusively, used for abortion up to 10 weeks' gestation — to be mailed into the state despite its own laws restricting abortion. Danco Laboratories, one of the pharmaceutical companies that manufactures the drug, promptly appealed to the U.S. Supreme Court, asking it to block that injunction. The Catholic Church teaches that all human life is sacred from conception to natural death, and as such, opposes direct abortion and the use of any medication, such as mifepristone, to take human lives.

Archdiocese of New York Proposes \$800 Million Abuse Settlement

NEW YORK (OSV News) — The Archdiocese of New York has proposed an \$800 million settlement to resolve some 1,300 abuse claims involving clergy and staff brought under lookback laws in that state. If accepted, the settlement would

cap a five-year legal battle that has seen the archdiocese sell off property, while taking insurance giant Chubb to court over coverage for the claims. In a May 1 statement, Archbishop Ronald A. Hicks of New York said the archdiocese and the Plaintiff's Liaison Committee, the body representing “a majority of victim-survivors,” had been “working hard for several months to reach agreement.” He did not disclose the proposed settlement amount, which *The New York Times* published on April 30, citing a letter plaintiff attorneys Jeff Anderson and Trusha Goffe had emailed to their clients. The newspaper quoted the document, a copy of which it had obtained, with attorneys advising each claimant would receive \$250,000, and urging them to unanimously accept the offer. Archbishop Hicks said in his message that “although much work remains to be done before a settlement can be finalized and consummated, I am cautiously optimistic about the path we are on.”

Pope Appoints Bishops in 3 U.S. Dioceses

WASHINGTON, D.C. (OSV News) — On Friday, May 1, Pope Leo XIV accepted the resignation of two bishops and appointed their replacements. He also appointed two new auxiliary bishops for the Archdiocese of Washington. Cardinal Christophe Pierre, apostolic nuncio to the United States, announced the moves, which included the pope naming a new bishop for the Diocese of Laredo, Texas, and accepting the resignation of Bishop James A. Tamayo, who has led the diocese from its 2000 inception, and named as his successor Father John Jairo Gomez, vicar general of the Diocese of Tyler, Texas. Also on May 1, Pope Leo accepted the resignation of Bishop Mark E. Brennan of Wheeling-Charleston, West Virginia, and named as his successor Auxiliary Bishop Evelio Menjivar-Ayala of Washington. Bishop Brennan, 79, has headed the Diocese of Wheeling-Charleston as its ninth bishop since his installation on August 22, 2019. Two auxiliary bishops for the Archdiocese of Washington were also appointed, and Pope Leo accepted the resignation of Auxiliary Bishop Roy E. Campbell Jr. of Washington. Father Gary R. Studniewski, who is pastor of the Shrine of the Most Blessed Sacrament in Washington, and Father Robert P. Boxie III, who is a chaplain at Howard University in Washington, were named auxiliary bishops by Pope Leo.

SPIRITUAL MOTHERHOOD, from page 1

more, the Church acknowledges that women who enter into religious life or make a vow of consecrated virginity, though renouncing marriage and physical motherhood, are able to nurture the spiritual lives of those around them more deeply and widely than those of us with kids (especially young ones).

In so many ways, these women are the very beating heart of God made visible in the world, and often, they are women who will never bear children. Their motherhood is no less real, no less authentic, no less important, and yet it is most often overlooked. We can learn so much from the consecrated women in our midst.

I had the opportunity recently to speak with three women who are living out spiritual motherhood within the Diocese of Fort Wayne-South Bend, one as a consecrated virgin and the other two as religious sisters. The conversations I had with them left me with a deep sense of joy and gratitude for the blessing that they are in the Church and the world around them.

Women of Intercession

It's worth noting that just as the experience of being a physical mom is both universal and deeply personal, the spiritual motherhood of a woman religious or consecrated virgin is rooted not just in their spousal relationship with Christ but also in her individual apostolate. Each of the women with whom I spoke have very different lived experiences of motherhood.

As a member of a charismatic order, Sister Maria Eugenia Gomez with the Hermanas Misioneras Siervas del Divino Espíritu ("Missionary Servants of the Divine Spirit") sees the accompaniment and pastoral care that she provides in her work as associate director of the Office of Hispanic Ministry in the diocese as flowing directly from her order's specific call to prayer. She compares the spiritual motherhood of different religious orders to moms who, recognizing that education is a requirement of raising children, choose which method fits their particular child best, saying that "the charismatic dimension in our life as a community and in our ministry is the concrete way in which God invites us to exercise motherhood. It is the way God wants us to bring our creativity for the enrichment of the Church."

Jessica Hayes, a consecrated



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virgin, is not bound to a religious order but rather to the bishop and the Diocese of Fort Wayne-South Bend. Practically speaking, she said her consecration means she is first and foremost a woman of prayer.

Praying in union with the bishop and the Church at daily Mass and in her own home through daily recitation of the Liturgy of the Hours allows her to more easily assist others in developing their own spiritual life, an important thing in her day job as pastoral associate at St. Vincent de Paul Parish in Fort Wayne. This, for her, is the key to spiritual motherhood: She is a woman to whom others feel comfortable entrusting their hearts because she is a woman of prayer.

When speaking of the role that prayer and intercession play in the life of a religious sister, Sister Mary Bosco of the Sisters of St. Francis of Perpetual Adoration echoed that sentiment, saying that it is in her encounters with Christ in prayer, both alone and with the other sisters, that she receives what she needs to go and encounter Him in the world. In her experience, it is the intertwining of the contemplative community and the works of mercy that makes spiritual motherhood fruitful.

The Broad Horizons of Consecrated Love

On the rare occasion that she and her (grown) siblings are all home, Sister Mary Bosco's mom will remark, "All the chicks are in the nest." It's a simple statement of maternal satisfaction, one that mothers everywhere will recognize and smile at. But for Sister Mary, hearing it the last time she was home made

her realize that she longed for something bigger than a family all gathered within a home: She longed to build a nest in heaven, big enough to gather all of God's children. For her, a religious vocation means her motherhood isn't limited to geography or biology — it's as expansive as the very love of Christ.

In describing her vocation, Hayes uses similar language, explaining that "the horizons of the consecrated woman are the same as those of the love of Christ, embracing all whom the Lord loves." Her attentiveness to Christ is what allows her to be aware of the needs of others — whether she is called to listen, to pray for or to provide practical boots-on-the-ground help for the person He has placed in front of her.

Spiritual Moms Don't Clock Out

Noting that the list of everything motherhood entails is endless and remarking on the total gift of self and complete availability required of moms, Sister Maria Eugenia explained that she views spiritual motherhood in the same way.

It's a feeling that all three women expressed, each in her own way. Sister Mary Bosco shared a particularly beautiful and poignant example.

Because spiritual mothers, like physical moms, can't clock out at 5 p.m., in addition to their day jobs and apostolates, each of the Sisters of St. Francis of Perpetual Adoration takes a turn getting up in the middle of the night to sit before Christ in the Eucharist, offering their prayers for the intentions that pour into the order from all over the world. Sister Mary puts it this way: "Just

as moms and dads of newborns wake to the cries of their child no matter the hour, so, too, do the sisters awaken to the cries of the Church throughout the world, because there is always someone suffering and needing help and encouragement."

Forming Souls in Daily Life

For each woman, the experience of spiritual motherhood flows directly from their spousal relationship with Christ, but it doesn't end there. Spiritual motherhood, they tell me, is about encounters, not abstract concepts. Being called to nurture the interior lives of those in their orbits means real work in the real world.

For Hayes, her public vows of consecration offered her the opportunity to speak with others, her students, allowing her to witness to the love of Christ and the way He has moved in her life. This, in turn, made them feel comfortable sharing their own hearts, allowing her to offer advice and support in their vocational discernment. As she put it: Women see with the heart, allowing them to not just recognize the external needs of those in the margins of society but also the deeper needs of the soul.

Sister Mary, whose order works in both education and health care, recognizes that in those settings spiritual motherhood requires discernment. She has learned to prayerfully ask herself: What is her role in each situation? Whether it's to sit and listen, to offer encouragement and bear witness to someone else's story, or to offer practical help and intervention, she responds with the love of a bride of Christ in a tangible way that is

deeply needed.

Often working in the margins of society, Sister Maria Eugenia believes that by inserting themselves into a culture, without losing their own, and so being a witness to God's love in daily life, allows her spousal relationship with God to become fruitful — bearing new children in the spiritual life as those she encounters come to know God and receive new life in the Spirit.

The Power of Presence

Every mom knows the importance of being present — the way our children light up when we give them our full and undivided attention. Attention and presence are so rare in this world. It is a beautiful witness that these women can be fully present to the men and women whom the Lord puts before them.

Sister Mary Bosco notes that the spiritual mothers in her own life are the elderly sisters who, after decades of active service in their order, are no longer able to minister in the world. They nonetheless sit with the Lord in Eucharistic adoration each day and offer their wisdom to the novices and postulants who help care for them. Within the order, they are the powerhouses of prayer — their steadfast love of Christ and constant prayer support the whole order. Their motherhood is not diminished by age and infirmity; it is strengthened by it because it is united with Christ.

Ways to Honor Spiritual Moms

As Mother's Day approaches, let's not forget to honor the women in our lives and our diocese who have taken on the mantle of spiritual motherhood even as they have professed religious vows or a consecration.

Just as you celebrate your own mom, consider doing one or more of the following for a spiritual mother:

- Offer a spiritual bouquet and have it delivered with a real one.
- Write a thank-you note to a spiritual mom (or religious order) who has touched your life or your family's.
- Have a Mass offered in their name.
- Pay them a visit and offer a hug and a thank you in person for the gift that they are to the Church.

Though we may not always recognize it, spiritual motherhood, especially that of the consecrated women of the Church, is indispensable in our world today.

OUR LADY OF HUNGARY, from page 1

The project was made possible through a partnership among the College Football Playoff Foundation, Notre Dame Athletics, the Alliance for Catholic Education at the University of Notre Dame, and School Specialty. It marks the first Catholic school — and the first school in South Bend — to benefit from a remodeling project through this collaboration.

The media center was refurbished with new bookshelves, tables, a large-screen TV, books, and more. The redesigned space is intended to support reading, collaboration and academic growth while fostering a sense of belonging for students.

John Staud, executive director of the Alliance for Catholic Education, said the project reflects the power of collaboration.

“Today we celebrate the amazing work that can happen when different groups come together,” Staud said during a ribbon-cutting ceremony at the school. “The College Football Playoff Foundation,



Photos provided by the Alliance for Catholic Education at the University of Notre Dame
Students from Our Lady of Hungary School enter the renovated library for the first time during a ceremony on Tuesday, April 28.

School Specialty, Notre Dame Athletics, and ACE working alongside the leadership here at Our Lady of Hungary have created a space that will continue to be a source of life and hope for this community.”

Staud was joined by other officials from the University of Notre Dame, including Missy Conboy, senior deputy athletics director, as well as the university's leprechaun mascot. David Maugel, superintendent of schools for the Diocese

of Fort Wayne-South Bend, was also in attendance.

“We believe teachers are the secret ingredient not only to student achievement but also to great communities,” said Britton Banowsky, executive director of the College Football Playoff Foundation.

“Partnerships like this allow us to bring resources together in a way that creates meaningful impact for schools and students.”

Our Lady of Hungary School



Principal Francisca Flores looks on as John Staud, executive director of the Alliance for Catholic Education at Notre Dame, speaks at Our Lady of Hungary School.

will celebrate its 100th anniversary next year. That long history is something Father Ben Landrigan, pastor of Our Lady of Hungary Parish, sees as central to the school's identity.

“The school has been part and parcel of this parish's mission since the beginning. They built this school 100 years ago, before focusing on the church, because the pastor at the time said ... if we don't teach our kids, they won't stay Catholic. Why build a church that won't be filled if we don't teach them?”

That founding vision continues today, even as the community it serves has changed.

“We're still doing the same mission as then,” Father Landrigan said. “This parish and school used to serve children of Hungarian immigrants, and now we're serving children of Hispanic immigrants, but it's the same goal: help them learn English and learn the Faith, and their families will be evangelized through them.”

Flores, who has led the school for the past two years, told Today's Catholic that the renovation is one step in a larger effort to build up the school.

“I enjoy helping these students achieve their dreams — through planning, working hard and working together,” said Flores, who said she looks forward to continuing the momentum she's seeing at the school and exploring other collaborative opportunities. “If you have gifts that are needed here in

Our Lady, come and talk to us,” she added.

Father Landrigan said the impact of the renovation goes beyond academics.

“I think even beyond any of the physical things that showed up in this room, for the kids, it's an experience that tells them that my school is special and, therefore, I am special.”

Flores said it's important that students are aware that others are investing in them.

“I told them, there are so many people thinking of you, thinking that you can do it,” said Flores, a member of Notre Dame's Mary Ann Remick Leadership Program. “You don't see them, but they are there, and they are coming to help you.”

For Father Landrigan, the visible signs of support also matter.

“To see just the Notre Dame logo and the leprechaun here and all those things, that makes them feel valued,” he said.

Back in the newly renovated space, students now have a place to read, collaborate and gather — something that once existed only as a vision.

“This space means a lot,” Flores said. “It means our students feel unique. They feel loved because someone is paying attention and listening to their dreams. Now this will be a place where our students and teachers come to believe we can do it, a place to dream, a place to have hope, and a place to build and grow as disciples for Christ.”



Notre Dame's leprechaun mascot poses with students from Our Lady of Hungary.



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SAINT FRANCIS, from page 3

to God and have become more equipped for your mission as disciples of Jesus in the world. If perhaps you haven't, you still can grow closer to Him, become more active in the practice of the Faith and in a life of prayer. Of course, we all can mature in our lives of prayer and grow as faithful witnesses of Christ. We have so many means to do so. We have the wonderful gifts of the sacraments in which we receive the Lord's grace. We have God's word in the Scriptures. We can grow in our Christian lives because the Lord is close to us and accessible to us. We only need to turn to Him, repent of our sins, believe in Him and open our hearts to a true friendship with Him.

Dear graduates, I offer my sincere congratulations to all of you as you celebrate your graduation. I thank all who have helped you to attain the degrees you will be awarded — your parents, teachers, friends, and mentors. You have majored in various fields of study in preparation for various careers: in health care, business, education, fine arts and other disciplines. You have had accomplishments perhaps in sports or other extracurricular activities. I hope that what has been paramount in your education here at Saint Francis has been your exploration of the nature of the good life. "The good life involves real friendship, the cultivation of the life of the mind, a savoring of beautiful things, falling deeply in love, finding satisfying work, etc. But at the heart of the good life, my young brothers and sisters, is a relationship with the living God, who is properly called the highest good, the summum bonum" (Bishop Robert Barron). He alone satisfies the deepest longings of our hearts. As St. Augustine famously prayed, "Lord, you have made us for yourself, and therefore our heart is restless until it rests in you."

As you probably know, there have been increasing numbers of young adults suffering from anxiety and depression. Maybe you have

struggled with stress or other mental and emotional health challenges. Some young adults today struggle with hopelessness because of a lack of meaning and purpose in their lives, taught in our culture that there are no objective moral values, no ultimate truth to build their lives on, no ultimate good beyond their own pleasures, wealth

or power. Christianity has a different vision. We believe in God, the God revealed by Jesus Christ,

His eternal Son. We believe that God is love, the eternal communion of life and love that is the Most Holy Trinity, whose life we are called to share in. When we conform our lives to love, which is God's gift to us, we find true happiness and peace for which our hearts yearn. "This is the pearl of great price, the treasure buried in the field, the great Secret of the Kingdom of God" (Bishop Barron).

Whatever your career choices, you can make your life a gift. You can strive to love one another as Christ has loved us. This is the path to holiness and true human fulfillment. It is the path to heaven to which Christ has ascended and prepared a place for us. St. Mother Teresa of Calcutta once said, "Don't worry inordinately about doing great things; do even the littlest things with great love." Graduates, may you live your lives connected to the deepest source of reality and truth and joy, as St. Francis of Assisi did — that source is God. Allow yourselves to be loved by Him and then seek to love Him in return. This is the mystery of the Eucharist we now celebrate, the sacrament of Christ's love for us to the end, the sacrifice of His body broken for us and His blood poured out for us. Here, we experience the most beautiful closeness to Him since He gives Himself to us in holy Communion, nourishing us with the grace to live in His love and to spread His love in the world. That's our mission.

Graduates, I hope and pray you will go forth from Saint Francis to live this mission with joy. May God bless you and may St. Francis of Assisi intercede for you always!

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ND's Timothy O'Malley on the Way Forward for Catholic Education

BY CHARLES CAMOSY

(OSV News) — What should Catholic education look like today? As universities move toward more efficient and technical processes in higher education, is there still room for seeking truth and knowledge for its own sake? These are some of the questions explored by Timothy P. O'Malley, theology professor and director of education at the McGrath Institute for Church Life at the University of Notre Dame. OSV News' Charles Camosy spoke with him recently about the state of Catholic higher education today and his vision for its reform.

OSV News: How would you describe the typical contemporary university and higher education in the U.S. today? Acknowledging that there is some degree of diversity, do some descriptors generally apply?

Timothy O'Malley: If you read the Chronicle of Higher Education, nearly every issue uses the term "crisis." It's true that higher ed (whether Catholic or not) is in crisis. There is the crisis of the demographic cliff, the crisis of the sudden disappearance of research

dollars and the crisis of a loss of authority — who trusts the university?

But of course, the word "crisis" need not be understood negatively.

Luigi Giussani often said that a crisis is ultimately a decision point, an occasion of discernment.

Does the college or university want to be a space of encounter between students and truth? Between students and professors? Or are we OK

with the "machinification" of the university? What do I mean by this term relative to universities? Learning and research alike are slow and often inefficient processes. A student's insight into a text or some mathematical theorem only occurs after a lot of false starts.

Research and scholarship come about through years of contemplative study on the part of faculty members. But there is a push for immediacy and efficiency that interrupts both

processes.

Several years ago, I read what I suspect was supposed to be a utopian vision of the future university that was highly efficient. Students no longer relied upon professors or texts for learning, but everywhere

"We possess a vision of the human person, knowledge and the truth that does not conform to machinification."

TIMOTHY O'MALLEY



CNS photo/Bob Roller

they went, there was a hot spot that enabled them to ask questions to a generative AI bot. Professors would only hold positions if they themselves became experts in such generative AI, giving up the slow work of teaching and research.

Catholic universities have a specific vocation here: We possess a vision of the human person, knowledge and the truth that does not conform to machinification. In that sense, we can be bastions of a contemplative, even sacramental way of being and knowing, but we must possess the courage to swim against the stream.

OSV News: Your new co-authored book on this topic, "Reimagining the Catholic University with Pieper, Newman, and Dawson: Contemporary Insights on Liberal Learning and Leisured" (Routledge), draws on figures like Josef Pieper and St. John Henry Newman. Why focus on these thinkers?

O'Malley: My portions of the book focused mainly on Josef Pieper, and my interest in him is precisely his refusal to

O'MALLEY, page 11



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O'MALLEY, from page 10

let the act of human knowing become technocratic.

I first read Pieper as an undergraduate, opening up his "Happiness and Contemplation" in a second-level theology course. What I discovered in this work

was a radical proposal: Human beings are made to be happy, happiness involves knowing, but knowledge is ultimately a contemplative act rather than a matter of technique. If you want to be happy, if you want to know,

you need to learn dispositions of receptivity — of beholding, receiving and ultimately doxology — giving praise for what has been given through this contemplation.

Of course, at the time, I wasn't aware of Pieper's intellectual formation through study with the Catholic thinker, Romano Guardini. Nor, for that matter, did I recognize that Pieper shaped his vision of knowing as contrary to the technological optimism of the post-World War II era. Think Disney's Epcot: Through the usefulness of technological innovation, we're but moments away from the elevation of human beings to a higher plane of existence.

Pieper believes it's OK to take up a leisurely, useless form of knowledge. Not everything can be efficient or, for that matter, immediately useful. Sometimes, human beings read literature, produce art, write a poem or gaze at a sunset — and the result of this is not something you can later put on your CV or resume.

Pieper's vision is therefore an alternative way of thinking about what it means to know. And a university, whether it admits it or not, always operates out of a theory of knowledge. I would prefer to teach at or attend a university governed by Pieper's account of knowledge rather than a technocratic paradigm that expects me to function as a machine.

OSV News: Folks obviously need to read the book for the full version, but can you give a summary of the positive view for reform of Catholic educa-

tion you propose in this book?

O'Malley: The proposal for reform isn't that revolutionary. Namely, we have to slow down and operate the university out of a vision of knowledge rather than treating it as a research/scholarship factory. I wrote

"Does the college or university want to be a space of encounter between students and truth ... or are we OK with the 'machinification' of the university?"

TIMOTHY O'MALLEY

the chapter specifically on the vocation of faculty life. Teaching, research and administration as the work of faculty have sped up to levels that no human being could keep up.

The book's suggestion is to slow down.

Give more time for grading (and let universities actually reward that encounter between student and teacher). Gather faculty together across disciplines to read each other's work. Reward a leisurely pace to university life, recognizing that teaching is not reducible to knowledge transfer but is instead always a slow, contemplative encounter.

We can't keep up with the machines, so let's stop trying. But that requires possessing a universal vision of what the university is up to. We need a philosophy for the whole university, something that unites the biologist, economist, nursing professor and theologian together in a common pursuit. Without that, we're not really a university anymore.

OSV News: Does any of what you propose have legs outside of a Catholic context?

O'Malley: I think so! In fact, I suspect that it's the vocation of Catholic higher education to offer another possibility for all university life in the United States.

There are so many different types of Catholic colleges or universities — including the small liberal arts institution, the community college or technical school and the mega-research university. Across the globe, there are even more options — it's why I've participated over the last three years in a global Catholic research initiative based in Rome — there is every type of Catholic college or university imaginable across the globe.

What we share in common is a vision of the human person

as a creature made to behold, wonder, discover and delight in the gift of the world. We believe that this is how we recognize the dignity of each person in our community of learning: We are made to discover truth as a gift. We are free to enact that truth that we discover in communities committed to the common good.

Yes, this is a Catholic approach to reality — but it's also one that is prophetically humane.

Obviously, not every politician right now shares this vision of higher education — they want students to graduate quickly with degrees that will enable them to contribute to economic innovation for the sake of economic growth.

Many academic departments

themselves have stopped thinking about truth at all — taking up a skeptical attitude toward all of reality — the world isn't about truth but about power or control.

But the crisis in higher education that is universally recognized offers another way: What are we doing in a college or university? If many jobs right now can be replaced by a bot who can more efficiently write code or analyze data, what is the purpose of college? Of university life?

For millennia, colleges and universities have first been about cultivating humble wonder at the pursuit of truth in a community of friends, seeking together to know and enact the good.

It is for this reason that I'm

committed personally to Catholic colleges and universities that engage in dialogue with all sorts of institutions. We can't become sectarian entities, refusing to talk to peers at other types of institutions. From the heart of the Church was born the university, and the renewal of the university (whether Catholic or not) will involve a renewed way of contemplative knowing across all universities.

Catholic colleges or universities need a renewal of all colleges or universities — we depend on each other.

Charles Camosy teaches moral theology and bioethics at The Catholic University of America in Washington.




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“War is not always inevitable. It is always a defeat for humanity. International law, honest dialogue, solidarity between states, the noble exercise of diplomacy: These are methods worthy of individuals and nations in resolving their differences. ... War is never just another means that one can choose to employ for settling differences between nations.”

With those words, a pope sought to deter a war initiated by the United States in the Middle East. The pope was St. John Paul II, and the quagmire he sought to prevent was the second Gulf War begun by President George W. Bush in 2003. John Paul went to great lengths in a futile effort to prevent that war, even sending his personal emissary to the White House to argue his case.

Fast forward to 2026, and another pope again warned a U.S. president that war is a defeat for humanity.

“I would simply say, once again, what I said in the Urbi



et Orbi message on Sunday: asking all people of goodwill to search, always, for peace and not violence; to reject war, especially a war which many people have said is an unjust war, which is continuing to escalate and which is not resolving anything,” Pope Leo XIV said on April 7, days after his Easter blessing.

Pope Leo was responding to the rapidly escalating attack on Iran by U.S. and Israeli forces. The war was accompanied by increasingly bellicose rhetoric and soon expanded into Lebanon.

When President Donald Trump made profane threats to destroy Iranian civilization by wiping out such civilian infrastructure as power plants, water

treatment plants and bridges, Pope Leo XIV rebuked those comments as “a threat against the entire people of Iran” and “truly unacceptable.”

The world’s news media, for understandable reasons, has focused on the world’s two most prominent Americans in such direct conflict. Subsequent statements by Trump attacking Pope Leo in very personal terms only fed the controversy.

But for Catholics, it is important to remember that this is not the first time that a pope has challenged a president. Not as a politician but as a spiritual leader, the pope speaks from

ERLANDSON, page 13

In the Darkness of the Garden, He Calls Our Name



FEELING IT

EFFIE CALDAROLA

It was a little past 5 in the morning when I was jarred awake by a wet tongue licking my nose.

We were dog-sitting our daughter’s pit bull, and this was my morning wake-up call. Being quiet for my husband’s sake, I grabbed my slippers and jacket and headed with Gus to our fenced-in backyard.

I am not an early riser. As Gus scurried off to do his business, I was stunned by the chill in the spring air and the realization that it was still eerily dark at 5 a.m. There was a stark beauty about the big trees silhouetted against the dark sky, an expectation at just the hint of light in the east. I experienced a sudden sense of peace and awe.

I suppose the fact that it was Holy Thursday had something to do with that. I had been reading the Passion and Easter narratives where dark gardens figure in the action. Now we’re

well into the joyful season of Easter — 50 days of delight in the risen Lord and the stories of the early apostles in Acts.

But spring always brings us to gardens, and we can still go back in prayer to the gardens that featured in Jesus’ life and death.

Jesus retired to the Garden of Gethsemane after the Passover meal to pray desperately over his fate, as the encroaching darkness caused his disciples to nod off. Soon, the ominous sound of guards being led by Judas punctured the night.

Then there is the garden Mary of Magdala visited to find the tomb of Jesus and anoint him. How far, I wonder, was Golgotha, the site of crucifixion, from the garden and burial site where Nicodemus donated a grave for Jesus?

In my prayerful imagination, this garden, a gracious burial site, is a beautiful place with fresh grass.

In John 20:11-18, Mary turns from the tomb to see the risen Jesus but doesn’t recognize him. “Imagining him to be the gardener” the text reads.

CALDAROLA, page 13

Are We Willing to Live According to God’s Plan for Salvation?



THE SUNDAY GOSPEL

MONSIGNOR OWEN F. CAMPION

The Acts of the Apostles once again this Easter season furnishes the first reading. In the readings of the weekends earlier in this season, the identity of the apostles has clearly been established.

In a critically important way, the apostles exercised the very power of Jesus in naming a new member of their group, Matthias, to succeed the dead Judas. With power held by Jesus, Peter healed the sick. On behalf of the apostles, Peter spoke as Jesus had spoken.

Clearly, the apostles discharged the divine power that belonged to Jesus, and they continued the mission of Jesus the Redeemer. They had been the Lord’s specially selected students and companions, but in Acts, they possessed a unique

role themselves.

Through them, the Lord continued the mission of salvation. They bore within themselves the Holy Spirit, and they gave the Holy Spirit to others.

While Acts has already established that Peter was the head of the apostles, the character of apostle belonged not just to him. It was also with the others.

Thus, in this reading, the central figures are Philip and John. They performed miracles, as Jesus had performed miracles, having been sent by the apostles to Samaria. Their destination reveals much. They looked to the salvation of all people, even of Samaritans, whom Jews so despised. No one was beyond the scope of salvation in Jesus. No one was inherently bad, beyond redemption.

The second reading is from the First Epistle of Peter. It is a strong, joyful and enthusiastic proclamation of Jesus as Lord, calling believers to hear the Lord and to follow the Lord. The Lord should be in their hearts and minds.

St. John’s Gospel is the source of the last reading. Not a Resurrection Narrative, it nonetheless serves the Church’s purpose as it teaches us this weekend. After celebrating the Resurrection for these weeks since Easter, the Church is gently summoning us to look at our lives in these our times, occurring with circumstances particular to us and to our time.

This reading is our blueprint for life. Our task as disciples is to love others as Jesus loved all. It is clear. In God’s love, given to us in the Lord, is our salvation. Indeed, the very act of giving us a blueprint for living is a vitally important gift given to us in love by God.

Reflection

The next major liturgical event for us will be the celebration of the feast of the Ascension of Jesus. Soon after this feast, we will celebrate the feast of Pentecost. Within sight is the end of the Easter season.

For weeks, the Church has enthusiastically proclaimed the

resurrection of Jesus, gloriously occurring after the dreadful events of Good Friday. It has shared with us its joy, echoing the joy of the first Christians. It has told us repeatedly of the risen Lord’s apparitions and admonitions.

The message is strongly catechetical. Contact with Jesus was not lost with the Ascension, when Jesus returned to the Father. Contact with the Lord remains very clearly in the visible, institutional Church. The Church offers us the service of the modern successors of Peter and the other apostles. He lives!

Through them, we still hear the words of Christ. In the sacraments they give us, we still access the power of Christ’s eternal life. We commune with Jesus.

Finally, in the reading from John’s Gospel, the Church tells us how to live. We must love others, pure and simple.

Gently, gradually, definitely, the Church has entered, and is pursuing, the process of leading us to ask what the Lord’s plan

for salvation after the Ascension means for each of us individually.

For us, this is the obvious question. Are we willing to live with this plan?

READINGS

Sunday: Acts 8:5-8, 14-17; Psalms 66:1-3, 4-5, 6-7, 16, 20; 1 Peter 3:15-18; John 14:15-21

Monday: Acts 16:11-15; Psalms 149:1b-2, 3-4, 5-6a and 9b; John 15:26—16:4a

Tuesday: Acts 16:22-34; Psalms 138:1-2ab, 2cde-3, 7c-8; John 16:5-11

Wednesday: Acts 17:15, 22—18:1; Psalms 148:1-2, 11-12, 13, 14; John 16:12-15

Thursday (Ascension of the Lord): Acts 1:1-11; Psalms 47:2-3, 6-9; Ephesians 1:17-23; Matthew 28:16-20

Friday: Acts 18:9-18; Psalms 47:2-3, 4-5, 6-7; John 16:20-23

Saturday: Acts 18:23-28; Psalms 47:2-3, 8-9, 10; John 16:23b-28

Interrupting Death



CALLED TO HOLINESS

JAYMIE STUART WOLFE

“Christ is risen! Alleluia!” We’ll be saying (and singing) that refrain and others like it until Pentecost, which, this year, isn’t until the end of May.

And well we should! The resurrection of Jesus is the irreplaceable centerpiece of our faith. So much so that St. Paul devoted a substantial portion of his First Letter to the Corinthians addressing those who thought otherwise.

“If Christ has not been raised, your faith is futile, and you are still in your sins. Then those also who have died in Christ have perished. If for this life only we have hoped in Christ, we are of all people most to be pitied” (1 Cor 15:17-19).

Pitiable indeed. The entire point of the cross is the empty tomb. The whole reason for Christ’s sacrificial death was to change death as we knew it — to make death a door instead of a wall, a bright beginning instead of a bitter end.

This was clear, if not explicit, in the public ministry of Jesus. The raising of Jairus’ daughter early on in Galilee and the last great sign in John’s Gospel — the raising of Lazarus — show us where the rabbi from Nazareth intends to go. But the third recorded story of Jesus raising the dead — the son of the widow of Nain — rarely gets our attention. And that’s unfortunate, because the account has a lot to teach us about the mission of Christ in the world.

Recorded only in Luke’s Gospel, the raising of the widow’s

son occurs before the other more famous miracles and less than 10 miles from Nazareth. The scene is sadly familiar and dominated by what we have been forced to accept as a nonnegotiable fact of life: death. As Jesus, His disciples and a large crowd approach Nain, they met a line of mourners in procession at the gates. “A man who had died was being carried out. He was his mother’s only son, and she was a widow; and with her was a large crowd from the town” (Lk 7:12).

I imagine that is not all Jesus saw. The procession of death had been going on, uninterrupted, since humanity’s exile from Eden. One by one, year after year

and age after age, death came to every soul. The son of the widow of Nain was simply next in a long line stretching before and after him, and his widowed mother was yet another casualty consigned to loneliness and loss until the day she, too, would be carried out of town.

I think Jesus saw all of it that day, the entire and unending procession of death. Perhaps that was the source of His compassion and the reason He chose to intervene. “Then He came forward and touched the bier, and the bearers stood still. And He said, ‘Young man, I say to you, rise!’ The dead man sat up and began to speak, and Jesus gave him to his mother” (Lk 7:14-15).

Suddenly, the crowd who had accompanied Jesus and the crowd who had accompanied the corpse were at a loss. “Fear seized all of

them” (Lk 7:16). Death, after all, is what we expect, and most of us live our lives in ways that accommodate it. Loss is sad but inevitable. Life is short. All good things must come to an end.

But none of that is enough for Jesus. Christ does not accept the inevitability of death. He does not allow it to have the last word. Our Lord does not join the funeral

cortege or stop to pay respects. Nor does He comfort or counsel the widow. Instead, Christ reaches out and commands the archenemy to retreat. He restores the young man to life and to his mother.

Jesus does this not simply to evoke the memory of

Elijah and the widow of Zapheth but to begin the divine campaign that will vanquish the enemy. Ironically, He does this by dying Himself, another only son of another (presumed) widow.

This stirring Gospel account is an icon of what Jesus intends to accomplish for every one of us. The Lord of life comes to do what no one else can — interrupt the procession of death. Whatever is dead or dying in us, Jesus comes to disrupt it. Sin, selfishness, fear, anger, addiction — all the works of death we have learned or chosen to accommodate — are destroyed by the risen Lord. Christ is risen! And so are we!

Jaymie Stuart Wolfe is a Catholic convert, freelance writer and editor, musician, speaker, pet-aholic, wife and mom of eight grown children, loving life in New Orleans.

The stirring Gospel account is an icon of what Jesus intends to accomplish for every one of us. The Lord of life comes to do what no one else can — interrupt the procession of death.

ERLANDSON, from page 12

the perspective of the Church’s centuries of thought regarding war and its consequences.

In the case of the Iraq war, early claims of victory by Bush (“Mission accomplished!”) proved premature. The reasons used to justify the war (weapons of mass destruction) turned out to be erroneous, and the cost in terms of U.S. and Iraqi lives was huge. We continue to live with the damage to our own soldiers and their families. The social upheaval in Iraq gave rise to ISIS and further regional conflict. Meanwhile, the country’s Christian minority has shrunk almost

to the vanishing point.

It was, in short, a defeat for humanity in multiple ways.

It is too soon to tell all the evils that will be unleashed by the U.S. and Israeli war on Iran. The excuses for launching the war are many but, from a moral point of view, unsatisfying. As Pope Leo’s comments implied, the attack does not conform to the standards of Catholic teaching about just wars, including just and clear cause, a last resort, reasonable outcome of success and proportionality.

American Catholics have been politically divided for some time. Often one’s support for, or opposition to, the war is likely

to have more to do with one’s political stance than with a careful consideration of the pope’s words and Church teaching. However, the president’s policies and his verbal attacks on the pope have had one unintended consequence: U.S. Catholic leadership is more unified and less polarized than it has been in many years as it rallies around Pope Leo.

Let us hope that it has a similarly unifying effect on Catholics in the pews.

Greg Erlandson is an award-winning Catholic publisher, editor and journalist whose column appears monthly at OSV News.

SCRIPTURE SEARCH®

Gospel for May 10, 2026

John 14:15-21

Following is a word search based on the Gospel reading for the Sixth Sunday of Easter, Cycle A: The promise of the Advocate. The words can be found in all directions in the puzzle.

IF YOU LOVE ME	WILL KEEP	FATHER
GIVE	ANOTHER	ADVOCATE
BE WITH	SPIRIT	TRUTH
WORLD	BECAUSE	KNOWS
LEAVE	A LITTLE WHILE	NO LONGER
SEE ME	I LIVE	I IN YOU
BE LOVED	REVEAL	MYSELF

NOT ORPHANED

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L E A V E T A C O V D A
I M N A N D R E V I L I
F E Y L A E V E R I W K
Y E C S D V B H T U R T
O S H O E O D T Y F S H
U W I W I L L K E E P A
L O B G R E F L I V I N
O N E O W B B A H I R O
V K W H P E T E T G I T
E I I N Y O U Z A H T H
M L T N B E C A U S E E
E G H Q N O L O N G E R
    
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“During our pilgrimage on this earth, peacemaking requires humility and courage: the humility to live truthfully and the courage to forgive.”

—POPE LEO XIV

CALDAROLA, from page 12

It was also, the text says, “still dark,” like my backyard on an April morning.

Would I recognize the Lord out here, I wonder, in the chilly darkness? Have I ever heard Him call my name?

On May 14, we observe the feast of the Ascension. This took place on the Mount of Olives, with the Garden of Gethsemane on its slopes. Jesus often prayed in these gardens, and it was here, on this ridge near Jerusalem’s Old City, that we are told He ascended.

Jesus’ ascension seems so soon, only 40 days, after the Resurrection. Our faith leads us to the Eucharist and to the real presence of Jesus still in our lives. But don’t we all sometimes wish for the Jesus we can see and touch?

Gus is a rescue dog, and scars

indicate a tough early life. He’s a quiet dog. Our neighbor dog, Molly, barks at Gus when they meet through the fence, but Gus never barks back.

Gus barks only when he realizes someone is leaving the house. At the sound of keys being picked up, Gus goes on alert and barks by the door. I imagine it was early abandonment that instilled such acute fear of being left.

Aren’t we all a bit like Gus sometimes, standing in the darkness, yearning for presence? It’s spring. Let’s take our prayer to the gardens where we hear the voice of someone who promises never to leave us alone, and who calls our name in the shadowy dawn.

Effie Caldarola is a wife, mom and grandmother who received her master’s degree in pastoral studies from Seattle University.

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Pope's May Prayer Intention: 'That Everyone Might Have Food'

VATICAN NEWS

Pope Leo XIV has urged Catholics across the globe to join him this May in praying that everyone might have food.

On Thursday, April 30, he released the monthly "Pray with the Pope" video, which is prepared by the Pope's Worldwide Prayer Network.

In his prayer, the pope recognized with sorrow that millions of brothers and sisters continue to suffer from hunger.

Lamenting that so many goods are wasted at our tables, Pope Leo prayed that the Lord may "awaken in us a new awareness: that we learn to give thanks for every food, to consume simply, to share with joy and to care for the fruits of the earth as a gift from You, destined for all, not just a few."

He prayed that Jesus would make us capable of "transforming the logic of selfish consumption into a culture of solidarity" through our communities by promoting concrete gestures, including awareness campaigns, food banks and a sober and responsible lifestyle.

"You who sent us Your beloved Son Jesus, broken bread for the life of the world," Pope Leo prayed, "give us a new heart, hungry for



To view the video of Pope Francis' May prayer intention, visit popesprayer.va or scan the QR code.

justice and thirsty for fraternity?"

Pope Leo concluded by praying, "May no one be excluded from the common table, and may Your Spirit teach us to see bread not as an object of consumption but as a sign of communion and care. Amen."

According to the World Food Programme's 2026 Global Outlook, 318 million people will face a food crisis or even worse situations this year. The agency warns that the conflict in the Middle East could push an additional 45 million people into facing dire hunger before the middle of this year.

In a new release accompanying the video, Father Cristóbal Fones, international director of the Pope's Worldwide Prayer Network, said the intention is significant.

"This intention," he said, "comes from the pope's heart. It pains him deeply that so many people in the world cannot access something as essential and human as food. This is why he is asking everyone not to remain indifferent but to take decisive action, first with prayer, then with concrete gestures of solidarity."


Pray with the Pope

Lord of Creation, you gave us the fertile earth and, with it, our daily bread, as a sign of your love and providence. Today, we recognize with sorrow that millions of brothers and sisters continue to suffer from hunger while so many goods are wasted at our tables. Awaken in us a new awareness: that we learn to thank for every food, to consume simply, to share with joy and to care for the fruits of the earth as a gift from you, destined for all, not just a few.

Good Father, make us capable of transforming the logic of selfish consumption into a culture of solidarity. May our communities promote concrete gestures: awareness campaigns, food banks and a sober and responsible lifestyle.

You who sent us Your beloved Son Jesus, broken bread for the life of the world, give us a new heart, hungry for justice and thirsty for fraternity. May no one be excluded from the common table, and may your Spirit teach us to see bread not as an object of consumption but as a sign of communion and care. Amen.

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WHAT'S HAPPENING?

WHAT'S HAPPENING? highlights upcoming events from around the diocese. Discover more Catholic events or share your own at todayscatholic.org/event.

SATURDAY, MAY 9
Mass and Social for Those in a Season of Infertility
4 – 6 p.m.

NOTRE DAME – Mother's Day weekend can be very difficult for those in a season of infertility. If this is your experience, you are invited to attend a special vigil Mass at the Sacred Heart Parish Center chapel, located at the edge of Notre Dame's campus (the parking lot for the parish center is located on Moreau Drive). Father Ed Dolphin, CSC, will be the celebrant, and the Mass will be followed by a social in the community hall. This event is sponsored by the diocesan ministry, Hope for the Journey. For questions or more information, please contact Lisa Everett at leverett@diocesefwsb.org.

WEDNESDAY, MAY 13
Eucharistic Procession
6 – 8 p.m.

SOUTH BEND – In honor of America's 250th anniversary, the National Eucharistic Pilgrimage will embark along

the East Coast this summer, carrying the Blessed Sacrament. Join us for a kick-off event here at St. Thérèse, Little Flower Parish, 54191 Ironwood Rd. Come meet this year's perpetual pilgrims before they walk the National Eucharistic Pilgrimage. Submit your prayer intentions to them and learn how you, too, can become a Eucharistic missionary this summer through Eucharistic devotion and public witness. Then at 6:30 p.m., join us for an outdoor Eucharistic Procession in the surrounding neighborhood. Everyone is welcome to stay for a parish Holy Hour at 7 p.m.

WEDNESDAY, MAY 13
Christ Child Society Diaper Drop
9 a.m. – 2 p.m.

MISHAWAKA – The Christ Child Society of South Bend is holding its seventh annual Diaper Drop at the Christ Child Society Clothing Center in the Town and Country Shopping Center, 2366 Miracle Ln. Diapers can be dropped off in front of the building with no need to leave your car.

SATURDAY, MAY 16
High School Day with Sisters
10 a.m. – 7:30 p.m.

MISHAWAKA – This event gives high school girls a mini "day in the life" experience with the Sisters of St. Francis of Perpetual Adoration at St. Francis Convent, 1515 W. Dragoon Trail. Register online at www.ssfpa.org/events/spring-high-school-day.

SATURDAY, MAY 16
St. Felix Hosts Mass for the Sick
12:30 p.m. – 2 p.m.

HUNTINGTON – Mass for the Sick and Troubled is held the third Saturday of each month at St. Felix Catholic Center, 1280 Hitzfield Street. The Rosary begins at 12:30 p.m. and Mass is at 1 p.m.

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Cheryl Fischer, 72, St. Vincent de Paul

William Keys, 81, St. Vincent de Paul

Mary Paonessa, 73, St. Vincent de Paul

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Speaker Explores 'Immigration and Our Catholic Faith'

Notre Dame Professor of Moral Theology Looks at Key Issue During Talk at St. John the Baptist Parish in Fort Wayne

BY MOLLY JO ROSE

On Saturday, April 25, dozens of people attended a talk entitled "From Justice to Solidarity: Immigration and Our Catholic Faith" at St. John the Baptist Parish in Fort Wayne. The talk was given by David Lantigua, an associate professor of moral theology at the University of Notre Dame who specializes in Catholic social doctrine. His talk explored what the Church teaches about immigration and how we are called to respond with justice and solidarity.

Debunking Myths

Lantigua first debunked a few myths, the first of which was that Catholic social teaching is an abstract ideal that is not applicable in the real world. People believe it does not "play out in politics," Lantigua said, but in response, he asked the audience what Jesus challenged in the Sermon on the Mount.

"Love your enemies," an audience member responded.

"The Golden Rule," another added.

"Yes," said Lantigua. This is evidence that "the Gospel is hard work.

Social doctrine is hard work," but that doesn't render it inapplicable. He went on to explain that Catholic social doctrine

doesn't resolve our differences, but it does offer an opportunity to talk about important issues and find our way toward unity as a single human family. This reaching for unity and solidarity of human experience was central to the hourlong talk.

The second myth Lantigua raised was the belief that morality and politics should be separate. He referred to comments by Vice President JD Vance and President Donald Trump's recent interactions with Pope Leo XIV when he insisted our morality should inform our politics as we find ways to seek the common good together as human beings. He invoked the words of Pope Leo, who focuses on the need for peace, which is not the absence of conflict but instead is both the result of justice and the Augustinian effect of charity. In all of this, the theme of peace is central as

we look for a path to unity.

Catholic Themes Relevant to Immigration

Lantigua discussed three Catholic themes that are relevant to how we talk about immigration as Catholics.

The first is that we are made in the image and likeness of a Trinitarian God. This fact reveals that we are social creatures who need and depend upon one another. Because of this, our response to immigration needs to be seen through a communal lens and with a social perspective.

The second theme Lantigua spoke of was the centrality of the family. Referring to the Church's history of holding out against communism because of its attack on the family unit, Lantigua reminds us that "the family has rights that are anterior to the state." He gave as examples of this the practice of home schooling and reiterated that "the family has rights regardless if the state recognizes them." The speaker pointed to Pope Pius XII's Holy Family-centered doctrine on immigration, *Exsul Familia Nazarethana*, which relies on our sympathy with the Holy Family's exile in Egypt and exhorts that we are called to improve conditions for migrants.

The third theme was the importance of welcoming strangers. Lantigua encouraged those in attendance to consider the Augustinian idea that all Christians are resident aliens here on earth, and as pilgrims on a journey, we need to understand migration as a theological concept. He brought up Leviticus 19, which reminds us that we, too, were once aliens in Egypt.

After discussing these themes, Lantigua spoke about how Catholic social doctrine approaches justice and solidarity in the immigration debate. He defined justice as giving to another person their due. Returning to our Trinitarian God-inspired social dependence on one another, Lantigua said we need to understand "our rights in relationship to other people." He recognized that while justice is necessary, it is often a starting point to a rift, but the richness of Catholic social teaching tells us that "peace is the



Photos by Molly Jo Rose

A crowd listens to Notre Dame professor David Lantigua at St. John the Baptist Parish in Fort Wayne on Saturday, April 25.

work of justice."

What needs to follow justice is a striving toward solidarity, and as with his earlier Sermon on the Mount reference, Lantigua said the Church brings us the power to love our enemies. In response to the question of how do to love our enemies in another political party, Lantigua said: "We have to love. We have to want friendship. We have to want solidarity with those we are afraid of, and we have to allow ourselves to hear the stories of others."

Lantigua ended the talk on a provocative note in referencing Matthew 10:34-36, verses that

prove how hard the Gospel is and that open as follows: "Do not think I have come to bring peace. I have not come to bring peace, but a sword." He asked the audience to "let Jesus decide what's going to divide you. Do not let your political party do that."

During a Q&A following the talk, an attendee asked how to respond to the usual arguments about immigrants stealing American jobs. Lantigua encouraged us to "look at the facts" and said there are "ways to look at these issues through social scientific work that shows it's more complicated than simple narratives

express."

Caty Burke, a parishioner of St. John the Baptist, said her biggest takeaway from the talk was "that Catholic social doctrine challenges us to see and think through the lens of the Gospel rather than a political party. There is room for debate about policies, but there is not room for debate about the dignity of the human person made in the image of a Trinitarian God, and that has to be the foundation of how we think and talk about immigration."

Another attendee, Sherry Binversie, said the talk gave her "a better grasp on how Catholic social teaching is lived out as a Catholic. When we say we are people of the Gospel and followers of Christ, it means the entirety of the Gospel and not just the parts that we are the most comfortable with."

Binversie added that "we deny ourselves the opportunity to serve and be served when our approach to social issues limits us to those people we are the most comfortable with."

Toward the end of the talk, an attendee asked Lantigua whether we should draw the conclusion that all our borders should be open. Lantigua quickly and firmly said, "No. That's not realistic." But he did add that "the political side has to build pathways for those who have made it here." He expanded on this response by saying moral theology is not intended to make public policy, but "the theology handles how we work it out."



David Lantigua speaks in the gymnasium at St. John the Baptist School.