

TODAY'S CATHOLIC

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Pope welcomed by children, meets with generals in Myanmar

BY CINDY WOODEN

YANGON, Myanmar (CNS) — Greeted by two dozen children wearing traditional attire and by the nation's bishops, Pope Francis arrived in Myanmar Nov. 27 for a four-day visit.

The arrival ceremony at the Yangon airport was brief and led by an envoy of the president, because the formal welcome was scheduled for the next day in Naypyitaw, which has been the capital since 2005.

However, Pope Francis had a "courtesy visit" with the leaders of the nation's powerful military. The pope and Gen. Min Aung Hlaing, who was accompanied by three other generals and a lieutenant colonel, met that first evening in the Yangon archbishop's residence, where the pope is staying.

Greg Burke, director of the Vatican press office, told reporters the meeting lasted 15 minutes. After discussions about "the great responsibility authorities in the country have at this moment of transition," the two exchanged gifts.

The pope gave the general a medal commemorating his visit to Myanmar and the general gave the pope "a harp in the shape of a boat and an ornate rice bowl," Burke said.



CNS/Paul Haring

Pope Francis greets children as he arrives at Yangon International Airport in Yangon, Myanmar, Nov. 27. The pope is making a six-day visit to Myanmar and Bangladesh.

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Opening one's home to others: Ruggaber family answers the call to 'love thy neighbor'

BY MOLLY GETTINGER

2012: That's the first year the Ruggaber family opened their home and invited someone else to stay in their spare basement room. Their resident? A friend from their undergraduate days who had discerned out of a cloistered religious community. As he prepared to move to a large city, he was seeking a place of transition that would ease him into his next season of life.

The opportunity came to them and they responded, the couple shared.

The following year, in 2013, their second resident found her way to the family. A recent college graduate looking for temporary housing before getting married — her year of AmeriCorps service having limited her housing budget, making it challenging

to find a place to live. The Ruggaber residence proved the perfect fit. Coming from a large family, she felt right at home with the Ruggaber's four children under the age of five.

Since then, the South Bend family has continued to prayerfully open their home to friends in need of a temporary residence.

For the Ruggabers, living in community was nothing new. They served as hall directors at Holy Cross College for three years, living with their children in a small apartment in an apartment-style dorm. Because of that experience, Amelia shared, "we felt like we could provide the community our friends needed, while maintaining healthy boundaries for ourselves and our kids."

Welcoming others into their home meant welcoming them to a new level of intimacy with their family life, however. "One has to

be prepared for the relationship to change, because you will be seeing them in a lot of different, more intimate ways, and they will be seeing you," she said. "No matter how great you are at boundaries, this is part of living together, and you have to embrace it."

This altered level of intimacy applies both to the Ruggaber family and their guests. For example, resident No. 2 would make herself a bowl of quick-cooking oatmeal topped with brown sugar for breakfast nearly every morning. Anna, the Ruggabers' then 2-year-old daughter, would promptly abandon her breakfast cereal and also want to eat oatmeal. So, nearly every morning, they ended up beginning their days over a

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P.O. Box 11169
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PUBLISHER: Bishop Kevin C. Rhoades

Editorial Department

PUBLICATIONS MANAGER: Jodi Marlin

PAGE DESIGNER: Francie Hogan

BRAND SPECIALIST: Molly Gettinger

NEWS SPECIALIST: Mark Weber

Business Department

BUSINESS MANAGER: Stephanie A. Patka

BOOKKEEPING/CIRCULATION: Geoff Frank
circulation@diocesefwsb.org

Advertising Sales

Jackie Parker

jparker@diocesefwsb.org

(260) 399-1449

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MAIN OFFICE: 915 S. Clinton St., Fort
Wayne, IN 46802. Telephone (260)
456-2824. Fax: (260) 744-1473.

BUREAU OFFICE: 1328 Dragoon Trail,
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456-2824. Fax (260) 744-1473.

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P.O. Box 11169, Fort Wayne, IN
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editor@diocesefwsb.org

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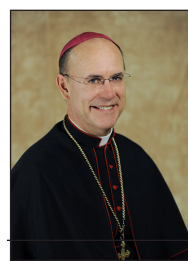
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The God-who-comes



IN TRUTH AND CHARITY

BISHOP KEVIN C. RHOADES

The Advent season is about to begin and, with it, the beginning of a new liturgical year. The Latin word "Advent" is a translation of the Greek word "Parousia," which means coming or arrival. So what is Advent? It is a special time to reflect on, celebrate and prepare for the coming of the Lord.

In the first reading on this First Sunday of Advent, we hear Isaiah's prayerful cry to God: "Oh, that you would rend the heavens and come down!" This is a cry of the human heart longing for peace and justice, freedom and happiness, joy and life. Human fulfillment is not something we can attain by ourselves. We cannot save ourselves. We need to be rescued from sin, healed from misery and suffering, and saved from death. God hears our cry, the cry of Isaiah. He rends the heavens and comes down. In fact, this is His nature — He is the God-who-comes.

God is not up there in heaven, unconcerned with us and our lives and our history. He is the God-who-comes. As Pope Benedict XVI once said: "He is a Father who never stops thinking of us and, in the extreme respect of our freedom, desires to meet us and visit us; He wants to come, to dwell among us, to stay with us. His coming is motivated by the desire to free us from evil and death, from all that prevents our true happiness. God comes to save us."

The coming of God is centered in the two great comings of Christ that we remember during Advent. The first is His Incarnation. In this coming, in what Scripture calls "the fullness of time," Christ comes as our Redeemer. This first coming of Jesus is the focus of the last two weeks of Advent. It is what we celebrate at Christmas. During Advent, we prepare to welcome anew the Word made flesh for our salvation. How important it is that we celebrate Christmas with Christ at the center, keeping in mind that Christmas is the Feast of the Nativity of the Lord, the joyful mystery of the coming of the Son of God as man in the stable at Bethlehem.

The first two weeks of Advent focus on the other great coming of Christ at the end of the world. The Church's liturgy focuses on Our Lord's glorious return at the end of time. He will come to judge the living and the dead. Advent thus includes a special call for us to be vigilant and watchful, ready for the second coming of the Lord. In this Sunday's Gospel, we hear these words of Jesus to His disciples, words also addressed to us: "Be watchful! Be alert!... You do not know when the lord of the house is coming... May he not come suddenly and find you sleeping. What I say to you, I say to all: 'Watch!'"

Yes, the God of Jesus Christ, the God we believe in, is the God-who-comes. His coming is an ever-continuous action. Pope Benedict said that God's coming is "a continuous present... it happened, it is happening now, and it will happen again." This is what Advent teaches us. We should remember that God comes, not just in the past and in the future, but today, now! St. Bernard of Clairvaux wrote about what he called Christ's "intermediate" and "hidden" coming, a bridge between His first and second coming. This is the coming of the Lord into the souls of believers.

God who came to earth in the Incarnation



Raphael's painting of the prophet Isaiah hangs in Sant'Agostino church in Rome. Isaiah has been called the great Prophet of Advent: More than any other Old Testament prophet, Isaiah announced the coming of the Messiah and issues the call to prepare for His coming. Readings from the book of the prophet of Isaiah are read at liturgies throughout the Advent season. In this Sunday's reading, we hear Isaiah's prayer to God: "Oh, that you would rend the heavens and come down!"

and who will come at the end of time comes to us now. He is near to us always. He comes to us in His living Word. He comes to us with His grace in all the sacraments. He comes to us, as we heard in last Sunday's Gospel of the final judgment, in the least of our brothers and sisters, in the poor, the sick, the suffering, the stranger and the outcast. And He comes to us in the most amazing way in the greatest of all the sacraments, the Most Holy Eucharist. He dwells among us in the Eucharist, the Sacrament of Christ's Body and Blood. During Advent, it is good to make visits to the Blessed Sacrament. May we never take for granted the coming of the Lord on the altars of our churches and His presence in our tabernacles!

Advent is a special time of prayer, though it can be difficult in our culture in which this is such a busy and commercialized season. Yet, the Church asks us to observe Advent and not to prematurely celebrate Christmas. This takes effort, but it is not impossible. Prayer makes it possible, especially by entering into the spirit of Advent through the prayers and readings of the Advent liturgies.

Another way to keep the Advent season is through good works. In the prayer of the First Sunday of Advent, the Church asks God to give us the resolve "to run forth to meet

your Christ with righteous deeds at His coming." Advent is particularly suited to this since we are often busy with buying gifts for our loved ones for Christmas. But let's remember the poor in our Christmas shopping and gift-giving! Every little bit of good we do for the poor and needy, every act of kindness, every work of mercy is great in God's eyes. May we open our hearts to others during the Advent season, especially those who are in difficulty. By doing good to those in need, we prepare to welcome Jesus who comes, in them, to visit us.

Finally, Advent is a good time to go to confession. As St. Paul wrote, "It is full time now for you to wake from sleep" (Romans 13:11). In confession, we throw off the lethargy of sin. The Lord-who-comes gives us the grace of His forgiveness. We don't want the Lord to come suddenly and find us sleeping. We are watchful and alert when we refuse to remain in a state of sin, when we run to meet the Lord in the Sacrament of Reconciliation.

The Blessed Virgin Mary is the icon of Advent. She shows us what it means to welcome the Lord into our hearts and to say "yes" to the God-who-comes. Holy Mary, Mother of our Savior, help us to follow your example!

Diocesan Curia realigned

FORT WAYNE — A measure of reshuffling and reorganization has taken place among the Secretariats of the Diocese of Fort Wayne-South Bend in order to better meet the needs of the diocese.

Mary Glowaski, head of the former Secretariat for Evangelization, has been appointed by Bishop Kevin C. Rhoades as Special Assistant to the Bishop in Pastoral Care. She will assist with mediation of pastoral concerns while continuing to have responsibilities as victim assistance coordinator and in the ministry of advocacy for persons with disabilities and the deaf and hard of hearing.

Glowaski said she is humbled to be able to continue serving the diocese in a way that supports both the faithful and Bishop Rhoades. "I am also deeply grateful to be able to remain involved with initiatives and programs that the Secretariat for Evangelization has advanced over the last several years for victim's assistance and for the deaf and persons with disabilities. It is a great gift, and I hope benefit for the diocese, to be able to focus more

intently on these ministries, as well as the pastoral needs of our parishes."

Frederick Everett, formerly the assistant to the bishop in South Bend and co-director of the office of family life, has been named Secretary for Evangelization and Discipleship and will oversee the newly formed Secretariat of the same name. The Secretariat ministries will be integrated and will work together as a team.

Lisa Everett will be the director of marriage, family and pro-life ministry. She will be assisted by John Sikorski and Allison Sturm. Lisa will also act as deputy Secretary of the Secretariat. Sikorski will be the director of the adult faith formation and catechesis ministry, assisted by Sturm and Lourdes Silva. Sean Allen will be the director of young adult and campus ministry, assisted by Jennifer Kopecky, Ash Scarbrough and Enid Roman-DeJesus.

Finally, Frederick Everett will be the executive director of ecumenism, hospital and multicultural ministries. He will be assisted by Silva; Deacon Mel Tardy; Shawn Storer; and Roman-DeJesus, who will remain

director of Hispanic ministry. Helen Austgen will serve the Secretariat as an administrative assistant.

The Secretariat will assist the bishop in the pastoral care of adults in the diocese, while the education and catechesis of children, as well as youth ministry, will continue to be the responsibility of the Secretariat for Education.

"I am very excited to build a broader team approach to the evangelization of adults and their ongoing formation in discipleship," said Frederick. "I look forward to meeting with pastors individually to get their input on strengthening our efforts in the diocese. With a renewed emphasis in the Church on forming missionary disciples, and new technology to help us meet the challenges of our day with a focused strategy, I am hopeful to see the new springtime of Christianity that St. John Paul II foresaw."

The Secretariat will assist the bishop in pastoral care of adults in the diocese, while the education and catechesis of children, as well as youth ministry, will continue to be the responsibility



Public schedule of Bishop Kevin C. Rhoades

Sunday, December 3: 11:45 a.m. — Mass with Confirmation and Rite of Reception into Full Communion, Basilica of the Sacred Heart, University of Notre Dame

Sunday, December 3: 7:15 p.m. — Advent Lessons and Carols, Basilica of the Sacred Heart, University of Notre Dame

Tuesday, December 5: 3 p.m. — Meeting of Indiana Bishops, Indianapolis

Wednesday, December 6: Meeting of Indiana Catholic Conference, Indianapolis

Thursday, December 7: 5:30 p.m. — Talk at Catholic Charities Committee Meeting, Archbishop Noll Center, Fort Wayne

Friday, December 8: 6 p.m. — Mass, Immaculate Conception Church, Kendallville

Saturday, December 9: 9 a.m. — Annual Mass and Breakfast for Saint Vincent de Paul Society, St. Mary Mother of God Church, Fort Wayne

of the Secretariat for Education. The assistant to the bishop in South Bend position has been eliminated.

Social justice ministries, formerly under the auspices of the Secretariat for Evangelization, will transfer to the office of the bishop and acquire a new name that will emphasize edu-

cation in Catholic social doctrine. This position will oversee and promote jail ministries in the diocese and lead and promote diocesan support of Catholic Relief Services and the Catholic Campaign for Human Development.

The new structure will take effect Dec. 3.

Pope, USCCB president pray for victims of Egyptian mosque attack

BY JUNNO AROCHO ESTEVES

VATICAN CITY (CNS) — Pope Francis led pilgrims in prayer for the victims of a bombing at a mosque in Egypt's northern Sinai region.

Addressing thousands of people gathered in St. Peter's Square, Pope Francis said he received news of the attack with "great sorrow."

"May God deliver us from these tragedies and sustain the efforts of all those who work for peace, harmony and coexistence," the pope said after reciting the Angelus on the feast of Christ the King, Nov. 26.

The president of the U.S. Conference of Catholic Bishops was among other Catholic leaders who condemned the attack, calling it a "monstrous terrorist attack on innocent people at prayer."

The Nov. 24 attack took place at the Al-Rawdah Mosque in Bir al-Abd.

More than 300 people, including two dozen children, were killed when at least 40 attackers detonated a bomb, then gunned down worshippers as they fled. More than 120 others were wounded in what is being described as the deadliest modern-day attack in Egypt's history.

The Egyptian prosecutor's office said it believed the attack was coordinated by Islamic State militants and was targeting Muslims who practice Sufism, or Islamic mysticism.



CNS photo/EPA

An image taken with a mobile phone shows a victim being taken care of Nov. 24 in a hospital in Ismailia, Egypt, after a bomb attack at Al-Rawdah Mosque in Bir al-Abd, Egypt.

Remembering the victims and the wounded, Pope Francis called on Christians to pray for those who were "so severely affected" by the attack that occurred during prayers at the mosque.

"Those people, in that moment, prayed. We, too, in silence, pray for them," he said.

Following news of the bombing, Cardinal Pietro Parolin, Vatican secretary of state,

said the pope was "profoundly grieved" by the loss of life and condemned the attack as a "wanton act of brutality directed at innocent civilians gathered in prayer."

Pope Francis, Cardinal Parolin wrote, "joins all people of good will in imploring that hearts hardened by hatred learn to renounce the way of violence that leads to such great suffering, and embrace the way of peace."

In Washington the day of the attack, Cardinal Daniel N. DiNardo of Galveston-Houston, USCCB president, said: "Terrorist acts can never be justified in the name of God or any political ideology, and the fact this attack took place at a mosque, a place of worship, is especially offensive to God."

"The Catholic Church in the United States mourns with the people of Egypt at this time of tragedy, and assures them of our prayerful solidarity," Cardinal DiNardo said in a statement.

"We join with all those of goodwill in prayer that these acts of terror and mass killings — these acts of grave evil — will end and will be replaced with genuine and mutual respect for the dignity of each and every person," he said.

In a televised address, Egyptian President Abdel-Fattah el-Sisi said the attack was "an attempt to stop us from our efforts in the fight against terrorism, to destroy our efforts to stop the terrible criminal plan that aims to destroy what is left of our region."

Contributing to this story was Julie Asher in Washington.

Church leaders decry plan to end TPS for Haitians

BY DENNIS SADOWSKI

WASHINGTON (CNS) — Advocates and Church leaders rallied around 58,000 Haitians living in the United States since a ferocious 2010 earthquake after the Trump administration moved to end a humanitarian program that allowed them stay in the country.

The Haitians will be forced to leave the country by July 22, 2019, or face deportation.

Department of Homeland Security Acting Secretary Elaine Duke terminated the Temporary Protected Status, or TPS, for Haitians Nov. 20 after determining that conditions in the poor Caribbean nation had improved significantly since the earthquake. The effective date of the termination was delayed for 18 months "to allow for an orderly transition."

Religious leaders and advocates on a news conference call Nov. 21 described the decision affecting Haitians in dire need of

stability and security as lacking compassion and kindness.

"It's not a question of sending them home. After so many years in the United States, they are home," said Archbishop Thomas G. Wenski of Miami.

"People have put down roots. They've started businesses and families and their children are American citizens. To send them back and take away their means of livelihood would not be in the best interest of the Haitians, their children or the American society in which they live," he said.

The Center for Migration Studies estimates that Haitians with TPS have about 27,000 U.S.-born children.

Separately, Bishop Joe S. Vasquez of Austin, Texas, chairman of the U.S. bishops' Committee on Migration, called Duke's decision "deeply troubling."

"This decision will devastate many families with TPS members, including those with U.S. citizen children. It will tear indi-



CNS photo/Eduardo Munoz, Reuters

A woman participates in an immigration rally for Haitians Nov. 21 in New York City. The Trump administration announced Nov. 20 that Haitians with Temporary Protected Status must leave the country by July 22, 2019, or face deportation.

viduals from loved ones, homes, careers and communities. It will also have direct negative consequences for many in Haiti who rely on remittances for support," he said in a statement Nov. 21.

He said the U.S. has a responsibility to provide continued temporary protection for TPS holders until their return and reintegration at home can be safely accomplished. "Catholic social teaching recognizes a duty to not turn our backs on our neighbors in need," he said, adding, "Our Haitian neighbors, at home and abroad, need our compassion while their country rebuilds and recovers."

Archbishop Wenski explained in the news conference that during a fact-finding trip he led to Haiti in September, his delega-

tion learned that the country "does not have conditions adequate to receive any number of people being expelled from the United States or any other place."

He and others on the call urged people of faith and "good will" to pressure Congress to enact a legal solution to make permanent the legal status of Haitians and people from other countries granted TPS.

Jean Atkinson, executive director of the Catholic Legal Immigration Network, was on the same delegation and agreed with the archbishop's assessment. She called Duke's decision "morally outrageous ... unfounded" and called her to undertake assessment that considers the actual conditions in the country.

In a statement late Nov. 20, Homeland Security said Duke determined that "those extraordinary but temporary conditions caused by the 2010 earthquake no longer exist," requiring that TPS for Haitians be terminated.

"Since the 2010 earthquake, the number of displaced people in Haiti has decreased by 97 percent. Significant steps have been taken to improve the stability and quality of life for Haitian citizens, and Haiti is able to safely receive traditional levels of returned citizens," the department said.

Atkinson and others disagreed with the assessment. They said the return of up to 58,000 people to the Western Hemisphere's poorest nation would destabilize a country where adequate housing is unavailable and a large portion of the population faces food shortages.

Lys Isma, a young Haitian TPS holder living in South Florida, said she came to the U.S. as an infant with her parents and was a teenager when the earthquake struck. She said the Homeland Security decision "filled me with a lot of emotions."

"When Haitians were designated for TPS, I was 15 years old. I was able to work, to drive and live without fear. Working meant I could afford tuition and send money to relatives in Haiti," Isma during the press call.

"My community is going to be most devastated because of the end of the TPS designation," she said. "People are being given 18 months to sell businesses, sell their homes, decide where to leave their children. The decision made me sad, not just for me, but for my community."

4th Annual
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EXHIBIT AND PILGRIMAGE

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To experience one of the holiest Christian sites, go to Washington

BY RHINA GUIDOS

WASHINGTON (CNS) — In the nation's capital, a \$15 museum ticket and pair of 3-D glasses is the passport Christian pilgrims and others need to experience what may be the holiest site in Christianity.

Employing state-of-the-art technology, the National Geographic Museum in Washington Nov. 15 opened an exhibit that virtually transports visitors to the streets of Jerusalem and through the doors of a small church that protects what is believed to be the site of Christ's burial and, to Christians, the site of his resurrection.

"We put you in the Old City, we talk to you a little about the walls of the city, how they move over time and where the Gospels say that the Crucifixion took place, and try to give you the context," said Kathryn Keane, vice president of exhibitions for National Geographic during a Nov. 9 interview with Catholic News Service.

After an introductory video explaining some of the tumultuous history surrounding the tomb of Christ site, where structures above have been built and torn down repeatedly over the centuries, visitors walk toward a set where a virtual guide projected on a wall welcomes them to a courtyard just outside the Church of the Holy Sepulcher in Jerusalem.

It's a visual appetizer to get them ready for the experience of, not just entering via 3-D through its doors, but also of flying over it and witnessing, from a bird's-eye view, a time-lapse of the structure's physical history.



CNS photo/Rebecca Hale, National Geographic

The National Geographic exhibition "Tomb of Christ: The Church of the Holy Sepulchre Experience" opened Nov. 15 at the National Geographic Museum in Washington and is on display through the fall of 2018. The historic renovation project will be featured as part of *National Geographic* magazine's cover story in the December 2017 issue. Additionally, it will be featured in an upcoming episode of "Explorer," airing globally Dec. 3 on the National Geographic Channel.

"We're not only taking you in the church the way it looks today but we also go up above the church and we take you back through time," said Keane. "It's a bit of a time machine and we show you all the evolutions of the building, from the time that it was, under (Roman emperor) Hadrian, a pagan temple."

"This is not what I would consider a traditional exhibit. It's more an experience than it is an exhibit," said National Geographic archaeologist Fred Hiebert, whose unique experience inside the church led to "Tomb of Christ: The Church

of Holy Sepulchre Experience," which runs at the Washington museum until August 2018.

Last year, Hiebert witnessed various stages of a nine-month-long, \$3 million restoration of the small shrine within the Holy Sepulcher that protects the tomb of Christ. The shrine often is referred to as the Edicule, Latin for "little house." During the process, the three religious groups with jurisdiction over the structure, and who had agreed on its restoration — the Armenians, the Franciscans and the Greek Orthodox — agreed to also allow restorers to put a moisture barrier around the tomb itself.

The tomb likely had not been opened in centuries and, at some point, marble slabs were placed on top, perhaps to keep pilgrims from taking home parts of it. It has been venerated since the time of Constantine, the first Christian Roman Emperor who, in the fourth century, sent a team in search of the holy burial

site. Soon after, they identified a quarry as that place and Constantine's mother, Helena, had a shrine built around it.

The exhibit explains how the effects of weather, earthquakes and also great numbers of pilgrims, many of whom light candles that contribute to a buildup of soot, had brought the structure to the brink of collapse.

It also explains the dilemma religious leaders faced when they learned that by injecting liquid mortar into the shrine to reinforce it, it presented the possibility that it would seep into the tomb itself — defeating the purpose of protecting the most important part. They had to swiftly decide to shut down the shrine to allow the team to protect the tomb — and that meant briefly opening it.

"They said, 'Do it, but don't take more than 60 hours to do it,'" said Hiebert.

When restorers temporarily shut down the site, Hiebert and other members of the National Geographic team were present to witness the opening of the tomb, which exposed the original limestone bed and the walls of the cave, which Christians believe witnessed Christ returning to life.

"To think that we, we were some of the few people who were locked in that church, got to see what people for hundreds and hundreds of years of Christianity hope to see, and we had a chance to see that ... if there's anything that drove me to do a virtual exhibit, it was that guilt," Hiebert said to an audience gathered at the museum on the opening night of the exhibit. "We have to tell the world about this."

The National Geographic team scanned the Church of the Holy Sepulcher and the smaller structure inside, the Edicule, in such detail, that visitors who stop by the exhibit can don a VR, or virtual reality, headset and enter the tiny shrine, navigate the small passage way that leads to the tomb, a space that accommodates no more than three or four people, and see an exact visual

representation of the tomb, without the real-life inconveniences.

"As tourist, you get maybe 15 seconds in the tomb and then they move you out," explained National Geographic engineer Corey Jaskolski at the opening night event. "Part of capturing this and being able to share it with the world through the National Geographic Museum is that we can let people spend as long as they want in the tomb. You can go in there and have your own personal experience and be able to see it in all its glory without the interruptions and bustle of the crowd around."

The exhibit displays the document that Greek Orthodox, Armenian and Franciscan leaders signed in 2016, which made the restoration possible, while also noting in a timeline that the groups had agreed in principle in 1959 that the "little house" needed the renovations.

Hiebert applauded the cooperation among the religious groups as "brave" and said of their ability to agree, "That happens once in a lifetime with these guys."

The project shows, Hiebert said, that there can be cooperation among different groups in the Middle East.

"Having reviewed the history of the (Holy Sepulcher) church, and realizing that it's a contested space, in a contested area ... here was a project that was bringing people together to do something that was positive," he said. "That is a metaphor for optimism in the Middle East. In a place as difficult as Jerusalem, as complex as the Middle East, it's still possible to do an optimistic idealistic project."

Archaeologist Hiebert said the exhibit, as well as a TV show about the restoration of the tomb of Christ that National Geographic documented, will debut Dec. 3 on its cable channel. The December cover story of *National Geographic* magazine also focuses on archaeology and what it reveals about the life of Christ. It shows that science and faith can go hand in hand, Hiebert said.

Parishioner, St. Aloysius




Sam Haiflich

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FESTIVAL OF LESSONS AND CAROLS



St. Bavo Church, 511 W. 7th St., Mishawaka, will hold its 13th annual "Festival of Lessons and Carols" on Sunday, December 10, at 4:00 P.M. The St. Bavo Parish Choir will be joined by the Marian High School Liturgical Choir and the Antioch Youth Group. Each of nine scripture readings, which outline a brief journey through salvation history, will also be followed by festive choral anthems, moving solos, and carols with congregational participation. There is no admission charge and everyone is welcome.

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Pope leads prayer service for peace in South Sudan, Congo

VATICAN CITY (CNS) — Although it was not possible to visit South Sudan as he had hoped, Pope Francis said that “prayer is more important, because it is more powerful. Prayer works by the power of God for whom nothing is impossible.” With hundreds of women and men from dozens of religious orders, with migrants from Africa and representatives from a number of Christian churches and a variety of religions, the pope presided Nov. 23 over an evening prayer service for peace in South Sudan and Congo. As the service began in St. Peter’s Basilica, religious crosses in procession large photographs of women and children from the two wartorn countries. The images were placed on easels at the foot of the sanctuary steps. Flanking the photos were paintings of St. Josephine Bakhita from Sudan and Blessed Anuarite Nengapeta from Congo. On the cross, Pope Francis said, Jesus “took upon himself all the evil of the world, including the sins that spawn and fuel wars: pride, greed, lust for power, lies.”

Pope raises profile of Vatican office coordinating work of nuncios

VATICAN CITY (CNS) — Pope Francis has established a new section in the Vatican Secretariat

NEWS BRIEFS

Build peace by welcoming immigrants, pope says



CNS photo/Rodi Said, Reuters

Exploiting a fear of migrants and refugees for political gain increases the possibility of violence and discrimination and does nothing to build a culture of peace, Pope Francis said in his message for World Peace Day 2018. The pope chose “Migrants and refugees: Men and women in search of peace” as the theme for the celebration that will take place Jan. 1, 2018. The message is delivered by Vatican nuncios to heads of state and government around the world, and the full text will appear in the Dec. 24 issue of *Today's Catholic*. Above, an internally displaced Syrian woman bathes her child at Qana refugee camp in Al-Hasakah, Syria.

of State to oversee the training, assigning and ministry of Vatican nuncios and diplomats around the world. The Section for Diplomatic Personnel will be concerned “exclusively with questions pertaining to the people who work in the diplomatic service of the Holy See or who are preparing to do so,” said a statement Nov. 21 from the Secretariat of State. The section will oversee “the selection, initial and ongoing formation, the living and serving conditions, promotions” and other matters, the statement said. The head of the section, Polish Archbishop Jan Pawlowski, also will “convoke and preside over ad hoc meetings to prepare the nominations of pontifical representatives,” who formally are nominated by the pope and usually are made archbishops with their first posting as a nuncio or apostolic delegate. The diplomatic staff at the Vatican embassies around the globe and most of the archbishops who serve as nuncios are alumni of the Pontifical Ecclesiastical Academy. There the future diplomats receive specialized training as they complete advanced degrees — usually in Canon Law — at a pontifical university in Rome. They also must study languages.

MYANMAR, from page 1

Pope Francis had been scheduled to meet the general Nov. 30, his last morning in Myanmar. Although the country is transitioning from military rule to democracy, the general has the power to name a portion of the legislators and to nominate some government ministers. Although described by Burke as a “courtesy visit” and not an official welcome, the visit seemed to go against the usual protocol, which would dictate that the pope’s first meetings with authorities would be with the head of state and head of government.

Burke did not say whether Pope Francis had mentioned in any way the plight of the Rohingya, a Muslim minority from Myanmar’s Rakhine state, who are treated as foreigners in the country. Gen. Min Aung Hlaing has been criticized by human rights groups for what has been described as disproportionately harsh measures against the entire Rohingya community following attacks on security posts by small groups of Rohingya militants.

According to the general’s Facebook page, he told Pope Francis there is no religious discrimination in Myanmar.

The pope arrived in Myanmar

after a more than 10-hour, overnight flight from Rome. The children in costumes, representing only a portion of Myanmar’s ethnic groups, were joined by another 100 schoolchildren wearing white slacks and white T-shirts with the logo of the papal visit.

Banners and billboards along the road from the airport into the city proclaimed: “A heartiest welcome to the Holy Father, Pope Francis.”

Because the flight took off late at night, Pope Francis spent less time with reporters than he usually does. He made no comment about his hopes for the trip, only mentioning that he was told it was very warm in Yangon and he hoped the reporters would not suffer too much.

As is customary, the pope sent telegrams to the heads of state of all 13 nations he flew over on the way, including Italy.

In his message to Italian President Sergio Mattarella, Pope Francis said he was making the trip to Myanmar and Bangladesh Nov. 27-Dec. 2 as a “pilgrim of peace, to encourage the small but fervent Catholic communities and to meet believers of different religions.”

The majority of people in Myanmar are Buddhist, while the majority of Bangladeshis are Muslim. Pope Francis had meetings with religious leaders scheduled in both countries.



People pray at the Shwedagon Pagoda in Yangon, Myanmar, Nov. 27.

CNS/Paul Haring

Crèches from Mexico featured in bilingual exhibit and pilgrimage

NOTRE DAME — Christmas Nativity scenes crafted by artists in Mexico are on display in six University of Notre Dame campus buildings through Jan. 28. The fourth annual International Crèche Exhibit and Pilgrimage features 32 crèches on loan from the Marian Library at the University of Dayton. The exhibit is sponsored by the McGrath Institute for Church Life.

A prayerful pilgrimage to view the crèches will be held Sunday, Dec. 3. Prayer, Scripture readings and song will be led in English and Spanish. The event begins at 2 p.m. with a brief presentation by David Lantigua, assistant professor of theology, Notre Dame, and an activity for children at the Eck Visitors Center.

The pilgrimage will move from the Eck Visitors Center through campus to the other displays and end at the Main Building. Pilgrims are invited to bring the baby Jesus from their home crèche for a blessing. All are welcome.

"Images of Jesus' nativity remind us that God has made our world His home," said John Cavadini, McGrath-Cavadini director of the McGrath Institute for Church Life. "The unique beauty of each crèche in this year's exhibit reminds us of the spiritual richness in Mexico and calls us to imagine how we welcome the Christ Child in our cultures and communities."

The theme of the exhibit is "En Camino a Belèn: Journeying to Bethlehem." The crèches selected for this year's display feature vibrant colors, natural materials and images of indigenous cultures.

The crèches will be on display in the Eck Visitors Center, Morris Inn, Coleman-Morse Center, Main Building, Geddes Hall and Hesburgh Library. Visitors are encouraged to make self-guided tours of the crèches using booklets available at all exhibit sites. For more information, visit icl.nd.edu/creche2017.

AROUND THE DIOCESE

High school ministry makes blankets for Thanksgiving



Jeanette McKew

The Saint Joseph High School Prayer Blanket Ministry made 325 blankets on the Joy of Saint Joe Day of Service, giving one to each family who received a Thanksgiving food basket from the South Bend school's annual food drive. Established during the 2009 school year, the ministry consists of students who are committed to making the blankets and to praying for all who receive one. Blessed by a priest, the blankets are an expression of care and concern for those challenged by a serious illness or tragedy. They are decorated with a cross representing the love of Christ, and a heart representing the love and concern of the Saint Joseph High School family. Tucked inside are a written prayer and an explanation.

Dr. Abela to present 2018 USF Servus Omnium Lecture

FORT WAYNE — The University of Saint Francis welcomes Dr. Andrew Abela, provost, Catholic University of America, as the keynote speaker at the 2018 Servus Omnium on Tuesday, Feb. 13, at the USF Robert Goldstone

Performing Arts Center, 431 W. Berry St.

The event will begin at 7 a.m. with an opening blessing from Bishop Kevin C. Rhoades of the Diocese of Fort Wayne-South Bend. Then a Mardi Gras breakfast will be served before Dr. Abela's presentation, titled "Faith and Business."

Prior to his academic career, Dr. Abela spent several years in industry as a brand manager at

Procter & Gamble, a management consultant with McKinsey & Company, and managing director of the Marketing Leadership Council of the Corporate Executive Board. His research on marketing ethics, Catholic social doctrine and internal communication, has been published in several academic journals. With Dr. Joseph Capizzi, Dr. Abela co-authored "A Catechism for Business" which is now in its second edition. He is the

winner of the 2009 Novak Award, given by the Acton Institute for "significant contributions to the study of the relationship between religion and economic liberty."

Dr. Abela holds a B.Sc. from the University of Toronto, an MBA from the Institute for Management Development in Switzerland and a Ph.D. in marketing and ethics from the Darden Business School at the University of Virginia.

Tickets are \$10 in advance and \$15 at the door. Tables can be purchased in advance for \$80 and corporate sponsorships are available.

For more information about the 2018 Servus Omnium event, visit sf.edu/servus-omnium or contact Dr. Lance Richey, dean of the USF School of Liberal Arts and Sciences, at 260-399-8112 or lrichey@sf.edu.

Student receives first-generation scholarship

DONALDSON — "Realizing the Dream" is a program sponsored by the Independent Colleges of Indiana that acknowledges first-generation college students for outstanding achievement in their freshman year by awarding the Realizing the Dream Scholarship to chosen students. It has been funded by the Lilly Endowment Inc. since 1989. This year's recipient from Ancilla College is Casey Head.

Each honored student receives a \$2,500 check to help with college costs, and each student's selected "most influential" teacher/mentor receives a \$1,000 professional development grant.

Though many scholarship recipients choose "most influential" teachers who inspired them from an earlier time in their education, Head chose Ancilla College professor Joel Thomas.

Thomas was honored by the nomination. "It has been great to see Casey grow and develop over the course of the semester," he said. Thomas attended the ceremony with Head at the Sheraton Hotel in Indianapolis.

Bishop D'Arcy Catholic Education Jubilee Fund awards tuition assistance

FORT WAYNE — Catholic elementary schools in the Diocese of Fort Wayne-South Bend are being awarded tuition assistance of \$500 per student, for a total of 28 students, for the school year 2017-18, from the Bishop D'Arcy Catholic Education Jubilee Fund. Seven recipients are from Fort Wayne-area elementary schools and seven are from South Bend-area schools.

The Bishop D'Arcy Catholic Education Jubilee Fund is a restricted endowment fund within the Catholic Community Foundation of Northeast Indiana. Bishop John M. D'Arcy established the fund in 2007 with gifts from the 50th anniversary of his priesthood, from memori-

als of his late sister, Mary Caprio, and from other special donations. The purpose of the fund is to grant tuition assistance to Catholic students in Catholic elementary schools in the Diocese of Fort Wayne-South Bend.

Schools that have one or more students receiving an award for school year 2017-18 are as follows.

- Fort Wayne area: Our Lady of Good Hope, Fort Wayne; St. Aloysius, Yoder; St. John the Baptist, Fort Wayne; St. Elizabeth Ann Seton, Fort Wayne; St. John the Baptist, New Haven; Queen of Angels, Fort Wayne; and St. Joseph - Hessen Cassel, Fort Wayne.

- South Bend area: St.

Vincent de Paul, Elkhart; St. Matthew Cathedral, South Bend; St. Anthony de Padua, South Bend; St. Jude, South Bend; St. John the Baptist, South Bend; Mishawaka Catholic, Mishawaka; and Holy Cross, South Bend.

The fund makes distributions each year based on an annual payout of 6 percent of the value of the fund on June 30. Recipients are awarded financial assistance based on need by a committee that consists of Deacon James Fitzpatrick, Chief Financial Officer Joseph Ryan and Superintendent of Catholic Schools Marsha Jordan.

Bishop D'Arcy celebrated 50 years as a priest on Feb. 2, 2007.

He contributed gifts that he received from the golden jubilee of his priesthood to create the Bishop D'Arcy Catholic Education Jubilee Fund. In addition, when his sister died in September 2007, Bishop D'Arcy requested that memorials be given to this fund. Moreover, a special gift from a family foundation was contributed to the Bishop D'Arcy Catholic Education Jubilee Fund in May 2008. The total value of the fund was approximately \$271,479 as of August 2017.

The committee sent letters and tuition assistance application forms to principals and pastors of all Catholic elementary schools in the diocese, inviting them to recommend a student

from the school who qualified for tuition assistance based on financial need. Also, the committee requested a written essay of not more than 100 words from each student who applied, titled "Why Catholic Education is Important to Me."

For each student who is granted an award, it is for one time and is nonrenewable.

Those who would like to make a current gift of cash or stock or a planned gift such as a will bequest to the Bishop D'Arcy Catholic Education Jubilee Fund, may contact Ryan at 260-422-4611 or jryan@diocesefwsb.org.



A simple plan for the best Advent ever

BY THERESA THOMAS

Advent is just around the corner, and many people feel like it sneaks up on them — perhaps catching them by surprise. In the busyness of this life, what can a person do to prepare well without overwhelming?

It's not too late. Here are some ideas to get you started on having the best Advent ever.

Kick off Advent with confession

Start with a good examination of conscience. One can be found on the United States Conference of Catholic Bishops website. Google it: It's gold. It's great for pondering one's faults and for encouraging a person to make the effort to receive this sacrament (yes, this week), so that the channel of graces can pour in, and a person is then ready for the next Advent step.

Make a trip to the Catholic bookstore

Get a good Bible that you won't be afraid to mark up. Then read. Underline, circle, asterisk. Use tabs. Mark in some way what passages are most meaningful. Consider starting with the New Testament and committing to reading one of the Gospels. One of St. Paul's Letters, or hit the Old Testament by going to Proverbs, Sirach or the Psalms. Set aside 10 minutes a day to privately immerse yourself in God's word. God speaks to His children through His word, if you set aside time for Him.

While at the bookstore, pick up some Advent candles and a wreath. It will probably have an Advent devotion book as well. If not, no worries. Dedicate each of the four weeks of Advent to a different cardinal virtue.

According to the Catechism of the Catholic Church, "Four virtues play a pivotal role and accordingly are called "cardinal"; all the others are grouped around them. They are: prudence, justice, fortitude, and temperance . . ." (1805). Pondering the virtues as a family group is a great way to prepare for Jesus' birth and grow in holiness (and build bonds) within the home.

Here's how to do this: After the family gathers for dinner each night, the father lights the candle and reads one of the passages suggested below. Family discussion can follow.

Week One: Prudence

"Prudence is the virtue that disposes practical reason to discern our true good in every circumstance and to choose the right means of achieving it; "the prudent man looks where he is going." (Catechism of the Catholic Church, 1806). Where we are going in Advent is toward Christmas and preparing our hearts for Christ. The best gift we can give Christ is the cultivation of goodness and the purity of our souls.

Some short readings related to prudence include the following: Proverbs 10:19, Amos 5:13, Proverbs 12:16, Proverbs 15:5, Proverbs 22:3, Luke 14: 28-32, James 3:5-8.

After the father does a reading, he can lead the family in discussion of the ways each person practiced (or was challenged by) prudence that day. What were the circumstances? How difficult was it? Did he fail and need to try again or was he successful in overcoming temptation? Dad might start by sharing an instance himself. For example, "I was driving to work today and a person in a car cut in front of me rudely. I

was tempted to gesture angrily but I took a deep breath and said a quick prayer for the person instead." Or, "I took a phone call from an angry customer who swore at me. I was tempted to return harsh words but instead I kept silent until I could say what I needed to in the right manner." He may explain how silence really can be golden, and that a prudent man thinks before speaking.

Pondering the responses to events of the day serves as a mini examination of conscience with resolve to do better the next time. Having the father lead the family establishes his authority with the children and makes it easier for other family members to share. The exercise itself is also an example of prudence, whereby actions of the day are carefully and thoughtfully considered.

Week Two: Justice

"Justice is the moral virtue that consists in the constant and firm will to give their due to God and neighbor. Justice toward God is called the "virtue of religion." Justice toward men disposes one to respect the rights of each and to establish in human relationships the harmony that promotes equity with regard to persons and to the common good. The just man, often mentioned in the sacred Scriptures, is distinguished by habitual right thinking and the uprightness of his conduct toward his neighbor." (CCC1807)

Bible quotes related to justice to be read and discussed each night include: Proverbs 21:15, Psalm 37:27-29, Isaiah 61:8-9, Luke 18:1-8, Isaiah 1:17, Isaiah 51:4-5, Deuteronomy 16:20. Things to discuss: What is the connection between justice and charity? What is meant by,

"Character is demonstrated by how a person acts when no one is looking"?

Week Three: Fortitude

Fortitude is the moral virtue that ensures firmness in difficulties and constancy in the pursuit of the good. It strengthens the resolve to resist temptations and to overcome obstacles in the moral life. The virtue of fortitude enables one to conquer fear, even fear of death, and to face trials and persecutions. (CCC 1808)

This week, the Advent readings each night are not from the Bible, but about the saints. Each night a different short saint story will be read. Google summaries of these stories, or refer to a saint book that may be in the home. Choose saints in whom you are interested, perhaps letting each member of the family select. Saints who demonstrated particular fortitude include St. Paul, St. Sebastian, St. Joseph, St. Francis of Assisi, St. George, St. Thomas A. Becket, St. Thomas More, St. Joan of Arc, St. Clare and St. Monica. Discussion each night this week during the lighting of the Advent candle can be about how each of these saints demonstrated the virtue of fortitude, and how the family can, too, in daily life.

Week Four: Temperance

Temperance is the moral virtue that moderates the attraction of pleasures and provides balance in the use of created goods. It ensures the will's mastery over instincts and keeps desires within the limits of what is honorable.

What are the pleasures we must moderate daily? Eating

and drinking obviously come to mind, but also what about excess recreation, time on social media, procrastinating daily duties?

Bible quotes related to temperance to read each night this week and briefly talk about include: Proverbs 23:20, Proverbs 25:28, Proverbs 25:16, Titus 2:3, 1 Corinthians 10:31, 1 Corinthians 6:19-20, Romans 6:12.

These readings are short. They don't take much to read, but they are pack full of wisdom to ponder. Depending on the ages of the children, it might be appropriate to ask them to memorize one of these quotes a day or week.

Integrate the Advent feast days into family life

Prominent ones include the feast of St. Nicholas (Dec. 6), feast of the Immaculate Conception (Dec. 8), and the feast of Our Lady of Guadalupe (Dec. 12).

What a person doesn't do is as important as what he does to this Advent. We should not select activities that stress us out. We should not over plan beyond realistic schedules and abilities. We should aim for quality of preparation, not accomplishing every suggestion we've read. We should focus on becoming rather than doing. We train ourselves in virtue and model that to those around us.

Following this simple plan, families can grow in holiness in preparation for Christmas Day. They will then be ready on Dec. 25 to celebrate the Savior's birth with the best gift that anyone can give — their sincere and best selves to God and others.

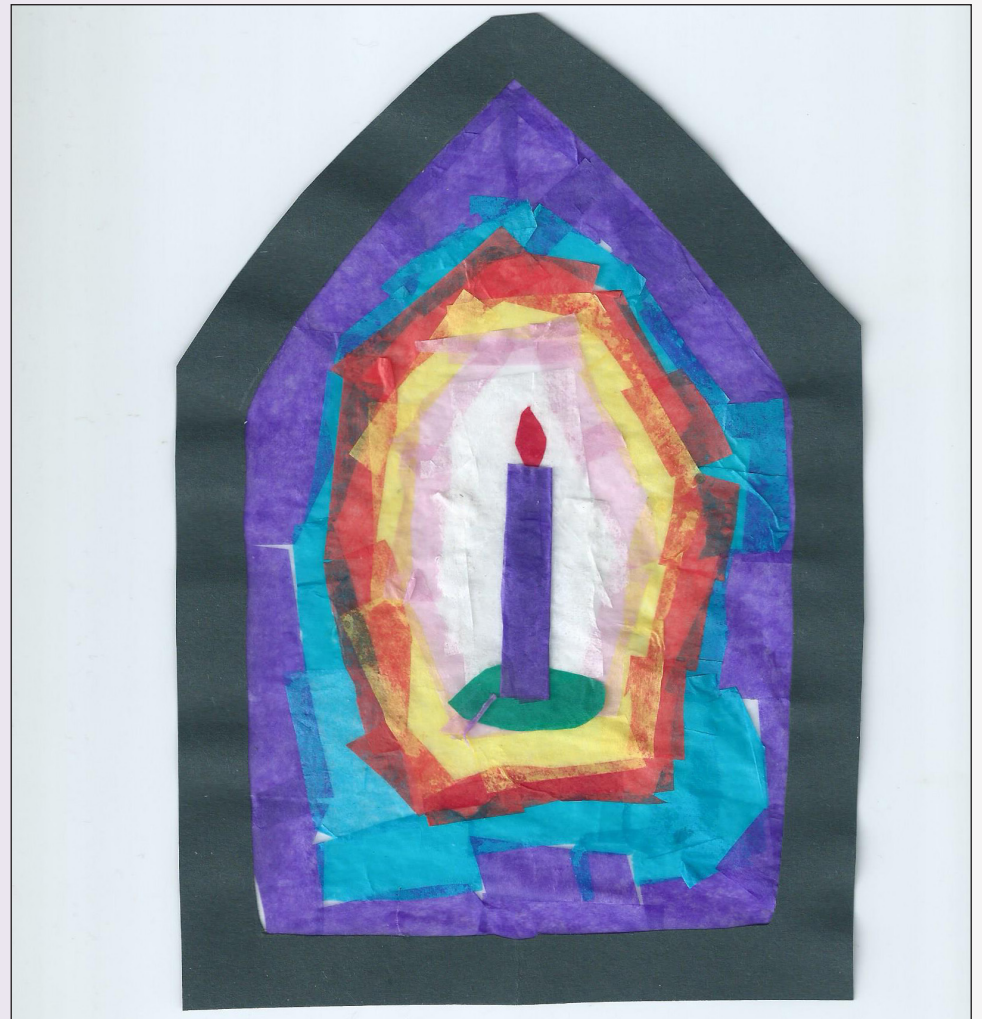
The hope of Advent

During the first week of Advent, Christians reflect on the tension of that which is preordained but has not yet happened. We take the opportunity this week to demonstrate hope that the promises of our Lord will be fulfilled.

Artwork that depicts the hope experienced during the Advent season has been created by the students of Catholic Homeschoolers of Michiana.



Maria Vesprini, Age 9
Oil pastel drawing



Benjamin Adamson, Age 10
Tissue paper collage



William Adamson, Age 8
Tissue paper collage



Anna Ruggaber, Age 6
Finger paint

In MY diocese

St. Patrick

St. Joseph County

St. Patrick Parish, Walkerton, is excited about growth

BY DENISE FEDOROW

St. Patrick Parish in Walkerton has the distinction of being in a town that sits in four counties and two different time zones — but that's not the only thing that makes it special. According to pastor Father Eric Zimmer, the involvement of parishioners and their willingness to help wherever needed has been inspiring.



FATHER ERIC ZIMMER

St. Patrick Parish was founded in 1856 as St. Henry Parish, in the same year that Walkerton became a town. The first Mass was celebrated in the log cabin home of parishioners, by a Holy Cross priest from Notre Dame. The name was changed sometime before the end of the 19th century, as more Irish Catholics came into the area. The present church was built in 1870 and will soon celebrate its 150th anniversary. Father Zimmer said the parish had a school that started in 1956, but it was closed nine years ago when there were no longer enough students enrolled to support it.

Bishop John D'Arcy made the decision to close the school in 2005, but at the urging of parishioners, kept it open until 2008. When it closed, many of the students went to St. Michael School in Plymouth.

Father Anthony Letko served the parish for 42 years beginning in the early 1940s. It was under his leadership that the school was built, and a convent was remodeled from four rooms to 11 so that the Sisters of St. Joseph of the Third Order of St. Francis from South Bend could

come to teach the students. Father Letko served the parish until 1988.

Father Zimmer said Father Letko's predecessors also served the parish for many years — one for 20 years, and another for 25 years.

St. Patrick today

Father Zimmer was assigned to the parish Jan. 1, 2016. Prior to his arrival the parish was without a pastor for a while, and several priests pitched in to help serve the parishioners.

St. Patrick is a small parish of about 160 families.

"At one time there were 450 families," Father Zimmer said. "But we are growing. We've had 30 families join since I arrived."

Father Zimmer said he's integrated programs that he feels are getting more people involved in the parish. He gave the example of a program held on Wednesdays during Lent, starting with Ash Wednesday. There is a simple supper at 6 p.m., followed by Stations of the Cross at 7 p.m. and Exposition and Benediction. He said attendance at Stations of the Cross has gone from five parishioners to about 30.

Parishioners at St. Patrick are very committed to the Annual Bishop's Appeal. Father Zimmer said in recent years the parish been among the top five parishes in the diocese for percentage of parishioners donating, and in the top 5 percent of those that are over goal.

"I'm very happy to say that last year 60 percent of the parish gave to the Annual Bishop's Appeal and we surpassed 203 percent of our goal," Father Zimmer said.

Although they don't have

ST. PATRICK, page 12



Provided by St. Patrick Parish

Father Eric Zimmer, pastor of St. Patrick Parish, Walkerton, celebrates Mass. Among the spiritual strengths of the faith community are members' untiring willingness to be of service to their parish and to one another.

St. Patrick

807 Tyler St.
Walkerton, IN 46574-0118
574-586-7152
www.saintpatricks.church

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Holy Day — See bulletin
Weekday — M-Th 6:30 a.m.
Reconciliation: Saturday 4-4:45 p.m.



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In MY diocese

St. Jude

St. Joseph County

Community, service and prayer: the foundations of St. Jude Parish

BY MEGAN GETTINGER

St. Jude Parish is lovingly referred to by parishioners as “one of the best kept secrets on the south side of South Bend.” Although the parish has faced challenges and undergone changes throughout its history, it has nevertheless remained a community united by service and prayer. Originally founded in 1948 to accommodate the growing population of Catholics on the south side after World War II, St. Jude Parish has continuously strived to grow and improve in order to best serve the residents of the area. The latest improvements, renovation of the church and additions to the school building, completed in 2013, exemplify the genuine desire of the members of the parish to give glory to God, and to “proclaim the good news of Jesus Christ in word and deed,” as the St. Jude mission statement reads.



FATHER JOHN DELANEY

Because of the relatively small size of the parish and the dedicated involvement of the parishioners, there is a “wonderful, family-oriented feeling about the parish” and “a great closeness and unity,” pastor Father John Delaney commented. Daily Mass is regularly attended by a group 50-strong, and it is common for parishioners to stay after all Masses to visit with one another and extend a warm welcome to any visitors. For 25 years St. Jude was known in the area for its annual summer festival, which was always anticipated with excitement by both the parish and the local community. After a brief hiatus, the new and improved St. Jude Festival is being resurrected and will take place in late July of 2018.

The school and the parish are closely connected, and parishioners support the school and the students in various ways: The athletic schedule is posted in the bulletin for anyone who wants to cheer on the Falcons; parishioners attend school productions, such as the annual spring musical; and there is an active program in which parishioners commit to mentoring a student for the year.

The students, following this



John Burzynski

Recent renovations give the interior of St. Jude Church, South Bend, a welcoming, chapel-like feel.

example, take pride in their school and support one another, even after graduation. Mary Krisch, business manager at St. Jude Parish, illustrated this, saying, “Many of our students go on to Marian for high school, and when they see each other in the hall they put their hands together and ‘Fly the Falcon.’ That reminds you that you are a St. Jude student. I think it’s pretty unique that they still want to keep their identity as St. Jude Falcons.”

Despite being part of a close-knit community, St. Jude parishioners do not hesitate to look beyond the walls of their

church and school to see the needs of the greater South Bend community. St. Jude is home to a dynamic and active St. Vincent de Paul conference; in fact, of the 18 St. Vincent de Paul conferences in St. Joseph County, St. Jude’s made 10 percent of the home deliveries in the county last year. The school puts on monthly food drives in which the classes compete to collect the most food, and it is not unusual for parishioners to go out of their way to pick up bags of food to donate outside of the

ST. JUDE, page 12



St. Jude

19704 Johnson Rd.
South Bend, IN 46614-5441
574-291-0570
www.stjudeparish.net
Mass Times:
Sunday — 8 and 10 a.m.
Saturday — 4:30 p.m.
Weekday — Mon. - 5:30 p.m.;
Tues., Wed., Thurs., Fri. - 8 a.m.
Adoration: First Friday following morning Mass till noon.
Reconciliation: Saturday — 3-4 p.m.; or anytime by appointment




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Mary Krisch

A Divine Mercy stained glass window, added during the latest renovation in 2013, provides radiant light to the interior of St. Jude Church, South Bend.

ST. JUDE, from page 11

tri-yearly food drives.

Faith formation and prayer are integral to the life of the parish. The St. Jude RCIA program has blossomed under a Spirit-filled leadership team that includes J. Patout Burns, a retired theology professor and Augustine Scholar, and Marian High School theology teacher Tom Dlugosz. "There is a real depth to the material," said Father Delaney. The weekly meetings even attract parishioners who are already fully initiated members of the parish but who want to deepen their own understanding of the faith and support the candidates.

There are many ways for parishioners to grow in their

faith at St. Jude. Small faith-sharing groups, originally formed years ago as Disciples in Mission groups, are still in existence and meet regularly to pray together and study the Bible or diocesan programs like Arise. A group meets weekly to pray the rosary together, and there is a charismatic prayer group that meets once a month.

It is the multifaceted prayer life of the parish that nurtures the familial community and desire to serve. Father Delaney summed up the heart of St. Jude by saying "St. Jude is a Spirit-filled parish, backed by the prayers of each of the many groups. These prayers strengthen the parish overall and help open the hearts of the parishioners, making the parish what it is."

ST. PATRICK, from page 10

this year's figures yet, Father Zimmer said the trend has continued. The number of people donating has increased, as is the amount of money being donated. Because of surpassing its goal last year, an overage was returned to the parish that is being used to restore the stained glass windows in the church. The windows are original and date back to 1895-96, according to Father Zimmer. That restoration is expected this spring and a donation will cover the amount not met by the appeal.

This year's overage is earmarked to reopen the parish hall, which flooded in March. Aside from repairing any damage by the flood, plans call for it to be renovated and updated. Father Zimmer said he'd like to triple the usage of the parish hall once it is reopened. Currently, it's used for parish events like a monthly family movie night, monthly pancake breakfast, the annual St. Patrick's dinner and a fall dinner for couples.

Ministries

St. Patrick has a Knights of Columbus Council, No. 5709, that has very been active since the 1960s. Parishioners enjoy singing in the liturgy, which Father Zimmer said has helped to rebuild their choir. He added that, in the last two years, the number of altar servers has increased by seven, and the number of lectors and eucharistic ministers by that same number.

The youth group has been restarted at St. Patrick, and will include high school and college-aged students. Father Zimmer said when students go away to college they are often not seen at church, so it is hoped that by including that age group it will keep them involved. Religious education attendance has increased 35 percent the last two years.



Parishioners Carol Kominkiewicz, left, and Barb Blad help with the dinner for the rededication of the parish hall at St. Patrick Parish in Walkerton. The parish hall was renamed Letko Hall this year in honor of longtime pastor Father Anthony Letko, who served the parish from the 1940s to 1988.

The parish office has increased its hours and is now open 20 hours a week. St. Patrick doesn't have any full-time staff: Most people who work in the parish are volunteers, and there are a couple of part-time staff members. Parishioners are pitching in to help with a lot of deferred maintenance — new lights, redoing landscaping — and they've just installed a new sound system that's on an audio loop, facilitating the celebration of the Mass for those who are hearing impaired.

There's a women's group at St. Patrick, Women in Spiritual Harmony, which includes women from St. Dominick Mission in Koontz Lake of the Diocese of Gary.

Father Zimmer said the church is open 24 hours, seven days a week, and 365 days a year for those who want to come and spend quiet time in prayer. When Mass is not being celebrated, there is some type of inspirational background music, including Gregorian chants, playing in the background.

Looking ahead

Among Father Zimmer's hopes for the future are to have a full-time staff person at the parish. He would also like to engage in more outreach to youth, and it would be nice to have a certain Mass geared toward the youth and to have the parish hall accessible for them to come and watch a movie or something, he said.

The parish's strong point, according to its pastor, is the willingness of the parishioners to help.

"We have a core of people who are very happy to volunteer their time and talent towards various things, whether it's updating the facilities, cooking or cleaning up. Their willingness to do that is very helpful. They are very proud of their parish," he said.

Father Zimmer wants to continue the growth he's seen since being assigned to St. Patrick. "It's important for our parish to continue to grow; we need to continue outreach to the groups alienated from the Church who are still within our area," he said. "We have to provide programs and outreach that refreshes people."

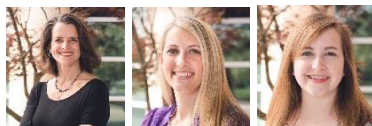
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Photos provided by St. Patrick Parish
Father Eric Zimmer, pastor of St. Patrick Parish, Walkerton, prepares to bless the pets of parishioners on Oct. 1.

Christ's human face in glory

It is a doctrine of the faith that, at the Incarnation, the Eternal Son of God, without the loss of His divinity, took upon Himself a complete human nature. That human nature, we can be sure, came from none other than His mother, Mary. I think it fair to assume that Jesus's physical features — His facial appearance, eye color, hair color and texture — are likely to have resembled closely His own mother's. I like to imagine that at some point in His childhood or young adulthood, someone commented to Him that He looked a lot like His mother.

As the body of our Lord was taken down from the cross, it was entrusted to His mother. Artists have variously depicted this scene, whether called the "deposition from the cross" or (more famously) the Pietà: the sorrowful mother holding in her arms the body of the Son she bore, nursed, cared for, and loved more than her own life. It strikes me that the face of Jesus, in the throes of agony on the cross, and the face of His mother, like any mother heartbroken at her Son's suffering and utterly powerless to assuage it, must at that awful moment in human history, have looked stunningly alike. As the Franciscan Jacopone

da Todi (1236-1306) wrote so beautifully in the hymn we all have likely heard during the Stations of the Cross, the "Stabat Mater," "through her heart, his sorrow sharing, all his bitter anguish bearing, now at length the sword has passed." The "sword" being, of course, a reference to the prophecy of Simeon (Lk 2:25-35).

As they bore (at least in my meditative imagination) such a striking resemblance to one another, I often envision their faces looking nearly identical in that moment of pain and grief: the mother who shares so much

I like to imagine that at some point in His childhood or young adulthood, someone commented to Him that He looked a lot like His mother.

in her Son's own suffering that she experiences His agony. But, as another, more contemporary hymn reminds us, "If the song had ended then, our eyes would fill with tears. But ah, the song had just begun to echo down the years." God's identification with humanity in the person of Jesus, the eternal Son made

flesh, is "mirrored" in the face of His mother, from whose own flesh and blood He was Himself nourished. Christ's human face reflected that of His own mother.

But the "song" had not yet ended. We know that Jesus "trampled down death" by His death (as an ancient Easter Christian hymn celebrates).



THE HUMAN CONDITION

MSGR. MICHAEL HEINTZ

Risen and glorified, He revealed Himself to His disciples (always, it should be noted, on His terms and in His own way; no one simply "ran into" Him or discovered Him by their own powers or initiative). It is striking that nowhere in the Scriptures is it recorded that He revealed Himself as risen to His mother. This, of course, does not preclude such a manifestation; it simply isn't recorded by or known to the evangelists.

If indeed this was the case, it means that Mary's last glimpse of her Son's face was in death. She saw Him no more "according to the flesh" (2 Cor 5.16). We also know that, at the end of her earthly life, Mary was taken body and soul to heavenly glory. She experienced at the end of her earthly life the fullness of the redemption for which we hope, and she is truly "the beginning and image of the Church's coming to perfection" (preface for the Assumption). And this would mean that, it was at that very moment that she once again saw the face of her Son, now in glory. And as His glory was bestowed upon her, she shares in His risen life. Their faces once again look so much alike; before in agony, now in glory.

HEINTZ, page 14

Why poetry matters

Richard Wilbur died last month. He was, Dana Gioia said, the finest poet of his generation and the greatest American Christian poet since Eliot.

Here's an example of why I liked him so much. It's part of a toast he gave at his eldest son's wedding. I recited it at the marriage of our youngest.

"St. John tells how at Cana's wedding feast/ The water pots poured wine in such amount/ That by his sober count/ There were a hundred gallons at the least./ It made no earthly sense unless to show/ How whatsoever love elects to bless/ Brims to a sweet excess/ That can without depletion overflow."

I'm sure there are better examples, but this little snippet shows two things I honor him for. The first is his sense of rhyme and meter. His poems seem effortless, as though it's the most natural thing in the world to speak in iambic pentameter. And they are musical, but the music fits precisely into each sentence.

I wish our modern church hymns had this congruence. How often I find myself inwardly complaining that the lines leave me off balance or that I can't sing a flock of consonants perched on a string of eighth notes.

Wilbur wrote poems you could set to music. He was Leonard Bernstein's collaborator on "Candide."

The same gift made him a wonderful translator. A few years ago, our drama department did a performance of "Tartuffe" in Wilbur's translation. It's a funny play.

But Wilbur's version was more than just a successful play on



INTELLECT AND VIRTUE

JOHN GARVEY

stage. It was, like Moliere's original, a work of poetry in rhymed couplets (10 syllables — not alexandrines, but maybe that pace is better for English speakers).

I said Wilbur's wedding toast showed two things I liked. Beauty is one. The other is a conviction that, if we look closely enough, we will see that the world is fundamentally good, even blessed.

The miracle at Cana made no earthly sense, but there it was. The wine overflowed, as the five barley loaves multiplied later in John's Gospel.

The physics of it is puzzling. But try this instead. We know it works like that with love. The more we give away, the more we have.

"Whatsoever love elects to bless/ Brims to a sweet excess/ That can without depletion overflow." Perhaps Wilbur was thinking of his own marriage of 64 years.

Or maybe he was speaking from faith rather than love. In a 1977 interview with *The Paris Review*, he offered this:

"I feel that the universe is full of glorious energy, that the energy tends to take pattern and shape, and that the ultimate character of things is comely and good. I am perfectly aware that I

GARVEY, page 14

Prepare your hearts for when the Lord returns



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

First Sunday of Advent Mark 13:33-37

This weekend the Church begins Advent. It also is the start of a new liturgical year. Each liturgical year is carefully planned so that the seasons and the major feasts guide us, through worship, into a closer relationship with God in Christ.

The first reading is from the third section of Isaiah, composed when the Jews were in a quite difficult situation. Years before, the exiles had been allowed to return to the Holy Land from Babylon, but this return brought the exiles home to no paradise. Life was miserable.

The prophet called for faith in God, not only because He is almighty, but because He is unrelentingly true to the covenant, to the divine pledge that He would protect the chosen people.

The prophet appealed to God, in the name of the people, for relief, but without saying that the people were being treated unfairly — at least in terms of God's care for them. The prophet made clear that sin led the people away from God. This estrangement has produced their woes.

Paul's First Epistle to the Corinthians provides the next reading. Counseling the Christians of Corinth was a challenge for Paul. Not only did temptation and vice surround them at every side, but they argued among themselves. Paul had to call them to faithfulness, and he had to try to influence them to put their differences with each other aside.

He saw disciples as having enormous religious potential, despite all odds produced by their surroundings and the

human inclination to sin; able, by themselves, to draw more closely to God, and to infuse the goodness of Christianity into the circles in which they moved.

St. Mark's Gospel is the source of the last reading. It offers us a theme found quite often in the New Testament; namely, that Christ will come to earth again. In this second coming, the Lord will be the great victor and the judge of all creation.

By the time the Gospels were written, even in the case of the Gospel of Mark, the oldest of the four as they now exist, Christians were numerous enough. They were geographically distributed enough to catch the public eye, but not numerous enough or powerful enough to stand against their enemies. The culture was an enemy. Soon, the political system would be an enemy.

Being a Christian became a capital crime, as the martyrs were horribly to know. Understandably, the atmosphere was tense, uncertain and

frightening. Thoughts of the second coming naturally were appealing. Jesus will come again, but we know not when. We, in fact, do not know the future.

We, in the meantime, must acknowledge God, live in God's law and trust in our reward. If we are with God, we need not fear.

Reflection

The formal prayers of the Mass are the united statements of all believers, spoken through and by the celebrant, to proclaim our faith but also our trust in Almighty God.

We speak with the priest in our faith and worship, but are we sincere? Are we good Catholics? Does the priest praying the orations at Mass represent our genuinely authentic faith, our absolute commitment to Christ?

Mark's Gospel greatly assists us in forming solid faith. Only God is permanent and real.

Advent is an opportunity to achieve union with God, to realize

that God's love for us is real.

If we respond to the opportunity given to us by Advent, then Christmas becomes not a national holiday, or even a holy religious commemoration, but the moment when we encounter God, firmly believing that Jesus will come again — but also believing that here and now, we know the Lord.

READINGS

Sunday: Is 63:16b-17, 19b; 64:2b-7 Ps 80:2-3, 15-16, 18-19 1 Cor 1:3-9 Mk 13:33-37

Monday: Is 2:1-5 Ps 122:1-9 Mt 8:5-11

Tuesday: Is 11:1-10 Ps 72:1-2, 7-8, 12-13, 17 Lk 10:21-24

Wednesday: Is 25:6-10a Ps 23:1-6 Mt 15:29-37

Thursday: Is 26:1-6 Ps 118:1, 8-9, 19-21, 25-27a Mt 7:21, 24-27

Friday: Gn 3:9-15, 20 Ps 98:1-4 Eph 1:3-6, 11-12 Lk 1:26-38

Saturday: Is 30:19-21, 23-26 Ps 147:1-6 Mt 9:35-10:1, 5a, 6-8

A museum for which to be thankful

On Sept. 29, 1952, publication of the complete Revised Standard Version of the Bible was celebrated at the National Guard Armory in Washington, D.C., and the principal speaker was U.S. Secretary of State Dean Acheson. The son of the Episcopal bishop of Connecticut, Acheson movingly described the ways in which the King James Bible, which the new RSV was to supplant, had once shaped American culture and our national life:

"In the earliest days in the Northeast, the Book was All. The settlers came here to live their own reading of it. It was the spiritual guide, the moral and legal code, the political system, the sustenance of life, whether that meant endurance of hardship, the endless struggle against nature, battle with enemies, or the inevitable processes of life and death. And it meant to those who cast the mold of this country something very specific and very clear. It meant that the purpose of man's journey through this life was to learn and identify his life and effort with the purpose and will of God ..."

That biblical vision helped form the bedrock convictions of the American idea: that government stood under the judgment of divine and natural law; that government was limited in its reach into human affairs, especially the realm of conscience; that national greatness was measured by fidelity to the moral truths taught by revelation and inscribed in the world by a demanding yet merciful God; that only a virtuous people could be truly free.

"But this ... did not exhaust the teachings of this Bible,"

Secretary Acheson continued. "For it taught also that the fear of God was the love of God and that the love of God was the love of man and the service of man."

At this perilous moment in our national history, when contempt and hatred seem far more characteristic of our civic life than charity and solidarity, it's worth pondering how far we have come, and why. To claim that "the Book is All" today would be risible. On the contrary: As Cardinal Donald Wuerl, archbishop of Washington, remarked at a pre-opening celebration of the splendid new Museum of the Bible in the nation's capital, the Bible has been systematically "bleached out" of our national life over the past several decades. And that bleaching has not produced a more tolerant people, but a far more intolerant civic life, of which the recent awfulness in Charlottesville, Virginia, may stand as a vile symbol.

At Thanksgiving 2017, too many voices in America seem to suggest that some of us must hate others of us if America is to flourish, even survive. But the great Dean Acheson had an answer for that essentially totalitarian claim, too: "In order to love our country we do not have to hate anyone. There is enough to inspire love here ... Out of many, [Americans] are one. [Ours] is a unity [amidst a] great and vigorous diversity based on respect for man, the individual ... And this, indeed, is the source of our strength, and of the lasting power of our society. For the solidarity which is built, not upon servility, but upon the common loyalty of free men, is resilient and enduring."

We may, and should hope,



THE CATHOLIC DIFFERENCE

GEORGE WEIGEL

that Secretary Acheson's confidence in the resilience of America has not been falsified by the secularist "bleaching" of which Cardinal Wuerl spoke. That hope has been strengthened by the opening of the Museum of the Bible on Nov. 17. Three blocks from the U.S. Capitol, we now have a striking witness, in architecture, art, and artifact, to the enduring power of the Word of God. The museum is thoroughly ecumenical and interreligious; all of the people of the Book, be they Catholic, Orthodox, Protestant, or Jewish, will find much to learn there, in a series of both classic and interactive displays that nourish the mind and soul. Anyone who cares about the Bible owes the donors who made this striking facility possible, and the men and women who designed it with evident care, an enormous vote of thanks.

For if it succeeds in its mission, the Museum of the Bible will help reverse the bleaching out from our culture of what is arguably its deepest, noblest, and most important wellspring: the Word of God, molding the lives of the readers of the Book.

George Weigel is Distinguished Senior Fellow of the Ethics and Public Policy Center in Washington, D.C.

GARVEY, from page 13

say this in the teeth of all sorts of contrary evidence, and that I must be basing it partly on temperament and partly on faith, but that is my attitude."

These two things I admire in Wilbur's poetry are actually related to one another. In postmodern poetry, music, painting, we see a kind of chaotic eclecticism that mirrors a universe in disorder.

For Wilbur, the energy of the universe "take(s) pattern and shape." We see the same regularity in his verse forms and meters. They are comely, like the world they describe.

And good. A universe governed by entropy will eventually die of its own disorder, the physicists say. It has no point. It is neither good nor bad.

The universe that God created is, as the Book of Wisdom says, arranged "by measure and number and weight." And it has a point. It was made for the glory of God.

John Garvey is the president of The Catholic University of America.

for us in our baptism, when we are made sons or daughters in the Son.

Envision Our Lady, gazing upon the face of her newborn Son as He lay in her arms.

"Doesn't He look just like you?" her friends and relatives might have said to her. Imagine her again holding that child now grown, defeated by the brutality of the cross, again in her arms, this time bloodied, bruised and lifeless; their shared and pained expression so similar in appearance. And picture her entering into glory, seeing that same face now in risen majesty, bestowing upon her a share in His own divine glory. He took what was ours and made it His own, so that He might bestow on us what could never be ours, by nature or merit, apart from His gift.

Msgr. Michael Heintz is on the faculty at Mount Saint Mary's Seminary, Emmitsburg, Md.

HEINTZ, from page 13

She bestowed, by the power of the Holy Spirit, her humanity upon the Eternal Son. Her Son, now in glory, bestows His risen and glorified life upon her. As the Fathers would say, "He became what we are, so that we might become what He is": the mystery of what the Fathers were not too timid to call our divinization or deification, to be given by grace a created share in uncreated life, to become by grace what the Eternal Son is by nature.

This began for Mary at the first moment of her conception in the womb of her mother, Anne, when she received the fruit of the saving work of her Son whom she was to bear; and this gift was consummated for her at her Assumption. What Mary received "up front" so to speak, at her conception, and now experiences in glory, we receive piecemeal, bit by bit, incrementally and by grace, over time, and by sacraments; no less a gift, but bestowed and experienced differently. All this begins

SCRIPTURE SEARCH®

Gospel for December 3, 2017

1 Corinthians 1:3-9; Mark:13-33-37

Following is a word search based on the Second Reading and the Gospel for the First Sunday of Advent, Cycle B. The words can be found in all directions in the puzzle.

GRACE	PEACE	FATHER
OUR LORD	GIVE THANKS	CONFIRMED
GIFT	AS YOU WAIT	KNOW
THE TIME	A MAN	LEAVES
HOME	IN CHARGE	OWN WORK
WATCH	EVENING	COCKCROW
MORNING	ASLEEP	I SAY TO ALL

AS YOU WAIT

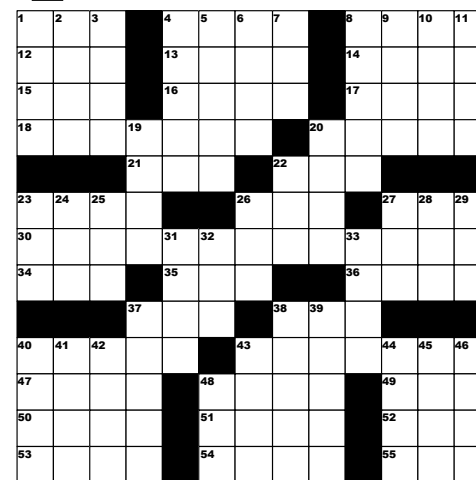
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A S L E E P I O E M O H
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C M C H O E V E N I N G
    
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The Cross Word

December 3, 10 and 17, 2017



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Sunday readings: Is 63:16b-17, 19b; 64:2-7; Mk 13:33-37 and Is 40:1-5, 9-11; Mk 1:1-8 and Is 61:1-2a, 10-11; Jn 1:6-8, 19-28

ACROSS

- 1 Rotten
- 4 Reveal deepest thoughts ___ soul
- 8 Cast for Jesus tunic
- 12 Past
- 13 Devil is
- 14 A Ba'al
- 15 Carry
- 16 December bishop saint
- 17 Bull gouge
- 18 The Christ
- 20 Type of mouse
- 21 No room here
- 22 Bathub rug
- 23 Scoop out of

26 ___ of David

- 27 Alien's spaceship
- 30 Not paid
- 34 Eye infection
- 35 Electroencephalograph (abbr.)
- 36 Tear the heavens
- 37 Compass point
- 38 Advent month
- 40 Christ the Lord
- 43 Across the Jordan
- 47 Spoken
- 48 Meat alternative
- 49 Contend
- 50 Shall be made low
- 51 Winter toy

- 52 Peter's mother-in-law was
- 53 Peter and Andrew used
- 54 Skin hole
- 55 Delaware

DOWN

- 1 ___ of Gilead
- 2 Shivering fit
- 3 Licked Lazarus' sores
- 4 African nation
- 5 Relating to birds
- 6 Dives was the ___ man
- 7 Deer relative
- 8 John testified to the
- 9 Incense has sweet one
- 10 High priest did to garment
- 11 Cain did to Abel
- 19 Farm tower
- 20 Speaks
- 22 Males
- 23 Mass transport
- 24 Picnic pest
- 25 Frozen
- 26 Beer holder
- 27 North American Indian
- 28 Marsh
- 29 Mismatched
- 31 Not women's
- 32 Church seat
- 33 Gothic __, in churches
- 37 Voids
- 38 Hold off
- 39 Musical composition
- 40 The Baptist
- 41 Canal
- 42 ___ of the earth
- 43 Knife
- 44 Eager
- 45 Pharaoh's river
- 46 Shriek
- 48 Teaspoon (abbr.)

Answer Key can be found on page 15

WHAT'S HAPPENING?

WHAT'S HAPPENING carries announcements about upcoming events in the diocese. Send announcements at least two weeks prior to the event. View more Catholic events and submit new ones at www.todayscatholic.org/event. Events that require an admission charge or payment to participate will receive one free listing. For additional listings of that event, please call the Today's Catholic advertising sales staff at 260-399-1449 to purchase space.

Bishop Luers High School to host Lessons and Carols

FORT WAYNE — Bishop Luers High School will host a Festival of Lessons and Carols on Sunday, Dec. 17, at 4 p.m. in the Chapel of Saint Francis of Assisi. Bishop Luers liturgical choirs, directed by Kristopher Andorfer, will lead the music. The Bishop Luers Middle School Art Fair will be featured throughout the lobby from 2-4 p.m.

Day of Reflection

MISHAWAKA — A day of reflection will be held at St. Francis Convent Wednesday, Dec. 6, from 9:30 a.m. to 2:30 p.m. The theme for the day is "Advent Unfolds." Bring a Bible. The cost of the day is \$20 and includes lunch. Register with Sister Barbara Anne Hallman at 574-259-5427.

St. Nick Pancake Breakfast

FORT WAYNE — St. John the Baptist will have a St. Nick Pancake Breakfast Sunday, Dec. 3, from 8:30 a.m. to 1 p.m. in the school gym, 4500 Fairfield Ave. Crafts and story time for kids and pictures with St. Nick. Auction and raffles. Tickets are \$25 for a family, \$5 for adults and \$3 for children (3-11) and seniors.

St. Thomas the Apostle School open house

ELKHART — St. Thomas the Apostle School, 1331 N. Main St., will have an open house Sunday, Dec. 3, from 9:45-10:45 a.m., to learn about opportuni-

ties available to students in preschool through eighth grade. Discover how students are achieving academic excellence and spiritual growth through incorporation of technology, hands-on inquiry-based learning, teacher/parent partnerships and faith integration in each classroom.

Messiah sing-along

FORT WAYNE — The Fort Wayne Bach Collegium will host a "Messiah" sing-along Sunday, Dec. 3, from 2-4 p.m. at Queen of Angels Church, 1500 W. State Blvd., where the audience is the choir. Music will be provided for those who need it and cookies will be served at the intermission. This is a great opportunity to experience this music from the perspective of a performer. Cost is \$5.

Notre Dame Advent Lessons and Carols

NOTRE DAME — An Advent Lessons and Carols service will be Sunday, Dec. 3, from 7:15-9 p.m. and feature all of the Notre Dame basilica choirs. Bishop Kevin C. Rhoades will preside.

Advent Festival of Lessons and Carols

ELKHART — St. Vincent de Paul Church, 1108 S Main St., will present an Advent Festival of Lessons and Carols on Monday, Dec. 4, at 7 p.m. Three choirs from the parish and two from the grade school will present choral music for the Advent season, accompanied by Scripture read-

ings, pastoral reflections, and congregational hymns. A reception will follow in the school gym. The event is free and open to all.

Advent Lessons and Carols: A journey to Christmas via music and Scripture

FORT WAYNE — St. Vincent de Paul Church will offer Advent Lessons and Carols featuring John Angotti on Wednesday, Dec. 6, at 12:30 and 6:30 p.m. in the church, 1502 E Wallen Rd.

Festival of Lessons and Carols

MISHAWAKA — St. Bavo Church, 511 W. 7th St., will host a Festival of Lessons and Carols on Sunday, Dec. 10, at 4 p.m. The St. Bavo Parish Choir will be joined by the Marian High School Liturgical Choir and the Antioch Youth Group. There is no admission charge and everyone is welcome.

Novena to stop abortion clinic

SOUTH BEND — A perpetual adoration novena asking the intercession of Our Lady of Guadalupe, Patroness of the Unborn, for the application for a new abortion clinic in South

REST IN PEACE

Bremen

Alejandro Alvarado, 19, St. Dominic

Joyce A. Meister, 81, St. Dominic

Fort Wayne

Nancy Scheffer, 83, St. Jude

Emily Gump, 91, St. Vincent de Paul

Janet Lois Jauch, 83, St. Charles Borromeo

Dorothy P. Fyock, 93, St. Jude

New Carlisle

David J. Jasinski, 80, St. Stanislaus Kostka

Notre Dame

Catherine G. Kellenberg, 91, Holy Cross Chapel

South Bend

Joseph Koloszar, Jr., 76, Christ the King

Rita E. Makowski, 84, Holy Family

Leonard S. Keen 84, Holy Family

William L. Pietrucha, 61, Christ the King

For a full calendar of events and to share yours Visit www.todayscatholic.org/event

Bend to be denied, will be prayed night and day Dec. 4-12 at The Life Center Chapel, 2018 Ironwood Circle. For more information, visit www.divinemercuryforlife.com.

The CrossWord
December 3, 10 and 17, 2017

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



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at 7 pm

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St. Vincent food pantry seeks to serve the needy in Elkhart

BY DENISE FEDOROW

The Vincentian society in Elkhart is making an effort to bring awareness to the food pantry at St. Vincent de Paul Church in that city. The pantry — a collaboration between the two Elkhart parishes, St. Vincent de Paul and St. Thomas the Apostle — is in the St. Vincent de Paul Pastoral Center, behind St. Vincent de Paul School at 1108 S. Main St.

Erin Cataldo, project coordinator for St. Vincent de Paul School and self-proclaimed “passionate Vincentian,” said this year they have been focusing on an outreach for donors, as there are people in both parishes who don’t know about the food pantry or how they can contribute to it.

“We’re making a more conscious effort to let the parishioners know we’re here and that they can support us with either funds or food,” Cataldo said.

Don Locke has been president of the society for the past seven years and is a member of St. Thomas the Apostle Parish. He said the society builds unity between the two parishes; and while the food pantry does assist members of both parishes, he said, “The majority of our clients come from the community.”

A new brochure has been created to spread the word, and the pantry has partnered with other organizations like WIC (Women, Infants and Children) and The Women’s Care Center so clients of those organizations are aware of the pantry’s existence. She said the creation of the brochure has already led to great things — like the concentrated effort by Earl and Jody Huxhold, who

made a point to seek out donations of individually packaged meat for the pantry’s clients.

Two years ago, a fresh produce program was started. When the original business donors fell through, Gary Fox stepped up and sponsored the whole summer. Another Vincentian, Angie Lovejoy, considers herself the “produce manager,” according to Cataldo and Locke; she works with Kruse Farm Supply in Bristol, which donates individually packaged produce for the pantry.

St. Vincent food pantry is an emergency food pantry, so clients can visit six times per calendar year with a minimum of 31 days between visits. It’s open Tuesdays from 1-2:30 p.m. Both churches hold special collections to fill the pantry shelves with staple items like flour, pinto beans, rice, macaroni and cheese, pancake mix and syrup, peanut butter, jelly, oatmeal and other nonperishable items.

In addition to food, financial assistance for rent and utilities is given out when funds are available. Clients can request financial assistance once every 12 months. Tickets are given to the first 25 people in line and the first three are given financial aid if it is needed. Erin said sometimes clients are waiting outside as early as 8 a.m.

Smoke detector program

The Vincentian society partnered with the American Red Cross beginning in March to get smoke detectors installed in client homes. The Huxholds volunteered to receive the necessary training, and now when clients visit the food pantry they can hear a presentation and can sign



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Erin Cataldo, left, project coordinator for St. Vincent de Paul School and a member of the Society of St. Vincent de Paul, and Don Locke, president of the society, arrange donated items on the shelves of the food pantry located at St. Vincent de Paul Pastoral Center, Elkhart.

up for the Vincentians to come install a new or replacement smoke detector.

Locke said that from March through Sept. 30, a total of 100 units have been installed in clients’ homes.

Young Vincentians

The Young Vincentians at St. Vincent de Paul School have been collecting personal care items for food pantry clients. Collection boxes were placed in each classroom during October,

and the items collected included deodorant, shampoo, conditioner, toothpaste, toothbrushes, floss, soap, small packages of tissues and hand sanitizers.

Cataldo said the Young Vincentians club recently restarted at the school, and the group fits well with the renewed mission and message Principal Tara Lundy is focusing on, which is service. Students are being taught different aspects of Catholic social teaching based on their grade level.

The Society of St. Vincent de

Paul is an international Catholic organization of lay persons founded in 1883 by Frederic Ozanam and his companions. Placed under the patronage of St. Vincent de Paul, its members are inspired by St. Vincent de Paul and his thinking and work. In a spirit of justice and mercy, they seek to help those who are suffering.

In 2016, the St. Vincent de Paul-St. Thomas the Apostle conference of the Society of St. Vincent de Paul served 5,481 people.

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bowl of oatmeal.

Having guests in the home has, overall, positively impacted their kids. Amelia said that, “They love the adventure of a new person — seeing how different people do the same things and how they talk about their lives. They also have learned to respect other people’s space and privacy, even while sharing a home.”

As for future residents, well, Amelia and Tim take things one opportunity at a time. They do not advertise their home, and the family’s time between residents ranges from a couple months to a couple years.

Jumping into the home of a family is not for everyone, and the Ruggabers are very intentional about being entirely open and honest before they invite someone into their home. One of the first questions they ask any potential roommate is what experience and expectations they have with kids. The second question is about how good they are at dealing with loud

noises, toys and scruffy spaces.

Sometimes the couple are surprised with how things work out, such as when a college sophomore without much experience with kids or community wanted to stay with them. He stayed during his summer internship, had a great attitude and was a wonderful addition to their home life, they said.

Amelia shared, “The kids are always a little sad when a community member moves on, but the ability to connect with new people with new talents and stories has made them so much more curious, conversational and open to community.”

Community — This is the central value around which this living situation is focused. Most of those who make their way to the Ruggaber home could have found another living situation for a cheap cost. People long for community, though, and Amelia shared, “I am happy that we can share that with them — that there are people in the world who are very happy to have a group of children pepper them with

questions as soon as they come home, and that this actually makes them happy. This makes us happy too, when we can love our neighbor just in who we are at that moment. Right now, we are in the stage of eclectic family life, but we can still be of service and of love in that.”

Lizzie, Jon, Anna and Joshua Ruggaber have grown up used to community life, starting when their parents, Amelia and Tim, were hall directors at Holy Cross College. The family continues to practice hospitality by opening their home to occasional, temporary residents.



Provided by Amelia Ruggaber