

TODAY'S CATHOLIC

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Second Sunday of Advent

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Our Lady of Guadalupe feast to celebrate Patroness of the Americas



Jennifer Miller

A young worshipper appears in traditional Mexican attire during a celebration of the feast of Our Lady of Guadalupe at St. Adalbert Parish in South Bend last year. Novenas to Our Lady of Guadalupe are already underway this year: Masses, re-enactments and the traditional "Mañanitas" will take place Sunday through Tuesday at several parishes in the diocese.

A prayer to Our Lady of Guadalupe

Most merciful mother, you came to tell us of your compassion through St. Juan Diego, whom you called the littlest and dearest of your sons. Give your strength and protection to all who live in poverty today, especially the young, elderly and vulnerable. Plead for them to the Father, that they might experience the divine love tangibly in their daily lives, and that all who work for justice on behalf of the poor might grow in fortitude and humility. In these ways, manifest your charity and concern in our lives, that the weeping of humanity may be heard, and all our suffering, pain, and misfortune may be filled with divine comfort and healing. May we always know the peace of being in the cradle of your arms, and bring us safely home to your son, Jesus.

Amen

*Reprinted from
www.justiceforimmigrants.org*

For a list of events, times and locations see page 3.

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In Myanmar and Bangladesh, pope calls for dialogue and respect for all

BY CINDY WOODEN

VATICAN CITY (CNS) — As on every papal trip, Pope Francis' visit to Myanmar and Bangladesh included a mix of meetings with government officials and events focused firmly on the nations' Catholic communities.

The political implications of his Nov. 27-30 stay in Myanmar and his Nov. 30-Dec. 2 stop in Bangladesh grabbed the headlines mainly because of the situation of the Rohingya people, a Muslim minority being pushed from Myanmar's Rakhine state and seeking refuge in Bangladesh.

But the political and pastoral sides of his trip were interwoven, including his attention to the Rohingya and his defense of their rights.

Meeting Rohingya refugees at the end of an interreligious gathering in Dhaka, Bangladesh, on Dec. 1, Pope Francis said each human being is created in God's image and likeness. "Today, the presence of God is also called 'Rohingya,'" he said after listening to each of the 16 refugees briefly tell their stories.

"They, too, are images of the living God," Pope Francis told Christian, Muslim, Buddhist and Hindu leaders. "Let's not close our hearts. Let's not look away."

The Catholic communities in both Myanmar and Bangladesh are very small; Catholics make up slightly more than 1 percent of the population in Myanmar and only a quarter of 1 percent of the population in Bangladesh. Yet, in both countries, the influence of the Church is disproportionately large because of the contributions of Catholic schools, hospitals and other activities.

In Myanmar, the majority of people are Buddhist and in Bangladesh the majority are Muslim. On the return flight to Rome on Dec. 2, Pope Francis was asked about how a Catholic should balance a commitment to interreligious dialogue and a commitment to evangelization with the hope of welcoming converts into the Church.

The key, the pope said, always is witness. It is not a Christian's job to try to persuade someone to become Christian. That is the Holy Spirit's job, he said, but individuals must prepare the way by offering a living witness of what it means to be Christian.

The main ingredients of witness, he said, are living according to "the Beatitudes, giving testimony to Matthew 25 (feeding the hungry, welcoming the stranger, visiting the sick), the Good Samaritan and forgiving 70 times seven."

The pope met privately with a varied group of religious leaders in Myanmar before holding a formal meeting with leaders of the nation's Buddhist community Nov. 29.

Quoting Buddha and a prayer attributed to St. Francis of Assisi, the pope insisted that in a land where the powerfully bonded pairing of religion and ethnicity have been used to prolong conflict, it was time for religious leaders to reclaim the greatest values and virtues of their faith traditions.

Pope Francis also held separate meetings in both countries with the nation's bishops. In Myanmar, he told the bishops that the idea that differences are a threat to peaceful coexistence is an example of an "ideological colonization" sweeping the world and trying to make everyone the same.

"The unity we share and celebrate is born of diversity," he said. Unity in the Church and in a nation "values people's differences as a source of mutual enrichment and



CNS Photos/Paul Haring

At the Mother Teresa House in the Tejgaon neighborhood in Dhaka, Bangladesh, Dec. 2, Pope Francis greets people.



Pope Francis touches the hand of someone in the crowd before celebrating Mass and the ordination of priests in Suhrawardy Udyan park in Dhaka, Bangladesh, Dec. 1.

growth. It invites people to come together in a culture of encounter and solidarity."

As Myanmar continues its transition to democratic rule and tries to deal with the challenges of development and full equality for all its ethnic groups, Pope Francis told the bishops to ensure that their voices are heard, "particularly by insisting on respect for the dignity and rights of all, especially the poorest and most vulnerable."

Before leaving the country, he celebrated Mass on Nov. 30 with thousands of young people from throughout Myanmar. He told them to be messengers of the Good News of God's love and mercy.

"As messengers of this good news, you are ready to bring a word of hope to the Church, to your own country, and to the wider world," he said. "You are ready to bring good news to your suffering brothers and sisters who need your prayers and your solidarity, but also your enthusiasm for human rights, for justice and for the growth of that love and peace which Jesus brings."

Witness was also the theme he highlighted at a large Mass in a park in Yangon, Myanmar's capital.

"I know that many in Myanmar bear the wounds of violence, wounds both visible and invisible," the pope said in his homily. The temptation is to think that "healing can come from anger and revenge. Yet the way of revenge is not the way of Jesus."

Pope Francis prayed that Catholics in Myanmar would "be faithful witnesses of the reconciliation and peace that God wants to reign in every human heart and in every community."

In Bangladesh, his only public Mass was celebrated Dec. 1 and included the ordination of 16 priests, who came from different dioceses and religious orders. He read the prescribed homily from the rite of ordination, but then spoke off the cuff to thank the thousands of people who had traveled far for the Mass. He also encouraged them to pray for their priests.



The pope rides in a rickshaw as he arrives for an interreligious and ecumenical meeting for peace in the garden of the archbishop's residence in Dhaka, Bangladesh.

Our Lady of Guadalupe celebrations

Celebrations of Our Lady of Guadalupe's feast day will include Masses, re-enactments of Mary's apparitions to Juan Diego, renditions of the traditional "Mañanitas" song, performances by folkloric dancers and mariachi musicians, and Mexican food and music. All are welcome to attend the events.

Bremen: St. Dominic

Sunday, Dec. 10	11:30 a.m. 12:30 p.m. 2 p.m.	Representation of the apparition Mass in Spanish Meal and folkloric dance
Tuesday, Dec. 12	6 p.m.	Mass (refreshments following)

Elkhart: St. Vincent de Paul

Saturday, Dec. 9	4-6 a.m.	Rosary, re-enactment and light reception
Tuesday, Dec. 12	7 a.m. 3:30 p.m. 6 p.m.	Mass Procession begins at parking lot of church Mass

Fort Wayne: St. Joseph

Tuesday, Dec. 12	5:30 a.m. 6:30 a.m. 8 a.m. 7 p.m.	Mañanitas Light reception at the Parish Hall English Mass in the church Bilingual Mass presided by Bishop Rhoades, followed by a reception
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Fort Wayne: St. Patrick

Sunday, Dec. 10	2 p.m.	Food for sale and entertainment, Lyceum Hall
Tuesday, Dec. 12	5 a.m. 6 a.m.	Mañanitas — Serenade to Our Lady Mass, followed by a light reception

Goshen: St. John the Evangelist

Monday, Dec. 11	6 p.m. 8 p.m. 9 p.m. 11 p.m. 12 a.m.	Reception at the gym Dancers at church Mariachis at church Mass Mañanitas
Tuesday, Dec. 12	6 p.m.	Re-enactment in church, followed by Mass

Ligonier: St. Patrick

Monday, Dec. 11	10 p.m.	Mass, Mañanitas, re-enactment of apparitions
Tuesday, Dec. 12	6 p.m.	Mass

Plymouth: St. Michael

Dec. 3-11	6 p.m.	Novena in church
Sunday, Dec. 10	4-6 p.m. 5 p.m. 6 p.m.	Procession starting at K of C Hall Re-enactment of apparitions Mass followed by gathering at school
Monday, Dec. 11	10:30 p.m.	Music, Mass, Mañanitas
Tuesday, Dec. 12	6 p.m.	Prayer and music in church

South Bend: Our Lady of Hungary

Tuesday, Dec. 12	5 p.m. 6 p.m. 7 p.m. 8:30 p.m.	Rosary in church Apparitions re-enactment Mass Aztec dancers followed by procession with Wind Band
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South Bend: St. Adalbert

Dec. 3-10	6 p.m.	Novena in the chapel
Monday, Dec. 11	11:15 p.m. 11:45 p.m. 12 a.m.	Rosary Mañanitas — Serenade to Our Lady Midnight Mass
Tuesday, Dec. 12,	5:30 p.m. 6 p.m. 6:45 p.m. 7 p.m.	Aztec dancers Musical interpretation Mañanitas — Serenade to Our Lady Mass, followed by dinner, music and raffle at the school

Warsaw: Our Lady of Guadalupe

Sunday, Dec. 3	6 p.m.	Novena after Mass
Dec. 4-10	5:30 p.m.	Continued novenas to Our Lady
Monday, Dec. 11	11 p.m.	Mass, Mañanitas
Tuesday, Dec. 12	6 p.m.	Mass and refreshments following



Public schedule of Bishop Kevin C. Rhoades

Sunday, December 10: 10 a.m. — Mass, St. Patrick Church, Arcola
Monday, December 11: 10 a.m. — Meeting of the Bishop's Cabinet, Archbishop Noll Center, Fort Wayne
Tuesday, December 12: 7 p.m. — Mass, St. Joseph Church, Fort Wayne
Wednesday, December 13: 10:30 a.m. — Advent Day of Recollection for Priests, St. Martin de Porres Church, Syracuse
Wednesday, December 13: 6 p.m. — Mass and Dinner with Legatus Chapters of Fort Wayne and South Bend, St. Martin de Porres Church, Syracuse
Friday, December 15: 2 p.m. — Mass with Installation of Bishop of Evansville, St. Benedict Cathedral, Evansville
Saturday, December 16: 5:30 p.m. — Mass, St. Therese, Little Flower Church, South Bend

Priest vs. seminarian roundball classic comes to South Bend

BY FATHER ANDREW CURRY

St. John Paul II once wrote that priests are called to be "Men of Communion." Priests are to be a bridge between God and man, and also between men. This requires that they have an authentic understanding of God and human nature: and in Indiana, human nature often leads to the basketball court.

The priests of the Diocese of Fort Wayne-South Bend know that God and Hoosiers alike love basketball, which is why the 4th annual Cupertino Classic Priests vs. Seminarians basketball game will be played on Dec. 27 at 6:30 p.m. at Saint Joseph High School in South Bend. Doors open at 6 p.m. Admission is free, and all are welcome.

The Cupertino Classic began when a priest of the diocese had breakfast with three seminarians in 2014 to plan a friendly game of basketball that would build fraternity among the present and future diocesan clergy. The game was going to begin simply, but once the Catholic media was alerted and a friend set up an event on social media, the Catholic community showed up with enthusiasm.

The games have been played at St. Vincent de Paul Parish, Fort Wayne, with 400 people in attendance; Bishop Dwenger High School, Fort Wayne, with 1,800 people in attendance; and Bishop Luers High School, Fort Wayne, with 1,000 people in attendance. For the first time, this year the game will move to the South Bend area.

The priest team has won every game. But, the seminarians see a window of opportunity, as some of the new seminarians have brought with



them some talent. However, the daylight may fade for the team after this year, because even as they add some new talent, five seminarians will be ordained this spring. Will the seminarians seize their moment, especially as some of the priest talent is reaching their upper 30s? It remains to be seen.

The priest team will consist of Fathers Matthew Coonan, Jacob Runyon, Terrence Coonan, Andrew Budzinski, Jason Freiburger, Eric Burgener, David Violi, Zak Berry, Ben Muhlenkamp, Jonathan Norton and Andrew Curry. The seminarian team includes Dominic Garrett, Nick Monnin, Joe Knepper, Ben Landrigan, Vince Faurote, Zane Langenbrunner, Daniel Niezer, Jake Schneider and Brian Florin.

Rumor has it that Father Jacob Meyer and seminarian Bobby Krisch will be on the mic as the evening's emcees, and that Msgr. Michael Heintz will head up the referee squad.

Both teams excitedly encourage the South Bend faith community to join in this faith-filled experience and to come to the Cupertino Classic to praise Jesus for the gift of the Catholic Christian faith and community, for the "Men of Communion" in this diocese, and for the good things in life, such as roundball. Come and experience the surprising talent, competition and humor of the Cupertino Classic.

Indiana Tech President Dr. Karl Einolf inaugurated

BY RON BUSCH

Indiana Tech houses a number of collegiate programs, and its Fort Wayne campus has become a gem within the footprint of the city. The university has enjoyed numerous improvements over the past years, evidenced by the expansive growth of that campus. Its recent improvements have included not only educational buildings but athletic facilities as well — with the goal of educating competent students to compete in an ever-changing world.

After an exhaustive search for new leadership, the board of trustees chose Dr. Karl Einolf to pilot the university and chart its course. Einolf comes to Indiana Tech from Mount St. Mary's University in Emmitsburg, Maryland, where he was dean of the Richard J. Bolte, Sr. School of Business. He also served as acting president of Mount St. Mary's from February 2016 to June 2016, and began his presidency at Indiana Tech on July 1. He was officially inaugurated on Dec. 2.

Einolf started at Mount St. Mary's as an assistant professor of business and has since held various positions including professor, director of the honors program, director of the Florence study abroad program and director of the BB&T Center for the Study of the Moral Foundations of Capitalism. Before coming to "the Mount" he was an instructor and Warren-York Fellow at Lehigh University. He has also held management positions in marketing and finance with Sprint Corporation.

Einolf's academic studies include a B.S. in mathematics and economics from The Pennsylvania State University, an M.S. in business administration from Johns Hopkins University, and his Ph.D. in eco-



Ron Busch

A Mass in honor of the inauguration of Dr. Karl Einolf as the president of Indiana Tech was celebrated in the Mother Theodore Guerin Chapel, Fort Wayne, on Dec. 2 by Bishop Kevin C. Rhoades. Einolf and his wife, Maria, are pictured with Bishop Rhoades following the Mass.

nomics from Lehigh University.

He acknowledged his parents as important and influential in his early college years. He met his wife-to-be in those college years as well, he said, describing her as "the perfect life partner and friend." They were married by Bishop Norbert F. Gaughan, another personal spiritual mentor, in 1990.

Faith played a large part in Einolf's decision to pursue the position of president of Indiana Tech. Raised Catholic, Mount St. Mary's University provided him with good opportunity to interject his faith into his work as a teacher and scholar. He emphatically stated, "There are so many faithful people at the Mount, and they taught me to be silent and listen to God, to pray, to be honest and humble, to love unconditionally and to be a believer."

Subsequent to Einolf's matriculation, from 1997-2004, Bishop Kevin C. Rhoades served

as rector of Mount St. Mary's Seminary.

An Inauguration Mass was celebrated by Bishop Rhoades at 9:30 a.m. Saturday, Dec. 2, at St. Mother Theodore Guerin Chapel next to the Cathedral of the Immaculate Conception in downtown Fort Wayne. During his homily, Bishop Rhoades declared that Einolf's presidential position was indeed a special calling requiring a special person. He noted the connection between Mount St. Mary's, Indiana and the Diocese of Fort Wayne-South Bend. Father Simon Brute, instrumental in the founding of Mount St. Mary's University

in 1808, was the first bishop of the first diocese in Indiana (Vincennes). Father Brute came to Indiana from Mount St. Mary's in 1834.

Bishop Rhoades also touched on several truths espoused in teachings of St. Paul. One of these is the importance in remembering that God is close to His children: In fact, He is "always by our side." St. Paul further encourages us all to "have no anxiety at all," he said. Further, we need to "rejoice in the Lord always"... throughout our journey here. Bishop Rhoades also presented advice to Einolf, in his new posi-

tion: "Continue to be a man of prayer."

The bishop referenced the fact that kindness is a virtue possessed by good leaders, and that the presidency of a college such as Indiana Tech requires "excellence in its mission and programs and it expects excellence in its president." Virtue is "most needed in our universities today — education in virtue, in living a good life, in having good character," he said, stressing the importance of witness and example, as found in the life of Einolf.

Bishop Rhoades concluded with a special prayer that, united to Christ the vine, Einolf's service at Indiana Tech would bear much good fruit; and asking the Lord to bless him and for Mary, the Blessed Mother, to be ever at his side with her maternal love and care.

Later the same day, at 2 p.m., a formal inauguration ceremony took place at the Schaefer Center on the Indiana Tech campus. Einolf installed as the ninth president of the 86-year-old school.

He sees many positives on the horizon for his new educational institution. "I applied to the presidency at Indiana Tech because of the commitment to preparing students for careers in the global 21st century society and for lives of significance and worth," he said. "While Indiana Tech does not have a specific religious affiliation, it became quickly apparent to be that people in the Indiana Tech community, and in the Fort Wayne community, are beautifully faith-filled."

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Catholic liturgies avoid Christmas decorations, carols in Advent

BY CAROL ZIMMERMANN

WASHINGTON (CNS)— During the weeks before Christmas, Catholic churches stand out for what they are missing.

Unlike stores, malls, public buildings and homes that start gearing up for Christmas at least by Thanksgiving, churches appear almost stark save for Advent wreaths and maybe some greenery or white lights.

"The chance for us to be a little out of sync or a little counter-cultural is not a bad thing," said Paulist Father Larry Rice, director of the University Catholic Center at the University of Texas at Austin.

By the same token, he is not about to completely avoid listening to Christmas music until Dec. 24 either. The key is to experience that "being out-of-sync feeling in a way that is helpful and teaches us something about our faith," he told Catholic News Service.

Others find with the frenetic pace of the Christmas season it is calming to go into an undecorated church and sing more somber hymns like "O Come, O Come, Emmanuel." But that shouldn't be the only draw, noted Jesuit Father Bruce Morrill, who is the Edward A. Malloy professor of Catholic studies at Vanderbilt University Divinity School in Nashville, Tennessee.

He said the dissonance between how the church and society at large celebrate Christmas is that the church celebration begins, not ends, Dec. 25. The shopping season and Christian Church calendar overlap, but don't connect, he added.

And even though Catholic churches — in liturgies at least — steer clear of Christmas carols during Advent and keep their decorations to a minimum, Father Morrill said he isn't about to advise Catholic families to do the same.

"It's hard to tell people what to do with their rituals and symbols," he said, adding, "that horse is out of the barn."

He remembers a family on the street in Maine where he grew up who didn't put their Christmas decorations up until Dec. 24 and didn't take them down until Candlemas, commemorating the presentation of Jesus in the temple, which is celebrated Feb. 2 — the 40th day of the Christmas season.

He is pretty sure that family's children or grandchildren aren't keeping up that tradition.

Father Rice similarly doesn't give families a lot of advice on when to do Christmas decorating, but when he has been pressed on it, he said, he has advised families to do it in stages — such as put up the tree and have simple decorations on it and then add to this on Christmas Eve.

It's a joyful time, he said, which Catholics should tap into.

Celebrating Advent is a little tricky in campus ministry, he



CNS photo/Gregory A. Shemit

An Advent wreath is depicted in a stained-glass window at Christ the King Church in Commack, New York. Advent, a season of joyful expectation before Christmas, began Dec. 3 this year. The Advent wreath, with a candle marking each week of the season, is a traditional symbol of the liturgical period.

noted, since the Church's quiet, reflective period comes at the same time as students are frantic over exams, papers and Christmas preparations.

This year, the day before the start of Advent, he said students planned to gather to decorate the Catholic center with purple altar cloths, pine garlands and some white lights.

As Father Morrill sees it, decorating churches with white lights or greenery almost bridges the secular and religious celebrations of Christmas and that's OK by him. It beats using blue instead of purple for Advent wreaths or liturgical vestments, which he said some parishes did in the '80s, until church leaders came down on it.

Liturgical notes for Advent posted online by the U.S. Conference of Catholic Bishops

— www.usccb.org/prayer-and-worship/liturgical-year/advent — point out that the liturgical color for Advent is purple, just like Lent — as both are seasons that prepare us for great feast days.

It says Advent "includes an element of penance in the sense of preparing, quieting and disciplining our hearts for the full joy of Christmas. This penitential dimension is expressed through the color purple, but also through the restrained manner of decorating the church and altar."

It also points out that floral decorations should be "marked by a moderation" as should the use of the organ and other musical instruments during Advent Masses.

The way the Church celebrates Advent is nothing new. Timothy Brunk, a Villanova

University associate professor in theology and religious studies, said it began in the fourth century in Europe but has never had the history or significance of Easter for the church.

But even though Advent doesn't have the penitential pull of Lent — where people give something up for 40 days or do something extra — that doesn't mean the season should slip by without opportunities for spiritual growth.

Father Rice said it's important for Catholics to engage in spiri-

tual preparation for Christmas even in the middle of all the other preparations.

His advice: When you write a Christmas card, say a prayer for that person; while shopping, try to go about it in a slow and thoughtful way not frantically running around, and let someone take that parking space you were eyeing.

Those actions, he said, are modern works of mercy on a simple and immediate level.

They also don't require batteries or store coupons.

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NEWS BRIEFS

Bill allowing houses of worship to receive federal disaster aid advanced by panel

WASHINGTON (CNS) — Legal language allowing houses of worship to receive federal disaster assistance was advanced out of a House of Representatives committee and was in line for a final vote. The language was folded into the Disaster Recovery Reform Act, which was approved Nov. 30 by the Committee on Transportation and Infrastructure. No vote in the full House was immediately scheduled. Current federal law prohibits houses of worship from receiving disaster relief for reconstruction from the Federal Emergency Management Agency. The provisions originally were included in the Federal Disaster Assistance Nonprofit Fairness Act introduced in May by Rep. Chris Smith, R-New Jersey, and Rep. Grace Meng, D-New York. At the time, the two sponsors said the bill calls for houses of worship to receive the same consideration as other nonprofit entities for aid.

Congress urged to 'fix fundamental flaws' in final tax reform bill

WASHINGTON (CNS) — Congress must "fix the fundamental flaws" in both the Senate and House versions of the tax reform proposal as lawmakers try to reach an agreement on a final bill, said the chairman of the U.S. bishops' Committee on Domestic Justice and Human Development. Bishop Frank J. Dewane of Venice, Florida, the chairman, issued a statement Dec. 2 in response to Senate passage of the Tax Cuts and Jobs Act in a 51-49 vote at 1:50 a.m. Washington time. Both chambers must meet in conference to reconcile differences in the two measures to bring a final bill to a vote. "Congress must act now to fix the fundamental flaws found in both bills, and choose the policy approaches that help individuals and families struggling within our society," said Bishop Dewane. "We are reviewing the final Senate bill and will soon provide analysis about key improvements that are necessary before a final agreement should be reached and moved forward," he said. "For the sake of all people — but especially those we ought, in justice, to prioritize — Congress should advance a final tax reform bill only if it meets the key moral considerations outlined in our previous letters," Bishop Dewane said.

Church leaders emphasize need for repentance, atonement for Korean peace

PAJU CITY, South Korea (CNS) — Church leaders seeking peace on the Korean Peninsula empha-

Royal engagement brings attention to Catholic school



CNS photo/Toby Melville, Reuters

Britain's Prince Harry poses with Meghan Markle on Nov. 27 in the Sunken Garden of Kensington Palace in London after announcing their engagement. Markle attended Immaculate Heart High School in Los Angeles, which is bringing new attention to the Catholic school: Reporters have descended upon what is now called Immaculate Heart High School and Middle School, according to Callie Webb, communication director. The famous fiancée, a 1999 graduate, is not Catholic but attended the school from seventh grade (before the sixth grade was added) until graduation. The 112-year-old school, with its mission-style terra cotta roofs, is just a few miles from the landmark Hollywood sign.

sized the need for "repentance and atonement" between North Korea and South Korea. Clergy and laypeople from South Korea, the United States, Japan and other parts of the world also called for fewer military exercises between South Korea and the U.S. at the first-ever conference on the role of Catholics in building peace on the Korean Peninsula and more broadly in northeast Asia. The call came just before the U.S. and South Korea opened a massive joint military air exercise Dec. 4. North Korea and South Korea never signed a peace treaty at the end of the Korean War in 1953 and constant tensions have existed since between the democratic government in the south and the communist regime in the North. In the past year, North Korea, which takes the position that U.S.-South Korea military exercises pose a threat, tested missiles multiple times. The most recent occurred Nov. 28 and involved an intercontinental ballistic missile that flew higher and farther than others, raising grave concern among North Korea's neighbors and the U.S.

Catholic fishermen dead, hundreds missing as typhoon hits India

THIRUVANANTHAPURAM, India (CNS) — A typhoon that rapidly developed on the southern Indian coast claimed the lives of at least 32 poor Catholic fishermen who were at sea and another 200 more were missing. Thousands of other coastal residents had relocated to relief camps by Dec. 4, ucanews.com reported. The confirmed deaths were in Kerala and Tamil Nadu states, according to government sources. All the dead are Catholic men who had gone out to sea, said Father V. Wilfred, a priest of Vizhinjam parish, a fishing village near Kerala's capital, Thiruvananthapuram. Antony Silvester, a Catholic fisherman in the fishing village of Vizhinjam, said there was no warning of the storm. He said that with 200 fishermen missing, the community expected the death toll to rise. Worst affected was the coastal area near India's southern tip, a Catholic stronghold.

Advent is time to identify sin, help the poor, see beauty

VATICAN CITY (CNS) — Advent is a time to be watchful and alert to the ways one strays from God's path, but also to signs of his presence in other people and in the beauty of the world, Pope Francis said. Reciting the Angelus prayer Dec. 3, the first Sunday of Advent, Pope Francis told people gathered in St. Peter's Square, "Being watchful and alert are the prerequisites for not continuing 'to wander far from the Lord's path,' lost in our sins and infidelities; being watchful and alert are the conditions for allowing God to break into our existence, to give it meaning and value with his presence full of goodness and tenderness." Like the ancient Israelites who wandered in the desert, the pope said, "we, too, often find ourselves in a situation of infidelity to the Lord's call; He indicates the right path, the path of faith, the path of love, but we look for happiness elsewhere." Advent gives people time to review the paths they have taken and to turn back to the ways of God, he said.

Sharing the journey: Mentor aids Sudanese refugee in new U.S. life

INDIANAPOLIS (CNS) — For nearly an hour, the young man stood anxiously near the exit of a concourse at Indianapolis International Airport. Holding a bouquet of red roses, he repeatedly strained to see down the long corridor, waiting for his family to appear. Finally — at last — he saw them in the distance; his anxiety disappeared as his face burst into a smile. He stood on his toes and waved at them, eyes glowing. Within seconds, he embraced his father and greeted four of his sisters, two brothers and a nephew, making his way toward his mother. Handing her the roses, he wrapped her in his arms. Her face reflected the joy and emotion of a mother reunited with her child. For the young man nicknamed "Alo" and his family, it was a long-awaited moment of thanksgiving. Since the family fled their homeland of Sudan as refugees in 2001, they have dreamed of coming to the United States to start a new life — one without fear, one with freedom. The dream came true with the assistance of the Catholic Charities Indianapolis' Refugee and Immigrant Services program, which has helped 20,000 people during the last 40 years.

Political power comes from serving, not lording over others, pope says

VATICAN CITY (CNS) — Catholic politicians in Latin America must take more initiative in fighting for justice for all, rather than waiting for instructions from church leaders, Pope Francis said. The Christian contribution to politics often seems to come only from "the declarations of the bishops" and not from Catholic lay men and women who are called to bring the Gospel to their activities in public life, the pope said in a Dec. 1 video message to Catholic politicians attending a three-day conference in Bogota, Colombia. "It is necessary that Catholic laypeople do not remain indifferent to the public nor withdrawn into the churches nor await ecclesiastical directives and instructions to fight for justice, for more humane ways of life for all," Pope Francis said. The Dec. 1-3 "meeting of Catholics who assume political responsibilities at the service of Latin American people" was sponsored by the Pontifical Commission for Latin America and the Latin America bishops' council, CELAM.

Equestrian Order of the Holy Sepulchre of Jerusalem investiture

INDIANAPOLIS — The North Central Lieutenancy, USA, of the Equestrian Order of the Holy Sepulchre of Jerusalem (covering the states of Illinois, Indiana, Kentucky, Michigan, Ohio and Wisconsin) held its annual meeting Oct. 20-22 in Indianapolis. The event culminated in the investiture of 49 new knights and dames in the order. Father Jacob Meyer, pastor of St. Monica Parish, Mishawaka, along with John and Patricia Becker of St. Vincent de Paul Parish, Fort Wayne, and Kirk and Adele Doran of St. Matthew Cathedral Parish, South Bend, were among those knighted by Raymond Leo Cardinal Burke, who presided over the investiture ceremony.

Members nominated for acceptance in the order must live a life commensurate with the teachings and practices of the Catholic Church. The order provides financial support for the Latin Patriarchate of Jerusalem and the charitable works of the Catholic Church in the Holy Land. Today, the order numbers over 30,000 members worldwide.

For further information about the order, visit www.eohsjnorth-central.org.

Lecture examines 'Christ-as-Wisdom' in Scripture

FORT WAYNE — The University of Saint Francis presents the lecture "Incarnate Wisdom Scripture" by Sister Felicity Dorsett, assistant professor of theology. The lecture will be on Dec. 10 at 3 p.m. in the Brookside Ballroom (former Bass Mansion), 2701 Spring Street.

In the writings of the Old Testament, the idea of "Christ-as-Wisdom" is foreshadowed. This Christ-as-Wisdom theme is taken

AROUND THE DIOCESE

Sacred Heart School wins \$6,000



Provided by James L. Faroh Sr.

Old National Bank awarded Sacred Heart School, Warsaw, \$6,000 from its "Tools for Schools" program in November. The bank awards \$1,000 in each of its regions and \$5,000 for the companywide winner in a yearly contest that spans four states. Sacred Heart School has won \$1,000 for the last three years, and this year was chosen for the grand prize. Pictured behind the school cheerleaders and mascots are, from left, Allen Brower, Commercial Lending executive; Kathy Callen, Community Engagement executive; Dan Doan, region CEO; Sandra Parro, bank manager; John Warren, market president; Kristine Alderfer, parent volunteer; Diane Pirowski, bank teller; and James L. Faroh Sr., principal.

up by New Testament writers, and Sister Dorsett will examine these passages in the context of Christmas and Christ's birth.

Free and open to the public, the lecture is sponsored by the USF Department of Philosophy and Theology and the School of Liberal Arts and Sciences. For additional information contact Angie Springer at 260-399-8066 or aspringer@sf.edu.

\$50 million gift supports Notre Dame and the Congregation of Holy Cross

NOTRE DAME — Mary and Jay Flaherty, together with their alma mater, the University of Notre Dame, will contribute \$50 million in support of the University and its founding religious community, the Congregation of Holy Cross, to broaden and deepen the work of both institutions in service to the Catholic Church.

The \$50 million in support will be expended in three ways.

The Flahertys have made a \$20 million gift and Notre Dame has added another \$10 million for the reconstruction and ongoing maintenance of Corby Hall, the on-campus residence and center of hospitality for the Holy Cross community of priests and brothers. The building will continue to bear the name Corby Hall.

The Flahertys also are making a separate \$5 million gift to the congregation to benefit its aging religious.

Notre Dame, which has a long tradition of supporting its founding order, will donate \$15 million to the congregation — \$10 million for general needs and \$5 million to establish an endowment in the university's Office of Mission Engagement and Church Affairs to strengthen collaboration between the university and congregation throughout the world.

Priests received by Pope Francis following Mass for participants in Tribunal course



Photos by L'Osservatore Romano

Two priests of the Diocese of Fort Wayne-South Bend, Father Mark Gurtner, left, and Father Jacob Runyon, right, were received in audience by Pope Francis on Nov. 25 at the Vatican. The audience took place following a Mass celebrated by the pope for participants in the "Course promoted by the Tribunal of the Roman Rota" on the subject of the new matrimonial process, which intends to "strengthen the faith of the holy people of God through charity."

Golden jubilee year for Catholic Charismatic Renewal

BY JEANNIE EWING

One of the beautiful aspects of the Catholic faith is its many forms of spiritual expressions, which appeal to different personalities, generations, families and cultures. Some enjoy the richness of the Latin liturgy. Others enjoy large parishes with contemporary music and phenomenal homilies. Still others prefer quiet, rural churches where they know the pastor well and sing familiar, traditional hymns.

As each person is created with distinct personalities and gifts, so, too, are different expressions of worship within the Church a fulfillment of 1 Corinthians 12:12: that we are many parts, but one body in Christ.

One such expression of faith is the Catholic Charismatic Renewal, the origins of which are nestled in the history of the University of Notre Dame. Unlike specific movements, which were begun with intentionality by people who had a particular vision for beginning something new, the Catholic Charismatic Renewal (also known as CCR, or "the Renewal") was started unintentionally, or rather, providentially.

Jill Boughton, a member of the Renewal since its infancy, said, "Beginning around the turn of the 20th century, Christians read the Acts of the Apostles and wanted to encounter the Holy Spirit in a similar way to how the early Apostles did: in a personal, intimate way." In 1967, a group of Catholic students and professors at Duquesne attended a Cursillo retreat and read the book, "The Cross and the Switchblade," which inspired them to learn more about the gifts and movements of the Holy Spirit.

What wasn't expected, however, were the ways in which the Holy Spirit became manifest. Boughton explained: "There is often an emotional dimension to this 'spiritual baptism,' but not always. It's a strong sense that Jesus is right there with you and in you. Sometimes it's a healing of memories. For others, it's speaking in tongues or interpreting tongues. And for some, Scripture comes alive and is very personally addressed to them."

Essentially, members of the Renewal understand that their encounter with the Holy Spirit

is an enlivening of the gifts they received at Baptism and that were increased in them at Confirmation. Many believe that the expression of the gifts of the Holy Spirit they have been given is a form of spiritual maturity and a depth of understanding how God wants each of them to use their gifts for the good of others and His glory.

Today, members of the Renewal participate in charismatic prayer groups, which often follow a celebration of the Mass. Boughton, in fact, attributes her conversion to Catholicism to exposure to the Renewal, and its connection to the sacrifice of the Mass, in the early 1970s. "I came to Notre Dame in 1970 to teach and very quickly stumbled upon CCR," she said. "At that point, I was a Lutheran, so I had evangelical roots. But the group I stumbled into was very centered around daily Mass in the dorms. I was puzzled by the fact that these people prayed and spoke very similarly to my evangelical friends but also had a strong devotion to Our Lady and believed in the real presence of Jesus in the Eucharist."

Some, like Boughton, may have been taught incorrectly about Catholicism during the tumultuous eras of the 60s and 70s, but many have come into the fullness of the faith by way of the Renewal. It is a particular Pentecostal, evangelical style of worship that appeals to many Protestants, some of whom erroneously believe that all Catholics are very private and stoic in their prayers.

Despite skepticism about the movement, CCR has been affirmed by four pontiffs, including Blessed Paul VI, St. John Paul II, Pope Emeritus Benedict XVI, and Pope Francis. In fact, Pope Francis invited members of the Renewal to a Golden Jubilee celebration this past spring, aptly concluding with a Pentecost Mass on June 4.

Two South Bend members of the Renewal, John and Betsie Pendarvis, were able to attend the Golden Jubilee, held in the Circus Maximus in Rome. The couple's Renewal roots began to grow in Fort Worth, Texas, during the 70s and 80s, when they met in college. "The Renewal grew during those times, so many parishes in the Diocese of Fort Worth had CCR prayer groups," John said. "We knew



Photos provided by John and Betsie Pendarvis

Members of the Catholic Charismatic Renewal praise God through prayer and music at a golden jubilee celebration in Rome in June. Many countries were represented, especially religious sisters and priests from Africa and India.



John and Betsie Pendarvis, South Bend, members of the Catholic Charismatic Renewal, enjoy their time celebrating with other charismatics at the movement's golden jubilee celebration in Rome this past June.

that our role in the Renewal wasn't just to promote the charismatic form of prayer, but to serve the Church."

After becoming involved in the Renewal during their young adult years, the Pendarvises saw the good fruits of those involved in CCR. They, among others in their prayer group, were involved in organizing diocesan conferences, retreats and seminars. They recorded a music album. Some became leaders in the

Right to Life movement. Others became directors of religious education, music and liturgy directors in their parish, and even the editor of a diocesan newspaper.

The Pendarvises saw the Catholic Charismatic Renewal as "a great grace." These are comparable words to Pope Francis's description of the Renewal, on which he elaborated at the conclusion of the Golden Jubilee celebration. John noted, "He sees

it as a 'current of grace' that the Lord has gifted the Church at this particular time."

"I've worked in the Church for many years. Hearing Pope Francis speak to us in terms of acknowledging and encouraging the Renewal — the release of the Holy Spirit in a new way — is, and should be, normative. This should be what every Catholic asks for and longs for. Pope Francis wants a Life in the Spirit seminar in every seminary, every parish, every diocese, because it's something all Catholics should know about," Betsie added.

Both John and Betsie were very touched by their experience in Rome. John shared that, as he heard Pope Francis address the crowd of over 50,000 people, he was moved in a surprising but powerful way. "Sometimes you're not sure if what you are doing for the Church is valued," he said. "There are times your faith is tested. For Pope Francis to say, 'thank you for what you've done for the Church' was such a consolation."

Both the Pendarvises and Boughton agree that what they've learned through their involvement in the Renewal is the greatest treasure we all have is Jesus. "Jesus is who we encounter and serve through the many ministries in the Church," concluded John. "Indeed, we are all many parts, but one body in Christ."



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The peace of Advent

During the Second Week of Advent, Christians prepare to accept the peace the Lord brings to His people and to pray that this peace will be reflected through us and into our families and communities.

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



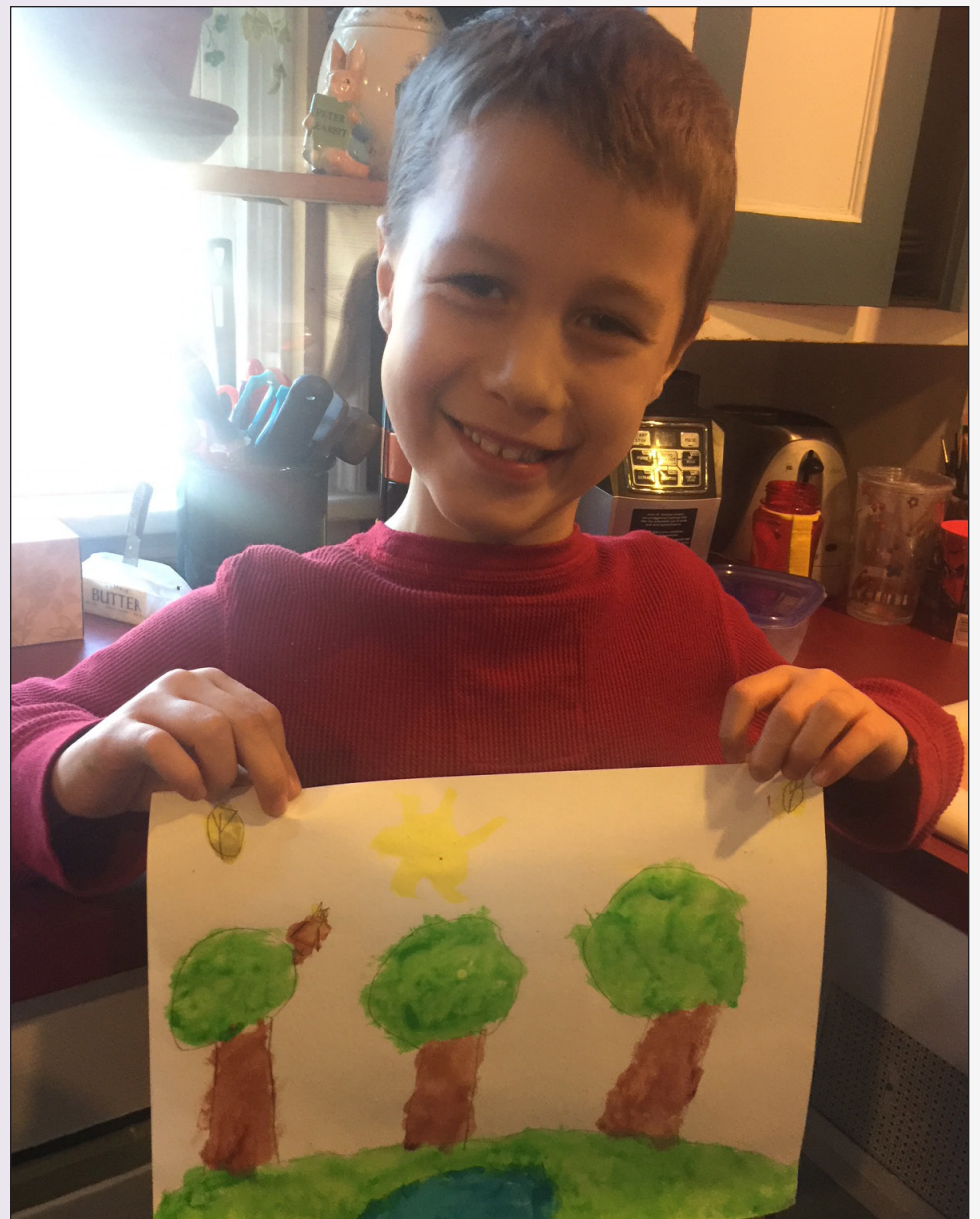
Regina Murphy, high school freshman
 "This picture represents how Jesus, sleeping peacefully in His mother's arms, reflects the peace He brings to us all."



Elizabeth Ruggaber, Age 9
 "When I think of God's peace, I think, 'No more war.'"



William Adamson, Age 8
 Collage of various materials, lit with flashlights



Jonathan Ruggaber, Age 7
 "I feel God's peace most when I am in nature."

Men's Schola Cantorum prays through chant

BY DENISE FEDOROW

To walk into a darkened church and hear the harmony of voices united in medieval chant enhances the sacredness of the house of God. Preserving that sacredness is one reason why the men who belong to the Schola Cantorum Confraternity of St. Joseph continue to meet, and why they continue to offer their prayers through song.

Most the group attends St. Thomas the Apostle Parish in Elkhart. They meet there to practice, but the schola is not a ministry of St. Thomas. It started in 1993 and developed from a group of men who met monthly — the Confraternity of St. Joseph — for prayer, education and social time.

At one of those meetings, Larry Scalise asked if anyone was interested in Gregorian chant. A number those present

raised their hands. The late Jim Letherman, who led the group, reportedly said he was “flabbergasted — I didn’t know so many were interested in Gregorian chant.”

Letherman was the liturgist, and he started writing all the psalms for the group. Dr. Tom Sutula, who leads the group now, said, “Jim was classically educated — a Latin scholar. He taught Latin at Marian High School. He wrote all his own music for all his songs. We have a huge library of Jim’s compositions — he wrote songs for everything.”

About a dozen men began the group, and many are still involved. Sutula said when everyone is present they total about 19 members, but with the busy life each leads it’s hard to get everyone together all the time.

Cyril De Vliegheer, or “Cy” to the men, attends St. Joseph Parish in South Bend and is

a former Marian High School principal. He attended St. Meinrad Seminary and School of Theology, and previously St. Bavo School. He knew Letherman through high school.

De Vliegheer tried to start a schola at his parish, but he said there wasn’t enough interest. Letherman invited him to join their Schola Cantorum, and he’s been there ever since. He said that was about five or six years after the group started.

When asked what it is about Gregorian chant that they enjoy, the answers came swiftly. “The sheer beauty of it — it’s simply beautiful,” Scalise said. “It’s prayerful,” “poetic,” and “the three-part harmony sacred music” were other responses.

The group sings mainly during Advent and Lent, and the rest of time for funerals and weddings. They recently performed at the installation of the new president of Holy Cross College at Notre Dame. Over the years, they’ve also been invited to different parishes: St. John the Evangelist in Goshen, St. Mary of the Annunciation in Bristol, St. Vincent de Paul in Elkhart, St. Joseph in South Bend, and the Basilica of Sacred Heart, Notre Dame.

While Letherman was alive, at Christmastime they’d go to area taverns on Friday nights, sing and pass a hat. Sutula said they’d often collect \$500-\$600 that they would donate to charity. Lucchese’s in Elkhart was a regular venue for them, for a while. They’d also visit area nursing homes after the Advent Mass to sing for the residents. The group now sings during the 11:30 am Mass on the third Sunday of Advent. They also sometimes sing at the 10 am Christmas Mass. During Lent they usually sing on Holy Thursday and Good Friday.

Father Royce Gregerson, pastor at St. John the Evangelist, Goshen, has sung with the Schola Cantorum. As a seminarian, he served during his first summer at St. Thomas.

“I frequently spent evenings at Jim Letherman’s house,” he said, where they discussed theology and other things.

“I had a long-standing interest in sacred music and I sang with them once that summer,” he said. “The interesting thing for me is that I think the first time I sang with the Schola it was at St. John’s.”

Father Gregerson said he first heard Gregorian chant as a freshman at college, at a Latin Mass. He was fascinated, and wanted to learn more.

He auditioned for a schola the first year at seminary, but didn’t make it. After singing with Letherman’s group that summer he made it the following year. He also had the opportunity to lead the schola group at seminary in Rome.

Father Gregerson bid farewell to his friend Jim by joining the



Denise Fedorow

Dr. Tom Sutula leads several members of the Schola Cantorum Confraternity of St. Joseph as they practice recently at St. Thomas the Apostle Church in Elkhart. Seated in the bottom row, from left, are Robert Borrelli, Tom Kolakovich and Ron Rudin. In the middle row are Bob Reese and Cy DeVliegheer. Members of the group have been singing Gregorian chant together for over 20 years.

Lessons and Carols at Notre Dame



Jennifer Mayo, University of Notre Dame

The Basilica of the Sacred Heart, University of Notre Dame, rang with the joyous sounds of choirs and the voices of the faithful on the evening of Dec. 3, during an Advent Lessons and Carols service led by Bishop Kevin C. Rhoades.



Schola Cantorum will sing during the 11:30 a.m. Mass on the third Sunday of Advent. They also sometimes sing at the 10 a.m. Christmas Mass, and during Lent they usually sing on Holy Thursday and Good Friday.

Schola Cantorum at his funeral. “It was an honor to sing at Jim’s funeral.”

He likes that Gregorian chant has silence put into the music. “We can be active receptors — that’s a powerful lesson on the liturgy itself. So often we think,

‘I’ve got to be doing something. If I’m not singing that song, it doesn’t count.’ We need to calm down and receive the Lord,” he said.

Father Gregerson said Gregorian chant is the “official music of the Roman Rite. When you’re singing Gregorian chant, you’re singing the Mass itself.”

“It’s great that we have a Schola group in Elkhart,” he said.

De Vliegheer said Gregorian chant is “timeless. Latin and Greek go together like hand and glove. It’s so integral and chant is all Scriptural. There’s no better place to encourage you in the Word of God than the simple melody of Gregorian chant. It’s reverential, distinctive and worshipful.”

Member Robert Borrelli said he learned Latin when he was young, and it stuck with him. He also enjoys the company of the group of men who have come together in the Schola Cantorum. “It’s a fraternity,” he said. “We pick on each other a lot.”

Bob Reese said he was a cradle Catholic who was around Latin his whole life, “but I never realized how beautiful it is until Jim interpreted it.”

“We’re still doing this because Jim is with us when we do this,” said Sutula. “He put so much into this we can’t let it come to an inglorious end,” he said.

“Our hope is that people reconnect with the faith they had when they went to church 40-50 years ago,” he concluded. “For the younger crowd, we hope to introduce them to a part of their Catholic heritage they don’t get every day. It’s beautiful, and in many parishes has been lost.”

South Bend native dedicates herself as consecrated virgin

BY JILL A. BOUGHTON

On Nov. 18, Jennifer Sergio publicly embraced a vocation to consecrated virginity, lived in the world. Bishop Timothy L. Doherty presided over the ceremony at St. Mary of the Immaculate Conception Cathedral in Lafayette, assisted by Sergio's uncle, Bishop William A. Wack, CSC, of the Diocese of Pensacola-Tallahassee, Florida.

The occasion came two days before the funeral of Sergio's grandfather, Dr. James Wack, a longtime parishioner at Christ the King Parish in South Bend. Her mother, Terri Sergio, is the oldest of Jim and Alice Wack's 10 children.

Terri, a retired neonatal intensive care unit nurse, says her second child and only daughter "has always been loving, compassionate and patient, caring for others' needs, and has been prayerful and contemplative much of her life." Jenny said she has felt called to the single life for the past 13 years, since she was 20, but didn't know how to live that out. "It became clear to me that I was asked to be free to serve Jesus wherever and whenever I saw Him and to follow Him wherever He went." She wanted "to be available to people in a way that others often

weren't, because of family or religious community obligations."

Although she considered joining a religious community or taking private vows, "there was still a restlessness in my heart to take another step." On the internet she came across consecrated virginity lived in the world, an ancient vocation reinstated in the 1970s. She had never heard of it, but the more she explored, the better it seemed to fit her vocation: "a permanent consecration to be a bride of Christ, to serve my brothers and sisters in a life of prayer and service."

In her current parish, St. Maria Goretti in Westfield, Jenny sings in the choir and serves as a sacristan and extraordinary minister of holy Communion. She said she feels supported by close friends in the parish who have different vocations, as well as by consecrated virgins who live in other parts of the country.

Jenny earned a doctorate in physical therapy from the University of Indianapolis, deciding on this career after shadowing a friend her freshman year there. Besides working as a physical therapist in downtown Indianapolis, she serves as administrative assistant for the Office of the Permanent Diaconate in the Diocese of Lafayette-in-Indiana.



Bob Nichols

Bishop William A. Wack, CSC, left, of the Diocese of Pensacola-Tallahassee, Florida, and Father Neil Wack, CSC, are pictured in St. Mary Cathedral, Lafayette, on Nov. 18 following a Mass at which their niece and South Bend native Jennifer Sergio, center, became a consecrated virgin.

Family tradition brings Nativity story alive for children

BY EMILY DIEHM

Pat and Susan Landrigan always remember the true meaning of Christmas. Recognizing that it is easy to get caught up in the gifts, lights and all that comes with the holiday, they wanted to do something different. Their idea was to start hosting a family performance of the Nativity on Christmas Eve.

"Pat and Susan started having a big, fancy Christmas dinner every Christmas Eve with their children and in-laws," said Jessica Landrigan of Fort Wayne. Her husband, Matthew, is the grandson of Pat and Susan.

Fast forward 30 years and this family has grown to include around 50 cousins who are all getting married and having their own children.

"Christmas is now celebrated with immediate family members," said Jessica. "We are the second generation to act out the Nativity with our own little family. This includes Matt's parents, Dan and Linda Landrigan, and their kids, in-laws, and grandchildren."

Continuing the tradition set by his parents, Dan Landrigan and his wife now host the event for his children and their families.

"We all get dressed up and have a candle-lit dinner," said Jessica. "After dessert, we help the kids get changed and they act out the Nativity."

The Landrigans feel it's a great way to have all involved, especially the younger children, understand the true reason for the season in a more intimate way. All the kids work together for the performance, remembering why they are celebrating and thus accomplishing the original goal set years ago by Pat and Susan Landrigan.

"We have found with our kids that they remember people and details from the night Jesus



Provided by Jessica Landrigan

was born in a much more tangible way, because they play the people, themselves," said Jessica. "Children have such an innocent way they see the world, and it's such a blessing to see how they act out the Nativity and how much they love Jesus."

Every child is given a part in the Nativity. "I like it most when I'm an angel, because I get to be shiny and wear wings," said 5-year-old Olivia Landrigan.

For this year's performance, 20 cousins ages 11 years down to 1 month will participate.

Dan and Lynda's number of grandchildren climbs each year. On average, two or three children are added to their family between performances.

"Whoever is youngest at the time is Jesus. We've always had a live baby Jesus!" said Jessica.

Using a Golden Book story of the Nativity that is biblically correct and told in a language the kids can easily understand, the story is read while the children act it out, each according to his roll.

In previous years, uncles Ben

or John Landrigan would lead the event. However, the oldest grandchild, Henry Landrigan, who is 11, was promoted to narrator last year.

"I like narrating, and I love watching my siblings and cousins act out the parts I read about," said Henry.

Other than the narrator, the children do not speak any lines; they simply show the audience the story through action, following the narrator's words. All wear homemade costumes.

"I look forward to this," said 9-year-old John Paul Landrigan. "I like to make the costumes and put them on, and I like acting it out with my cousins."

Once the performance starts, the mood is serious, and one of remembrance, despite the children's excitement.

"There are a lot of little kids, and almost every year something funny or really cute happens. We take it all in stride," said Jessica. "It's always a beautiful way the kids can honor Jesus' birthday. It makes my heart happy to see our faith being passed on to the next generation in such a fun way!"

Confirmation of Notre Dame students at basilica

Bishop Kevin C. Rhoades administers the sacrament of confirmation to a University of Notre Dame student Dec. 3. The Mass with confirmation and Rite of Reception into Full Communion was celebrated at the Basilica of the Sacred Heart.



Steve Toepp, University of Notre Dame

The democracy of the dead: intellectual formation

When I think about the intellectual dimension of priestly formation, my mind instantly turns to my favorite chapter of G.K. Chesterton's "Orthodoxy," entitled, "The Ethics of Elfland." (As an aside, I highly recommend the book and specifically this chapter, which is available to read online via a quick Google search.) In a discussion about tradition and democracy, Chesterton wisely states: "Tradition means giving votes to the most obscure of all classes, our ancestors. It is the democracy of the dead. Tradition refuses to submit to the small and arrogant oligarchy of those who merely happen to be walking about. All democrats object to men being disqualified by the accident of birth; tradition objects to their being disqualified by the accident of death. Democracy tells us not to neglect a good man's opinion, even if he is our groom; tradition asks us not to neglect a good man's opinion, even if he is our father."

Often times, I speak with people who are under the impression that the philosophical studies that the Church asks seminarians to undergo is a waste of time because they appear to only focus on the thoughts of a bunch of dead people no one else seems to know about. (Indeed, I do not recall names like Anaxagoras and Thales being common household conversations.)

However, seen in the light of Chesterton's comments, studying the thoughts of the past and present makes much more sense. I see the philosophical studies I do assisting not only my ability to think through situations and problems more clearly, but I also see the beauty of the wisdom won by thinkers of the past through struggle and dedication. Ultimately, philosophical studies give one a deep appreciation for the depth of human reason and the reach of the human spirit.

Intellectual formation done well gives the candidate for holy orders a deeper appreciation for humanity's capabilities and our need for redemption through Christ. In this way, the intellectual formation that candidates for holy orders receive is a great gift given to us for the good of the whole Church.

The result of intellectual formation is the pursuit of the wisdom of God and the pastoral implications of that knowledge. For as St. Pope John Paul II put it in "Pastores Dabo Vobis," "For the salvation of their brothers and sisters they (seminarians) should seek an ever deeper knowledge of the divine mysteries." I think that this is often lost on much of our society, which sees truth as relative and inwardly personal (people talk often of 'your truth' and 'my truth'). The well-formed priest ideally is able to see patterns of thought that have gone astray and gently bring his brothers



MARK HELLINGER

THE STRANGE AND JOYFUL LIFE

and sisters back to the Truth. In order to do this well, intellectual formation must be done in the light of the other three dimensions, or it can be inherently self-seeking. It can become about a grade, or an honor.

The question at hand is, of course, how does this apply to everyone else? It can be hard to find good philosophical and theological classes that are readily accessible to the average person because they are such a time commitment and are not necessarily practical for those who have families and demanding jobs. What I suggest are things that are simple and easy, and most importantly things that can become routine in our lives. Commit yourself to what you can benefit from and handle, for example: reading a paragraph of the Catechism every day, or finding a good Catholic podcast to play while you are folding laundry or going for a run ("Catholic Stuff You Should Know," "Lanky Guys," and "The Liturgy Guys" are all podcasts that are very well done

HELLINGER, page 13

The art of giving, the challenge of Advent

Oprah Winfrey sang and clapped when presented with the \$69 lunch box that made her 2017 "Favorite Things" list.

"I loooooove!" she belted out in mock falsetto.

She didn't need to finish her sentence by naming the object of her love. It is expansive, and today, in a video of the selection process for her biggest gift guide, it covers 102 items, totaling \$13,400 in value and ranging from a \$2,000 Samsung high-definition 55-inch TV down to a \$10 earbud case.

"People spend the best years of their lives either trying to untangle their charger cords or track down missing earbuds," Oprah quips in the December issue of her magazine, *O*, which pictures all her favorite things. They include a \$600 espresso maker, a \$200 bird house, a \$200 automated dog bone and a \$250 "lip vault" by Ulta containing 25 tubes of "lip mousse." Oprah claims to have ordered them "for every woman I know." Incidentally, they were sold out before Thanksgiving.

There's plenty of warm — like the fuzzy buffalo plaid on slippers, shirts, pajamas, blankets and boots — and the frivolous, like \$50 blueberries. "My new definition of everyday luxury," Oprah writes, "a 5-pound box of organic wild blueberries frozen within 24 hours of harvest from Josh Pond Farm in Maine."

It seems every so-called



CHRISTINA CAPECCHI

TWENTY SOMETHING

"influencer" now curates a gift guide if, for nothing else, than the kickback from Amazon affiliate links. Online shoppers take the expert's word, making transactions that require a nanosecond of engagement. And so goes the drumbeat of commercialism: more, more, more.

All the while, we Christians are called to answer Advent's hushed invitation for less, less, less; to clear out our closets and turn off our phones, to resist the click-and-procure in favor of the wait-and-wonder. What a challenge it is to make space for the other, for the divine. Filling ourselves sets off all our bells and whistles, while emptying requires discernment and allows for quiet.

Americans prefer the former. We have so much self-storage space, the Self Storage Association once pointed out, that it is physically possible every American could stand at the same time under the canopy of self-storage roofing.

I've been reflecting on the art of gift giving — what it can

CAPECCHI, page 13

Abundant is the goodness and mercy of the Lord



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Second Sunday of Advent Mark 1:1-8

The second part of the Book of Isaiah provides the first reading for this Second Sunday of Advent.

When this book was written, God's people were very happy. Their long, dreary exile of four generations in Babylon was about to end. They were looking forward to returning to their homeland. This reading well captures the people's joy and relief. It certainly captures their longing to return to their homeland.

Also, and importantly, these verses convey well the sense that this happy circumstance

has occurred as a result of God's mercy and of God's faithfulness to the Covenant.

It was not as if the people had earned God's munificence in this regard, or that they had been unusually loyal to the Covenant themselves. To the contrary, their sins had brought misery upon themselves.

But, nevertheless, God's mercy endured. So, the prophet insists that upon returning to their homeland, the people must go to Jerusalem, to the holy mountain where stood the temple, and there proclaim aloud the goodness of God.

For its second reading this weekend, the Church presents a passage from the Second Epistle of Peter. Its theme differs from that of the first reading. The first reading was wonderfully optimistic. This reading is grim in its predictions of dark days and of unwelcome possibilities in the future.

However — and this is critical — it does not predict everlasting death. Bad things will happen. Difficult times will come, but God always will protect the faith-

ful. In this last reassurance, the reading parallels the message of the first reading.

St. Mark's Gospel furnishes the last reading. It is the beginning of the Gospel, as the first verse of the reading states, and the very opening verse states the purpose of this Scripture. It is the good news about Jesus Christ, the Son of God.

In these relatively few words, the entire reality of salvation is revealed. Something new is being proclaimed, utterly different from the sad moods and dreariness of human life, unbound by the variances of earthly existence. The news, furthermore, is good. Jesus, the Son of God, both conveys this good news and brings its effectiveness into human life.

This reading quotes Isaiah's prophecy that God will send a representative to guide the people from death to life, from the deadly effects of their sins to the bright realms of God's forgiveness. God has been true to this pledge. He gives us Jesus.

The Gospel then tells of John the Baptist, who went through-

out Judea calling people to repentance. John recognized Jesus. Anyone can recognize Jesus, the Son of God. Too many, however, create an unrealistic image, an invention to confirm the easy way out or excuse us from the task of genuine conversion.

Reflection

In Advent, the Church clearly, frankly and directly calls people to remember who they are as humans and importantly also to realize sin's devastating results. Such was the message of John the Baptist.

These steps require frankness and humility. We first must admit our sin and also our human limitations. We must see what sin, or total estrangement from and rejection of God, actually is. It is the cause of eternal death and often of misery in earthly existence.

The ultimate message, nevertheless, is not of doom and gloom. While we are limited and have sinned, while we well may have made quite a mess for ourselves and for others, all of this

weekend's readings remind us that God's mercy is overwhelming and unending. So, we have reason to hope. God will forgive us. God will strengthen us.

The key to obtaining this mercy personally is in admitting our personal sin and repenting. God does not drag us kicking and screaming into heaven, so we must turn to God — wholeheartedly.

READINGS

Sunday: Is 40:1-5, 9-11 Ps 85:9-14 2 Pt 3:8-14 Mk 1:1-8

Monday: Is 35:1-10 Ps 85:9ab, 10-14 Lk 5:17-26

Tuesday: Zec 2:14-17 (Ps) Jdt 13 13:18bc, 19 Lk 1:26-38

Wednesday: Is 40:25-31 Ps 103:1-4, 8, 10 Mt 11:28-30

Thursday: Is 41:13-20 Ps 145:1, 9-13b Mt 11:11-15

Friday: Is 48:17-19 Ps 1:1-4, 6 Mt 11:16-19

Saturday: Sir 48:1-4, 9-11 Ps 80:2-3, 15-16, 18-19 Mt 17:9a, 10-13

What is sex for?

It began with reports that Hollywood producer Harvey Weinstein, over many years, used his power over aspiring actresses' careers to sexually harass and exploit them.

The allegations soon extended to other prominent men in the entertainment industry, then to candidates and elected officials of both major parties.

Now each day seems to bring a new story about sexual misconduct — usually by men, though occasionally by a female teacher — against those more powerless or vulnerable than themselves. Most disturbingly, some reports involve seduction of minors by adults.

Ironies abound. A few weeks ago, *Time* magazine published a special issue celebrating the career of Playboy founder Hugh Hefner after his death. Now it portrays Weinstein on its cover as “predator” and “pariah.” Yet Hefner also mistreated and demeaned

women, and the view of sexual freedom he made a career of promoting encouraged the behavior that makes Weinstein a pariah.

The root problem here is a self-centered notion of freedom that “frees” individuals from respecting others, if such respect would get in the way of their own pleasure. That freedom, divorced from the truth about human dignity, never means freedom for everyone. It means, in the words of St. John Paul II, “the supremacy of the strong over the weak” (“*Evangelium Vitae*,” No. 23).

Such freedom is especially destructive when applied to sexu-

ality, by which men and women relate to each other in the most vulnerable and intimate way possible.

The myth of the “sexual revolution” is that everything is acceptable if agreed to by mutual consent. But the people involved seldom have the same degree of control over the situation, so one is more “free” than the other to influence or manufacture that consent.

Certainly, that is true of adults pursuing minors. And on college campuses, it seems predatory males have found alcohol and drugs useful in making sure female students are not conscious or self-aware enough to say “No” — or to remember afterward exactly what happened. And so sexual “freedom” blurs into what is tantamount to rape.

Ready access to contraception, and then abortion, have also been seen as enabling full exercise of this freedom. Some women thought these would free them of anxiety over pregnancy and parenthood, equalizing the power in their relationships.

Instead they often place more power in the hands of callow men, who see their own responsibility as beginning and ending with the offer to pay for an abortion. Hefner understood this, and his Playboy Foundation made large donations to the “abortion rights” movement. Unplanned pregnancies still happen, unwed childbearing has increased and women have been left more alone than ever to cope.

Some secular feminists also



A MORE HUMAN SOCIETY

RICHARD DOERFLINGER

understand this. Catharine MacKinnon, for example, has written that the “right of privacy” or “right to be let alone” the Supreme Court used to defend abortion is “a right of men ‘to be let alone’ to oppress women one at a time.”

As allegations, denials and recriminations continue, it is difficult to see where this will lead. It may create a climate in which men and women distrust each other more than ever.

Another alternative would be to remember the vision of sexuality the Catholic Church has taught for two millennia. In that vision, sex is about self-giving, not selfishness; mutual vulnerability, not power; commitment, not exploitation; fulfillment, not just pleasure. It is a powerful language that says: I will always be united in love with you, and with any children we may conceive together.

Having tried the opposite approach for decades, I wonder if Americans might take another look at a vision that is ever ancient, ever new.

Richard Doerflinger worked for 36 years in the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops. He writes from Washington state.

It is a powerful language that says: I will always be united in love with you, and with any children we may conceive together.

HELLINGER, from page 12

and intellectually stimulating.

Not everyone needs to read and understand the totality of Aquinas' “*Summa Theologica*,” or Descartes' “*Meditations*.” However, to the extent that one can, it is good to learn about the faith, because it ultimately brings us closer to the mind of God, who is the source of our knowledge and the goal of our lives.

Mark Hellingner is currently discerning the priesthood at Simon Brute College seminary and Marian University in Indianapolis.

CAPECCHI, from page 12

do for us, at its best, and what it neglects to do, at its hastiest. The more you put in, the more you get out.

My neighbor recently showed me her favorite Christmas picture book, Holly Hobbie's 2007 charmer, “*Toot & Puddle: Let It Snow*,” in which a pair of best friends — who happen to be pigs — struggle to determine the perfect gifts for each other. Puddle labors in his attic, painting an image of the twosome in the woods. Toot, meanwhile, spends “every spare minute in his workshop in the basement” building a sled on wheels — one that will work with or without snow.

“He knew that the best present was usually something you made yourself, a one-of-a-kind thingamajig, not just a whatsit anyone could buy in a store,” Hobbie writes.

Indeed, the sweetest gifts require a commodity more precious than treasure: time. That's the gift my mom extends to me every day with her availability and assistance, delighting in the giving, expecting nothing in return. Time is the resource we try to circumvent with apps and outsourcing, but it can never be replicated.

If you want Advent to remake your heart — to stretch it out like pizza dough and squish it back into something soft and supple — you must make the time for real giving, for glitter and glue and hours and minutes. Leave the lip vault to Oprah.

Christina Capecchi is a freelance writer from Inver Grove Heights, Minn., and editor of *SisterStory.org*.

SCRIPTURE SEARCH®

Gospel for December 10, 2017

Mark 1:1-8

Following is a word search based on the Gospel for the Second Sunday of Advent, Cycle B: the arrival of John the Baptist. The words can be found in all directions in the puzzle.

BEGINNING	GOSPEL	JESUS CHRIST
ISAIAH	SENDING	VOICE
CRYING	LORD	STRAIGHT
BAPTISM	PEOPLE	JORDAN
LEATHER	BELT	WAIST
LOCUSTS	HONEY	WORTHY
STOOP	WATER	SPIRIT

BEGINNING

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

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Saint of the Week



Finnian of Clonard

Died Circa 549
 Feast December 12

This Irish abbot, known as “the master” and “teacher of saints” in the period following St. Patrick, was reported to be from Leinster, where he began establishing monasteries. He traveled to Wales and studied its traditional monasticism, which stressed the superiority of monastic over secular life and the importance of learning. After returning to Ireland, he founded many churches and monasteries, including his great monastery at Clonard on the Boyne, which drew 3,000 disciples, including St. Ciaran of Clonmacnois, St. Columba of Iona and St. Brendan the Voyager. It is uncertain whether he was also a bishop. He died of the plague, probably contracted while he was nursing other victims.

The day a mother's love changed the world

New book brings together the mysteries, history-altering influences of Our Lady of Guadalupe

BY JODI MARLIN

Resentment. Distrust. Violence. As the Aztec Indians came under the rule of Spanish conquistadors in the early 16th century, such was the climate of central Mexico. Deeply unsettling to the indigenous culture was the additional humiliation of their religion and way of governing, which were overturned by the foreigners. A tenuous relationship between the two had been formed by circumstance, but it barely served to suture the fresh wound.

It was in the midst of this unfriendly, even deadly climate that the Virgin Mary chose to make herself known and to claim, through her maternal love, an emerging society for the kingdom of her Son.

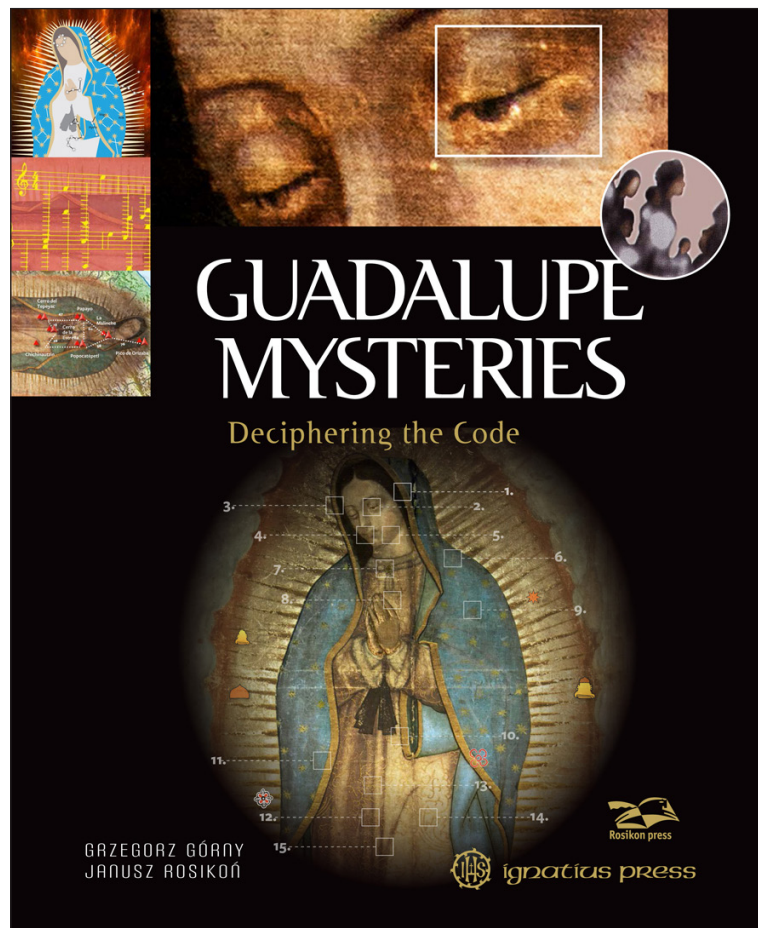
Our Lady of Guadalupe appeared and spoke to Juan Diego Cuauhtlatoatzin, a peasant, in 1529 on Tepeyac Hill, near current-day Mexico City. Her introduction — “Am I not here, I who am your mother?” — and her message, conveyed to Juan Diego and then to the local Catholic bishop, sparked the conversion to Christianity of what would become a populous, mixed-race nation.

For those familiar with the miraculous, three-part Tepeyac apparition, the quantity of updated details presented in a new book, “Guadalupe Mysteries: Deciphering the Code,” has the power to revive active devotion. Those who haven't heard the stories are likely to be not only fascinated, but moved to reflection by any number of historical accounts, testimonies and examinations presented in the engaging and well-documented work.

“Guadalupe Mysteries” reviews the apparition story and adds extensive examples of the historical context that makes the timing of her apparition sociologically relevant. Authors Gazegorz Gorny and Janusz Rosikon also present many of the scientific studies that have been applied to or performed on the cloak, or “tilma” on which her image appeared. Notably, the book also devotes an entire chapter to elaborating on how Our Lady of Guadalupe's introduction of herself as the mother of all mankind went far beyond documenting the political and cultural path on which she set those who would come to call themselves “Mexicans,” and acknowledges her function as the lynchpin for the creation of a Catholic nation wrought from the antithesis of polytheists who practiced human sacrifice — as well as the newcomers to their land.

In addition to requisite images of the modern-day Basilica of Our Lady of Guadalupe in Mexico City — including the miraculously undisintegrated tilma, Cerrito Chapel and an iconic statue of Juan Bernadino, Juan Diego's uncle, who was cured of a fatal illness during the apparitions and through her intercession — Gorny and Rosikon also take care to prioritize and weave throughout their book the message of salvation through Jesus Christ infused into every aspect of the apparition. Their care extends to various details of her image, whose significance was lost neither on the Indians of early colonial Mexico or the scientists, historians and faithful of today.

“The Spanish saw the image of Our Lady of Guadalupe as a



Christian icon, where they found symbols that they knew well,” the authors say. Among these attributes were the blue color of her mantle, which would have been associated with “immortality and eternal happiness with God in heaven;” a sash worn about her waist, historically a symbol of virginity, purity and devotion to God; and the stars on her mantle, a reminder of her title as Queen of Heaven. These and other symbols were common iconographic elements across Europe at the time. Gorny and Rosikon then revisit the same

symbols from the point of view of the subjugated Aztecs, who found familiar symbolism in the same portions of the image — making it not only intelligible, but acceptable, in a faith context to both cultures.

Over the years, scholars have analyzed the tilma's image through a quantity of lenses that surpasses even the expected. The authors present several of these, including its geometry, the musicality of the arrangement of stars depicted on her mantle, and perhaps most intriguingly, the reflection discovered in her

downcast eyes, which has been determined to consist of what appeared before her as Juan Diego let down his rose-filled tilma, as directed, in the presence of Bishop Zumarraga.

The image and inspiration of Our Lady of Guadalupe played a dominant role in the identity and tumultuous path to nationhood of the Mexican nation over the next several hundred years, as documented in “Guadalupe Mysteries.” Eventually her message of faith and divine presence filtered beyond national borders, and in 1999, Pope John Paul II confirmed its farther-reaching intention by declaring her not just the patron saint of Mexico, but of all the Americas.

While an index would have been a welcome addition, readers of “Guadalupe Mysteries” who already have familiarity with the apparition, as well as those who are unfamiliar with it, will both be served well by the book. For the former, the sheer quantity of studies and breadth of historical details presented are likely to present previously unfamiliar material or details. For the latter, Gorny and Rosikon structure the book in an easy-to-read, easy-to-pick-up-and-put-down manner that includes plenty of powerful yet easy-to-understand diagrams, historical photos, paintings and photographs.

“Guadalupe Mysteries: Deciphering the Code” provides a complete picture of Our Lady of Guadalupe's historical influence and a reminder of the constant, conscientious care bestowed on us by our Lord and the woman who is both His, and our, mother.

“Guadalupe Mysteries”
ISBN978-1-62164-115-5

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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.

Children's Holy Hour

FORT WAYNE — Bring your children, of all ages, to an exclusive Children's Adoration Hour at Our Lady of Good Hope, 7215 Saint Joe Rd., from 11 a.m. to noon on the 1st Thursday of every month starting Thursday, Dec. 7. Exposition of the Blessed Sacrament and Benediction when Father Daniel is available. The Frassati Young Adults will provide prayer books and rosaries for the children's personal prayer time.

Altar Rosary Society plans cookie walk

PLYMOUTH — The St. Michael Altar Rosary Society will have a cookie walk on Saturday, Dec. 9, from 8 a.m. to noon at St. Michael's school cafeteria, 612 N Center St. Shop the variety of homemade cookies for sale at \$4 per pound. Fresh coffee, hot chocolate and individual cookies will also be available.

St. Charles Athletic Association to host pancake breakfast

FORT WAYNE — St. Charles Parish, 4910 Trier Rd., will host a Pancake Breakfast with Santa Sunday, Dec. 10, from 8 a.m. to 12:30 p.m. Tickets are \$5 for adults, \$3 for children (grade school age) and free for pre-school and younger. \$25 feeds the entire family. All proceeds benefit the St. Charles Athletic Association.

Advent/Christmas Concert

FORT WAYNE — Our Lady of Good Hope choir, hand chime choir, youth choir, guest instrumentalists and vocalists will present an Advent music program on Sunday, Dec. 10, at 3 p.m. in the church, 7215 Saint Joe Rd., in preparation for the coming of the Christ Child. Dessert refreshments will follow in the gym. All are welcome.

St. Thomas the Apostle School to present Christmas program

ELKHART — St. Thomas School, 1331 N. Main St., will present "The Night Shift Before Christmas," Thursday, Dec. 14, from 6:30-8 p.m. Set in Bethlehem's only 24-hour diner, The Falafel House, this fun take on the traditional Christmas story of the night Jesus was born is sure to get you in the Christmas spirit. St. Thomas fourth- and fifth-graders will be featured as actors and soloist. Directed by Mrs. Jordan Wening, music teacher.

St. Rose of Lima Altar and Rosary Society cookie and candy sale

MONROEVILLE — Homemade cookies and candy will be sold by the pound Saturday, Dec. 16, from 10 a.m. to 1 p.m. at the Fire Station, 205 W. South St. Containers will be provided.

St. Thomas to offer live Nativity

ELKHART — St. Thomas the Apostle Church and School, 1331 N. Main St., will offer a live Nativity Saturday, Dec. 16, from 6:30-9:30 p.m. St. Thomas students, faculty and parents, as well as live animals, will bring the Nativity scene to life, while the crowd reflects on Scripture. Caroling and hot chocolate will be provided.

Christmas concert

FORT WAYNE — The Fort Wayne Männerchor-Damenchor will present a Christmas Concert at St. Peter Church, 518 E. DeWald St., on Sunday, Dec. 17, at 4 p.m. The concert will celebrate the Christmas season and will include favorite German Christmas carols. The concert is free and open to the public.

Sing with the Notre Dame Community Choir on Christmas Eve

NOTRE DAME — All are welcome to sing with the Notre Dame Community Choir for Midnight Mass on Christmas Eve in the Basilica. No audition is necessary. Rehearsals will be on Monday nights through Dec. 18 from 7-8:45 p.m. in 329

Coleman-Morse. On Dec. 24, the choir will sing for Lessons and Carols at 11 p.m. followed by Midnight Mass. Contact Patrick Kronner at 574-631-7800 or pkronner@nd.edu.

Christmas Concert at St. Vincent de Paul

FORT WAYNE — A Christmas Concert and Reception will be held at St. Vincent de Paul Church on Wednesday, Jan. 3, at 7 p.m. in the church, 1502 E Wallen Road. The concert will feature musicians of the Fort Wayne Philharmonic as well as members of the St. Vincent de Paul adult choir. Reception following in the gathering space.

Our Lady of Guadalupe Mass

SOUTH BEND — Holy Cross School, 1020 Wilber St., has organized a procession and eighth-grade play to take place Tuesday, Dec. 12 at the noon Mass. Everyone can place a rose at the foot of the Blessed Virgin. All are welcome.

Our Lady of Guadalupe Mass and celebration

FORT WAYNE — A celebration of Nuestra Señora de Guadalupe with Bishop Kevin C. Rhoades celebrating Mass will be Dec. 12, at St. Joseph Church, 2213 Brooklyn Ave., at 7 p.m. A procession will introduce a new picture of the Virgen de Guadalupe which will be blessed by Bishop Rhoades.

For more Our Lady of Guadalupe celebrations see page 3.

REST IN PEACE

Decatur

William H. Mansfield, 90, St. Mary/Assumption

Thomas A. Baker, 69, St. Mary/Assumption

Fort Wayne

Angeline Rose Strahm, 88, Queen of Angels

Mary T. Barnes, 70, St. Jude

Margaret Koester, 92, St. Jude

Patricia A. Rowland, 83, St. Elizabeth Ann Seton

Barbara A. Vonderhaar, 86, St. Charles Borromeo

Douglas Lee Mauzy, Most Precious Blood

Justin E. Arata, M.D., 92, St. Vincent de Paul

Lawrence Earl Thiele, St. Elizabeth Ann Seton

Robert E. McDonald, 88, Our Lady of Good Hope

Marcella L. Quinn, 81, Our Lady of Good Hope

Garrett

Marilyn Ronk, St. Joseph

Granger

Nerissa Caroline Gerweis, infant, St. Pius X

Huntington

Richard A. Homier, 88, St. Mary

Mishawaka

Joyce Chamberlin, 75, St. Monica

June M. Goethals, 99, St. Bavo

Geraldine Marie Fagan, 92, Queen of Peace

Notre Dame

Sister M. Susanna Collins, CSC, 96, Church of Our Lady of Loretto

Plymouth

Thomas R. Fisher, 85, St. Michael

South Bend

Henry J. Tschida, Jr., 79, St. Hedwig

Virginia F. Warner, 96, St. Matthew Cathedral

Richard M. Berger, 72, St. Anthony de Padua

W. Joseph Doran, 96, St. Joseph

Esther V. Spychaiski, 96, St. Adalbert

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Registration opens for World Youth Day in Panama

BY STEPHANIE A. PATKA

The Most Reverend Kevin C. Rhoades, Bishop of Fort Wayne-South Bend, invites all youth and young adults from the diocese to attend a World Youth Day pilgrimage Jan. 19-28, 2019, in Panama City, the home of the famous Panama Canal and the Gamboa Rainforest. Registration for the pilgrimage is open on the World Youth Day website at www.diocesefwsb.org/wyd.

The Diocese of Fort Wayne-South Bend's delegation to World Youth Day will consist of 75 pilgrims, including Bishop Rhoades, priests, religious, diocesan WYD staff, young adult pilgrims, youth pilgrims and chaperones. This experience is targeted at those ages 16 to 35. Young adults in their 20s and early 30s are especially encouraged to attend the international World Youth Day events.

The theme of the pilgrimage is taken from Luke, when Mary, faced with what seemed like an impossible task of becoming the mother of Christ, simply said: "I am the servant of the Lord. May it be done to me according to your word" (Luke 1:38). Anyone discerning the trip is encouraged to open themselves to that same prayer and ask God's will regarding their attendance on this pilgrimage.

Travel arrangements

Travel arrangements for the trip will be facilitated through Dube Travel: The total approximate cost is \$2,949, which includes airfare, 4-star rated hotels, breakfasts, several dinners, tours and the cost of World Youth Day registration itself. A \$300 deposit must accompany a pilgrim's registration by Jan. 5, 2018. Afterward, payment installments must be made in January, March, July and a final payment in October. More information will be provided to



pilgrims upon completion of registration paperwork.

The price of a WYD pilgrimage is often seen as one of the biggest hurdles to overcome. Young persons are encouraged to not let the payment schedule be a deterrent from discerning whether or not God is calling them to make this pilgrimage. In order to make past World Youth Day pilgrimages, previous pilgrims have raised the money to go by doing fundraisers or asking for birthday and Christmas money to be applied to the trip. The fundraising process itself can actually be spiritually enriching, as it helps one to see how God chooses to provide. More fundraising ideas are located on the diocesan World Youth Day page.

History of World Youth Day

World Youth Day started in December 1985 in Rome when Pope John Paul II instituted these international gatherings of youth and young adults for the purpose of prayer, worship and celebration of the Catholic faith.

World Youth Day celebrations continue to be an important part of the life of the Catholic Church

for three main reasons.

Reason No. 1 is to celebrate and put trust in the young. Youth and young adults are not only the future of the Church, but are active participants in the Catholic Church today. World Youth Day brings together young men and women from the four corners of the globe, helps to prepare them to bring about Christ's mission in the world and equips them to be missionary disciples. This isn't just bringing young people together for a party, it's a pivotal time when the Holy Father calls them forth on a great mission of faith.

Reason No. 2 is the act of making a pilgrimage. A pilgrimage is a spiritual journey that parallels one's journey toward our heavenly home. It is a time to leave homes, families and comforts to visit a sacred place. Since ancient times, people of faith have made great journeys – from Abraham and Moses to the early Christians, who traveled "to the ends of the earth" (Acts 1:8) to spread the Gospel. Throughout the centuries, pilgrims have made journeys to Jerusalem, Santiago de Compostela, Rome and many

resting places of the saints. This World Youth Day pilgrimage, seeking God through the experience of a truly Universal Church, in solidarity with the Holy Father and millions of young people, is an essential component to the World Youth Day experience.

Reason No. 3 to consider attending World Youth Day is simply to encounter the Catholic community. Modern technology ensures that young people are always in contact with one another. However, World Youth Day goes beyond "being in contact" and gives youth and young adults a personal encounter with the international Catholic community they cannot get through their phones or computers and ultimately draws their attention and openness to the ultimate encounter with God.

In this way, World Youth Day becomes a great opportunity to become a transformative event, to become moments of grace that pilgrims will use to equip themselves for the great work that awaits them in the everyday moments of their lives. Amidst the sights, sounds and food of a different country and culture, there will be opportunities to

draw closer to an encounter with Jesus alongside Bishop Rhoades, local priests and others fellow pilgrims from the Diocese of Fort Wayne-South Bend.

Itinerary

The 2019 World Youth Day pilgrimage will culminate in Panama City, Panama, the home of the famous Panama Canal, which accounts for about one-third of the entire country's economy. Nestled in between the Atlantic and Pacific oceans, the country of Panama is similar in size to the state of Indiana. Spanish is the official language, approximately 80 percent of the population is Catholic and the temperatures in January, when the pilgrimage will take place, reach the upper 80s and mid-90s.

Before the beginning of World Youth Day, pilgrims can expect to walk the modern city's streets to see and experience some of the historic Catholic influence in churches and other modern structures. Pilgrims will tour the canal, Casco Viejo and the Gamboa Rainforest. Mass will be celebrated in this beautiful national park.

When the official activities of World Youth Day begin, pilgrims will participate in group catechesis each morning, followed by evening cultural events, including a youth festival with concerts, talks, exhibits and music at select locations around Panama. The Holy Father will arrive in Panama and the millions of pilgrims will join him for Mass and Stations of the Cross.

A memorable part of any World Youth Day is the mile-long hike to the evening vigil outside, where pilgrims will camp overnight. On the Sunday morning following, Pope Francis will celebrate the closing Mass and diocesan pilgrims will leave for the U.S. the following day.

To register, or for more information regarding World Youth Day, visit www.diocesefwsb.org/wyd or call 260-399-1447.

Rejoice! Women's Retreat prays at Lindenwood



Rejoice! Women's Retreat, which took place at Lindenwood Retreat and Conference Center, Donaldson, included eucharistic adoration led by Bishop Kevin C. Rhoades on the evening of Dec. 2 in Ancilla Domini Chapel. Sister Ann Shields was the featured speaker at the three-day retreat, which also provided time for prayer and reflection to help participants enter into the Advent season peacefully and with intentionality.

Mary Glowaski