

TODAY'S CATHOLIC

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Day of Prayer and Penance unites diocese with the Sacred Heart of Jesus

BY CHRISTOPHER LUSHIS

Throughout the Old Testament, the chosen people of God repeatedly turned away from His love and fell into sin. In order to return to right relationship with the Lord and one another, these men and women united in communal acts of prayer, fasting and repentance.

Such practices, which achieved reconciliation for a time, find their ultimate fulfillment when joined to the eternal sacrifice of Christ on the cross. As Christ has overcome suffering and death through His resurrection, it is only through, with, and in Him that the sins and scandals plaguing the Church in the present day can be overcome.

Precisely for this reason, Bishop Kevin C. Rhoades chose Oct. 5, in recognition of the sacrificial love of Jesus, to be observed as a diocesanwide day of prayer, fasting and reparation. He requested that this day be offered "for the victim-survivors of sexual abuse and for their healing," while asking "God's mercy on the whole Church, and for the grace of purification and renewal during this difficult time." He also expressed hope for "a great outpouring of petition to the Sacred Heart of Our Lord, the heart of perfect love."

In response, parishes, schools and institutions throughout the



Christopher Lushis

Across the Diocese of Fort Wayne-South Bend on Friday, Oct. 5, Catholics gathered to pray and do penance on behalf of those who have suffered sexual abuse by members of the clergy. Above, people pray before the exposed Eucharist at Holy Cross Parish, South Bend.

diocese sought to deepen their commitment to Christ in the Eucharist and bring genuine renewal to the Church. Bishop Rhoades encouraged parishes to offer votive Masses for the Sacred

Heart of Jesus, to pray the rosary and the Stations of the Cross, recite the Penitential Psalms and spend time with the Blessed Sacrament.

Seminarians of the Diocese of

Fort Wayne-South Bend and the Congregation of Holy Cross participated in the day with additional

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Bishop Rhoades blesses new chapel at USF

BY KEVIN KILBANE

Describing it as a place where people will "come into real contact with God," Bishop Kevin C. Rhoades blessed a new chapel that has been constructed at the University of Saint Francis in Fort Wayne and dedicated its altar during a special Mass on Oct. 3.

"How lovely is your dwelling place, Lord, mighty God!" Bishop Rhoades said, in opening his homily during the Mass. "These words of Psalm 84 resound in our hearts today as we worship the Lord in this beautiful new



Joe Romie

The chapel at the University of Saint Francis stands on the shore of Mirror Lake.

oratory. This will truly be the dwelling place of the Lord, since here the most holy Eucharist, the Body and Blood of Christ, will be celebrated and reserved."

The voices of a USF choir and the capacity crowd in the 250-seat chapel filled the arched interior during songs and jointly recited prayers. Sunlight streamed in through the south windows, adding to the brightness of the cream- and light tan-colored walls.

Those attending the Mass included representatives of the USF student body, faculty and

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**DAY OF PRAYER, from page 1**

prayers and extended Holy Hours. The University of Notre Dame, Saint Mary's College, Holy Cross College and the University of Saint Francis each encouraged involvement, including offering special prayers and remembrances at 3 p.m. and providing suggestions for fasting and added penances. Redeemer Radio provided a continuous airing of prayers throughout the day.

The day carried a deep spiritual significance for laity and priests alike. Lisa Everett, director for Marriage and Family Ministry, stated: "It was powerful that Bishop Rhoades called his flock together on the first Friday of Respect Life Month to pray and do penance on behalf of those who have perpetrated terrible sins and crimes of sexual abuse. I know that people sometimes have a hard time understanding why we should do penance for other people's sins. But isn't that exactly what happened during the passion and death of Jesus? He was pierced for our sins, crushed for our iniquity, as the prophet Isaiah put it, 'by His wounds we were healed.'"

"It's one of the most beautiful and consoling mysteries of our faith that our sacrifices and sufferings, lovingly united to the cross of Christ, can truly benefit others," she continued. "I have often pondered the striking claim that St. John Paul II once made: 'It is suffering, more than anything else, which clears the way for the grace which transforms human souls. Suffering, more than anything else, makes present in the history of humanity the powers of the Redemption.'"

Father Jacob Meyer, pastor of St. Monica Parish, Mishawaka, who led multiple Holy Hours and a Q&A session to discuss the recent scandals, similarly remarked that "The sorrow was palpable and emotional. It was a very penitential day: You could feel the weight of the gravity. It's interesting, as a priest, how we suffer for the sins of our brothers. It is what we are called to do. When the bishop announced this, I knew it was a good thing to do, but I didn't realize it was going to be so spiritually moving. It was not only beautiful in reflecting upon it afterwards, but even during. It was very real."

"When I heard that Bishop asked for the day of prayer, it showed me that he realizes the state of the Church and how much healing we all need, both individually and as the Body of Christ," said Trey Sorg, a junior at Holy Cross College. "He is acting on it, not just standing idly by. He is calling us to greater communion by having these Holy Hours of reparation and I believe this will really inspire others to do more on their own in response to the sins of the Church and for the healing of the body of Christ, so that the ultimate victim behind all this can forgive us and love His bride the way He always meant to."



Students of Sacred Heart School, Warsaw, pray the rosary during the Day of Prayer and Penance. At right, a woman reflects during exposition of the Blessed Sacrament at Sacred Heart Church.



Photos by Bob List



Christopher Lushis

St. Adalbert Parish, South Bend, conducted a Holy Hour for the victim-survivors of sexual abuse.

St. Charles Borromeo Parish in Fort Wayne celebrated a 6:30 p.m. Mass, followed by a holy hour with benediction. At Holy Cross Parish in South Bend, the 8:15 a.m. Mass in the Mary Chapel gave way to a Parish Prayer Service with exposition of the Blessed Sacrament, recitation of the Sorrowful Mysteries of the rosary, and praying of the Penitential Psalms. The parish also joined Christ the King Parish for Evening Prayer for Healing in the Catholic Church on Oct. 2. St. Thérèse, Little Flower in South Bend discerned a day of adoration, according to Youth Minister Abby Kyle, which began with the votive Mass, then exposition of the Blessed Sacrament from 9

a.m. to 9 p.m. with two or more parishioners committing to pray at each hour for healing within the Church and in our hearts. Other parishes carried out similar liturgies and prayer services.

Father Ryan Pietrocarlo, CSC, associate pastor of St. Adalbert Parish, South Bend, offered remarks on the importance of the day.

"Reparation makes things complete again, making up for what's lost, repairing that which has been damaged, making things whole. We read in the passion of Christ that His heart is pierced and blood and water flow out upon the world, which is the true reparation that washes over us, especially in the midst of the damaged Church that we are in," he said. "We

as Christians are called now to continue in this dark time of the Church to dwell with hope, knowing that by Christ's blood from His Sacred Heart, which pours forth around the world will heal the Church and make reparation to make it whole again. We have that hope that our Church may be whole; that it may be an instrument, not of damage, but of hope and of life. May the Sacred Heart of Jesus be our guide as we love in the world and raise the world to the heights that Christ did in His life."

The diocese is grateful to the parishes and individuals who participated in the Day of Prayer and Penance. For continued participation in offering reparation through the upcoming weeks, prayer resources can be found at <https://dppfwsb.weebly.com/>. Additionally, the Litany of Reparation and additional prayers for a renewal of the priesthood can be found in the book "In Sinu Jesu: When Heart Speaks to Heart – the Journal of a Priest at Prayer" (Angelico Press, 2016).



Joe Romie

The Body of the Lord was exposed for veneration and prayer at St. John the Baptist Church, New Haven.

Diocese publishes amended list of credibly accused priests

FORT WAYNE — The Diocese of Fort Wayne-South Bend has published an amended list of the priests and deacons who have been credibly accused of sexual abuse of a minor. Two additional priests have been added to the list and the number of allegations against a priest on the original list has been corrected.

On Sept. 18, the diocese released the first list of accusations that had been determined to be credible by the Diocesan Review Board and Bishop Kevin C. Rhoades. As stated in the initial release, the “list will be supplemented as appropriate based upon any future determinations of credible allegations.”

The amended list of those credibly accused was developed with the assistance of the Diocesan Review Board, which was established to assist the bishop in complying with the requirements of The Charter for the Protection of Children and Young People and The Essential Norms. The Diocesan Review Board is comprised of mostly lay people, and its members assess all allegations of sexual abuse of minors by priests and deacons presented in this diocese.

The two additional names of priests who have served in the Diocese of Fort Wayne-South Bend and have been credibly accused of at least one act of sexual abuse of a minor are Michael Paquet, osc, and Bruce A. Schutt. Two more allegations have been added to the previously released name of Elden Miller.

The addition of Paquet and Schutt were the result of further analysis by the Diocesan Review Board and Bishop Rhoades of additional information received by the diocese regarding open investigations. Michael Paquet was previously named by his religious order, The Crosier Fathers, as someone against whom credible allegations of

sexual abuse of minors were made. The number of allegations with respect to Elden Miller, as originally released on Sept. 18, was corrected; the original number included on the list was an error. The spelling of Miller's first name was corrected as well.

The amendment to the list with these new names was not the result of new allegations or accusations of abuse incidents. The entire list of names of those credibly accused in its entirety can also be found on the diocesan website.

A “credible accusation” against a priest or deacon of the Diocese of Fort Wayne-South Bend is an accusation that, after a thorough investigation and review of available information, appears more likely true than not in the judgment of the Diocesan Review Board, and is accepted as credible by the bishop.

The Diocese of Fort Wayne-South Bend stands firm in its commitment to investigate any allegation of sexual abuse by a member of the clergy and to listen to and support anyone who has been abused. Please contact Mary Glowaski, Victim's Assistance coordinator, mglowaski@diocesefwsb.org, 260-399-1458 or Father Mark Gurtner, JCL, vicar general, 260-399-1422.

Detailed background for each credibly accused priest

Michael Paquet, osc

Date of Ordination: May 28, 1978

Removal from Ecclesiastical

Ministry: November 18, 2002

Dismissed from Clerical State:

September 16, 2005

Number of Credible Allegations: 1

Places Served:

1978-1979 — Crosier Assignments outside the Diocese of Fort Wayne-South Bend

1979-1985 — Ministry Center Retreat Director, Fort Wayne, Indiana

1983-1985 — Spirit Alive TEC Youth Minister, Diocese of Fort Wayne-South Bend, Fort Wayne, Indiana

1985-2002 — Crosier Assignments outside the Diocese of Fort Wayne-South Bend

Bruce A. Schutt

Date of Ordination: May 29, 1965

Loss of Clerical State: May 9, 1975

Number of Credible Allegations: 2

Places Served:

June 15, 1965 — St. Monica Parish, Mishawaka, Indiana

April 20, 1968 — St. John the Baptist Parish, Fort Wayne, Indiana

June 15, 1968 — St. Patrick Parish, Fort Wayne, Indiana

June 25, 1971 — Chaplain, Indiana Army National Guard

July 1, 1971 — Sacred Heart Parish, Fort Wayne, Indiana

October 2, 1972 — United States Army Training Center, Fort Eustis, Virginia

April 15, 1974 — December 31, 1974

— Ministry in Diocese of LaCrosse, Wisconsin

Elden Miller

Date of Ordination: May 8, 1954

Retired: July 15, 2003

Removed from Public Ministry:

December 18, 2006

Number of Credible Allegations: 4

Deceased: July 26, 2008

Places Served:

June 11, 1954 — St. Joseph Parish, Mishawaka, Indiana

July 1, 1971 — St. Joseph Parish, Roanoke, Indiana; St. Catherine of Alexandria Parish, Nix Settlement, Columbia City, Indiana

July 1, 1974 — St. Vincent de Paul Parish, Fort Wayne, Indiana

July 9, 1984 — Immaculate Conception Parish, Kendallville, Indiana

February 10, 1988 — Queen of Peace Parish, Mishawaka, Indiana



Public schedule of Bishop Kevin C. Rhoades

Sunday, October 14: 10 a.m. — Blessing of New Addition to St. Louis Academy, St. Louis, Besancon
 Tuesday, October 16: 6 p.m. — Mass for Christ Child Society, St. Jude Church, Fort Wayne
 Wednesday, October 17: 10:30 a.m. — All-Schools Mass, Allen County War Memorial Coliseum, Fort Wayne
 Thursday, October 18: 6 p.m. — White Mass, Cathedral of the Immaculate Conception, Fort Wayne
 Friday, October 19: 10:30 a.m. — Meeting of Hispanic Apostolate, Our Lady of Guadalupe Church, Warsaw
 Friday, October 19: 7 p.m. — Confirmation Mass, Christ the King Church, South Bend
 Saturday, October 20: 4 p.m. — Confirmation Mass, Holy Cross Church, South Bend

'Every Life: Cherished, Chosen, Sent' is theme of Respect Life Month

WASHINGTON (CNS) — Each year the U.S. Catholic Church observes October as Respect Life Month, which calls Catholics “to cherish, defend and protect those who are most vulnerable, from the beginning of life to its end, and at every point in between,” said the chairman of the bishops’ pro-life committee.

For this year’s pro-life observance “we become even more aware of the need for messengers of God’s love and instruments of his healing” due to the clergy sex abuse crisis and other assaults on human dignity, New York Cardinal Timothy M. Dolan said Oct. 3.

As Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, said, “The body of Christ is lacerated,” added Cardinal Dolan, who heads USCCB Committee on Pro-life Activities.

The theme for this year’s Respect Life Month is “Every Life: Cherished, Chosen, Sent,” which highlights “our call to

build a culture of life as missionary disciples, the cardinal said.

This year’s theme draws on the story of Our Lady of Guadalupe and St. Juan Diego. Mary appeared to him as a pregnant indigenous woman. She “sent him with miraculous flowers in his cloak to tell the bishop to build a church where people could receive her Son and her loving, tender care.”

“By embracing the mission entrusted to him, St. Juan Diego helped bring Christ’s transforming love to cultures gripped by oppression and death,” says the reflection. “Like St. Juan Diego, let us embrace our daily mission to help others encounter God’s transforming, life-giving love.”

Cardinal Dolan said: “We are called and sent to be messengers of God’s love, treating one another as cherished and chosen by Him. In doing so, we help build a culture that respects all human life. The Body of Christ needs you. The world needs you.”

Prayer to St. Michael sees resurgence in response to abuse crisis

BY CAROL ZIMMERMANN

WASHINGTON (CNS) — In response to the Church abuse crisis, many parishes around the country have been bringing out the big guns in a spiritual sense — calling on St. Michael the Archangel to help the Church.

Some pastors have asked their parishioners to say the prayer at the end of Masses and some bishops have urged all diocesan parishes to recite it. Pope Francis also recently urged Catholics worldwide to recite it after praying the rosary during the month of October.

But for some parishes, saying this prayer at the end of Mass is nothing new.

In 2015, when Father Jose Manuel Campos Garcia was assigned to St. Joseph Parish in Roseburg, Oregon, he started praying the prayer to St. Michael after daily Mass not long after a shooting occurred at the nearby Umpqua Community College that left 10 students dead.

After he began leading the parish in this prayer after daily Mass, he said he saw a change.

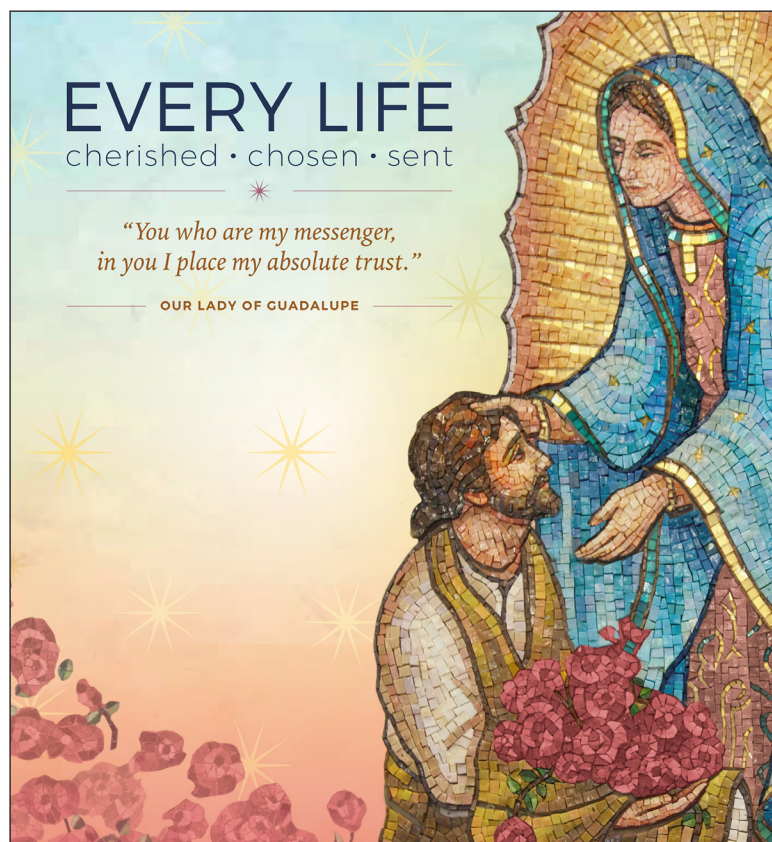
“For us, it’s been a journey of healing relationships and healing the community,” he told the *Catholic Sentinel*, newspaper

of the Archdiocese of Portland, Oregon.

And now this parish will be joined by other parishes in the archdiocese in reciting the prayer which calls on the saint to “defend us in battle” and to “be our defense against the wickedness and snares of the devil.”

The prayer reads in full: “St. Michael the Archangel, defend us in battle. Be our defense against the wickedness and snares of the devil. May God rebuke him, we humbly pray, and do thou, O Prince of heav-

ST. MICHAEL, page 4



Pope asks bishops, young people to drop their prejudices as synod begins

BY CINDY WOODEN

VATICAN CITY (CNS) — Pope Francis asked bishops to be bold, honest, open-minded, charitable and, especially, prayerful as they begin a three-week meeting on “young people, the faith and vocational discernment.”

While many young people think no older person has anything useful to teach them for living today, the pope said, the age of the bishops, combined with clericalism, can lead “us to believe that we belong to a group that has all the answers and no longer needs to listen or learn anything.”

“Clericalism is a perversion and is the root of many evils in the Church,” Pope Francis said Oct. 3 at the synod’s first working session. “We must humbly ask forgiveness for this and above all create the conditions so that it is not repeated.”

The pope formally welcomed 267 bishops and priests as voting members of the synod, eight fraternal delegates from other Christian churches and another 72 young adults, members of religious orders and lay men and women observers and experts at the synod, which will meet through Oct. 28.

He also thanked the thousands of young people who responded to a Vatican questionnaire, participated in a presynod meeting in March or spoke to their bishops about their concerns. With the gift of their time and energy, he said, they “wagered that it is worth the effort to feel part of the Church or to enter into dialogue with her.”

They showed that, at least on some level, they believe the Church can be a mother, teacher, home and family to them, he said. And they are asserting that “despite human weaknesses and difficulties,” they believe the Church is “capable of radiating and conveying Christ’s timeless message.”

“Our responsibility here at the synod,” the pope said, “is not to undermine them, but rather to show that they are right to wager: It truly is worth the effort, it is not a waste of time!”

Pope Francis began the synod with an invitation that every participant “speak with courage and frankness” because “only dialogue can help us grow.”

But he also asked participants to be on guard against “useless chatter, rumors, conjectures or prejudices” and to be humble enough to listen to others.

Many of the synod participants arrived in Rome with the text of the three-minute speech they intended to give, but the pope asked them “to feel free to consider what you have prepared as a provisional draft open to any additions and changes that the synod journey may suggest to each of you.”

A willingness to “change our convictions and positions,” he said, is “a sign of great human and spiritual maturity.”

The synod is designed to be an “exercise in discernment,” the pope told them. “Discernment is not an advertising slogan, it is not an organizational technique or a fad of this pontificate, but an interior attitude rooted in an act of faith.”

Discernment “is based on the conviction that God is at work in world history, in life’s events, in the people I meet and who speak to me,” he said. It requires listening and prayer, which is why the pope has added a rule that after every five speeches there will be a three-minute pause for silent reflection and prayer.

Listening to the Spirit, listening to God in prayer and listening to the hopes and dreams of young people are part of the Church’s mission, the pope said. The preparatory process for the synod “highlighted a Church that needs to listen, including to those young people who often do not feel understood by the Church” or feel they “are not accepted for who they really are, and are sometimes even rejected.”

Listening to each other, especially young people and bishops listening to each other, he said, is the only way the synod can come to any helpful suggestions for leading more young people to the faith or for strengthening the faith of young people involved in Church life.



CNS Photo/Gregory A. Shemitz

A statue of St. Michael the Archangel is seen at the Church of St. Michael in New York City. In response to the church’s abuse crisis, some pastors have asked their parishioners to say the prayer to St. Michael the Archangel at the end of Mass and some bishops have urged that all diocesan parishes recite the prayer.

ST. MICHAEL, from page 3

only hosts, by the power of God, thrust into hell Satan, and all evil spirits, who prowl about the world seeking the ruin of souls.”

In a Sept. 14 letter to priests, Portland Archbishop Alexander K. Sample urged them to pray the St. Michael Prayer after each Mass and to encourage parishioners to say this prayer daily.

In his letter, he said the Church is in “distressing times with continued revelations about the failures of our brother priests and bishops” and he also said “the evil one has intensified his war” against the Church.

The archbishop said there are many things to do to purify the Church at this time but that “prayer will also be the foremost and most appropriate response, on which all other efforts will build.”

Father Anthony Ahamefule, administrator of Holy Trinity Parish in Bandon, Oregon, began saying the prayer after Masses in September. He described it as a good spiritual resource.

The priest, who knew the prayer as a child from saying it with his family, feels it will now “bring a sense of healing” by helping Catholics to look to Jesus in trying moments.

“The prayer of St. Michael ties into our eucharistic nature that God is always with us to protect us in challenging times,” he said.

Father Sam Kachuba, pastor of St. Pius X Parish in Fairfield, Connecticut, has been leading parishioners in the prayer since Sept. 15, as requested by Bishop

Frank J. Caggiano of Bridgeport.

He said many parishioners remember the words fondly from when they were young and others are learning the prayer, following along with printed versions of it in stickers on the back of Church hymnals.

The priest told Catholic News Service that parishioners see the prayer as “one part in a multi-part response to the crisis in the Church” — the spiritual dimension.

One parishioner who served in the Marine Corps, told the priest he said that prayer every day, and sometimes multiple times a day, during active duty and that saying it now reminds him of what spiritual life requires.

Father Kachuba said he has known the prayer a long time and he thinks saying it together is a beautiful practice. “It never hurts to remind ourselves what is at stake: the devil is seeking our souls every day and God gives us the defense and protection we need if we just avail ourselves of it.”

Bishop Caggiano announced the plan to say this prayer via the modern method of social media. He announced on Twitter Aug. 24 that the prayer would be recited at the end of all Masses in the diocese starting Sept. 15, the feast of Our Lady of Sorrows. He also asked that Catholics pray this individually.

Other bishops who have called on Catholics to pray to the intercession of St. Michael at this time of Church crisis include: New York Cardinal Timothy M. Dolan; Pittsburgh Bishop David A. Zubik; Archbishop

Joseph F. Naumann, Kansas City, Kansas; Bishop Richard F. Stika of Knoxville, Tennessee; and Bishop Kevin W. Vann of Orange, California. Some bishops were encouraging this practice for the month of October, some suggested it as part of a nine-day novena and others did not give the practice a suggested end.

Bishop Robert C. Morlino of Madison, Wisconsin, called on Catholics in his diocese to say this prayer at Masses beginning last Dec. 31 as a way to pray for “the triumph of good in our world and the overcoming of evil.”

Father Andrew Menke, executive director of the Secretariat of Divine Worship of the U.S. Conference of Catholic Bishops, told CNS he did not know how prevalent this current practice was in the United States.

He said the history of saying this prayer at the end of Mass goes back to Pope Leo XIII in late 1800s. The prayer was recited at the end of low Masses, or Masses without singing, during the time when the Papal States were being confiscated by the Italians and later as an intention for the conversion of Russia.

The priest said in a Sept. 18 email that the prayer was “suppressed as a part of the Mass not long before the post-Vatican II revisions to the Mass were instituted. When the prayer is said today, it would be considered a devotion that technically takes place outside of Mass, after the final blessing has been given.”

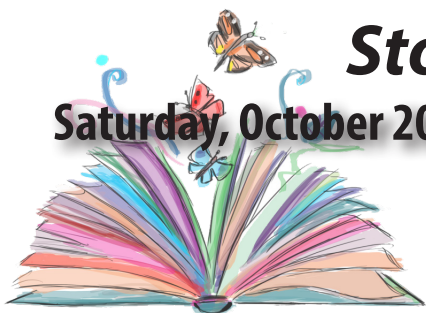
James Hetzel, president and CEO of The Catholic Company, an online store based in Charlotte, North Carolina, said many parishes in the Diocese of Charlotte have “been praying the St. Michael prayer after Mass for as long as I can remember.”

He said he was glad to see the practice catching on around the country.

Contributing to this story was Sarah Wolf, reporter for the Catholic Sentinel, newspaper of the Archdiocese of Portland.

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Women must fight clericalism to heal Church, publication says

BY CAROL GLATZ

VATICAN CITY (CNS) — In response to current scandals, clericalism and the need for reform, Catholic women must take the initiative and make their voices be heard, according to a series of articles in a Vatican magazine.

The October edition of *Women Church World*, published Oct. 1 in conjunction with the Vatican newspaper, *L'Osservatore Romano*, dedicated its monthly issue to "Women Confronting the Crisis of the Church."

"We wanted to give voice to a critical reflection from the point of view of women," Lucetta Scaraffia, the magazine's director, wrote in the opening editorial.

The first article, titled "Holy Rage," was a Q&A with Sister Veronique Margron, a moral theologian who works with abuse victims, is president of the Conference of Religious in France and is provincial superior of the Dominican Sisters of Charity of the Presentation.

She said one major factor behind the "omerta," or culture of silence in the Church, lies in the image the Church often has of itself as being a family, which, when it comes to incidences of sexual abuse, "has disastrous consequences."

The image of a family is meant to describe the beauty of reciprocal care and love for each member, she said. However, just like when abuse is experienced in a family, that abuse is rarely

talked about and finds support in sayings that warn against "airing your dirty linen in public."

Just being angry or upset about abuse is not enough, she said. "Courage is a virtue" and is needed to get people to do something about what they hear and know.

"A holy rage is needed," she said, as well as a clear awareness that "the difficulties that we will have to face if we speak out are nothing compared to what the victim has suffered."

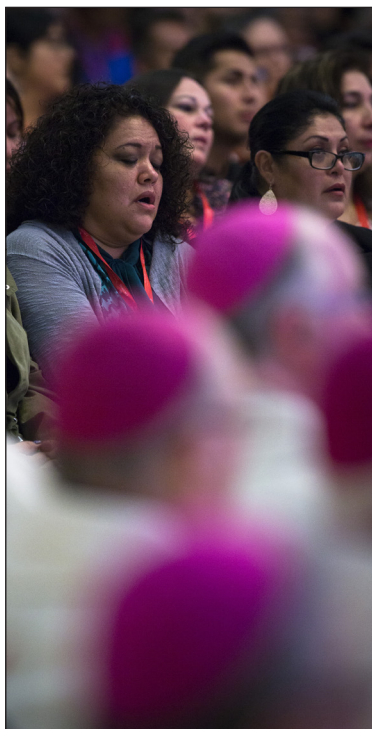
Sister Margron spoke about the problem of abuse of power and conscience, which affects men and women equally.

A kind of "incestuous environment" can affect a religious community, she said; it distorts and abuses the vow of obedience as one person puts another under his or her control.

"When you enter religious life, you are trusting and your guard is down, something which is entirely normal," she said. For these men and women who have given their lives completely to God, any act of abuse "gives rise to a tragic sense of shame," so deep that it becomes impossible to talk about it.

Christian life is built on faith, trust and promises, which is why suspicion is "poison for a community. The challenge is to establish procedures and checks, exactly for safeguarding the quality and decency" of relationships.

Scaraffia, a historian, wrote in the article "Feminism and Clericalism" that women have to be given more leadership roles



CNS photo/Tyler Orsburn

Women delegates are seen near prelates during the Mass for the Blessed Virgin Mary on Sept. 22 during the Fifth National Encuentro in Grapevine, Texas.

if their voices are ever to be heard or have any authority.

"It is true that women, even the most obedient, do not truly feel part of the church, but at most (they feel like) obedient daughters," she wrote.

If they did feel they were a welcome part, then they would fight no matter what their role "with all the weapons they possess, which are not trivial things," for the Church to fol-

low Christ's teachings.

But, she said, clericalism is also when the people of God sit at closed doors waiting to be called in.

"This is the clericalism Catholic feminists must heal because the condition of women in the church will change only if women have the courage to begin to change things from below, with denunciations if necessary, with questions that are never asked."

So often the absence of women in leadership or decision-making is not because of dogma or canon law, she said, but just deeply entrenched and outdated traditions.

Anne-Marie Pelletier, a French biblical scholar who won the Ratzinger Prize for her contributions to theology, advocated in her article for a Church guided by the "two voices" of all men and women.

Pelletier wrote that getting the

entire people of God dedicated to living a life of conversion and holiness is the "exact antidote to the venom of clericalism that lies behind the criminal abuses of power."

While recognizing there are women who are "ready to adopt clerical behaviors," all too often it is women who see and experience the abuse of power in the Church, in which the hierarchy is predominately male, she wrote.

Religious or laywomen, Pelletier wrote, "know all too well the haughty, condescending, disdainful gaze turned their way" and they daily experience an obedience imposed by men who jealously hold for themselves "the prestige of knowledge and authority."

The Church needs two voices, male and female, if it is to "rediscover a truly evangelical intelligence of power as service" and for change to really happen, she wrote.



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Guardian angels are life's traveling companions, pope says

VATICAN CITY (CNS) — Christians have guardian angels to encourage and guide them so they won't become sluggish on their journey in life, Pope Francis said. Without the guidance of angels, men and women who become settled in their ways and put "their life on hold" are in danger of becoming like stagnant water, the pope said Oct. 2 in his homily during morning Mass in the Domus Sanctae Marthae. "So many people don't know how to walk or are afraid of taking a risk and they remain still," the pope said. "But we know the rule is that a person who is stationary ends up stagnating like water. When water is still, the mosquitos come, they lay eggs and ruin everything. The angel helps us, he pushes us to walk." Commemorating the day's feast of the Guardian Angels, the pope quoted from the Book of Exodus in which God promises the people of Israel that he is "sending an angel before you, to guard you on the way and bring you to the place I have prepared." Guardian angels, the pope said, are the help "the Lord promises His people and us who walk along the path of life."

'Unthinkable pain, raw emotion' remain a year after shooting, says bishop

LAS VEGAS (CNS) — This last year "has been a time of unthinkable pain and raw emotion for the Las Vegas community and for families devastated" by the mass shooting of Oct. 1, 2017, Bishop George L. Thomas said at an interfaith prayer service at Guardian Angel Cathedral. "But it has also been a time when Las Vegas has revealed the best the human family has to offer — the resilience of the human spirit in the face of incalculable odds," said the bishop, who heads the Diocese of Las Vegas. He delivered the remarks during the evening service Sept. 30, where he was joined by a dozen leaders of other faiths. Described by many as an emotional gathering, it came on the eve of the first anniversary of the worst shooting in U.S. history, which left 58 people dead and 527 others injured. From his room on a top floor of a high-rise hotel, the shooter, later identified as 64-year-old Stephen Paddock, rained bullets down on a crowd gathered below for an outdoor country music festival on the Las Vegas Strip. As a refrain through his remarks, Bishop Thomas used lyrics from a song written in 1971 by Barry and Robin Gibb: "How can you mend a broken heart?" The words, he said, helped "to capture the struggles and challenges we are facing as a Las Vegas community."

CRS responds to Indonesian earthquake, tsunami



CNS photo/Putu Sayoga, Redux for CRS

A Catholic Relief Services worker walks with a man along a destroyed road Oct. 3, five days after a 7.5-magnitude earthquake and a tsunami hit Indonesia's Sulawesi island. Catholic aid agencies were among those working to assess the needs and get relief to the island after the disasters left more than 1,900 people dead. Among those killed were 34 Christian students trapped while attending a Bible class. "They are Catholic and Protestant students who were on a retreat in the location when the earthquake occurred, causing the church to collapse," said Albert Podung, a Church worker who lives in Palu, a devastated coastal city.

Asia Bibi's family: Pakistan Supreme Court to decide her fate this month

CHESTER, England (CNS) — The first Catholic woman to be condemned to death under Pakistan's blasphemy laws will discover her fate later this month, her family told Catholic News Service. Asia Bibi, who has been held in solitary confinement since November 2010, when she was sentenced to hang for insulting Muhammad, the founder of Islam, will learn the outcome of her appeal to the Pakistan Supreme Court later in October, her husband, Ashiq Masih, told CNS Oct. 5. If Bibi is released, he said, she and her family will immediately seek sanctuary in one of several countries that have offered them exile, because it was too dangerous for them to remain in Pakistan. Ashiq, a builder from Sheikhpura, Pakistan, was in England with his and Bibi's youngest daughter, Eisham Ashiq, as guests of Aid to the

Church in Need, a Catholic charity helping persecuted Christians. They said when they visited Bibi in Multan Prison Oct. 1 that she was in good health, contrary to speculation that she was developing dementia. During the interview at St. Columba Church, Ashiq said Bibi was praying constantly and that she deeply believed she would win her freedom. "She is psychologically, physically and spiritually strong," said Ashiq.

Palestinian Catholic, modeling St. Francis, cares for abused animals

BETHLEHEM, West Bank (CNS) — God gives everyone a mission, Diana George Babish said as she fielded a phone call about a dog who had been shot in Hebron. The mission God gave her is to take care of the abused and abandoned animals in the West Bank and the Gaza Strip, she said. "God is pushing me to do this work. I believe it is something sacred," said Babish, who uses an image of St. Francis surrounded by animals for her online

profile. Babish, a Catholic, admitted that it is not an easy mission in a place where, traditionally, society gives little importance to treating animals with compassion and routinely considers government-approved shooting and poisoning of stray animals as the best solution to population control. "It is very difficult for me with the culture here; it is a very closed mentality," she said. She spoke to Catholic News Service as she was trying to coordinate the injured dog's transportation to her animal shelter in Beit Sahour, a village adjacent to Bethlehem. "They continue to poison and shoot dogs because they don't consider their lives to be of value."

Retired Wichita bishop dies; known for promoting stewardship way of life

WICHITA, Kan. (CNS) — Retired Bishop Eugene J. Gerber, the eighth bishop of the Diocese of Wichita, died Sept. 29 in Wichita.

He was 87. He was bishop of the Diocese of Dodge City, Kansas, from 1976 to 1982, when he was named the ordinary for the Diocese of Wichita. He retired in 2001. A funeral Mass will be celebrated the morning of Oct. 9 at the Cathedral of the Immaculate Conception. Interment will be at Ascension Cemetery in Wichita. Eugene John Gerber was born at a hospital in Kingman, Kansas, April 30, 1931, to Cornelius and Lena Tiesmeyer Gerber. They lived on a farm at Waterloo about 10 miles east of Kingman. He was the fourth of seven children. Two days after his birth, on May 1, Eugene was taken to St. Louis Church in Waterloo, where Father Bernard Garmann baptized him. He graduated from St. Louis School in Waterloo, a school staffed by Sisters of the Sorrowful Mother. Eugene began high school studies in the fall of 1945 at Conception Seminary in Conception, Missouri. As the result of a football injury, he returned home and finished his high school education at Kingman High School, where he graduated in 1949.

Storm hit basilica, school hard, but parish says it will emerge stronger

WILMINGTON, N.C. (CNS) — Six parish and school buildings take up about two blocks in historic downtown Wilmington. It's the type of place where roads are brick, window frames are wooden and the school auditorium, known as the "upper room," was built in 1871. But, since Hurricane Florence made landfall Sept. 14, it's also the type of place where water was trapped behind wallpaper, roofs sustained structural cracks and property suffered extensive flooding. Repair estimates currently total about \$3 million. That monetary assessment is conservative, according to Richard Wilkins, a parishioner who is leading the restoration effort at St. Mary School and its parish church, the Basilica Shrine of St. Mary. The storm spared no building on the church-school campus, although some properties were less damaged than others. The Tileston Building, which houses parish offices, outreach projects and the upper grade classrooms, took much of the damage. It will be off limits for about six to eight months, Wilkins estimated. As of Oct. 2, the school's 209 students had missed 16 instructional days. St. Mary School closed Sept. 11, a few days ahead of the storm, to give families time to evacuate the area. A number of school families were displaced because of the storm. As the school worked to reopen its doors Oct. 4, development director JoAnn Daley said outreach to those displaced families is already happening, and is expected to pick up as more people return to the area.

'The Christian in the Public Square'

FORT WAYNE — In anticipation of midterm elections, Zion Lutheran Church in Fort Wayne will present an evening of talks from three denominational perspectives on the role and duties of Christians when it comes to voting.

Part of Zion's Theology in the Parish series, "The Christian in the Public Square" takes place from 1:30-4 p.m. Oct. 27 at the church, located at 2313 Hanna St.

Presenting the Lutheran view will Pastor Peter Brock of St. John Lutheran Church — Bingen, Decatur. Pastor Brock is the fourth vice president of the Indiana District and serves regularly as an adjunct professor at Concordia Theological Seminary.

Judge Kenton Kiracofe will present the Catholic view. Judge Kiracofe is the Wells County circuit court judge and a former prosecutor in Wells and Marion counties. He is president of the Fort Wayne St. Thomas More Society.

Darryl Hart, distinguished associate professor of history at Hillsdale College in Michigan, will present the Reformed view. He is the author of "From Billy Graham to Sarah Palin: Evangelicals and the Betrayal of American Conservatism" and other books.

The presentations will be followed by a hymn festival, "Sacred Song of Zion: Hymns of the Reformation."

Admission is \$5 for adults, children 14 and younger are free. For more information call 260-744-1389.

Advent Day of Contemplative Prayer

DONALDSON — Lindenwood Retreat and Conference Center will host an Advent Day of Contemplative Prayer on Saturday, Dec. 8, from 8:30 a.m. to 3 p.m. EST in Donaldson.

Sister Coletta Wrasman, PHJC, will lead participants into the silence of the day through the ancient Christian form of contem-

AROUND THE DIOCESE

Daughters of Isabella rock St. Thomas the Apostle



Provided by Regie Jackson

The Daughters of Isabella de Paul Circle in Elkhart carried out its sixth annual rock-a-thon on Sept. 16-17 and 22-23, rocking before and after weekend Masses in the lobby of St. Vincent de Paul Church, Elkhart, and for the first time, in the St. Thomas the Apostle Church gathering space. Pledges from members' families and friends, as well as donations from parishioners, totaled about \$2,500 for needy parishioners and other community members and victims of recent calamities here and abroad, as well as various charitable causes and organizations. Above, St. Thomas parishioner Renee Page drops off her donation as member Carolyn Farrow rocks.

plative prayer. There, they will listen for God's love within them. God invites everyone to be present to His presence throughout

the day. Short presentations will help guide the prayer, and there also will be time to be alone with God. Mass will be celebrated

in the Catherine Kasper Home Chapel at 11:15 a.m.

The cost of the retreat, refreshments and lunch is \$35. Register

at Lindenwood.org by Dec. 1. For more information, email lindenwood@poorhandmaids.org or call 574-935-1780.

Located at 9601 Union Road, Plymouth, Lindenwood Retreat and Conference Center is a part of The Center at Donaldson, sponsored by The Poor Handmaids of Jesus Christ.

Ancilla College hosts Marshall County Promise

DONALDSON — Ancilla College was taken over by kindergarteners and first graders Oct. 4, as over 1400 students visited the campus for the Marshall County Promise "Walk into My Future" program. Instructors, coaches and other staff were on hand to give the young college hopefuls a glimpse into the world of academia.

The children walked through 10 different stations that covered college topics. They were able to interact with the goats from the goat farm while learning about agriculture, handle plastic replicas of body organs for science class, write a story and even learn some deep-breathing coping exercises. A recycling station was also in place, thanks to help from The Marshall County Recycle Depot.

All of this gave the students a glimpse of what college life is like. "Hopefully we can impress upon the kids how fun college can be and stress the importance of furthering their education after high school," said Emily Hutsell, director of Institutional Advancement at Ancilla College. "If we plant these seeds at an early age, they may be more likely to continue."

"Marshall County Promise celebrates the dreams of all youth by integrating a visit to Ancilla College. This experience allows each of our young learners an interactive campus experience that can help them visualize college," said Kelsey Flynn, Marshall County Promise co-director. "Marshall County Promise appreciates and is thankful for the partnership that our community has with Ancilla College."

Living rosary at Saint Joseph High School



Catholics gathered at Saint Joseph High School, South Bend, Sunday, Oct. 7, to participate in Rosary Coast to Coast, an initiative to pray living rosaries in every diocese across the U.S. at the designated time of 4 p.m. EST. Clergy and members of several South Bend-area parishes, as well as the Sisters of St. Francis of Perpetual Adoration, were among those who prayed.

Jennifer Miller

'God is the author of marriage': Anniversary Mass celebrated

BY JENNIFER MILLER

On Respect Life Sunday, Bishop Kevin C. Rhoades celebrated a Mass at St. Matthew Cathedral recognizing couples on the South Bend side of the diocese who had observed their 25th, 50th, 60th or 70th wedding anniversary.

Along with their families and the lay faithful, the wedding anniversary couples stood radiantly in witness to God's love in their lives. They received a special, episcopal blessing from Bishop Rhoades, who thanked God for this great gift and gave his blessing on their futures together. After the bishop's blessing, the couples shared a kiss.

Frank Petro was present with his bride, Agnes, of 60 years. Originally from Wilkes-Barre, Pennsylvania, and now parishioners of St. Matthew Cathedral, they smiled as they shared advice about living the married vocation.

"We solve our problems together," Frank explained.

"With patience and tenderness," Agnes chimed in.

Together the couple has four children, 10 grandchildren and four great-grandchildren. They spoke about the past year, the happy time of gathering to celebrate their actual anniversary date, as well as the difficult moment of losing their 51-year-old son to cancer in March. Through it all, the Petros leaned on each other and God.

Another loving couple, Ken and Mary Ripple, parishioners of Christ the King, also spoke of sharing life fully together.

Celebrating 50 years of marriage this year, they actually

have known each other for 68 years, having met in third grade at St. Agnes Cathedral School in the Diocese of Rockville Centre, Long Island, New York. They been a couple ever since, Mary explained with a smile.

Moving to South Bend in 1977 for Ken's professional work, the couple raised three children, all of whom practice law. They have nine grandchildren.

The regular, normal Sunday liturgical readings were perfectly appropriate for this celebratory wedding anniversary Mass. The theme of God's great gift of man and woman to each other echoed through Genesis 2:18-24 and Mark 10:2-16.

"God is the author of marriage," Bishop Rhoades explained during his homily. "In (today's) readings, we learn the truth about marriage in God's plan. We learn that marriage is not a human invention or an institution invented by the Church."

With refreshing words of truth, unlike the message heard in American culture, Bishop Rhoades preached about the roots of Catholic marriage.

"It is a permanent union that derives not just from the definitive commitment made by the spouses, but from the powerful bond of our Creator who makes the two one flesh. As you know, this teaching of Jesus was counter-cultural when He gave it, since at that time husbands could divorce their wives ... Yet the Church, faithful to our Lord, continues to teach and proclaim the truth about marriage and its permanence even though many reject it. Our anniversary couples, by their fidelity to the vows they made so many years ago, also



Derby Photography

Couples celebrating 25, 50, 60 or 70 years of marriage stand to receive a blessing from Bishop Kevin C. Rhoades at St. Matthew Cathedral Oct. 7.

proclaim this truth by their witness to the permanence of marriage," he said.

"By creating man and woman, God called them to an intimate communion of life and love in marriage. So, they are no longer two, but one flesh! This is a beautiful insight of St. John Paul II. God Himself is a communion of life and love: The Three Persons of the Blessed Trinity, the Father, Son, and Holy Spirit live eternally in perfect unity. This is precisely the mystery of marriage: God makes of the two spouses one flesh.

"The vocation of every human being is love, a vocation we see especially visible in marriage, which is the greatest form of friendship. Marriage is truly the icon of God's love for us, a love that is permanent and indissoluble," Bishop Rhoades continued, with icons of that very love present in front of him, in the wedding anniversary couples.

Describing when God first made Eve and Adam awake

to meet her, Bishop Rhoades unfolded the first reading from Genesis.

"He (Adam) is enthralled by her. He is no longer alone. The man and woman are gifts to each other. They are able to live together and with and for each other.

"Married life is a gift. In giving themselves to each other in love, the spouses become one flesh. They become a gift to each other. And they reflect the unity in life and love of the Holy Trinity."

Lifting up marriage, as a gift of God, he reminded the faithful that, "the creation of man and woman is the masterpiece of creation. God did not want for man to be alone. He wanted him to have a companion on the journey. The journey of love which is Christian marriage was blessed by God with a blessing that can never be taken away."

Bishop Rhoades then shared practical, everyday spiritual advice.

"I invite every husband here to pray for your wife every day and every wife to pray for your husband every day. And every child here, pray for your parents, every day. And how beautiful it is when husbands and wives pray together and when families pray together."

Because the Synod of Young Adults in the Church has begun this month in Rome, Bishop Rhoades concluded by preaching directly to the young people who were present.

"In this culture of the temporary and provisional, many young people are afraid to make permanent commitments, maybe because they are afraid to get married because they fear the marriage might fail. I say to you: 'Do not be afraid.' Trust in the Lord and His grace and be open to the beautiful vocation of marriage. The Lord sustained our anniversary couples in love throughout the years and will sustain you if He is calling you to this vocation of love."

Red Mass draws legal professionals

BY KATIE MURRAY

Red Mass was celebrated at the Cathedral of the Immaculate Conception, Fort Wayne, Tuesday evening, Oct. 2, and many practitioners of legal professions attended. Vested in the red robes traditional to the feast day of St. Thomas More, Bishop Kevin C. Rhoades celebrated the special Mass in honor of the Holy Spirit.

The Red Mass has a history dating to the 13th century. The first Red Mass was celebrated around the year 1245 in Paris, France, and made its way into England during the reign of King Edward I, around 1310. The custom originally was for all the "Bench and Bar" to attend, and the Mass was scheduled for the beginning of the four terms of court.

The first term began around the feast of St. Michael the Archangel, which was when the

courts, parliament and universities began their legal activities for the year.

The Red Mass was given its name due to the color of the celebrant's vestments, a symbol of the gifts of the Holy Spirit, which are wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord. These gifts are to shine in dispensing judgement in the courtroom as demonstrated by judges, lawyers, law school professors and students, and all elected government officials. During this time, the Church prays for all in the legal profession, that the Holy Spirit may be with them in mind, heart and word.

During the Mass, Bishop Rhoades reminded the congregation that as a jurist, St. Thomas More refused to take the Supreme Oath, announcing the King of England as the head of the Church, and he became a martyr as a result. St. Thomas

More had the gifts of the Holy Spirit within him, and knew that he was God's servant first.

Of the first reading of the feast day, in which Solomon prayed for wisdom, Bishop Rhoades said Solomon, putting wisdom first, realized that it was the kingdom of God that he should seek before all else. He reminded his peers to do the same and asked that others pray for the guidance of the Holy Spirit for those in the legal profession.

State Sen. Liz Brown, R-Fort Wayne, said of the Red Mass: "I think it's important to honor and emulate the memory of Saint Thomas More, who realized that his faith was more important than, at that time, the role of the king and I think it's a good reminder for elected officials and lawyers to remember that our faith isn't something we leave at the courtroom or statehouse door."



John Martin

University of Notre Dame professor O. Carter Snead, an expert on public bioethics, speaks during a dinner following the celebration of a Red Mass at the Cathedral of the Immaculate Conception, Fort Wayne, on Oct. 2.

Seven Sisters Apostolate offers prayers for priests, bishops

BY JANET PATTERSON

Every Friday afternoon, Tammie Schenkel enters the Blessed Sacrament Chapel at Fort Wayne's St. Vincent de Paul Church. While her 11-month-old daughter naps in the stroller, Schenkel spends an hour in prayer for Bishop Kevin C. Rhoades.

Schenkel is one of 19 women praying daily for Bishop Rhoades as part of the Seven Sisters Apostolate, an international ministry of prayer for priests and bishops. Her group is one of 10 in the Diocese of Fort Wayne-South Bend that have formed in the last few months.

"This is a quiet apostolate," Schenkel said. The idea is simple: seven women committing to pray for a specific bishop or priest for one hour, one day a week, for one year. There are no meetings, and the priest for whom each group prays does not have to do anything with the group beyond accepting their gift of prayer."

The inspiration for the Seven Sisters Apostolate began with Janette Howe of St. Paul, Minnesota. Howe had been praying for her pastor, Father Joseph Johnson, at the Cathedral of St. Paul. Without telling him, she made a commitment to pray at 3 p.m. on Thursdays. As she was praying on March 24, 2011, she felt a prompting from the Holy Spirit to invite six other women to join her in prayer as spiritual sisters to the priest.

When Howe proposed the idea of the Seven Sisters to Father Johnson, he encouraged her to start the apostolate in seven parishes where seven women would pray for their pastors. After a one-year trial period, "it was embraced and the doors were opened wide in 2012," Schenkel said.

Schenkel started the first group for Bishop Rhoades in early September after hearing about the apostolate from her stepdaughter, Mindy Haffner, who started Seven Sisters groups at Our Lady of Good Hope for Father Mark Gurtner and Father Daniel Whelan.

Schenkel registered the Seven Sisters group for Bishop Rhoades with the apostolate. After sending him a letter that the group had been formed and would be praying for him and his intentions, the bishop sent a letter of thanks, expressing his gratitude for their continued prayers.



Bob List

Denise Wack prays before the Blessed Sacrament during her designated hour as part of the Seven Sisters Apostolate at Sacred Heart Church, Warsaw. Seven Sisters Apostolates exist in several parishes of the Diocese of Fort Wayne-South Bend to support their pastors, and Bishop Kevin C. Rhoades, in prayer.

The coordinator for each group of Seven Sisters is called the anchoress, an ancient term that referred to a woman who withdrew from the secular society of the Middle Ages to lead a Eucharist-focused life of prayer and fasting. While the Seven Sisters anchoresses may not be called to such a radical life, their coordination and guidance help to keep the group focused on their mission of prayer. She is also the point of contact with the member of the clergy for whom the group prays, and relates any special prayer requests he might have.

The sisters in a group promise to respect their commitment to one hour of prayer one day a week focusing solely on the priest for whom they are praying, and to pray for his deepening devotion to the Blessed Mother. Schenkel said each group is asked to make a one-year commitment, generally from June to June around the feast of the Sacred Heart. The feast was instituted in 2002 as a special day of prayer for priests.

Delaine Stump is anchoress of a group at St. Vincent de Paul.

Her Seven Sisters prays for the pastor, Father Daniel Scheidt.

"I learned about the Seven Sisters Apostolate from Father Jonathan Norton, newly assigned pastor of Sacred Heart Parish in Warsaw. He was our associate pastor for three years at St. Vincent's, fresh from ordination," Stump said. "He shared with me that a group of his new parishioners had gifted him with this apostolate."

One of those parishioners is Denise Wack, who had seen Seven Sisters founder Janette Howe on Eternal Word Television Network in June. "The Holy Spirit moved me to pray for our new pastor and to get a group started."

When she proposed it to Father Norton, he took some time to consider her proposal. "I wanted to get his blessing," said Wack, who has two brothers-in-law who are priests. One, Father William A. Wack, CSC, was named bishop of the Diocese of Pensacola-Tallahassee last year.

Father Norton accepted and the group began praying.

The Seven Sisters Apostolate provides a booklet to help members better understand their ministry and to suggest prayers to include in their holy hours. Schenkel said she has been inspired by the stained-glass windows, prayer alcoves and paintings at St. Vincent. "I spend time begging each of them for their intercession for the Bishop."

Social media has been a help in passing the word about the

Seven Sisters Apostolate. Mindy Haffner started one of the groups at Our Lady of Good Hope when she learned about the apostolate from a women's prayer group on Facebook. "I immediately felt a burst of excitement," she said. While the notice for the group was about St. Vincent Parish, Haffner was encouraged to pray for the priests at her own parish.

"Absolutely!" she said. "Why not? What a beautiful gift to give to my priests and parish community and school."

Each of the anchoresses said that she had little difficulty in recruiting women to fill the seven prayer slots in their groups. Many invited friends from already-existing prayer groups, and some found members just by word of mouth.

"It was the perfect solution for us to fight back in prayer for our good and holy priests who were suffering for the crimes of their brother priests."

DELAINE STUMP

To learn more about the Seven Sisters Apostolate, go to www.sevensistersapostolate.org. For more information about forming a Seven Sisters group, contact diocesan coordinator Tammie Schenkel at 260-446-5339 or tammieschenkel@gmail.com.

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Ava's Grace, a new ministry for grieving parents

BY JENNIFER MILLER

What happens when one's personal life and professional life suddenly collide? Often, the movement of the Holy Spirit may be found.

Lisa Everett, director for Marriage, Family and Pro-Life Ministry for the Diocese of Fort Wayne-South Bend, can attest to such a mysterious working of grace, as her family and work life recently coincided in unexpected ways. The result is a new ministry being launched this month, Ava's Grace, the purpose of which is to provide spiritual, emotional and practical support to parents who experience miscarriage, stillbirth and infant loss. The heartbreaking impetus for Ava's Grace is from Everett's personal life.

On April 16, 2016, Everett conducted a daylong training for Miriam's Blessing, a diocesan program that offers concrete support to families who receive a difficult prenatal diagnosis. Part of the training that day included a session on perinatal bereavement, so that peer ministers could be equipped to help families whose babies die before or shortly after birth. Exactly one month later, Everett found herself in the labor and delivery unit of St. Joseph Regional Medical Center, awaiting the delivery of her granddaughter, Ava Madeleine, who had just died in utero at 39 weeks.

The shock and sadness were overwhelming, as Everett struggled to deal with a double grief: the death of her granddaughter and the heartbreak of Ava's parents, Kate and Dale. But she saw God's hand in the timing of her training, which had given her a good idea of how to accompany Kate and Dale as they grieved the loss of their beloved baby.

In the two years that followed, Everett became aware of many misconceptions that exist



about how to help parents who are grieving the loss of a baby before or after birth. Parents who experience the loss of a child at any stage of pregnancy or infancy are often overwhelmed by grief that is intense, isolating and sometimes invalidated by others, usually unintentionally.

Occasionally, people of faith think that they are helping parents contextualize the loss of a baby by saying things like "God doesn't give you more than you can handle" or "Now you have a little angel in heaven." Besides being theologically problematic, these kinds of statements often add to the feelings of isolation and invalidation that grieving parents experience. Their loss is real and enormous, and it needs to be acknowledged, Everett said. Every human life is invaluable and sacred from the very moment of conception, and Catholics should mourn the loss of these little ones who die before or after birth.

Even the words themselves — "miscarriage," "stillbirth" or "infant loss," are topics not widely spoken about in Catholic communities or understood in the fullness of Church teaching.

The idea for Ava's Grace unites what Everett believed as a Catholic woman, wife, mother and grandmother, and what she heard and saw in her work

"There are many types of prayer and liturgical rites within the context of the Church," Everett explained. For example, there is a beautiful ritual for naming and commending infants who die before baptism that was developed by the Archdiocese of St. Louis. There is also a moving blessing for parents after a miscarriage or stillbirth, from the U.S. Conference of Catholic Bishops' Book of Blessings.

Also, many people do not realize that according to Canon Law, a child of any gestational age whose parents intended to bap-

for grieving parents and those who love them.

Everett knows that not a day goes by that parents and grandparents do not think of their beloved little ones who had such a brief life on earth. Age or time doesn't diminish the love they have for their child and for the relationship, which continues to exist.

Ava's Grace will sponsor memorial Masses on each side of the diocese later this month for those who have lost a child. The Fort Wayne-area Mass will be celebrated at St. John the Baptist Church on Tuesday evening, Oct. 23, at 7 p.m., and the South Bend-area Mass will take place at St. Therese, Little Flower Church on Thursday, Oct. 25, at 7 p.m.

On Saturday, March 23, Ava's Grace will offer a day-long retreat at the Sacred Heart Parish Center, Notre Dame. This retreat will be geared for couples who have suffered miscarriage, stillbirth or infant loss, but individuals will be welcome as well. The retreat will be designed to help couples to turn toward each other and toward God as they journey through their grief.

The patron saints of Ava's Grace are Sts. Louis and Zélie Martin, parents of St. Thérèse of Lisieux, the Little Flower, who themselves lost four children — three in infancy and one in early childhood. Like these parents whose path to holiness passed by way of this painful cross, Ava's Grace hopes to help couples to cherish the time on earth that they had with their child, to entrust him or her to Our Lord and Our Lady, and to look forward to the life that will never end.

Later next spring, Ava's Grace plans to offer a "companion" outreach, in which men, women or couples would be matched with others who have experienced a similar loss. "There is a beautiful empathy born of a shared suffering and a shared faith," Lisa reflected. "And there is great value in getting to know someone who has lived through the heartbreaking loss of a baby and has started to heal."

The phrase "heal the broken-hearted" has lingered in Lisa's heart over the past few weeks. It is one of the phrases from Luke 4:18, when Jesus is at His home synagogue and is handed a sacred scroll of Scripture and opens it to read aloud: "The Spirit of the Lord is upon me because he has anointed me to preach the gospel to the poor; he has sent me to heal the broken-hearted ..."

"Christ alone can fully bind up the broken hearts of parents who have lost a child," Lisa said. "Ava's Grace hopes to be a channel of the love of Christ, which draws close to us in our suffering and heals our deepest wounds."



Provided by Lisa Everett

Launching this month is a diocesan ministry aimed at the often overwhelming grief experienced by the parents of infants who pass away just before or after birth.

in marriage, family and pro-life ministry.

"Early last fall, I really felt in my heart a strong desire to start something in honor of Ava," she explained. She continued to think and pray about it over the next few months, asking Our Lady's intercession to let her know how to best honor her granddaughter's brief life on earth. Clear confirmation came in multiple forms around the feast of the Immaculate Conception in December, after she prayed a novena. She felt the Holy Spirit moving as she began to hear more testimonies of pregnancy and infant loss and the lack of resources to help families deal and begin to heal from a Catholic perspective. With Kate and Dale's blessing and Bishop Kevin C. Rhoades' approval, Ava's Grace was announced publicly on May 17, the two-year anniversary of Ava's stillbirth.

Consultation and development took place over the summer months. The ministry is being formally launched this month, October, which is Respect Life Month and national Pregnancy and Infant Loss Awareness Month in the United States.

Ava's Grace hopes to offer practical, emotional and spiritual support to grieving families and to bring the rich resources of the faith to bear on the heartbreaking loss of a child.

tize him or her, is entitled to a Christian funeral and burial. And there is practical help available as well. For example, in helping to plan Ava's funeral, Lisa's husband, Deacon Frederick Everett, discovered that the Trappist monks of New Melleray Abbey in Iowa, as part of their ministry, offer beautiful, hand-crafted wooden caskets for infants in compassion and faith at no cost to families who have lost a child.

The Ava's Grace webpage, www.diocesefwsb.org/avas-grace will go live on Oct. 15, national Pregnancy and Infant Loss Remembrance Day. It will feature the new ministry's logo, painted with muted watercolors with the name and two olive branches on either side. The Everetts' youngest daughter, Maria, came up with the idea of the two olive branches: one symbolizing life after death, the sign that the dove brought to Noah after the Great Flood in the Old Testament, and the other symbolizing peace — the peace that only Christ can give, in the New Testament.

The page will contain information to help families face the loss of an infant before or after birth, with the support of the rich resources of the Catholic faith, from liturgical rites and burial services to grief resources; as well as recommended books, an array of articles and blogposts



EVEN AMID MISCARRIAGE AND STILLBIRTH

**HE SEES
YOUR
SUFFERING**

DioceseFWSB.org/AvasGrace

Sisters of St. Francis of Perpetual Adoration celebrate jubilees

MISHAWAKA — The Sisters of St. Francis of Perpetual Adoration in Mishawaka honored six of their sisters Oct. 6 at a Mass celebrated by Bishop Kevin C. Rhoades at St. Francis Convent in Mishawaka. Six sisters achieved jubilees of 75, 60 and 50 years of religious life.

Naming each of the jubilarians and their years of espousal in fidelity, love and mercy to the Lord, Bishop Rhoades noted how, "with the grace of His love, they said 'yes' and professed their love to Him through the vows of poverty, chastity and obedience. They left all things to follow their spouse, to center their lives on Him and on His Gospel, on the will of God. They embraced the happiness of poverty, the freedom of obedience, and the radicality of chastity."

"Today we rejoice in their vocation and we give thanks to God for our sister jubilarians," he said. "We rejoice that Jesus has espoused them to Himself forever. We pray for them at this Mass, asking the Lord to continue to bless them with His love, joy and peace. They continue on the path of love that they embraced 75, 60 and 50 years ago."

Expounding on the words St. Paul shared with the Philipians about his vocation, when he wrote that he considered "everything as a loss because of the supreme good of knowing Christ Jesus (his) Lord," the bishop noted: "St. Paul came to know the power of His resurrection. Then he humbly admitted that he had not yet attained perfect maturity, but was pursuing this

perfection in hope of possessing it since he had indeed been taken possession of by Christ Jesus. ... We still are on a journey to that perfect maturity in Christ that St. Paul refers to. Like St. Paul, our sister jubilarians and all of us are on that journey to perfection, "straining forward to what lies ahead."

"Our sister jubilarians made their vows many years ago, but they know that they are not perfect religious. They continue their journey to perfect maturity in Christ. With faith, they continue to pursue holiness. They continue to grow in their love for Jesus, their spouse. They continue to re-commit themselves to their beautiful vocation as disciples of Jesus, as women consecrated to Him."

That journey of holiness, he said, "necessarily includes the embrace of His cross. As St. Francis and Blessed Mother Maria Theresia knew so well, there is no path to holiness that does not pass by the Way of the Cross."

Mentioning the sister's vocation as Sisters of St. Francis of Perpetual Adoration, he said that the adoration of the Blessed Sacrament is an essential part of the community's charism.

"When you gaze every day on the Sacred Host, you see the Heart of Jesus overflowing with tenderness and mercy for you and all people. This is what enables you to be apostles of love in your apostolates. This was the wisdom of Blessed Mother Maria Theresia in founding this congregation. The Eucharist is the sacrament

of love which fills our souls with graces," and where Jesus remains with us until the end of time, he said.

Sister jubilarians, thank you for your witness and fidelity to Christ," he concluded. "Thank you for your love and service of His Body the Church! May the Lord continue to bless you with His love and His grace! And may Mary, the beautiful handmaid of the Lord, intercede for you always with her maternal love."

The sisters who were honored at the jubilee Mass are:

75th anniversary



SISTER M. MICHAEL ANN DURRER

Sister M. Michael Ann Durrer was born in Walkerton, Ontario, Canada and entered the Sisters of St. Francis on August 12, 1943. She was a science teacher who taught in several schools staffed by the sisters including Marian High School in Mishawaka, St. Mary School in Huntington, St. Andrew School, Bishop Luers High School and the University of Saint Francis in Fort Wayne. Sister M. Michael Ann resides at Our Lady of Angels Convent, Mishawaka.

60th anniversary

Sister M. Helen Minich entered the Sisters of St. Francis from St. Joseph Parish, LaPorte,



SISTER M. HELEN MINICH

on Aug. 12, 1958. Sister has ministered in several schools staffed by the sisters as a teacher and principal in Indiana and Illinois including St. John the Baptist School, South Bend. Sister M. Helen served as superior of St. Francis Convent in Mishawaka for 16 years. Sister M. Helen oversees the Main Dining Room at St. Francis Convent, Mishawaka.



SISTER M. DOROTHY SPECKHALS

Sister M. Dorothy Speckhals was born in Berger, Missouri, and entered the novitiate of the Sisters of St. Francis on August 12, 1958. Sister served as a teacher in various schools including St. Mary School, Huntington, and Queen of Peace School, Mishawaka. Sister Dorothy also served for many years in the formation program of the province. She resides at St. Francis Convent where she teaches classes in the novitiate.



SISTER M. DUANE ANKENBRUCK

Sister M. Duane Ankenbruck entered the Sisters of St. Francis from St.

Vincent Parish in Fort Wayne and received the habit on Aug. 12, 1958. Sister served as a lab technician in various hospitals staffed by the sisters. From 1982-95 she served in Honduras, Central America. Presently, sister is assigned to St. Francis Convent, Mishawaka, where she works in various areas.

Golden jubilee



SISTER M. SUZANNE CLARK

Sister M. Suzanne Clark was born in Wolcott and entered the novitiate of the Sisters of St. Francis on Aug. 11, 1968. She ministered as a teacher and principal in various schools staffed by the sisters. Since 2000, Sister Suzanne has served at the University of Saint Francis, Fort Wayne.



SISTER M. FELICITY DORSETT

Sister M. Felicity Dorsett was born in Oak Park, Illinois, and entered the novitiate of the Sisters of St. Francis on Aug. 11, 1968. She has taught in several school staffed by the sisters including St. Therese School, Fort Wayne. Since 1995, Sister Felicity has been teaching in the theology department at the University of Saint Francis, Fort Wayne.

Blessing of animals for feast day



William Schmitt

A blessing took place Sunday, Oct. 7, in the parking lot of Marian High School, Mishawaka, sponsored by Immaculate Conception Fraternity of the Secular Franciscan Order. Father Finian, OFM, accompanied by Sister Agnes Marie Regan, OSF, blessed the pets with holy water.

Rosary Coast to Coast in LaGrange



Warren Patka

Parishioners of St. Joseph, LaGrange, and Father J. Steele, CSC, prayed the rosary in front of the statue of Mary that faces busy SR 9 on Oct. 7 for the Rosary Coast to Coast initiative.

In praise of middle children

There's something new to worry about these days: the disappearance of the middle child.

One of the side effects of shrinking family size is that middle children are disappearing. With more and more people having only one or two children, society is losing one of its great assets.

When Jesus said "blessed are the peacemakers," he may have been referring to middle children. Born between the older and the younger children, the mini-adult oldest and the baby-of-the-family youngest, middle children grow up negotiating a complicated family dynamic.

Middle kids are stereotyped as being resentful of their lack of status and power. They have a birth order chip on their shoulder about the glory hogs above them and the spoiled babies below. Think Jan Brady from "The Brady Bunch." That has not been my experience, however, and it's not what researchers are finding.

Indeed, middle children, one expert said, are "social beings and great team players." According to Katrin Schumann, co-author of "The Secret Power of Middle Children," a majority of our presidents have been middle kids. She identifies other positive traits of the middle child as independence, cooperation, heightened empathy and principle-driven rather than ambition-driven.

It sounds like society could use a few more middles these days. Alas, the demographics are moving in the opposite direction. According to data from Gallup, in the 1970s three children was

the ideal U.S. family size and only 20 percent of families had two children. In 2014, the ideal has become two, with 60 percent of families having one or two children. (Only 20 percent have three and 10 percent have four or more.)

I grew up in a family of seven, which I considered "average." I knew several families with more than seven, and being a competitive oldest child, I thought my parents weren't trying hard enough.

Being seven, it fell to one of my sisters to be exactly middle. Her lot in life was to be too old for the youngest quadrant and too young for the oldest. She was the one who stayed home to babysit when the "big kids" got to go out. At the same time, the grandparents often doted on the younger or older, not necessarily the unfortunate middle.

Yet being put in a situation where she had to maneuver between the big kids and the babies, she became a peacemaker, a leader, a negotiator. Her empathetic skills are darn near legendary, making her an effective caregiver.

According to Schumann, middles "can see all sides of a question and are empathetic and judge reactions well. They are more willing to compromise," and "since they often have to wait around as kids, they're more patient." On top of all that, they score high on marital happiness surveys and tend to stick with monogamous relationships when their other sibs are throwing in the towel.

All of which sounds like traits



AMID THE FRAY

GREG ERLANDSON

currently in short supply. We are worried about global warming, trade wars, refugee crises and race relations. Maybe what we need to be worried about is the lack of middle children to help us find solutions to all these challenges. And the shortage is not just ours. Europe, Russia and China all have a middle child shortage.

The list of middle children who made it big is significant: Abraham Lincoln, Susan B. Anthony, Martin Luther King Jr., Anwar Sadat, Lech Walesa. I'm not sure how many saints were middles, but that is research just begging for a doctoral student.

So America, the challenge is clear: If we want to make our country great again, we've got to grow the middle.

Greg Erlandson is director and editor-in-chief of Catholic News Service. He is also an oldest child, and therefore right about nearly everything, including the value of middle kids.

Plea from the broken-hearted

At the opening of the Fifth National Encuentro in Grapevine, Texas, San Antonio Archbishop Gustavo García-Siller said, "You are right to be heartbroken."

Much attention by Church leaders, as it should be, is directed at new promises to take abuse seriously, encourage reporting, care for victims and establish safeguards. Yet little is said of the brokenhearted laity.

Could the clergy and Church leaders feel the anguish and grief of a teen who walked out after a homily when the priest made brief mention of his disappointment at the abuse and moved on to some other topic? Could he not sense the devastation that she felt?

Or the parishioner who felt that the priest totally evaded accountability when he directed them to the immense good that the Church does? And in response to a banner at a campus ministry center that reads, "You are known, loved and valued," a student ponders, "By whom? The Church hierarchy?"

To discouraged folks who no longer see the point in going to Mass, a faith-filled friend offers, "Go for the Person who is on the altar, not the person behind the altar." Is this comforting to our clergy and Church leaders?

In addition to the inexcusable harm to the victims of sexual abuse, another injury is the deep gash inflicted on the collective body with the rupture in trust and the questioning of the Church as an effective, and even



OUR GLOBAL FAMILY

CAROLYN WOO

to some, a necessary institution.

We must be humble enough to accept that some people who criticize or leave the Church are not those who do not care, who do not seek God or who are overtaken with worldly priorities. They may actually care deeply about their journey to and with God but simply do not know where to place the failures and hypocrisies they have witnessed. We can choose to welcome them as a call to greater holiness.

To the clergy, believe it or not, we the laypeople are not looking for the perfect clergy who do not make mistakes. We rally for those of you who know you can make mistakes, who are aware of your weaknesses, who will seek guidance and assistance, and who will turn to us as we have turned to you in the name of Christ for forgiveness, the currency for hope and healing.

We want to hear from you what has gone awry, what was painful and how to be better together, and invite you to hear the same from us. You need to trust that we love the Church as much as you do because you

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God's word challenges us to be attached to Jesus, and Him alone



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Twenty-Eighth Sunday in Ordinary Time Mark 10:17-30

The Book of Wisdom is the source of the first reading. This book came to be centuries ago, as devout Jews, distant from their homeland and from their religious and cultural roots, attempted to confront the great pressure put upon them by the overwhelmingly pagan societies in which they lived.

Jewish parents worried about their children. It is easy to imagine Jewish youth of this time, rebellious and questioning as are adolescents of any time or place, and finding the strict rules of their parents' religion very bind-

ing, whereas the pagans, who lived all around them, followed quite different codes of behavior and flourished.

This book is part of a series of books that together compose the Wisdom Literature of the Bible. These writings concentrate on the human reasoning type of wisdom. But, they insist, living according to God's revelation through Moses and the prophets is showing true wisdom.

Often in these writings, as is the case in this selection, wisdom is mentioned as if it were a person. It is a literary technique.

The reading this week maintains that true wisdom is a greater possession than the finest silver or gold.

As the second reading, the Church this weekend offers us the Epistle to the Hebrews.

Profound Jewish theological themes run throughout this epistle. God is wise. He is the Creator. In God alone is order. To God therefore, all persons must render an account.

St. Mark's Gospel provides the last reading. It is a familiar story.

A man asks Jesus what is needed for salvation. Jesus tells him to obey the Commandments.

The man says that he observes the Commandments. Then, Jesus tells the man to sell his many possessions, give the proceeds to the poor and follow the Lord. Sad, the man walks away from Jesus.

Jesus sees in the man a determined effort to find, and to be with, God. So, Jesus offered the man the key to salvation, calling this man to the most radical of obedience to God. The man should not just make contributions, as Jewish custom would have required of him since he was wealthy, but he should give everything in his possession to the poor.

As the story closes, Peter speaks. This is one of the 111 references to Peter in the Gospels. He always speaks for the Twelve. He insists that he and the other Apostles have put aside everything to follow the Lord. Jesus accepts this statement and blesses them.

Reflection

The readings this weekend are fundamental, intense, wide-ranging and radical. The story of the rich man is crucial to the lesson of this weekend's Liturgy of the Word. This rich man already obeys God's Commandments. He wants to be with God.

Jesus calls him to absolute commitment. It is more than lip service. Indeed, it is more than obeying the Commandments. It is the total imitation of Christ's own sacrifice, an expression of total commitment to, and trust in, God.

The man cannot accept this blunt suggestion. He cannot forsake what he has of this world's things. Sadly, he walks away.

In the first reading, true wisdom was seen as being in divine revelation, not in limited human judgment. All things of earth, including human judgment, are subject to flaw.

The story has wider application if the "rich young man" becomes the "rich man," or "the man." Discipleship is limited to

no particular age. It is not limited to any class of people. It is an invitation to all and a decision for all.

The Gospel again reaffirms the place of Peter himself as spokesman for the community of Apostles and also reaffirms the Twelve. As the rich man was asked, they had been asked to leave everything and follow Christ. They chose to follow the Lord.

READINGS

Sunday: Wis 7:7-11 Ps 90:12-17 Heb 4:12-13 Mk 10:17-30

Monday: Gal 4:22-24, 26-27, 31 — 5:1 Ps 113:1-7 Lk 11:29-32

Tuesday: Gal 5:1-6 Ps 119:41, 43-45, 47-48 Lk 11:37-41

Wednesday: Gal 5:18-25 Ps 1:1-4, 6 Lk 11:42-46

Thursday: 2 Tm 4:10-17b Ps 145:10-13b, 17-18 Lk 10:1-9

Friday: Eph 1:11-14 Ps 33:1-2, 4-5, 12-13 Lk 12:1-7

Saturday: Eph 1:15-23 Ps 8:2-7 Lk 12:8-12

A new apologetics: Bishop Barron's youth synod intervention

NOTE: On Oct. 4, Bishop Barron offered the following intervention at the Vatican during the 2018 Synod on Young People, the Faith and Vocational Discernment.

Jesus' encounter with two erstwhile disciples on the road to Emmaus provides a beautiful template for the Church's work of accompaniment across the ages. The Lord walks with the couple, even as they move away from Jerusalem, which is to say, spiritually speaking, in the wrong direction. He does not commence with a word of judgment, but rather with attention and quiet encouragement. Jesus continues to listen, even as they recount, accurately enough, all the data having to do with Him. But then, knowing that they lack the interpretive pattern that will make sense of the data, He upbraids them ("Oh, how foolish you are! How slow of heart to believe all that the prophets spoke!"), and then He lays out the form ("beginning with Moses and all the prophets, He interpreted to them what referred to Him in all the Scriptures."). He listens with love, and He speaks with force and clarity.

Innumerable surveys and studies over the past 10 years have confirmed that young people frequently cite intellectual reasons when asked what has prompted them to leave the Church or lose confidence in it. Chief among these are the convictions that religion is opposed to science or that it cannot stand up to rational scrutiny, that its beliefs are outmoded, a holdover from a primitive time, that the Bible is unreliable, that religious belief gives rise to violence, and that God is a threat to human freedom. I can verify, on the basis of 20 years of ministry in the field of online evangelization, that these concerns are crucial stumbling blocks to the acceptance of the faith among young people.

What is vitally needed today, as an aspect of the accompaniment of the young, is a renewed apologetics and catechesis. I realize that in some circles within the Church, the term apologetics is suspect, since it seems to indicate something rationalistic, aggressive, condescending. I hope it is clear that arrogant proselytizing has no place in our

pastoral outreach, but I hope it is equally clear that an intelligent, respectful and culturally-sensitive explication of the faith ("giving a reason for the hope that is within us") is certainly a desideratum.

There is a consensus among pastoral people that, at least in the West, we have experienced a crisis in catechesis these last 50 years. That the faith has not been effectively communicated was verified by the most recent Religious Landscape Study, from the Pew Research Center in America. It indicated that, among the major religions, Catholicism was second to last in passing on its traditions. Why has it been the case, over the past several decades, that young people in our own Catholic secondary schools have read Shakespeare in literature class, Homer in Latin class, Einstein in physics class, but, far too often, superficial texts in religion? The army of our young who claim that religion is irrational is a bitter fruit of this failure in education.

Therefore, what would a new apologetics look like? First, it would arise from the questions that young people spontaneously ask. It would not be imposed from above but would rather emerge organically from below, a response to the yearning of the mind and the heart. Here it would take a cue from the method of St. Thomas Aquinas. The austere texts of the great theological master in point of fact emerged from the lively give-and-take of the "quaestiones disputatae" or disputed questions, that stood at the heart of the educational process in the medieval university. Thomas was deeply interested in what young people were really asking. So should we.

Secondly, a new apologetics should look deep and long into the question of the relationship between religion and science. For many people today, scientific and rational are simply equivalent or co-extensive terms. And therefore, since religion is obviously not science, it must be irrational. Without for a moment denigrating the sciences, we have to show that there are nonscientific and yet eminently rational paths that conduce toward knowledge



WORD ON FIRE

BISHOP ROBERT BARRON

of the real. Literature, drama, philosophy, the fine arts — all close cousins of religion — not only entertain and delight; they also bear truths that are unavailable in any other way. A renewed apologetics ought to cultivate these approaches.

Thirdly, our apologetics and catechesis should walk the "via pulchritudinis," as Pope Francis characterized it in "Evangelii Gaudium." Especially in our postmodern cultural context, commencing with the true and the good — what to believe and how to behave — is often counter-indicated, since the ideology of self-invention is so firmly established. However, the third transcendent, the beautiful, often proves a more winsome, less threatening, path. And part of the genius of Catholicism is that we have so consistently embraced the beautiful — in song, poetry, architecture, painting, sculpture and liturgy.

All of this provides a powerful matrix for evangelization. And as Hans Urs von Balthasar argued, the most compelling beauty of all is that of the saints. I have found a good deal of evangelical traction in presenting the lives of these great friends of God, somewhat in the manner of a baseball coach who draws young adepts into the game by showing them the play of some of its greatest practitioners.

When Jesus explained Himself to the disciples on the road to Emmaus, their hearts began to burn within them. The Church must walk with young people, listen to them with attention and love, and then be ready intelligently to give a reason for the hope that is within us. This, I trust, will set the hearts of the young on fire.

Bishop Robert Barron is an auxiliary bishop of the Archdiocese of Los Angeles and the founder of Word on Fire Catholic Ministries.

WOO, from page 12

have taught us that the Church is established by Christ to celebrate His presence and carry out His ministry of love. Peter asked, "To whom shall we go?" Well, the answer is no other place.

But it will no longer be enough to speak to us through statements from the diocesan offices of communication, in bishops' letters, through new policies and procedures to protect youth or even in the Masses and

prayers for healing. We ask you, bishops and clergy, to come into our midst, to invite dialogue, to engage: an act that entails beholding each other face to face, listening, exchanging viewpoints, empathy and finding new paths together.

Jesus came into the world because physical presence in the flesh is how He wished to be known and how He wishes to know us. Presence is the precursor to understanding that makes it possible for friendship and

ultimately intimacy. Without intimacy, how can we be family? And how can we be Church, the body of Christ, without being family?

May the grace of God start our engines.

Carolyn Woo is the distinguished president's fellow for global development at Purdue University and served as the CEO and president of Catholic Relief Services from 2012 to 2016.

SCRIPTURE SEARCH®

Gospel for October 14, 2018

Mark 10:17-30

Following is a word search based on the Gospel reading for the 28th Sunday in Ordinary Time, Cycle B: God can bring about even the impossible. The words can be found in all directions in the puzzle.

JOURNEY	A MAN	KNELT
TEACHER	INHERIT	GOOD
ALONE	DEFRAUD	HONOR
OBSERVED	MY YOUTH	TREASURE
HEAVEN	AMAZED	TO ENTER
CAMEL	NEEDLE	ALL THINGS
POSSIBLE	GOSPEL	AGE TO COME

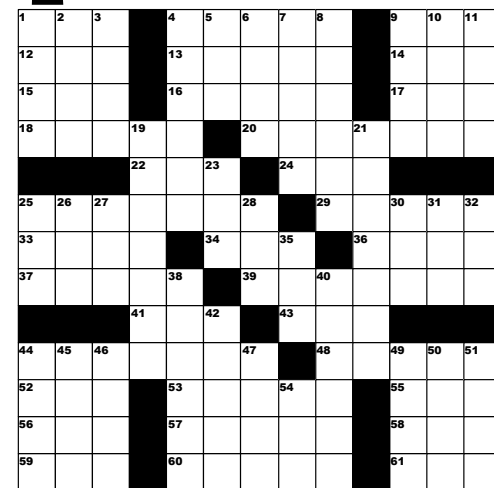
VERY HARD

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

October 7 and 14, 2018



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Readings: Gen 2:18-24; Heb 2:9-11; Mk 10:2-16 and Wis 7:7-11; Heb 4:12-13; Mk 10:17-30

ACROSS

- 1 Lowly lit
- 4 Business mail
- 9 ___ Jima
- 12 Promissory note
- 13 Looking at
- 14 Rich young man became
- 15 And so forth
- 16 Helicopter "wing"
- 17 Container top
- 18 Capital of Senegal
- 20 Types of paint
- 22 Seek affection
- 24 Protects environment
- 25 Spreads out

DOWN

- 29 Correct
- 33 Journey
- 34 Telegraphic signal
- 36 Eve made from one of these
- 37 Sullen one
- 39 No longer works
- 41 Peter cast into sea
- 43 Respect for God
- 44 Gun ship
- 48 Muslim religion
- 52 Frozen water
- 53 Tiny particles
- 55 Wing
- 56 Compass point
- 57 Scream

- 58 Damage
- 59 Hair stuff
- 60 Good Shepherd does
- 61 ___ of the covenant

DOWN

- 1 Jesus did for sins
- 2 Small particle
- 3 Mire
- 4 God's word separate joint & ___
- 5 Pride
- 6 Partner for "the man"
- 7 Atmosphere layer
- 8 Colorful Latin American shawl
- 9 Island
- 10 And gnash teeth
- 11 Chances of winning
- 19 Arises from sleep
- 21 Does before divorce
- 23 Not New Testament
- 25 Short-term memory
- 26 Professional
- 27 Representative
- 28 Title of respect
- 30 Where birds live
- 31 Compass point
- 32 Wind direction
- 35 British drink
- 38 Discuss again
- 40 Coils
- 42 Give a tenth
- 44 Angel has
- 45 Teen affliction
- 46 Pull in a fish
- 47 Give to the ___
- 49 Dalai ___
- 50 Like a wing
- 51 Shortest Gospel
- 54 Jeremiah sank in this in well

WORLD APOSTOLATE OF FATIMA ANNUAL MASS, BREAKFAST



Photos by Bob List

A penitent receives absolution at the Cathedral of the Immaculate Conception, Fort Wayne, where the World Apostolate of Fatima, Fort Wayne-South Bend Division, celebrated Mass on Saturday, Oct. 6.



In addition to an opportunity for the sacrament of reconciliation prior to the WAF Mass, a rosary was prayed.



Children dressed up as Lucia Santos and Francisco and Jacinta Marto, the Portuguese children who witnessed the appearances of Our Lady of Fatima.



A procession that includes an image of Our Lady of Fatima makes its way to the Grand Wayne Center.



Father Joseph Mary Wolfe, MFVA, speaks to those in attendance at a breakfast that followed the Mass.

WHAT'S HAPPENING?

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

Cemetery cleanup announced

SOUTH BEND — The Sacred Heart Cemetery (corner of Western Ave. and Pine Rd.) will conduct a fall cleanup Monday, Oct. 22 through Saturday Oct. 27. Please have all spring and summer decorations removed from the graves by this time.

Queen of Angels promotes Rosary Rally

FORT WAYNE — A Public Square Rosary Rally will be on Saturday, Oct. 13, at noon at Queen of Angels Parish, 1500 W. State Blvd. This Public Square rosary, sponsored by America Needs Fatima, will take place across the U.S. on that day. For more information, call John or Mary Nicholson at 260-432-6455.

America Needs Fatima Holy Hour

SOUTH BEND — Christ the King Parish will hold an America Needs Fatima Holy Hour Saturday, Oct. 13, at noon. Gather at the corner of US 933 and Darden Rd. with umbrellas and lawn chairs. Contact Esther Cyr at 574-272-6457.

Pancake and sausage supper planned

CHURUBUSCO — St. John Bosco Catholic School students and families will host a pancake and sausage supper Saturday, Oct. 13 from 6-8 p.m. at the church, 216 N. Main St. All proceeds support Catholic education.

Adoration under the stars

FORT WAYNE — An evening of the sacred — sacred singing; sacred scripture; sacred supplication; sacred silence — will be Saturday, Oct. 13, from 7-8:15

p.m. at Our Lady of Good Hope Church lawn, 7215 Saint Joe Rd. Bring blankets, chairs and your family to spend time with Jesus Christ in the monstrance. The evening will close with Benediction. Visit olghfw.com

Granger Pumpkin Patch

GRANGER — Knights of Columbus Council 4263 at St. Pius X Church, along with Boy Scout Troop 562 from St. Pius X, will be sponsoring and selling pumpkins, gourds and fall décor, at the Granger Pumpkin Patch, 15316 SR 23, one quarter mile South of St. Pius X on SR 23.

Rummage sale planned

FORT WAYNE — A fall rummage sale at St. Joseph - Hessen Cassel, 11521 Old Decatur Rd., will be on Thursday, Oct. 18, from 6-8 p.m., Friday, Oct. 19, from 8 a.m. to 2 p.m. and Saturday, Oct. 20, from 8 a.m. to noon. On Saturday will be a \$3 bag sale.

Queen of Angels 50+ fall luncheon card party

FORT WAYNE — Queen of Angels Parish plans a 50+ fall luncheon and card party Friday, Oct. 19, from noon to 4 p.m. Activities include a luncheon, raffle, door prizes, cards of your choice and a quilt raffle. Tickets are \$10. Contact Barb at 260-483-4353.

Bishop Luers to present 'A Curious Savage'

FORT WAYNE — Bishop Luers High School will present "The Curious Savage," a comedy centered around Ethel Savage, a wealthy widow who is trying to cope with her family putting her into a home for the "insane."

REST IN PEACE

<p>Decatur Sue M. Bohlander, 65, St. Mary of the Assumption</p> <p>Fort Wayne John Kevin McMahon, 73, Our Lady of Good Hope</p> <p>Ernest Walker, St. Joseph</p> <p>Robert E. Gensheimer, 82, St. Vincent de Paul</p> <p>Paul R. Meyers, Sr., 69, St. Vincent de Paul</p>	<p>Thomas C. Neuman, 83, Our Lady of Good Hope</p> <p>Harold A. Rice, 85, St. Charles Borromeo</p> <p>Mike St. John II, 97, St. Jude</p> <p>Tom Biesiada, 93, St. Elizabeth Ann Seton</p> <p>Granger Mary Margaret Derse, 80, St. Pius X</p> <p>New Haven Robert Mattingly, 82, St. John the Baptist</p>	<p>Plymouth Ronald Peterson, M.D., 86, St. Michael</p> <p>Lucy A. Schlosser, 87, St. Michael</p> <p>South Bend Joseph F. Klaybor, 61, St. Therese, Little Flower</p> <p>Linda D. Russnak, 79, Our Lady of Hungary</p> <p>Judith Wade, 77, St. Augustine</p> <p>Mary M. Kovach, 100, St. Anthony de Padua</p>
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Performances are Saturday, Oct. 13, at 7:30 p.m. and Sunday, Oct. 14, at 7:30 p.m. in the Bishop Luers gymnasium, 333 E. Paulding Rd. Tickets are \$10 and will be available for purchase at the door. New this year is a special bonus performance. Join Bishop Luers for the actors'

showcase titled "A Moment of Weakness," which features freshman and sophomores in a 30-minute, one-act show, written and directed by Bishop Luers students. It will begin at 6:45 p.m., followed by "The Curious Savage" at 7:30 p.m.

The CrossWord

October 7 and 14, 2018



COME TAKE A CLOSER LOOK!

BISHOP DWENGER
OPEN HOUSE
WEDNESDAY, OCTOBER 24
6:30 PM - 8:00 PM

Divine Mercy FUNERAL HOME

CATHOLIC CEMETERY

Divine Mercy Funeral Home to offer complimentary Committal Service and Burial of your Catholic loved-one's cremated body.

Wednesday, October 17, at 2 p.m.

The Catholic Rite of Christian Burial teaches us that the cremated body should be buried or placed in a marked mausoleum. Some families, however, choose to hold on to their loved-one's cremated body – only to regret later that the remains didn't receive a proper burial.

In our mission to carry out the corporal works of mercy in burying the dead, Divine Mercy Funeral Home and Catholic Cemetery is offering to receive your Catholic loved-one's remains and place them at rest in the cemetery, free of charge.

A community-wide Committal Service and Burial will take place at Divine Mercy

260.426.2044

3500 Lake Avenue

M-F 8 a.m. to 5 p.m.

Sat. 8 a.m. to 2 p.m.

www.divinemercuryfuneralhome.com

on Wednesday, October 17, at 2 p.m., with Msgr. Robert Schulte officiating.

Families wishing to make burial arrangements at the cemetery should call 260-426-2044 by Wednesday, October 10, to schedule an appointment with a cemetery advisor.

Divine Mercy hopes that this outreach will give comfort to those grieving for their loved ones, while enabling future generations to pay tribute, remember and pray for their deceased relative or acquaintance.

CHAPEL, from page 1

staff, along with donors, USF board of directors members and about 30 members of the Sisters of St. Francis of Perpetual Adoration religious order, which founded and still leads USF. Many of the sisters came from the order's Immaculate Heart of Mary Province provincial house in Mishawaka.

The \$4.7 million chapel, which stands on the east side of Mirror Lake on

More photos are available at www.todayscatholic.org



USF's main campus, will be known officially as the Oratory of St. Francis of Assisi because it is not a parish church, USF's president, Sister Elise Kriss, said during an interview a week before the blessing Mass. At the university, it will be called St. Francis Chapel.

"Here in this oratory, the community of this university will come into real contact with God through prayer and the sacraments," Bishop Rhoades said during his homily. "Here you will worship Him in spirit and in truth. Here you can enter into God's house and into communion with Him any time of the day or night."

The building includes an adoration chapel that students, staff and faculty can enter 24 hours a day using their ID cards, Sister Elise said. The holy Eucharist won't be on exposition, so people aren't required to stay in the adoration chapel 24 hours a day.

While blessing the new chapel, the bishop walked around the interior and sprinkled it with holy water. He later dedicated the altar by inserting a relic of St. Francis of Assisi into the altar's stone top. He then poured sacred chrism on the altar top and spread it over the entire surface with his hands.

Bishop Rhoades incensed the altar, after which USF chaplain Father David Meinzen carried the censer through the chapel, spreading the incense throughout.

USF School of Creative Arts Woodshop Director Jay Herron crafted the altar base, ambo and tabernacle stand from wood with help from retired SOCA Dean Rick Cartwright, Sister Elise said.

Herron also made the large San Damiano cross mounted on top of the wall behind the altar. The cross has a duplicate side visible from the adoration chapel behind the sanctuary. St. Francis was said to be praying before such a cross in Assisi when he heard God call him to rebuild the Church.

A stand-alone chapel has been a longtime dream for the university, Sister Elise said. USF's chapel has been housed since 1948 in various locations in Trinity Hall, which contains a dining hall, offices and dormitory rooms.



Sisters of St. Francis of Perpetual Adoration from the Midwest region pause for a group photo in front of Mirror Lake and the newly constructed chapel at the center of the University of Saint Francis campus, on their way to the first Mass and blessing of the chapel by Bishop Kevin C. Rhoades.

Photos by Joe Romie



USF president Sister Elise Kriss adds her remarks just before the end of the Mass.

been re-routed to bring students, faculty and staff past the chapel as they go to and from the academic buildings on the east side of the main campus.

Sister Elise hopes more people will stop in for Mass, which will be offered at 11:30 a.m. daily and at 8:30 p.m. Sundays. The public is welcome at both the daily and Sunday night Masses.

USF also planned a special Mass in the new chapel Oct. 4 to celebrate the feast day of St. Francis of Assisi.

Sometime in the future, USF hopes to hold a campaign to raise the \$600,000 to \$700,000 needed to install stained-glass throughout the chapel, which currently has clear glass windows.



Deacon José Arroyo processes in to the newly constructed Oratory of St. Francis of Assisi on the campus of the University of Saint Francis, carrying a first-class relic of St. Francis that Bishop Kevin C. Rhoades embedded in the new chapel's altar during the Mass.

The new chapel is the faith component of USF's \$22.7 million Faith and Reason fundraising campaign. The reason portion of the campaign involves the expansion and remodeling of nearby Achatz Hall of Science.

St. Francis Chapel, at 76 feet high, intentionally towers over other buildings around it.

"It is going to be visible from

almost anywhere on campus," she said, as well as from Spring Street and Leesburg Road.

The building also serves as a sign of USF's Catholic identity and its efforts to attract more Catholic students, she added. Currently, about a third of the university's approximately 2,300 students are Catholic.

Sidewalks and paths have



Bishop Rhoades addresses his homily to those gathered for the Mass of blessing and dedication of the altar on Oct. 3.



During the dedication, Bishop Rhoades pours sacred chrism on the altar before spreading it over the entire top surface with his hands.