

TODAY'S CATHOLIC

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Hometown saints: Pilgrims at canonization support local 'heroes'

BY CAROL GLATZ

VATICAN CITY (CNS) — As the sun rose over the Tiber River, seven banners hanging on the facade of St. Peter's Basilica depicting the Church's newest saints were illuminated by the new day.

Pilgrims from all over the world had lined up behind metal barricades on the outer perimeter of the square until members of the Swiss Guard, security officers, police at metal detectors and volunteers wearing blue bibs got into position and ready for the tens of thousands of people attending the canonization ceremony and Mass Oct. 14.

"Good morning, Brescia!" shouted one volunteer steering a large group from the Italian province where St. Paul VI was born through the maze of barricades to get into the square. Many pilgrims were easy to identify with colorful banners, flags, hats or bandanas emblazoned with their saint's image or name.

In the crowd was Maria Giovanna Cimoli from Concesio, the small hometown of St. Paul VI. "I am so excited, so proud to be here. We live on the same street (St. Paul VI) lived on growing up," she told Catholic News Service.

"I was living here in Rome when he was elected," she said. "I was in the square when they said



CNS photo/Paul Haring

The banners of new saints Oscar Romero and Paul VI hang from the facade of St. Peter's Basilica as Pope Francis celebrates the canonization Mass for seven new saints in St. Peter's Square at the Vatican Oct. 14.

his name. It was a shock."

Forty-two years after they were married, Lucia Bescotti and Giovanni Ballini from Brescia found themselves once again waiting in line to get into St. Peter's Square.

St. Paul VI had greeted them and given them his blessing in Rome after they were married in 1976 "when we were young," Bescotti said.

One U.S. mom, Jessica McAfee, 33, said a group of nuns formed

an impromptu protective shield around her, her husband, Shaun, and their three small kids so they wouldn't get lost or bumped into.

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St. Louis Academy celebrates completion of construction project

BY JOSHUA SCHIPPER

Parishioners of St. Louis, Besancon, New Haven, packed their church for a Mass celebrated by Bishop Kevin C. Rhoades Sunday, Oct. 14, on the occasion of the completion of a large parish construction project. Following the conclusion of the Mass, Bishop Rhoades blessed the new addition to the parish school, St. Louis Academy.

The St. Louis Academy community has grown to over 150

students in recent years. An expansion of the building was deemed necessary, so designs were crafted with input from St. Louis Academy teachers and principal Vanessa Diller. The plans allowed each grade to have its own classroom: It added five classrooms, six bathrooms, a cafeteria and three meeting rooms. The construction of a new gymnasium also includes a teacher's room that will double as a workroom, not to mention a music and band room — both of which are a first for the school — and a

1,000-square-foot room to store tables and chairs.

Father Benjamin Muhlenkamp described the 10,000-square-foot addition as a "great accomplishment for our small community."

Children of the parish and school proclaimed the Word clearly and reverently during Mass, prompting an appreciative remark from Bishop Rhoades, who then preached about the Gospel reading from Mark. In the reading, a young rich man approaches Jesus and asks, "Good teacher, what must I do

to inherit eternal life?" Jesus responds that in addition to keeping the Ten Commandments, the young man must "Go, sell what you have, and give to the poor and you will have treasure in heaven; then come, follow me." The man went away sad, because he did not want to give up his many possessions.

Bishop Rhoades commented that the young man's response in the reading is "ironic,"

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Red Mass takes place at the Basilica at Notre Dame



Bishop Kevin C. Rhoades preaches during a Red Mass in the Basilica of the Sacred Heart, University of Notre Dame, on Oct. 8. On the right is a picture of St. Thomas More, patron saint of attorneys.

Photos by Derby Photography

Notre Dame students prepare to bring up the gifts.



Red Masses are traditionally celebrated once a year for those in the legal profession.



Worshippers enjoy a dinner served following the Red Mass.

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Their fourth child, a three-month old girl, was safely strapped to her mom's chest in a baby carrier.

The McAfees, who live in Omaha, Nebraska, but are based temporarily in Vicenza, Italy, were at the ceremony for St. Paul VI, whom she credits with her conversion to Catholicism.

Her husband wanted to be a Catholic, she said, and she was attending the RCIA classes with him "just supporting him" on his journey. But after her risk of miscarriage brought her to medical professionals and the Pope Paul VI Institute, she was struck by the beauty of the icons at the facility and the loving care of the doctors.

"They opened the doors for me. They met me where I was at and gave dignity to our unborn baby," which was something that she had not encountered with other doctors, she said.

Now a FertilityCare practitioner at the institute, McAfee said she thinks the pope's 1968 encyclical "Humanae Vitae" on human life and married love has much to offer people today.

Andrew Pandorf and Louisa and Sandra Schlemmer were in Rome from the small German town St. Catherine Kasper was from; the new saint worked with the poor and needy and founded a religious order in the 19th century.

"My grandfather was a big fan" of St. Catherine, Louisa said, and he claimed to have had a vision of her while in the hospital near death. The now-saint told him to get water from a particular fountain and when his wife did so, "he was cured," the granddaughter said.

"It was his big wish to be here, but he died this January so



CNS photo/Paul Haring

Father Andreas Fuchs holds a banner of new St. Catherine Kasper before the canonization Mass for seven new saints celebrated by Pope Francis in St. Peter's Square at the Vatican Oct. 14. The religious order founded by St. Catherine, The Poor Handmaids of Jesus Christ, has its motherhouse in Donaldson, Indiana.

it's important for us to be here for him," she added.

A group of seminarians from the Alessio Ascalesi archdiocesan seminary in Naples left at 3 a.m. to get to Rome for the canonizations of St. Vincenzo Romano, an Italian priest born in Naples in 1751, and Nunzio Sulprizio, a layman who died in Naples in 1836 at the age of 19.

"We chose Vincenzo Romano to accompany us on our journey to be saints in little things," a seminarian named Francesco

said; "and we chose Nunzio, because he wanted to be a priest but couldn't, so we look to him to see what pushes us to want to be a priest."

About 20 seminarians from the Diocese of Cremona were there for St. Francesco Spinelli, a 19th-century priest who founded and set up in Cremona the religious order, the Sisters Adorers of the Blessed Sacrament.

Guglielmo Tarcisio Paluschi, 24, a seminarian in his fourth year of studies said St. Spinelli

was "a great example for the priesthood."

"He understood the heart of Christian life is the Eucharist, where a Christian finds the strength to go out and bring to others what he has received," he said.

Paluschi said their group had a private audience Oct. 13 with Pope Francis, who urged them to try to make the Gospel understandable to young people because they are receptive.

"He did it," Paluschi said pointing to St. Spinelli's banner on the basilica's facade. "During his era, he found a way to make others understand Christ lives in each person" and is present in



Public schedule of Bishop Kevin C. Rhoades

Sunday, October 21: 11:30 a.m. — Wedding Anniversary Mass, Cathedral of the Immaculate Conception, Fort Wayne
 Monday, October 22: 10 a.m. — Meeting of the Bishop's Cabinet, Archbishop Noll Center, Fort Wayne
 Wednesday, October 24: 10:30 a.m. — All-Schools Mass, Purcell Pavilion, University of Notre Dame
 Wednesday, October 24: 6:30 p.m. — Meeting and prayer, Intentional Discipleship Group, St. John Paul II Center, Mishawaka
 Thursday, October 25: 9:30 a.m. — Lecture, Masters in Divinity program, O'Shaughnessy Hall, University of Notre Dame
 Thursday, October 25: 7:30 p.m. — Confirmation Mass, Corpus Christi Church, South Bend
 Friday, October 26: 7 p.m. — Confirmation Mass, St. John the Evangelist Church, Goshen
 Saturday, October 27: 10 a.m. — Confirmation Mass, St. John the Evangelist Church, Goshen

the Eucharist.

When asked what attracted him to pursue the priesthood, he said he has met many good priests who have "shown it is possible to be happy, to find happiness in the priesthood."

Reflecting on his life, he said he sees Jesus "is calling everyone to a vocation of happiness and, in happiness, people can become a saint. If you look at your life, you can see lots of people leaving you 'seeds' that grow, and if you keep following, they lead to holiness," he said.

"He succeeded," he said, looking again to the banner, "He became a saint."

Network of pregnancy resource centers to receive Evangelium Vitae Medal

SOUTH BEND, Ind. (CNS) — The Women's Care Center, a nationwide network of pregnancy resource centers that began in 1984 with one location near the University of Notre Dame's campus, has been named the recipient of the 2019 Evangelium Vitae Medal bestowed by the university's Center for Ethics and Culture.

The recipient is announced annually on Respect Life Sunday, which this year was Oct. 7.

The award, comprised of a specially commissioned medal and \$10,000 prize, will be presented at a Mass and banquet April 27 at Notre Dame.

"The Women's Care Center sets the standard nationwide for compassionate and comprehensive care for mothers, babies and families," said O. Carter Snead, the William P. and Hazel B. White director of the Center for Ethics and Culture.

"In its work and witness, the Women's Care Center embodies the unconditional love and radical hospitality that anchors and

sustains a culture of life. It is our privilege to honor them with the Evangelium Vitae Medal," Snead said in a statement.

The Women's Care Center opened its first location immediately south of the Notre Dame campus. In the past 24 years, it has grown to 28 pregnancy resource center locations in 11 states and serves more than 26,000 women annually, making it the largest network of pregnancy resource centers in the United States.

The Women's Care Center provides free, confidential counseling and education to women facing unplanned pregnancies, as well as ongoing support, including parenting classes and referrals for mother- and baby-wellness care. The center has locations in Florida, Illinois, Indiana, Kentucky, Maryland, Michigan, Minnesota, North Dakota, Ohio, Pennsylvania and Wisconsin.

"The Women's Care Center gives women in crisis the support they need for themselves and their children before and

after birth," said Holy Cross Father John I. Jenkins, who is president of the University of Notre Dame and a board member of the Women's Care Center Foundation.

He added: "The WCC provides compassionate, nonjudgmental, loving care to women most in need. They are a beacon of hope — here in South Bend and in every community they serve."

Named for St. John Paul II's 1995 encyclical on life issues, the Notre Dame Evangelium Vitae Medal is a lifetime achieve-

ment award given to "heroes of the pro-life movement." It honors individuals whose efforts have served "to proclaim the Gospel of human life by steadfastly affirming and defending its sanctity from its earliest stages."

Ann Manion, volunteer president of the Women's Care Center Foundation, said the center is "grateful to the University of Notre Dame for including us" among its "heroes of the pro-life movement."

"On behalf of our counselors, nurses, sonographers and the



entire Women's Care Center family, we are deeply grateful for this recognition, which will advance our life-saving mission to pregnant women in 11 states," she said.

The 2018 Evangelium Vitae Medal recipient was Mary Ann Glendon, the Learned Hand professor of law at Harvard Law School and former U.S. ambassador to the Vatican.

Previous recipients include the Jerome Lejeune Foundation; Richard Doerflinger, now-retired associate director of the U.S. Conference of Catholic Bishops' Secretariat for Pro-Life Activities; Helen M. Alvare, professor of law at George Mason University; Mother Agnes Mary Donovan and the Sisters of Life; U.S. Rep. Chris Smith, R-New Jersey, co-chair of the Bipartisan Congressional Pro-Life Caucus, and his wife, Marie Smith, director of the Parliamentary Network for Critical Issues; Supreme Knight Carl Anderson and the Knights of Columbus; and the Little Sisters of the Poor.

Young people want credibility, someone to walk with them

BY CINDY WOODEN

VATICAN CITY (CNS) — Even in far-off Rarotonga in the Cook Islands, a bishop said a young person asked him what the Church is doing to prevent clerical sexual abuse.

"You would think in our isolation we would not hear about this topic," said Bishop Paul Donoghue of Rarotonga, who described his diocese as one of the "dots in the Pacific Ocean. Many dots."

The young people in his diocese watch the news and read it on the internet, he said, and they are "under pressure from their peers on this topic."

"They need credible answers as they are deeply shamed and are uncomfortable associating with such a Church," he told the synod Oct. 10. "The youth are asking us Church leaders to be transparent and for our Church to be up to date. It is my dream that this synod will give the youth both of these."

Bishop Mark O'Toole of Plymouth, England, made a similar point Oct. 11, telling the synod, "credibility and authenticity are crucial."

"The cases of historic abuse within the Church, recorded in so many parts of the world, are a counter sign," he said. "Young people rightly expect that we put victim-survivors at the center of what we do."

Bishop O'Toole said bishops "must be subject to processes as robust as those we would expect for our priests" and that it is essential to involve laypeople, and especially women, in the process of reviewing allegations and instituting safeguarding programs.

"In God's holy people, we find all we need to help heal the wounds of this present crisis," he said. "Mothers, including consecrated women who are spiritual mothers among us, can help us to be tender and loving to the young, whilst also protecting the little ones from the wolves, and so ridding the Church of this evil."

Archbishop Eamon Martin of Armagh, Northern Ireland, whose Church has faced its own turmoil because of abuse, told synod members he is "convinced that the Spirit is already actively at work preparing us for a new springtime of growth and abundance in faith."



CNS photo/Paul Haring

Corina Fiore Mortola Rodriguez, a synod delegate from Mexico, talks with Father P. Rafaela Lanzilli, a synod official, before a session of the Synod of Bishops on young people, the faith and vocational discernment at the Vatican Oct. 11.

But, he said, the synod's working document does not seem to share that conviction.

The document, the archbishop told the synod Oct. 10, "lacks the punch and fire that the Spirit brings," not to mention the fact that "baptism is only mentioned three times in the entire document and confirmation is not mentioned at all."

Archbishop Martin said he sees many signs that young Catholics are open to the work of the Holy Spirit, including the countless hours many of them spent trying to defeat the recent Irish referendum to legalize abortion.

"Every day I pray for vocations to the priesthood and the consecrated life," he said. "But I also pray that all our young lay faithful will find 'new life in the

Spirit' and realize more and more that they are called personally by baptism and confirmation to be part of the 'new springtime' for the faith."

"Young people rightly expect that we put victim-survivors at the center of what we do."

BISHOP MARK O'TOOLE

The baptismal call to holiness as the one vocation all Christians share has been a recurring theme at the synod.

Archbishop Mario Delpini of Milan told the synod Oct. 11, "by 'vocation' one should understand precisely the choice God made before the creation of the world calling

men and women to be saints, to be His children and co-heirs with Jesus of the glory of the Father."

Then, he said, "the choice of a state of life" — whether marriage, the single life, priesthood or religious life — "is the result of the freedom of each person in the context of his or

her life." That choice, he said, relies on multiple factors, including individual preferences and talents, the influence of parents and communities and, especially "prayer and the desire to make one's life a gift."

Bishop Lucas Van Looy of Ghent, Belgium, told the synod Oct. 11 that recognizing the role of the community, when the time comes to decide whether or not to ordain a young man to the priesthood, "not only the opinion of the professors in the seminary or the superiors is important, (but) also the parish priest, the catechists, the cook, the men and women who serve the community should be heard."

Regarding the synod's discussion of "accompaniment" or "spiritual mentoring," the bishop insisted that that is a shared responsibility and means knowing a young person and his or her daily life.

"How could the shepherd get the smell of the sheep if he is not constantly present among them," the bishop asked, "and how could the sheep get the smell of the shepherd if he only shows up in the parlor?"

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Election 2018: How should Catholics prepare to vote?

INDIANAPOLIS — The 2018 election in Indiana does not have the high-profile offices of president or governor on the ballot. But as is evident in media ads, there is one high-profile office on the ballot — that of U.S. senator. Also, other important offices are on the ballot. These include: all U.S. Congress members, all state representatives and half of Indiana's senators. In addition, state offices such as secretary of state, auditor and treasurer, and many county officials, will be elected this year.

Each election has value, with its own importance and consequences. Hence, all elections should be taken seriously and deserve due diligence when considering the candidates and issues involved. Moreover, as Catholics we are obligated to take part. In the Catholic tradition, responsible citizenship is a virtue; participation in the political process is a moral obligation.

Elections provide an opportunity to debate and decide about leaders, policies and values that will determine the direction of the state and nation. Public policies and decisions by public officials have moral dimensions and consequences that affect everyone. So how does one prepare to fulfill his or her civic duty and decide for whom to vote? The Church can offer some guidance, not by recommending candidate X or Y, but by giving guidance and perspective in how to approach the issues and how to determine a prudent choice.



Indiana Catholic Conference

One cannot compartmentalize politics and morality.

A common error in our time is the dichotomy between faith and public life. All of human life and activity is not out of the scope of God's care and concern. Some today want to keep religion out of the public square but that denies the integration of faith and life. The Church teaches that faith is to be lived each day in all one does; Sunday Eucharist nourishes and enables us to live the Gospel's call each day in all we do. We are called to be a leaven in the world. Personal as well as political activity is rightly guided by moral norms.

Voting is a moral act.

One's vote should not be based on frivolous or selfish motives. Catholics are called to be guided by moral convictions and not attachment to party or interest groups. One should not let party determine who they vote for or lead them to neglect fundamental moral truths. The Church's call for political engagement is different from other institutions and social groups. Interest groups and political parties have a focus of power and

governance; the Church asks for persons to focus on the dignity of every human being, the development of the common good and the protection of the weak and vulnerable.

Be principled and not partisan in political and social issues.

Politics is often ideological, emotional and divisive. The Catholic Tradition does not offer an ideology but a moral framework in which to evaluate policies and candidates. The Church asks that Catholics engage using faith and reason and to form one's conscience through study and prayer. First, one must seek to know what is right by studying Scripture and Church teaching. Secondly, one must use reason to study the issues in the light of faith; and lastly prayerfully ask for God's guidance and will to be done.

Opposing evil and doing good are essential obligations.

Catholic social teaching is holistic. One must always oppose intrinsic evils that directly threaten the sanctity and dignity of human life such as euthanasia, genocide, torture and racism. In like manner, there is an obligation to contribute to the common good in solidarity with those in need. The right to life is linked to the basic needs that every human being needs to live and thrive. In addition to the basic human needs, defending religious freedom, supporting marriage and family, welcoming the immigrant and protecting



the environment provide for the common good. While evil must always be opposed, that does not mean that this absolves one from doing good. Both are required.

Because no candidate is perfect, it is difficult to find one that complies with all values and principles of Catholic social teaching. In the end one must form his or her conscience through study and prayer and then vote based on your best judgment of which candidate will do the best job of protecting from

evil and promoting the common good. So can we be sure we made a good choice? God gives us the virtue of prudence, which enables one to discern the true good in every circumstance and to choose the right means of achieving it. During the election season, seeking God's help in developing the virtue of prudence is also a good way to prepare for voting.

Information provided by Indiana Catholic Conference. Visit faithfulcitizenship.org.

Synod already leading to some changes, bishops report

BY CINDY WOODEN

VATICAN CITY (CNS) — Even on the ninth day of the 25-day-long Synod of Bishops on young people, the faith and vocational discernment, two bishops said they already had ideas for things they would want to start in their ministries.

Auxiliary Bishop Robert E. Barron of Los Angeles told reporters Oct. 12 that the presence and input of 34 young adults at the synod has convinced him of the importance of having regular structures for listening to young people and seeking their opinion.

Auxiliary Bishop Everardus de Jong of Roermond, Netherlands, said he was so struck by the personal testimony of Safa al Abbia, a 26-year-old Chaldean Catholic dentist from Iraq, that he vowed to do more in his diocese to raise awareness of and help persecuted Christians. "Global solidarity is part of the faith," he said.

Both bishops also said the 30 or so women at the synod are being heard and offering important insights, but neither could address the question of why,

when two religious brothers are voting members of the synod, no religious sisters are.

"We listen to women, but voting is not so much about having power or steering roles" since the synod is an advisory body to the pope, Bishop de Jong said. "This is a bishops' synod, we have to listen to women, but there are no women bishops. We don't have women cardinals. We have to live with that."

Bishop Barron said he only could echo what Bishop de Jong said in noting it is a bishops' synod. "Are women present, especially young women? Absolutely. Are they speaking? Absolutely. Are they present around the tables in the small groups? Absolutely."

Sister Mina Kwon, a member of the Sisters of St. Paul of Chartres from South Korea, who repeated to journalists what she had told the synod — that young people are put off by "inequality and exclusion" — said, "the situation is improving."

Members of the synod — bishops, observers and experts — began meeting in small groups Oct. 12 to discuss the presentations they had heard in

the previous days about spiritual guidance and vocational discernment.

Archbishop Sviatoslav Shevchuk, major archbishop of the Ukrainian Catholic Church, had told the synod that a survey of young Ukrainian Catholics completed for the synod already had led him to action. After many young people — both in Ukraine and abroad — said they wanted help in learning to pray, the archbishop said he asked every Ukrainian Catholic monastery to open its doors and every bishop to open his residence to young people at prayer times.

"Entire generations of young people have grown up never seeing their father or mother pray and never having prayed at home," he told the synod.

Some of the young people said they had attended a divine liturgy in a Church, "but they never had seen a priest pray alone or pray with them."

One place young people have learned to pray, he said, is on pilgrimages or at prayer events organized by the France-based Taizé community. With the leader of the community, Brother Alois, present in the synod hall,

Archbishop Shevchuk told his fellow bishops that Taizé "is becoming a center of prayer for young people on a global level and is forming a youth culture of prayer."

Cardinal Gerald Lacroix of Quebec reminded the synod, "Our Church is full of inspiring models of young people who have left a mark of 'physical vigor, strength of spirit and courage to risk.' As Mark Twain would have said, 'They did it because they did not know it was impossible.'"

The cardinal cited Mary, St. Francis of Assisi and Quebec's own Sts. Francois de Laval and Marie de l'Incarnation as young adults who left everything behind to follow Jesus.

"We sometimes doubt the ability of our youth to participate actively in the mission of the Church," the cardinal said, but "obviously the Lord does not share our hesitation."

"Let us be bold in inviting young people to meet Christ and learn to follow him," the cardinal urged.

Another Canadian, Bishop Stephen Jensen of Prince George, British Columbia, looked at the

ingredients that are part of the success many new movements in the Catholic Church have had in bringing young people to Jesus and supporting them in their vocations to marriage, religious life or priesthood.

The methodology, he said, "reflects the ministry of Jesus and the first disciples," by first calling people into a relationship within a community. "Such friendship becomes the basis for authentic accompaniment, providing a young person mentorship on the journey of responding to the grace of an encounter with Jesus."

"This companionship makes possible profound communication, providing the security in which a young person can recognize the call to conversion of life as a gift rather than a burden and respond in freedom," he said. The support helps young people "resist pressures to compromise the Gospel's teaching" and show them how every aspect of their lives can be transformed by Christ.

NEWS BRIEFS

Pope accepts Cardinal Wuerl's resignation as Washington archbishop

VATICAN CITY (CNS) — Pope Francis has accepted the resignation of Cardinal Donald W. Wuerl as archbishop of Washington but did not name a successor. When the pope's decision was announced Oct. 12, the Archdiocese of Washington released a letter from Pope Francis to the cardinal, making clear his support for Cardinal Wuerl's ministry and leadership, but also praising the cardinal for putting the good of the Church first. "You have sufficient elements to 'justify' your actions and distinguish between what it means to cover up crimes or not to deal with problems, and to commit some mistakes," the pope wrote. "However, your nobility has led you not to choose this way of defense. Of this, I am proud and thank you." The archdiocese also announced the pope has named Cardinal Wuerl as apostolic administrator. Cardinal Wuerl had been facing pressure to resign after an Aug. 14 grand jury report detailing sexual abuse claims in six Pennsylvania dioceses painted a mixed picture of how he handled some of the cases when he was bishop in Pittsburgh from 1988 until 2006. The 77-year-old cardinal, the sixth archbishop of Washington, had submitted his resignation, as is mandatory, to the pope when he turned 75, but it had not been accepted until now.

Kavanaugh says he feels no 'bitterness' over confirmation process

WASHINGTON (CNS) — New Supreme Court Associate Justice Brett Kavanaugh said Oct. 8 he has no "bitterness" over a contentious confirmation process that ultimately ended with a Senate vote Oct. 6 to confirm him for the seat on the high court left vacant by the July 31 retirement of Justice Anthony Kennedy. "The Supreme Court is an institution of law. It is not a partisan or political institution. The justices do not sit on opposite sides of an aisle. We do not caucus in separate rooms," Kavanaugh said in remarks at an evening ceremonial swearing-in held in the East Room of the White House. "The Supreme Court is a team of nine, and I will always be a team player on the team of nine." Anthony administered the oath at the swearing-in, which was hosted by President Donald Trump. The packed room include Kavanaugh's wife and daughters and other family members along with Chief Justice John Roberts and all the associate justices. Kavanaugh was to hear his first cases Oct. 9 with the rest of the court. Roberts officially swore in Kavanaugh late Oct. 6, after the Senate's 50-48 confirmation vote, which took place despite

Aftermath of Hurricane Michael



CNS photo/Jonathan Bachman, Reuters

A destroyed home is seen Oct. 11 after Hurricane Michael swept through Mexico Beach, Fla. The Category 4 storm raged through the Florida Panhandle into Georgia Oct. 10 as the most powerful storm to hit the continental United States in decades, turning homes into piles of lumber and flooding subdivisions.

the interruptions of screaming protesters who had to be escorted from the gallery that oversees the Senate chamber.

Honesty, gratitude to God are basis of credibility, cardinal tells synod

VATICAN CITY (CNS) — Unless they recognize themselves as sinners rescued by Jesus, adults cannot be effective in helping young people find the path to faith and doing God's will, Cardinal Blase J. Cupich of Chicago told the Synod of Bishops. "We must always keep fresh in our minds our own story of how Christ, the good Samaritan, did not pass by, but poured his oil of tenderness in our wounds, lifted us up, redeemed what was unredeemable on our own and opened for us a new future," the cardinal told the synod Oct. 10. As synod members began their second week of meetings, their speeches in the general

sessions focused on the section of the synod working document dealing with "vocational discernment" and "the art of accompanying." Cardinal Cupich quoted the working document's assertion that "for young people, it is particularly important that mentors recognize their own humanity and fallibility." The parable of the good Samaritan was the Gospel reading for Oct. 8, he noted, and the early Christian writers read it as a story of each person's redemption. Pope Francis made the same point in his homily at his early morning Mass that day.

Do not judge Church by acts of individuals, synod observer says

VATICAN CITY (CNS) — The faults of one person cannot be blamed on the entire Catholic Church, Percival Holt, a 25-year-old observer at the Synod of Bishops, told reporters. "It is wrong to judge the Church for the acts of certain people within

the Church," he said Oct. 11 during the Vatican's daily briefing on what is happening inside the synod on young people, the faith and vocational discernment. Holt, president of the Indian Catholic Youth Movement and member of the National Youth Commission of India's bishops' conference, said he wanted to make it clear that the Church has "immense love and concern" for young people. "The Church cares for you," he said. When asked specifically about the clerical abuse scandal, Holt told Catholic News Service, the abuse was not caused by the structure of the Church, but by its members. His message to young people is that "if we want the Church to be different, we have to hold onto our values and principles."

What is God saying with rise of secularization? Jesuit superior asks

VATICAN CITY (CNS) — The Catholic Church must find a way

to look at secularization as an opportunity to find new ways to proclaim the Gospel, the Jesuit superior general told the Synod of Bishops. While the working document of the synod dedicated to young people views secularization as "a dark phase that is in the process of being overcome," the document offers no approach to "looking to interpret reality and discern God's action in history," said Jesuit Father Arturo Sosa Abascal. "What if we try, instead, to look at secularization as a sign of the times, in the theological sense that the Second Vatican Council gave to this expression? It means looking at secularization, and the secular world that arises from it, as one of the ways the Spirit is speaking to us and guiding us in this time," he told the synod Oct. 11. Father Sosa began his brief talk by looking at the working document's interpretation of secularization, which he said was viewed in a "simplified and negative" light. Secularization, he affirmed, can range from a combative attitude, "a militant atheism," that "wages war against any form of religious faith" to a more common form that interrupts "the social transmission of religion leading to ignorance regarding faith, religious experience and religion itself."

John Gagliardi dies at 91; was winningest college football coach ever

ST. CLOUD, Minn. (CNS) — What must the opposing football team have thought when they began their vigorous calisthenics before the game while the St. John's University Johnnies were stretched out on their backs glancing up at the heavens? John Gagliardi didn't care much what anyone thought about his unorthodox coaching methods. With 60 years of coaching football at St. John's University in Collegeville, he had a record of 489-138-11 and won four national championships (two in NAIA and two in NCAA Division III). Gagliardi is down in the books as the winningest college football coach of all time. The esteemed coach, who retired in 2012 at age 86 and died Oct. 7 at 91, didn't do anything extraordinary in his coaching, according to those who knew him. In fact, it was some of the simplest things that captured the most attention. Instead of the usual calisthenics many teams partake in before a game, Gagliardi believed in appreciating the moment. He called it the "Nice Day Drill." He would instruct the players to lay on the ground on their backs and notice the world around them — the cool breeze, the rustling leaves, the sky above. Gagliardi also didn't have a long list of rules to follow. There were no set times for "lights out," no spring practices, no required time in the weight room, just one main rule, the Golden Rule: Treat each person as you wish to be treated.

Knights of Columbus Founders' Day at Catholic Cemetery

FORT WAYNE — On Oct. 15, 1899, the Knights of Columbus Supreme Council issued a charter for Council 451 in the city of Fort Wayne. The charter lists 36 men and was the second council formed in the state of Indiana.

In honor of almost 120 years of continuous service to the Knights of Columbus principles of charity, unity, fraternity and patriotism, a genealogy research team was formed to learn about the lives and deeds of these Catholic men, whom Council 451 will honor with a prayer service on Oct. 28.

Because 29 of the 36 Knights listed on the Council 451 charter are buried in Catholic Cemetery, Fort Wayne, a prayer service will take place there at 10 a.m., at the Breen-Phillips Altar. Bishop Kevin C. Rhoades will be present to recognize and honor these pioneer Knights with prayer, which will be followed immediately by optional graveside visits. A brief reception at Divine Mercy Funeral Home begins at 11:15 a.m. and will conclude at noon.

The Knights of Columbus genealogy team has produced a book containing one-page biographical sketches of each of the 36 men. A limited number of books will be available for purchase during the reception.

The Fort Wayne Catholic community is invited to attend this free event. For further information contact Steve Lutz, 260-341-7556. Catholic Cemetery is located at 3500 Lake Ave.

AROUND THE DIOCESE

Northeast Regional Soccer Challenge Championship



Provided by Ryan Grill

Knights of Columbus Council 5521, South Bend, hosted the Northeast Regional Soccer Challenge Championship with councils from across the diocese on Saturday, Oct. 6, at Fathers Fields, Queen of Peace Parish, Mishawaka. Five children won their respective divisions and qualified to compete in the Indiana Knights of Columbus State Soccer Challenge Championship on Oct. 21 in Noblesville. Pictured in the front row, from left, are Cesar Robles, Age 10 Boys division; Angel Giron, Age 9 Boys division; Landon Grill, Age 13 Boys division; Aryana Grill, Age 9 Girls division; and Aydan Grill, Age 11 Boys division. In the back row are SK Gil Martin, PGK, District Deputy 11; and Ryan Grill, PGK, Council 5521.

Lindenwood offers Advent Day Retreat

DONALDSON — Lindenwood Retreat and Conference Center offers an Advent Day Retreat facilitated by Phyllis Hostmeyer on Dec. 15 from 9 a.m. to 3 p.m. ET. Check-in begins at 8:30 a.m. The cost is \$35, which includes lunch and refreshments.

Through storytelling, Hostmeyer will delve into the meaning of "halakh" in the Old Testament. "Halakh" means to go, to walk, or to follow the way. In the Gospels, God instructs people to go: This retreat will look at those who followed God's command and those who did not. Discussion includes how one can obey God's command.

Hostmeyer graduated from Ancilla Domini High School in 1967 and since that time has traveled many paths as a Biblical storyteller. As the word "Halakh" rang in her ears, she traveled to the Philippines and the Dominican Republic to share Bible telling. She has carried God's word throughout the United States as she teaches and tells stories at churches, schools and prisons. She also has returned to Israel several times to tell Bible stories on location and to study the fifth gospel — the land of Israel. She uses the art of Biblical storytelling as a retreat leader and a keynote speaker. During this retreat, be prepared to delve into the Bible and create poetry, share stories and discuss art.

For more information, email lindenwood@poorhandmaids.org or call 574-935-1780. Participants also can register online at www.lindenwood.org by Dec. 5.

Fifty years of joyful service

BY JILL A. BOUGHTON

After her freshman year of high school at St. Augustine in Chicago, the teaching sisters of the school invited Marie Heppeler and some friends to work in a migrant camp in Plymouth, Indiana. She doesn't remember much about what they did, but the young Heppeler was deeply moved by the joyful sense of community among the Poor Handmaids of Jesus Christ. "I was taken with the spirit that emanated from the sisters. They had so much fun being together!"

She had always wanted to be a teacher and a nun, like her aunt, a Holy Cross sister; but this experience clarified Heppeler's vocation. She entered the order and finished her high school education in Donaldson.

"I love being a Poor Handmaid. It gives me the freedom to roll up my sleeves and get in there to meet others' needs," she said. "The order embodies the charisma of humility, putting others first." That has been her calling for 50 years.

Ministry assignments had her working with individuals with special needs as well as teaching elementary school. Her most diverse experience was at St. Henry Parish near Misericordia in Chicago. In her fourth-grade classroom, she and only one other student had been born in the United States. Students from other cultures — "None of us were a minority!" she said — made Friday "show and tell" the highlight of every week.

Back in Indiana now, Sister Marie shares a home with another PHJC sister who is the vocation director and head of their volunteer program. It takes the two less than an hour to get to their motherhouse in Donaldson, which has hosted many special events this year to celebrate the 150th anniversary of their coming from Germany to this area at the invitation of Bishop John Henry Luers.

Sister Marie was thrilled to teach second grade — her favorite — in a brand-new school, St. Pius X in Granger. But by 2016 it was clearly time to embark on her "best year ever" before pulling back to become a teaching assistant. In that role, she could

still interact with students without having to keep up with lesson plans, record-keeping and technological changes.

It also enabled her to take a sabbatical last fall that included long retreats in Colorado Springs and North Carolina's Smoky Mountains, the latter focused on Pope Francis' encyclical, "Laudato Si." This year she's been able to take time off on a regular basis to care for an ailing friend with whom she worked at Misericordia.

She also joined a pilgrimage to Rome and Germany for the Oct. 14 canonization of Blessed Catherine Kasper, foundress of the Poor Handmaids. This was even more meaningful to Sister Marie because she also was in Rome 40 years ago when Pope Paul VI beatified Mother Mary Catherine. Now, that pope is being canonized along with her. "Our foundress had such a total reliance on the guidance of the Holy Spirit!" said Sister Marie.

As long as she enjoys good health and energy, she plans to remain active at St. Pius X School. "I have so much more to learn from these kids," Sister Marie beamed. "It's life-giving for me."



Jennifer Kedik

Sister Marie Heppeler works with students Allison Geise and Henry Boettichler at St. Pius X School in Granger. Sister Marie, who recently celebrated her jubilee year as a Poor Handmaid of Jesus Christ, is a former teacher and now classroom assistant at the school.

ST. JOHN THE EVANGELIST SCHOOL

BY DENISE FEDOROW

Bishop Kevin C. Rhoades joined the students and staff of St. John the Evangelist School, and St. John the Evangelist parishioners, at an 8 a.m. Mass on Oct. 12 to celebrate the 150th anniversary of the Goshen Catholic elementary school.

St. John the Evangelist principal Mattie Willerton noted that the students prepared a spiritual bouquet for the bishop in honor of his visit.

Willerton, who has been the school's principal for about six years, said: "I think what is most amazing is to think about (the last) 150 years and the ability to provide Catholic education to all the children who've walked through those doors — and the impact that has had. Not just for one generation or two, but generation after generation sharing the faith."

Willerton said that in some cases, there are now great-grandchildren of parishioners attending the school. Also, several alumni have come back to work in the school that they attended. Among those alumni who are now on staff are Ruth Newell, third-grade teacher; Joscilyn Acosta, fifth-grade teacher; Angie Hein, librarian; Maria Weaver, resource teacher; Monica Detwiler, classroom aide; and Alicia Hoover, pre-school aide. Stephanie Kronk, first-grade teacher, is not an alumna of the school but has attended the parish since she was a child.

"We have a pretty amazing staff," Willerton said, adding that it gives her hope that the school will continue to provide quality Catholic education for another 150 years.



Photos by Peter Ringenberg

Bishop Kevin C. Rhoades selects a St. John the Evangelist student to answer a question during a Mass celebrated Oct. 12 in honor of the Goshen school's 150th anniversary.

Hein attended St. John along with her siblings, including Detwiler. Both women's children also attended the school. "I feel proud of our little school," said Hein. "We carry on the traditions from our ancestors, but also have new ideas. Our school is like a second family, and it's a great place to be."

History of the school

According to the history of St. John the Evangelist Parish compiled for its 175th anniversary, in 1868, when Father Duehmig supplied spiritual care to the parish from Avilla, he also opened a school in the church building by placing boards over the pews to create desks. His brother was the teacher.

Father H. Meissner came later that year and built the first school building for \$500. The children were taught by lay teachers until 1881.

In 1881, Father A.J. Kroeger built the second school, a one-story brick building, at the cost of \$1,100. It had two 30' x 46' classrooms. Both schools were located on the corner of Third and Monroe streets. The Sisters of Holy Cross came that year, and directed and taught all eight grades for an annual salary of \$450 each. There were 57 children and the boys were in one class, the girls in another. The average annual school expense was \$8 per student, or about 50 cents per month.

In 1907, there were 90 families in the parish, 362 souls and 73 students enrolled in the

school. In 1916, the Holy Cross sisters left, and were replaced by the Sisters of St. Frances of Lafayette, Indiana.

In 1924, the third school building was erected on the site of the former buildings, which were razed. The school was closed for a time from 1934-49 because of the Great Depression.

In 1940, the Our Lady of Victory Missionary Sisters came and took charge of religious instruction. In 1949, Father Herman Miller was instrumental in getting the school reopened, and quite by accident obtained the assistance of the School Sisters of Notre Dame from Milwaukee, Wisconsin, who were supposed to arrive to a different Father Miller, in Fort Wayne. By the time the error was discovered, it was decided to leave the sisters in Goshen to serve.

In 1962, the school became a charter member of the Airborne Educational Program for Science



From left, Deacon Giovanni Muñoz, celebrant Bishop Rhoades, parochial vicar Father Eloy Jiminez and Deacon Christian Nieves celebrate the liturgy of the Eucharist.



Praying during the Mass are, from left, pastor Father Royce Gregerson, Deacon Muñoz, Bishop Rhoades, Deacon Nieves and Father Jiminez.

CELEBRATES 150TH ANNIVERSARY



The students prepared a book of prayers for Bishop Rhoades, which was presented to him at the end of Mass.

Photos by Peter Ringenberg
Sister Colleen Bauer, SSND, a second-grade teacher at St. John the Evangelist School, was presented with an award for her 45 years of service as a Catholic schoolteacher during the Mass.

and Foreign Languages Institute, which taught over a special TV channel. Two TV sets were purchased, and a year later the parent-teacher organization donated two more so each class could have its own.

In 1964, a new school with addition and a basement was built. A mailing was sent to parishioners that said if each contributed \$2 a week in addition their regular contribution, the new school could be built. They gathered pledges and Bishop Leo Pursley gave his blessing, as well as a \$145,500 loan. At the same time, another house and garage were razed for parking and a playground.

From the time the school reopened in 1949 until 1981, it was a tuition-free school. At the time of the parish's sesquicentennial there were 150 students in the school.

Recent changes, successes

In 1996, St. John had a sixth grade and a combined seventh/eighth grade. The last year for the upper grades was the 1998-99 school year.

The year 1999 also brought a dress code to St. John, as well as a school mentor program started by the late Mary Thul and pee-pee and junior preschool pro-

grams. Additional school renovations and parish center construction were a part of the Project Faith 2000 fundraising campaign. That renovation added three classrooms downstairs, a multipurpose room, kitchenette and storage room, school and parish offices, an upstairs library and computer lab, teacher's workroom and lounge and a commercial kitchen. The parish center was later dedicated to Deacon Art Bleau, who served the parish for many years prior to his passing.

"We are excited to be celebrating 150 years of Catholic education here at St. John the Evangelist in Goshen," said pastor Father Royce Gregerson. "Shortly after the founding of our parish, one of the first missions we undertook was to educate the young people of our parish in a rich Catholic environment. That mission continues today."

"I am so thankful for the teachers, administrators, religious sisters, parents and dedicated parishioners who have made our school so successful," he added. "One hundred and fifty years later, we are still providing a quality education and making young Catholic disciples."

A special family picnic to celebrate the 150th anniversary of the school is planned for the spring.



Children smile before the Mass. For 150 years, St. John the Evangelist School has been educating Goshen-area children in the Catholic faith and laying a foundation for academic success as well.



Students receive the Body of Christ during Communion.

St. Joseph County Right to Life essay winners:

YOUTHS SPEAK OUT AGAINST ASSISTED SUICIDE

SOUTH BEND — At a prayer dinner in the spring, St. Joseph County Right to Life honored two high school students and two middle school students for their exceptional submissions to the organization's annual Teen Essay Contest.

The young winners defend the pro-life stance on assisted suicide with passion and intelligence, and witness to the Christian obligation to protect the sacred gift of life, in all its moments. All four express hope that through prayer and the Lord's mercy, respect for life will come to triumph over the flawed logic of mankind, among all people.

Girls Middle School Division:

Felicity Nolan, Corpus Christi School, South Bend

In today's society, a movement has arisen where terminally ill people are fighting for the right to end their own lives. In a world without God, their argument would seem completely valid. But what these people fail to see is that their lives are given to them by God and therefore are not theirs to end. These people turn to despair when ending their own lives, when there is actually so much hope in striving to live. I believe that these people's views can be changed if we persist in spreading the good news of Jesus Christ throughout the world.

People who believe that individuals have the right to end their own lives are blind to the fact that each and every individual's life belongs to Jesus Christ. We, as humans, do not possess the authority to dictate when we live and when we die because our lives were given to us by God and belong to Him. Scripture states, "Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?" (1 Cor. 6: 19-20). Our lives and bodies are a sacred gift from God that possess the Holy Spirit and were intended by God to be treated with the utmost respect. Choosing to end one's own life is kicking God off of His throne and robbing Him of His authority.

Assisted suicide is a reflection of utmost despair. In reality,

there is so much hope in God's plan for our lives. Jesus leads all of us on paths of suffering which lead to the greatest amount of grace in our lives. Carrying our own crosses helps us to be like Jesus and grow closer to Him. When terminally ill people end their own lives, they are rejecting and spitting on the cross. When terminally ill people choose to bear their heavy load of sickness, many find the greatest salvation and grace when they either die or are cured of the disease.

A few years ago, a local firefighter in South Bend, named Josh Comeau, was diagnosed with a brain tumor that could not be operated on because of its location on his brain. Josh was a husband and father of five children at this time and knew that he could not leave them. Josh aspired to live. Many fundraisers were held to support him and his family through the difficult times. Josh never lost faith in Jesus Christ to heal him of his illness. Josh carried his cross all the way to health. It was obviously not an easy path, but Josh's tumor stopped growing. Now, several years later, Josh is healthy and is alive to be here for his family.

At around the same time that Josh's inspiring, hopeful journey was going on, a woman named Brittany Maynard (in Oregon) was suffering from a similar disease as Josh's. She began sedulously fighting for the right to end her own life, calling the inhumane procedure "death with dignity." She hopelessly ended her life on Nov. 1, 2014, leaving her husband and the rest of her family and friends. What Brittany failed to see is that nothing is impossible for God, and Josh Comeau is living proof of that. Even when God does lead terminally ill people to death, he does so in a way that is gracious. If a terminally ill person puts all of his/her faith, trust, and hope in the Lord, he/she will pass with true dignity and leave at peace.

Though changing people's views on this controversial subject will be extremely difficult, I believe that it can be achieved through evangelization and leading others to Christ. When a terminally ill person aspires to live, that desire is driven by hope. This hope can only be found in

Jesus Christ. In order for people to see the light of hope, they need to first encounter God to fully comprehend that our lives belong to Him. Leading people to the truth will open their eyes to the fact that our lives are sacred, precious gifts from God that need to be respected. I hope that these actions will succeed in changing people's hearts and minds on this serious topic.

A life lived in faith is one of hope and joy, even in the face of suffering. Ending one's own life shuts the door on God's ability to transform suffering into grace. By leading people to Christ, we can hopefully open their eyes to the fact that our lives belong to Christ and should be respected. I will continue to pray for the people who do not yet see the light of hope, and I will pray that assisted suicide will not triumph over the power of hope.

Boys Middle School Division:

Zach Kennedy, Corpus Christi School, South Bend

In today's world, the prevalence of physician-assisted suicide has greatly increased. In accordance with Catholic teachings, all humans have value which can never be taken away, the exact reason why assisted suicide is detrimental to the world. In order to stop this, humans need to provide help to those suffering and comfort them.

Rooted in the Bible, all humans have intrinsic value that can never be taken away. Genesis 1:26-27 states that "God created humankind in his image," which means that all humans were made in God's image and are equally valuable. Life is a gift from God, so it is not our decision when our lives should end. Every person has their own conscience and free will unique to them. This uniqueness gives every person value. Because of this, humans should be respected and valued for this uniqueness, no matter their situation. Assisted suicide takes away a person's value because it implies that their life is no longer worth living; it is saying their unique mind should not be alive.

Assisted suicide harms society overall in many ways. It can target disabled people or elderly people, because some people

would say they are suffering and should not be living. Just like how an intoxicated person is not in the correct mindset to make long-term decisions, a mentally ill person should not be given the choice for such a massive decision as assisted suicide. If a doctor makes the decision to take a person's life, then where is the line drawn? Who then can say when another's life should end? What if a person who is suffering greatly still enjoys life and wants to live, but a doctor makes the decision for death for said person? This slippery slope tends to target the disabled and elderly. Although they may be in pain, suicide is not a viable option to relieve their pain. We need to be focused on helping those who are depressed and mentally ill instead of promoting death to them as a viable option.

Comforting and helping terminally ill patients should be prioritized over assisted suicide. Some great organizations working to reduce assisted suicide are Hospice Care and the Make-A-Wish Foundation, who help to provide comfort and care to terminally ill patients. Hospice Care is an organization who provides care and comfort for terminally ill patients, helping them emotionally and spiritually. The Make-A-Wish Foundation has granted over 334,000 wishes of children with a terminal condition.

Foundations like these can truly provide comfort and happiness to a terminally ill

patient, and we should help these foundations and others like them. Volunteers and

donations for both organizations greatly help their cause and can make a difference in many people's lives. People need to feel that they are loved and feel like they do have value to be truly changed on the topic of physician-assisted suicide. We, especially as Catholics, need to show people that they are loved. Engaging in loving conversation with those opposed to our ideas as much as possible can change hearts and minds. Expressing our views to others (and listening to their views) can help change people for the better.

Catholic ideals promote the idea that all humans have value, and we should never take that away through physician-assisted

suicide. Promoting death will harm society, and we need to help those considering suicide. Tiffany, a Make-A-Wish recipient, said, "I returned home from my wish a different person, with a different perspective and a different appreciation for how important it was for me to truly live the rest of my life, no matter how many years that might be." People need to truly believe, just like Tiffany, that their lives are worth living no matter what.

Girls High School Division:

Mary Sgroi, Trinity School at Greenlawn, South Bend

Today, a danger disguised as "compassion" and "dignity" is encroaching on our country, and in some places, is already a reality. Assisted suicide, also known as "medical aid in dying" or "physician-assisted suicide," has already been legalized in five states: Oregon, Washington, Vermont, California, Washington, D.C., and Colorado. It is also legal under court ruling in Montana.

Assisted suicide supports the opportunity for mentally capable, terminally ill adults, with under six months to live, to request medication to end their life. This movement not only dismisses God's role as the author of life and death, but also wrongly defines the true value of a person to be based on appearances or abilities. In the words of Dr. Ira Byock, "There is a difference between alleviating suffering and eliminating the sufferer — between enabling someone to die gently of their disease and ending that person's life with a lethal pill or injection."

A significant danger that accompanies assisted suicide is the broadness of its terms. A supposed safeguard for assisted suicide is that a patient must be terminally ill. However, this "safeguard" does not define which diseases or illnesses constitute a person as being terminally ill.

One definition of terminally ill is that a person's illness is "incurable or irreversible," and "without the administration of life-sustaining treatment, will ... result in death." With this definition, many people could be considered terminally ill, such



Provided by St. Joseph County Right to Life

The winners of the St. Joseph County Right to Life essay contest this spring are, from left, Zach Kennedy, Felicity Nolan, Mary Sgroi and Tommy Garcia.

as someone with diabetes or asthma. Another “safeguard” for receiving assisted suicide is that the patient cannot be mentally ill. Unfortunately, in many cases, the doctor who determines this is not trained in mental health. Even for specialists, depression and other mental illnesses are difficult to detect, and with a doctor who does not have a long-term, personal relationship with the patient, there is more room for error. Patients that may be struggling with mental illnesses are vulnerable to the calamity of assisted suicide, and do not receive the care and counseling they truly need. This does not seem like a well-established route to a “death with dignity,” as many assisted suicide organizations claim.

As seen in other countries that have accepted assisted suicide, euthanasia soon follows, which results in a diminished respect for life. In the Netherlands and Belgium, two countries where assisted suicide and euthanasia are legal, there are many instances where doctors routinely perform euthanasia on their patients without their consent. Who are we to determine when another human’s life should end? Assisted suicide in our country will only open the door to a greater decrease in our perception of the value of life. This is not the way to respect the freedom of safety of Americans.

The growing organizations that support assisted suicide are especially harmful to the most vulnerable among us, the disabled and elderly. Organizations such as Death with Dignity and Compassion and Choices wish to portray assisted suicide as a “victory” for the terminally ill and a “freedom” for them to be able to choose when and how to die. Sadly, this “freedom” is not accurate. In places where assisted suicide is legal, many elderly and disabled patients feel as if they are a burden to their families and believe that it would be better for everyone if they were not alive. How tragic is it that people are dying believing they are unloved, unwanted and

burdensome!

Sadly, in more cases than not, the elderly are covertly coerced by family members to choose assisted suicide. Even insurance companies play a role in this ploy. Some insurance companies will not offer a seriously sick person coverage for lifesaving treatments but will provide coverage for assisted suicide. Experts say that modern pain medication can help with 90-95 percent of pain. It has been shown that patients who request assisted suicide on basis of pain withdraw their request once their pain becomes manageable.

If assisted suicide becomes more widespread, the availability of pain medication may drop, leaving people facing intense pain to seek assisted suicide. Contrary to what organizations like Compassion and Choices claim, the likelihood that ending one’s life is entirely decided freely and without subtle encouragement is slim. This choice should definitely not be considered “a right of self-determination,” as these organizations wish to claim.

Organizations that support assisted suicide emphasize that the way to end suffering is to end one’s life. They believe that they are offering the terminally ill the “essence of choice, autonomy, [and] human dignity.” Unfortunately, as this movement spreads, the “so called right to die all too easily becomes a duty to die.” What these organizations and others like them fail to understand is that suffering can be a pathway to experience great fullness of life!

In suffering, one can be fully thankful for the health they experienced before. In suffering, one can see the pain and hardships in others, and truly and deeply be able to sympathize and share in their hardships. In suffering, one can inspire courage and endurance. As Christians, we know that God works in mysterious ways. He uses our trials and tribulations to build His Kingdom. We never know what God has in store, but He is alive and working in and through us. For the terminally ill patient, his

or her time of illness can open a door for others to show kindness and compassion. Our country does not need “compassion” in the form of lethal pills or injections.

What the sick need is love and support from doctors, counselors, family members and the greater community. The dignity and value of people are not found in their bodily appearances or abilities, but simply in the fact that they are children of God, and are deserving of true love and care. It is not the role of man to decide death, but that of God. As the psalmist in Psalm 31 says, “I trust in you, O Lord; I say, ‘You are my God.’ My times are in your hands.”

Boys High School Division:

Tommy Garcia, Homeschool

Are we going to fight for them? Assisted suicide is a dignified and courageous choice for people who are experiencing a terminal illness or struggling with difficulties in their lives. Providing this option for people is humane and compassionate. It defends freedom and justice in America. It gives the suffering people of this nation a dignified and pain-free death. These are the untrue beliefs of individuals who advocate for assisted suicide. We, the pro-life community, know that there is no courage or dignity in the intentional killing of the human person. There is nothing humane or compassionate in giving people this option, in telling them to give in to defeat, in telling them they have no purpose in this life. Human life is sacred at all moments. Father Frank Pavone, the national director of Priests for Life, questions the issue facing our nation, “Is this the direction we want our society to go? Is life valuable only when it is healthy? Are we the ones who decide when we die? Is life meaningless?” It is our duty as a nation, founded under God, to show afflicted people that yes, they most certainly are wanted and loved and that their lives

are priceless. There is a purpose and meaning to the suffering in their lives, even when it seems hopeless. We need to set an example by supporting them and lifting them up in their darkest moments.

Many people who choose assisted suicide are pressured into their decisions because they feel they are burdening their families and loved ones with their struggles. Supporters of assisted suicide also believe this, and they try to convince these people that choosing to end their lives is the best option. They claim to fight for them, when in reality, they are telling them that they have no importance to their family any more. They are convincing these individuals that their lives are worthless and they have no purpose. But people who are facing an incurable illness are not a burden on their family and friends. Their loved ones want to stand by them and help them throughout their struggles. We need to support these individuals and show them they are loved, and their lives have a purpose in this world, even now.

Suffering is a difficult hardship that everyone goes through at some point in their lives, yet do not we all come out the stronger because of it? Does it not give us a chance to grow in strength, character and love? When things get hard and we feel worn, we need to keep hoping and never give up the fight. People sometimes try to convince others that their suffering is meaningless—that there is no purpose to it. They say they can put an end to the pain and the struggle by choosing to end their lives. However, all they are doing is telling them that they are broken beyond repair. This is their only answer. Even when they are in their darkness moments, there is a purpose to their struggles because there is a sanctity of life.

As a society we must realize that people suffering from terminal illnesses need our love and support. Those who support assisted suicide counsel people

to end their lives because they do not understand the true value of life. It is not our right or our choice to decide when a person should die. We must continuously advocate for laws to protect life. We, the pro-life community, know that every life is priceless. It is our duty as God’s children to, at all costs, support people who feel they have no hope. We must fight for them in their time of need.

We can learn from Christians in the past. In the 14th century when the Black Death broke out across Europe, members of people’s families would be thrown out onto the streets if they caught the disease, to prevent it from spreading. Even when these suffering people were cast out by their own families and loved ones, the Christians would find them and take care of them. Even when no one else wanted them, the Christians would tell these people that there was a purpose to their lives and there was a purpose to their suffering. We, the pro-life community, need to do the same. We need to stand by their side and support them. We need to start a culture of caring and provide an example to all that this is the how we protect and love those in need.

People suffering from terminal illnesses need our care and love. We must not turn our backs on them when they are in their greatest need. Father Mike Schmitz, the director of Young Adult Ministry for the Diocese of Duluth, urges us to care for them: “We’re going to advocate for them and say that even though they feel worthless and unwanted, and even though they are in the midst of incredible pain, they are wanted, and their lives have meaning. We claim them and we’re going to fight for them.”

When people are in their darkness moments, we are not going to give up on them. We are not going to let them give up on themselves. We are going to stand by them and lift them up because they are loved and important, because their pain and suffering means something. We are going to fight for them.



WE ARE CREATED
TO DEPEND
UPON ONE ANOTHER
AND TO WALK TOGETHER
IN SUFFERING.

Caring for Loved Ones At Life's End:
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What conscience dreads and prayer dares not ask

The Collect (opening prayer) for last week's Masses (27th Week of the Year), though directed to God, teaches us that our prayer is not always about things with which we are comfortable. It sometimes leads us to examine areas of our life in which we struggle with sin or we struggle to desire to be free of sin. Here is the prayer:

"Almighty ever-living God, who in the abundance of your kindness surpasses the merits and the desires of those who entreat you, pour out your mercy upon us to pardon what conscience dreads and to give what prayer does not dare to ask. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, forever and ever."

After asking for God's mercy and acknowledging that He offers us more than our minds can grasp, we make the following two requests:

"[May you] pardon what conscience dreads.

[May you] give what prayer does not dare to ask."

[May you] pardon what conscience dreads

The Catechism states the following regarding our conscience:

"Deep within his conscience man discovers a law which he has not laid upon himself but which he must obey. Its voice, ever calling him to love and to do

what is good and to avoid evil, sounds in his heart at the right moment. For man has in his heart a law inscribed by God. His conscience is man's most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths" (CCC 1776).

Our conscience is not merely what we think or what it pleases us to think; it is the voice of God echoing in our depths. Whatever rationalizations we use to try to suppress our conscience, the voice of God still calls us deep inside. Deep down, we know very well what we are doing and we know when it is wrong. No matter how many "teachers" we find who will tell us what our ears want to hear, that voice is still there.

I suspect that this is why the world and its devotees are so angry at the Catholic Church — we remind them of what God says. If our teachings were merely regarded as outdated opinions, the world would not hate us, would not be at war with us. No matter how emphatically people deny that their consciences trouble them, deep down inside they know better. The louder these denials, the less we should be convinced. Why are they forever insisting that the Church change her teachings? If we're just a pathetic and outdated institution, why do they care what we teach? Because deep down they know that we are right and do not like to be reminded of it.

Our words, the words of Christ, touch something; they



COMMUNITY IN MISSION

MSGR. CHARLES POPE

prick the conscience and remind people of things they know inside but would rather forget. The voice of God echoes within, convicting them and inciting within them a godly dread of sin and its ultimate consequences.

This is true for believers as well, who, though not as openly hostile, would still prefer to avoid the voice of their conscience and do not enjoy the holy dread of sin it engenders. Note that not all sorrow for sin is from God. St. Paul distinguishes godly sorrow (which draws one to God for healing) from worldly sorrow (which deflates the sinner and has him despair of God's healing love or of being able to change). The proper dread that conscience incites is always a call of love from God, who bids us to repent and return to Him.

Still, we avoid what conscience dreads. Who likes to experience fear or negative feelings?

However, prayer must often ask us to look honestly at the less pleasing things in our life. This prayer bids us to listen to

POPE, page 13

'It's Fun to Be Catholic'

"You taught me that being Catholic can be fun." Veteran catechist and retired TV sportscaster Gary Montgomery nearly fell to the floor when he read that line in a note he once received from an eighth-grade student of his in religious education class, Ryan Riggs. Up to that point, Ryan had never said a word to Gary during all their months in class together. Then, immediately after the students' confirmation Mass, Ryan approached Gary and handed him the note. It continued, "I always looked at being Catholic as being boring, but now it looks fun. It was awesome to have the energy in the room every day. Thanks again for a great experience."

Gary realized that others might benefit from the approach he brought to his classroom, so he has now put his insights and experiences in a book titled "It's Fun to Be Catholic!"

During an interview with me on "Christopher Closeup," Gary recalled that when he started teaching religion to eighth graders, he used the skills he'd honed as a broadcaster in Louisville, Kentucky: specifically, three leadership skills that were also modeled by Jesus: 1) Ask questions, 2) Listen and Learn, and 3) Contribute to their lives.

Gary notes, "Once you start to learn about people, you can contribute to them. When we can make them feel better about who they are. Jesus did it. He was powerful with questions... We have to help [kids and teens] see the value in a relationship with



LIGHT ONE CANDLE

TONI ROSSI, THE CHRISTOPHERS

Jesus Christ... I never expected to transform them and have lightning bolts come down in the classroom, but I wanted to be a foundation, so when something happens in their lives where they have to go find Christ, they've got an idea of where to go."

Gary's commitment to asking questions stems from his relationship with his own father, a part of his life he openly shares with his students and with adults at church mission talks: "I wish I'd asked my Dad more questions. My father was brought up in an orphanage, but he didn't want to talk about it. If I'd worked at it, I could've gotten more out of him, and I would've learned more about him. My father didn't do a lot of things with me, but there was a reason. He didn't know how, and he didn't know how to love. We could start to experience that love... through a relationship. Relations always start with questions."

In the end, Gary believes his mission coincides with The Christophers' philosophy of lighting a candle rather than cursing

THE CHRISTOPHERS, page 13

Whoever wishes to be great should become a servant of others



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Twenty-Ninth Sunday in Ordinary Time Mark 10:35-45

The first reading for this weekend is from the Book of Isaiah, precisely from its third and last part.

Isaiah, on several occasions, describes or refers to a loyal and devoted servant of God who endures outrageous insults and severe misfortunes. Yet this servant never desponds, nor does he ever rebel against these unhappy events as they come to him.

Furthermore, through and from these sufferings, good prevails. It prevails in his own faithfulness. And the glory of God shines through all that happens.

While these verses were written many years before Christ, pious Christians always have seen in them a prefigurement of their gentle Savior, the innocent lamb of God, sinless and merciful, good and perfect, but the victim of viciousness and of the indifference of so many.

As its second reading for this weekend, the Church presents a selection from the Epistle to the Hebrews.

Typically, throughout Hebrews, the reading is strong in its Old Testament imagery, especially in the symbolism of the ancient rituals of the Jewish temple.

In 70 A.D., the Romans destroyed the temple as a reprisal after the Jews unsuccessfully attempted to revolt against Rome. The priests were killed or scattered. The old rituals came to an end. They have not yet been restored.

However, for the first two-thirds of the first century, these ceremonies in which priests, a high priest, sacrifices, and victims of sacrifices figured, the rites of the temple were familiar

to young and old, great and small, among the Jews.

Hebrews is more than a chronicle of Jewish custom and history. It sees Jesus as the great high priest. The sacrifice is the Lord's sacrifice on Calvary. He is the victim. His sacrifice affects true reconciliation with God.

The reading also reminds us that Jesus, the Son of God, also was human as are we. He never sinned. He was tempted, however. He loves us. He understands us.

St. Mark's Gospel supplies the last reading.

In this reading, two Apostles approached Jesus. They are James and John, the sons of Zebedee. The forecasts by Jesus of the coming of a new kingdom to the world, namely the kingdom of God, have intrigued them. Yet, they misunderstand the true meaning of the kingdom of God.

Presuming it has earthly properties, they want to have privileged places in this coming, glorious kingdom. They ask the Lord to give them these high places.

Jesus replies, reminding them that the path to the new kingdom will be neither swift nor smooth. To progress along this path, any disciple must identify with Christ in the fullness, abandoning self, self-interests and comfort to be like Jesus was, to sacrifice self and indeed to give all of self in the sacrifice.

Reflection

The Lord came into the world as the Redeemer. His mission was to redeem, or rescue, humanity from its own plight, a plight created by willful sin, voluntary rejection of God, and by powers beyond any human's control.

Last summer's volcanic eruptions in Hawaii and storms in the Atlantic and Pacific oceans remind us vividly of the vulnerability of humans before powers utterly beyond them. Sin also is powerful. It disorders and weakens human nature, beginning with original sin. Sin is the most vicious of dangers. It leads to eternal pain and death.

In many cases, sin reigns

supreme in human lives.

These readings call us to face all these realities. We are weak. Face it.

Limited and short-sighted, everyone easily is prey to the devil. It is not a case of doom however, because Jesus provides insight and strength to live holy lives.

We swim upstream, but, if we ask for it, God's help will come. We can survive. We can be safe. We can resist any foe.

READINGS

Sunday: Is 53:10-11 Ps 33:4-5, 18-20, 22 Heb 4:14-16 Mk 10:35-45

Monday: Eph 2:1-10 Ps 100:2-5 Lk 12:13-21

Tuesday: Eph 2:12-22 Ps 85:9-14 Lk 12:35-38

Wednesday: Eph 3:2-12 (Ps) Is 12:2-6 Lk 12:39-48

Thursday: Eph 3:14-21 Ps 33:1-2, 4-5, 11-12, 18-19 Lk 12:49-53

Friday: Eph 4:1-6 Ps 24:1-6 Lk 12:54-59

Saturday: Eph 4:7-16 Ps 122:1-5 Lk 13:1-9

Courage in the Slough of Despond

I never took a class from historian Frank Orlando, but the motto he placed in the faculty section of my college yearbook — “History is an antidote for despair” — has stuck with me for 45 years. It also seems quite appropriate at this disturbing moment in the life of the Church, so perhaps a history lesson is in order.

Forty years ago this week, the Catholic Church was in serious trouble. The last years of Pope Paul VI had witnessed an endless sequence of controversies, of which mass dissent from the encyclical “Humanae Vitae” — dissent that would have devastating effects on clerical discipline and erode episcopal authority — was but one. The pope seemed dispirited toward the end of his reign, publicly berating God for having not heard his prayer that the life of his friend Aldo Moro be spared (Moro had been murdered by terrorists). The promise of evangelical Catholic renewal that had animated John XXIII’s opening address to the Second Vatican Council in 1962 seemed falsified by the trauma of the post-conciliar years.

Then came a brief moment of exuberance, as Catholic spirits were lifted by the election of Cardinal Albino Luciani to the papacy. The new John Paul I smiled. He gave brilliant little catechetical lessons during his Wednesday general audiences. A book of his “letters” to characters ranging from Dickens and Chesterton to Pinocchio and Figaro the Barber charmed the world. The Good News seemed, well, good again.

Then, 33 days into what seemed a promising pontificate, Pope John Paul I was found dead in his bed on the morning of Sept. 28, 1978.

And the Church was plunged back into Bunyan’s Slough of Despond.

The shock of the pope’s death was perhaps most intense among the men who had just

put Cardinal Luciani on the Chair of Peter. Twenty years later, an American cardinal-elect, William Baum, told me that this latest blow to the Church had been “a message from the Lord, quite out of the ordinary This was an intervention from the Lord to teach us something.” Cardinal Joseph Ratzinger told me that he had been similarly stunned: “We were convinced that the election [of John Paul I] was made in accordance with the will of God, not simply in a human way and if one month after being elected in accordance with the will of God, he died, God had something to say to us.”

What God was saying, some cardinal-electors concluded, was that it was a time for courage.

So when the two principal Italian contenders in the second conclave of 1978 deadlocked and essentially cancelled each other out as candidates, several cardinals summoned up the courage to propose what then seemed virtually unthinkable: looking outside Italy for a pope. Cardinal Franz Koenig of Vienna was the leader of this party of dramatic change. But he was not alone. And those who rallied to Koenig and his courageous suggestion that the conclave elect a young man, 58-year old Karol Wojtyla of Cracow, should also be remembered: men like the Polish primate, Cardinal Stefan Wyszyński; the archbishop of Philadelphia, Cardinal John Krol; and one of the youngest and newest members of the conclave, Cardinal Joseph Ratzinger, archbishop of Munich and Freising.

It also took courage for Karol Wojtyla to accept election, knowing that he would have to leave the rich Cracovian culture from which he drew strength and inspiration. But it’s the courage of the cardinal-electors on which we might well focus our attention now, when the Catholic Church seems bogged down in another Slough of Despond.



GEORGE WEIGEL

THE CATHOLIC DIFFERENCE

The Wojtyla electors were men accustomed to a certain order of things, who had themselves benefited from that order. But in a moment of crisis they had the courage to think outside the conventional norms and imagine what once seemed unimaginable. They were prepared to face the skeptical, even hostile, reaction of fellow cardinals who could not wrap their minds around such a dramatic innovation, and whose instinctive reaction to crisis was to find a safe pair of hands who would calm things down. They were willing to try the unprecedented.

The story of their courage 40 years ago should be an antidote to the despair some Catholics feel today. It should also inspire the bishops to get to grips with this crisis and think outside the conventions in resolving it. And it should inspire the authorities in Rome, including the highest authority.

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resistance.

We have already seen how and why many of us resist what conscience dreads and would rather not hear the voice of God echoing inside, but consider that we resist asking for many things out of fear.

The classic example of this is St. Augustine’s request that God make him chaste ... but not yet! Though he could see the value of chastity, Augustine enjoyed his promiscuity and was afraid to ask the Lord to remove something he liked.

There are many things we dare not ask for because we fear actually getting them. The attitude is “Ask not lest ye be answered!” For example, many are not ready to be chaste or to be more generous; they fear the changes that such things would bring. In such situations perhaps one could pray, “Lord,

if I’m not chaste, at least give me the desire to be chaste,” or “Lord, if I don’t share sufficiently with the poor, at least give me the desire to do be more generous.” If we begin to desire what God is offering, we will be more chaste and as generous we want to be. The fear of what prayer does not dare to ask abates. Then we are ready to ask God for what He really wants to give us.

The prayer is asking us to look at our resistance and fear and to pray out of that very experience rather than suppressing or denying it.

Consider well, then, the beautiful, though difficult and daring invitation of this prayer. Though directed to God, it also bids us to look within and to admit our fears and our resistance.

SCRIPTURE SEARCH®

Gospel for October 21, 2018

Mark 10:35-45

Following is a word search based on the Gospel reading for the 29th Sunday in Ordinary Time, Cycle B: a matter of who should come first. The words can be found in all directions in the puzzle.

JAMES	SONS OF	TEACHER
ASK OF YOU	GRANT	DRINK
TO SIT AT	MY RIGHT	MY LEFT
NOT MINE	HEARD	INDIGNANT
LORD IT	AMONG YOU	SERVANT
FIRST	SLAVE	TO SERVE
TO GIVE	HIS LIFE	A RANSOM

AT THE TABLE

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

Paul of the Cross

1694 - 1775

Paolo Francesco Danei, the oldest son in a poor but noble Italian family, lived austere even as a teen. After a year in the Venetian army, he returned to a monk-like life of prayer and penance, and refused to marry. In a vision in 1720, Our Lady, wearing a black habit with a white cross and bearing Jesus’ name, told Paul to start an order to preach Christ’s passion. With his bishop’s approval, he founded the Discalced Clerks of the Most Holy Cross and Passion of Our Lord Jesus Christ, which he led for the rest of his life, and later began a nuns’ institute. Passionists were soon doing missions, retreats and spiritual direction throughout Italy. Paul was canonized in 1867.

‘Gary, I wish we’d gone fishing more often.’ I don’t even like fishing, Tony. But he’s saying, ‘I wish we’d have been together more.’ I could’ve pushed that. I could’ve lit that candle and given it to my father. I didn’t do it. I’m trying to do it now.”

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Tony Rossi is the director of communications for The Christophers.

POPE, from page 12

the dread of conscience (dread of sin and of its due punishments) and to seek pardon.

[May you] give what prayer does not dare to ask

Some argue that the translation of this clause is not a good one. The Latin used is “quod oratio non praesumit.” Some prefer a softer translation in which the phrase asks God to give us the things that we are not worthy of requesting, things we do not presume to ask for because it would be too bold for us to do so. Such a translation does not offend the Latin text but does seem to miss the overall context: asking God to help us to overcome personal

THE CHRISTOPHERS, from page 12

the darkness. He concludes, “Getting rid of the darkness, the doubt in our lives, is so valuable. The name of [the missions I hold] is ‘Christ is the Light.’ We have a Wednesday morning gathering of men, and our goal is to become men of Christ, to take the light outside the room and share it. It’s a simple process of being the light for someone, listening to someone, sharing Jesus Christ and that love. It is so powerful, so energetic, and it’s so inviting...I wish I had put the light into my father sooner in life. On his deathbed, Dad said,

Catholic coach's story of loss and redemption told in new book

BY MARK PATTISON

WASHINGTON (CNS) — Longtime baseball writer and broadcaster Tim Kurkjian has called it “the greatest baseball story ever told.” And one of its central characters is a Catholic who never played an inning in the big leagues, but got to coach for 30 years in the majors.

“The Chicken Runs at Midnight” tells the wildly improbable story of the strong-willed coach, Rich Donnelly, and his equally strong-willed teenage daughter Amy as she was battling brain cancer while her dad’s team was making a playoff push.

To make a great story short, it’s not the happiest of endings. She died in 1993, but the chicken indeed did run at midnight.

Donnelly, in a phone interview with Catholic News Service prior to the book’s publication by Zondervan in early October, talked about his faith, how he strayed from it — and how he regained it.

“I was a ridiculous Catholic,” said Donnelly, now 72.

“Besides being a priest, I don’t think there was anyone more religious in the world,” he said, recalling his youth: “Say your morning prayers when you wake up, say a prayer to St. Jude, the patron saint to helpless causes — which is me — say three decades of the rosary, go to morning Mass, do the Stations of the Cross, make a May altar in your room when you are 8 and keep it in there until you are 17.

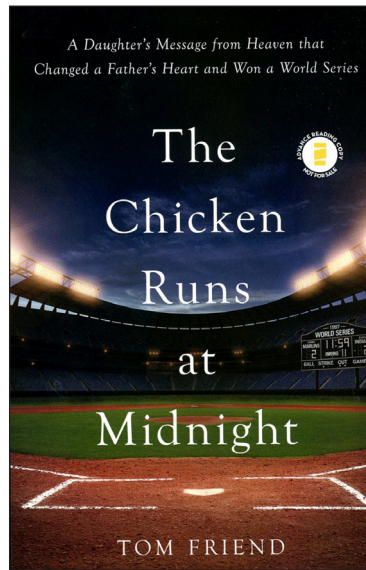
“I would pray to God all day. I’d walk my hometown of Steubenville, Ohio. It had 14 Catholic churches. I felt if I didn’t have a visit (when passing by), that was like a sin. So that’s what I did,” Donnelly continued. “When I was 8, 9 and 10, I celebrated Mass myself. I got a load of DiCarlo’s Italian bread. I made little hosts up, I had an imaginary congregation. I knew all the prayers in Latin — I was an altar boy — so I did all the Latin prayers by myself.”

Donnelly also became a standout baseball player from the tutelage of his father, who trained his sights on the boy after Donnelly’s older brother, a promising pitcher, died of cancer while still playing in the minors. The lad thought swearing was uncouth, and proclaimed he would never swear once he got into the minors.

He also never thought he would have sex before marriage. Or cheat on his wife. Donnelly admitted his focus on baseball took focus away from his family, which by then included four children, including Amy, his second child and first daughter.

“I was all Catholic-ed out when I was 16,” Donnelly told CNS. “There wasn’t much to do, so I went in a different direction, which was bad.”

He added, “My second wife, Roberta, she and Amy got me back in the baseline. I was at second base (metaphorically), and (instead of running to third) I was running to left field. I was going nuts and being wild. They



“The Chicken Runs at Midnight: A Daughter’s Message From Heaven That Changed a Father’s Heart and Won a World Series,” is written by Tom Friend. The book tells the story of strong-willed coach Rich Donnelly and his equally strong-willed teenage daughter Amy, as she was battling brain cancer while her dad’s team was making a playoff push.

got me thinking: When was I happiest? When I was a kid, when I was going to church, when I was saying my prayers.”

Donnelly said he thought that going to church while being active in baseball was a sign of weakness — until he went to church as a coach, and found one of his players at the same Mass.

It was that player, Craig Counsell — the Catholic manager

of the playoff-bound Milwaukee Brewers — who was nicknamed “Chicken” due to his batting stance. And it was Counsell who scored the winning run in extra innings for the Florida Marlins in Game 7 of the 1997 World Series right around midnight — a fact pointed out to Donnelly by one of his sons, who was a Marlins bat-boy, as the rest of the team was celebrating on the field.

Yet as remarkable as all that was — especially as it had seemingly been prophesied by Amy years earlier when her dad was coaching another team, a club that didn’t even have Counsell on its roster — it nearly pales to Donnelly’s return to his Catholic faith.

“I prayed to God for funny things: ‘Put a priest into my life like the priest (he had) when I was growing up,’” Donnelly told CNS. “I got connected ... in my hometown. Holy Family (in Steubenville). Msgr. Jerry Calovini.” The priest, he added, is “a baseball nut. He’s my confessor, he’s my adviser ... someone who understands me.” He added, “In the winter, I go to Mass pretty much every morning with Msgr. Jerry.”

Donnelly also credits his second wife, Roberta, for his return to the fold. “When you ask for stuff, you might get more than you asked for,” he said. “She’s incredible. And she has become a biblical scholar, my pastors have told me. She teaches biblical classes to pastors! They give her a talk (to do) to three or four pastors. She writes notes and notes about the Bible and tries to

translate what it means.”

Retired from baseball, Donnelly — who has beaten cancer twice himself — is not one to sit still. “I’m a world-class racquetball player. I play racquetball five days a week against guys who are in their 20s and 30s. I toss batting practice every day. I’ve been blessed. I don’t drink, smoke, use drugs. I never have and I never will. I got into racquetball. People tell me, ‘You’re not 70, you’re 50.’ But I can tell I’m 72 in the middle of the night!”

Donnelly also has a speaking tour pegged to the book’s release. Plus, “I got a lot of grandkids,” he said. “I spend a lot of time with them.”

Curiously, going to games doesn’t interest him. After three decades of big-league coaching — 17 of them under manager Jim Leyland in Pittsburgh, Florida and Colorado — sitting in the stands is boring to Donnelly, while coaching by comparison is “a fast-paced chess game.”

However, he’ll waive that policy should Leyland — whose brother is a priest in Ohio — ever be elected to the National Baseball Hall of Fame. “Jim is my best friend in baseball,” Donnelly said.

Editor’s Note: More information about “The Chicken Runs at Midnight: A Daughter’s Message From Heaven That Changed a Father’s Heart and Won a World Series,” written by Tom Friend, is available at the publisher’s website, www.zondervan.com.

Brewers chaplain finds joy in connecting his love of priesthood, sports

BY MARYANGELA ROMAN

MILWAUKEE (CNS) — Champagne corks popped in the visiting clubhouse Oct. 7 as the Milwaukee Brewers celebrated their sweep of the Colorado Rockies, advancing to the National League Championship Series.

Back home in Wisconsin, an extended member of the Brewers’ family was celebrating, too. Father Jerry Herda was popping a champagne cork in his backyard after watching the game on television with his family.

Father Herda, the Milwaukee Archdiocese’s vicar for ordained and lay ecclesial ministry, has been a lifelong Brewers fan, but he also has a special connection to the team, having served as its Catholic chaplain for 12 seasons.

“The family was all together and we were screaming and yelling and even broke open a bottle of champagne in the backyard,” admitted Father Herda, following the Brewers’ 6-0 shutout of the Rockies to win the National League Division Series.

Father Herda’s role with the

Brewers began shortly after pitcher Jeff Suppan signed with the team in 2006.

A devout Catholic, Suppan asked if a Mass could be celebrated at Miller Park for players and staff prior to weekend games. As Father Herda explained, Suppan’s previous team, the St. Louis Cardinals, had arranged for a Mass at the ballpark on weekends and Suppan hoped that could be replicated in Milwaukee.

Then-Archbishop Timothy M. Dolan, now New York’s cardinal-archbishop, appointed Father Herda to the role and, for the last 12 seasons, Father Herda has celebrated Mass in the press room of Miller Park prior to games Saturday afternoon or Sunday morning.

“It’s open to any employee of Miller Park and there are a variety of people who come,” said Father Herda, noting that players, coaches, ushers, security personnel and members of visiting teams are among his “parishioners” at the ballpark Masses.

The concept of ballpark Masses has been promoted by a national organization to which

Father Herda belongs, Catholic Athletes for Christ, and to date, he said Masses are celebrated in 28 of 30 major league ballparks.

For Father Herda, as a baseball fan, the opportunity was a dream come true.

“I’ve been a lifelong fan. I grew up in this area and have always been a fan, so I was excited at the opportunity to be this close to the inner workings of a baseball team. It was nerve-wracking and fun all at the same time,” he told *The Compass*, newspaper of the neighboring Diocese of Green Bay.

Father Herda estimated that he celebrates about 10 ballpark Masses a year and attendance at each Mass averages about 25 to 30 people.

“For some of these people, it’s the only opportunity to go to Mass. The security guards, for example, have to be there so early on Saturday and then have to be back Sunday, so there’s no other opportunity for Mass,” he explained.

Players and coaches are among the attendees, he said, noting that this season, he had a repeat worshipper from the

Pittsburgh Pirates, since the team was in town for more than one weekend.

He recalled that Suppan, who was released by the Brewers in 2010 and retired from baseball in 2014, was not only a regular attendee, but an evangelist of sorts, as he encouraged teammates to attend. According to Father Herda, Suppan’s devotion to the Eucharist was evident in his humorous comment about a similar nondenominational service also held at the ballpark on weekends.

“He’d say to (teammates), ‘Why go for the appetizer when you can come for the real meal?’” Father Herda relayed with a smile.

Because of time constraints, Father Herda said he has to limit the Masses to 30 minutes, but even in the shortened time frame, he makes sure to leave the worshippers with a message they can carry with them.

While his role primarily involves celebrating Mass at the ballpark, Father Herda said he has performed a few baptisms, heard confessions and recently celebrated a funeral Mass for a

longtime usher at the request of his family.

Father Herda’s connection to the Brewers has left him with a lifetime of memories and shelves and walls filled with memorabilia.

In his office, for example, a framed photo of himself with Pope Benedict XVI hangs next to his prized, framed 2011 cover of *Sports Illustrated* featuring a story on the National League Central Division champion Brewers and signed by Prince Fielder, Ryan Braun and T Plush (Nyjer Morgan).

Brewers bobbleheads and balls signed by Rollie Fingers and Henry Aaron grace his shelves, along with a wooden carving of the Holy Family, altar bells and an ornate golden cross.

With the Brewers poised to make a run for the World Series championship, Father Herda is grateful for the opportunity he’s had to impact athletes’ faith lives.

Maryangela Roman is a contributor to The Compass, newspaper of the Diocese of Green Bay.

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.

90th anniversary of St. Augustine Parish
SOUTH BEND — St. Augustine Parish of South Bend, a historically African American parish, will host a 90th anniversary dinner celebration from 6-10 p.m. on Saturday, Oct. 20, at the Knights of Columbus Hall, 553 E. Washington St. Tickets are \$25 each and include an all-you-can-eat Polish dinner, cash bar, dancing and live band "Jewel and the Future" featuring the soulful LaDonna Flynn. Contact Annie Tardy at 574-707-1232, artardy@hotmail.com.

Altar and Rosary Society plan rummage, bake sale
SOUTH BEND — St. John the Baptist Altar and Rosary Society will have a rummage and bake sale Saturday, Oct. 20, from 8 a.m. to 6 p.m. and Sunday, Oct. 21, from 9 a.m. to noon at the church, 3526 St. Johns Way. Sunday will include a \$1 bag sale. For information call Maxine Martinez at 574-233-1237.

Fall festival at St. John's
FORT WAYNE — St. John the Baptist Parish, 4500 Fairfield Ave., will host a traditional fall festival Saturday, Oct. 20, from 9 a.m. to 9 p.m. Fall activities throughout the day include bobbing for apples, pumpkin painting, silent auction, a square dance and more. Visit www.stjohnsfw.org.

St. Mary's Soup Kitchen fundraising event
FORT WAYNE — A fundraiser for St. Mary's Soup Kitchen will be Saturday, Oct. 20, from 7:30-10:30 p.m. at St. Mary Mother of God Church, 1101 S. Lafayette St. A Fiesta featuring Chris Worth and Company will provide music, dancing, silent and live auction, cash bar (beer, wine and margaritas) and snacks. Tickets are \$10 per person, \$25 per family, \$100 for a reserved table for 8. Call 260-450-5170 or 260-424-8231 for information.

Hungarian goulash and langalo dinner
SOUTH BEND — The Our Lady of Hungary Holy Name Society is planning a Hungarian goulash and langalo dinner on Saturday, Oct. 20, from 4-6:30 p.m. in Our Lady of Hungary School gym, 735 W. Calvert St. Dinner includes bowl of goulash and one langalo. Tickets at the door. Carryouts available. \$9 adult dinner, \$4.50 children 6-12, under 6 free.

St. Jude parish mission
SOUTH BEND — St. Jude Parish, 19704 Johnson Rd., will host a parish mission, "I am the Light of the world...and so are you!" on Sunday, Oct. 21 from 7-8 p.m. Jim Murphy will offer a reflection on how Jesus can help us in the darkest of times, and how we can bring the light of Christ to others. Jim Murphy is a Catholic evangelist, lay preacher, master

storyteller and teacher of the Gospel. For information contact Heather Buison 574-291-0570.

Mass for those who have lost a child
FORT WAYNE/SOUTH BEND — A Memorial Mass for those who have lost a child, will be celebrated on Tuesday, Oct. 23, at 7 p.m. at St. John the Baptist Church in Fort Wayne. Father Andrew Budzinski will be the celebrant. A Mass will also be celebrated on Thursday, Oct. 25, at 7 p.m. at St. Therese, Little Flower Church in South Bend. Father William Miscamble, CSC, will be the celebrant.

REST IN PEACE

Auburn
Doris Daub, 92, Immaculate Conception

Decatur
Richard B. Loshe, 55, St. Mary / Assumption

Anna Marie Kruse, 81, St. Mary / Assumption

Elkhart
Natalia Rice, 7, St. Vincent de Paul

Fort Wayne
Judith A Niezer, St. John the Baptist

Alice M. Schuhler, 93, St. Vincernt de Paul

Bonnie J. Pappert, 95, St. Jude

Esmelita Villajuan, 86, St. Elizabeth Ann Seton

Madonna Weber, 86, St. John the Baptist

Granger
Michael Frank Mondovics, 81, St. Pius X

Mary Margaret Derse, 80, St. Pius X

Huntington
Paul B. Kline, 85, St. Mary

Mishawaka
Lois M. Ganser, 91, St. Joseph

Notre Dame
Robert E. Kerger, 91, Our Lady of Holy Cross Chapel

Sister M. Julien, CSC, 100, Church of Our Lady of Loretto

John S. Szakaly, DDS, 91, Basilica of the Sacred Heart

South Bend
Kevin Becarril, 23, Our Lady of Hungary

Francis E. Schmidt, 94, St. Therese, Little Flower

Phillip Eric Custard, 71, St. Jude

Ardith E. Knepp, 89, Our Lady of Hungary

Mary M. Kovach, 100, St. Anthony de Padua

John A. Adamo, 66, Corpus Christi

James HJ. Monserez, 91, St. Matthew Cathedral

Geraldine M. Rafinski, 81, Corpus Christi

Wabash
Robert Fierstos, 87, St. Bernard



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ACADEMY, from page 1

because “He would have found real happiness” had he heeded Jesus’s command. Rhetorically, Bishop Rhoades asked the congregation to ask themselves the question, “What’s preventing me from following Jesus as much as I should?”

Applying the Gospel’s mission to the mission of St. Louis Academy, the bishop stressed the importance not only of teaching the Ten Commandments, but also teaching the children to love and follow Jesus, to put Him first in their lives as His disciples. He said: “Jesus is calling us, like He called the young man, to holiness, which involves more than obeying the Ten Commandments. More radically, it involves discipleship, following and imitating Jesus along the path of love.”

“Jesus invited the young man, as He invites each one of us, to deny ourselves, take up his cross, and follow Him. Following the Lord brings joy and true human fulfillment. If we follow Him, unlike the rich young man, we will not go away sad.”

Following the final blessing, parishioners walked out into the crisp October air to witness as Bishop Rhoades blessed the project for which many of them had sacrificed their time and resources. They looked eager as they filed into the new gymnasium; the altar servers, led by Adam Freiburger and Sam Ensley, stood shoulder to shoulder behind Bishop Rhoades, who took a moment to speak with several parishioners.

Standing next to a beaming Father Muhlenkamp, who had recently returned from a pilgrimage to Rome and Spain, the bishop began: “My dear friends, after much work and prayer by many members of St. Louis Parish, we gather now to inaugurate and bless this new school addition,” he said. “Let us pray to the all-knowing God, who is Lord, that all who enter here, seeking instruction and right moral guidance, may hear Christ their teacher in His Gospel and receive the inner instruction of the Holy Spirit.” At this, he raised his hands, then continued to ask for the Lord’s blessing on the new addition in the presence of parishioners who, according to Father Muhlenkamp, had worked tirelessly to make it a reality.

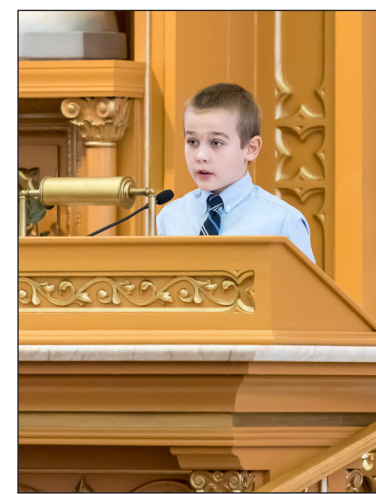
“We therefore beseech you, through the intercession of St. Louis, to bless and to sanctify this school addition, destined for the education of the young, and the catechizing of parishioners of all ages,” he prayed.

After the general blessing, parishioners followed Bishop Rhoades and Father Muhlenkamp through the halls as he sprinkled holy water on the classrooms, hallways and kitchen. The school children flocked around him, like sheep to a shepherd, smiling from ear to ear as holy water was sprinkled on their new shelves, desks and toys.



Photos by Joe Romie

The new school building for St. Louis Academy at St. Louis, Besancon Parish, New Haven, gives much-needed space to the school, which has grown in recent years to educate 150 students daily.



James Schortgen proclaims the second reading during a 10 a.m. Mass at St. Louis, Besancon Church with Bishop Kevin C. Rhoades, which proceeded a blessing of the new construction. At the end of the liturgy, the bishop complimented the student lectors.

Following the blessing, Father Muhlenkamp invited several of the project leaders to speak. Among them were principal Diller and Jim Holmes, who was in charge of the campus improvement plan. He also thanked Brad Smith, a parishioner who works for the construction company with which the parish contracted. In a letter to the parish, Father Muhlenkamp remarked that he would “never know the hours of sleep that Brad and Jim Holmes lost because of working and trying to make this dream a reality.”

In the new gymnasium, brunch had been set up and was enjoyed by the congregation and Bishop Rhoades, featuring dishes homemade by parishioners.

Bishop Rhoades sprinkles with holy water an inspiring quote from St. Catherine of Siena painted onto the wall of the new St. Louis Academy school building.



Young children from St. Louis, Besancon Parish delight in following Bishop Rhoades and Father Benjamin Mullenkamp as Bishop Rhoades blesses with holy water a new gym, cafeteria, offices, meeting rooms and five classrooms.



Bishop Rhoades blesses an early education classroom. The new building provides much-needed space to St. Louis Academy, which has grown in recent years to educate 150 students daily.