



TODAY'S CATHOLIC

Volume 92 No. 39

50¢

TODAYSCATHOLIC.org

USCCB Fall General Assembly

Spotlight intensifies on abuse crisis

Page 2

Serving with joy for 25 years

Msgr. Michael Heintz observes jubilee

Page 10

Annulments: Common questions and misconceptions

Last in a series

Page 11

'Open Wide Our Hearts'

Bishops approve pastoral letter condemning racism

Page 16

St. Rose of Lima Parish celebrates 150 years

BY DEB WAGNER



John Martin

The sesquicentennial year of St. Rose of Lima Parish, Monroeville, came to a close Saturday, Nov. 17, with a Mass celebrated by Bishop Kevin C. Rhoades and concelebrated by several priests, including Father David Rupert, pastor Father Lourdino Fernandes, Father Maicaal Lobo, Father Cyril Fernandes and Father Camillo Tirabassi.

St. Rose of Lima Parish completes 150 years in 2018. This significant anniversary is an opportunity to celebrate the gift of faith, to embrace the enduring tradition of St. Rose and to give thanks for the longevity that has truly blessed the parish community.

Throughout the Bible, the Lord reminds all generations to share the news of His work on their behalf. One of the difficulties in writing history, though, is precisely that longevity — which became a consideration of pastor Father Lourdino Fernandes and the parishioners of St. Rose, who had 150 years of history to consider when planning the parish's anniversary celebration. Parishioners who remembered the events of 50, 75 or at the most 100 years were consulted, and diocesan archives provided the remaining information.

Around 1840, Father Julian Benoit, a French missionary and pioneer priest who later built the Cathedral of the Immaculate Conception in Fort Wayne, often came to Monroeville to minister to 20 or so families and celebrate Mass in people's homes. In 1868, Father E. P. Walters, from Fort Wayne, after a few monthly visits

ST. ROSE, page 8

Pope offers prayers for victims of wildfires; death toll climbs

SACRAMENTO, Calif. (CNS) — Cal Fire officials reported that the death toll had reached 77 in the Camp Fire north of Sacramento, one of the deadliest blazes in the state. The number of people who are missing has reached almost 1,000.

At the Vatican Nov. 18, Pope Francis said, "A special prayer goes to those affected by the fires that are plaguing California. ... May the Lord welcome the deceased in his peace, comfort their families and support those who are involved in relief efforts."

As of Nov. 19, 150,000 acres



CNS photo/REUTERS

had been scorched and 12,794 structures destroyed by the Camp Fire. Containment of the fire was 65 percent to date and full containment was expected Nov. 30.

"The tremendous loss from the Camp Fire ravaging parts of the diocese is devastating," said Bishop Jaime Soto of Sacramento. "The families in Paradise and the surrounding communities affected by the fire can rely on the support of our prayers."

The entire population of

FIRES, page 16

TODAY'S CATHOLIC

Official newspaper of the
Diocese of Fort Wayne-South Bend
P.O. Box 11169
Fort Wayne, IN 46856

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Published weekly except the Sunday after Christmas and every other week from the second Sunday of June through the third Sunday of September by the Diocese of Fort Wayne-South Bend, 915 S. Clinton St., P.O. Box 390, Fort Wayne, IN 46801. Periodicals postage paid at Fort Wayne, IN, and additional mailing office.

POSTMASTER: Send address changes to: Today's Catholic, P.O. Box 11169, Fort Wayne, IN 46856-1169 or email: circulation@diocesefwsb.org

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

BUREAU OFFICE: 1328 Dragoon Trail, Mishawaka, IN 46544. Telephone 260-456-2824. Fax 260-744-1473.

News deadline is 10 days prior to publication date. Advertising deadline is nine days before publication date.

Today's Catholic may be reached at :

Today's Catholic,
P.O. Box 11169, Fort Wayne, IN
46856-1169; or email:

editor@diocesefwsb.org

(ISSN 0891-1533)
(USPS 403630)

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Bishops hear frank presentations, discussion on abuse crisis

BALTIMORE (CNS) — Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, said Nov. 14 he had opened the bishops' fall general assembly "expressing some disappointment," but "I end it with hope." "My hope is first of all grounded in Christ, who desires that the Church be purified and that our efforts bear fruit," he told his fellow bishops in Baltimore with remarks closing the public sessions of the Nov. 12-14 meeting.

"We leave this place committed to taking the strongest possible actions at the earliest possible moment," Cardinal DiNardo said. "We will do so in communion with the universal Church. Moving forward in concert with the Church around the world will make the Church in the United States stronger, and will make the global Church stronger."

The disappointment came when he announced at the start, Nov. 12, the Vatican had requested the bishops delay voting on several proposals to address the sex abuse crisis and hold bishops more accountable for dealing wayward priests and other Church workers accused of sex abuse.

The directive said the proposals needed to be reviewed for conformity to canon law and that action on them needed to wait until after the February Vatican meeting for presidents of bishops' conferences worldwide to discuss the abuse crisis.

But throughout the assembly, the spotlight was on the widening abuse crisis in the U.S. Church and action the U.S. bishops must take to address it. Much of the meeting time was devoted to frank presentations and discussions about abuse.

But there were other items on the agenda, including a pastoral letter on racism that was introduced to the body of bishops as an action item Nov. 13 and voted on Nov. 14.

They overwhelmingly approved the document, "Open Wide Our Hearts: The Enduring Call to Love — A Pastoral Letter Against Racism." It declares "racist acts are sinful because they violate justice."

"They reveal a failure to acknowledge the human dignity of the persons offended, to recognize them as the neighbors Christ calls us to love," it adds.

The vote for passage was 241-3 with one abstention. It required a two-thirds vote by all bishops, or 183 votes, for passage.

Also on the final day's agenda the bishops gave unanimous support for the advancement of the canonization cause of Sister Thea Bowman on the diocesan level — the Diocese of Jackson, Mississippi, headed by Bishop



Luis A. Torres Jr., an abuse survivor, speaks to bishops in the chapel during a day of prayer Nov. 12 at the fall general assembly of the U.S. Conference of Catholic Bishops in Baltimore.

CNS photos/Bob Roller

Joseph R. Kopacz. It is the diocese where Sister Bowman grew up and also where she ministered in her last years while taking care of her aging parents and subsequently fighting cancer herself.

The great-granddaughter of slaves, Sister Bowman was the only African-American member of the Franciscan Sisters of Perpetual Adoration. She transcended racism to leave a lasting mark on Catholic life in the United States in the late 20th century.

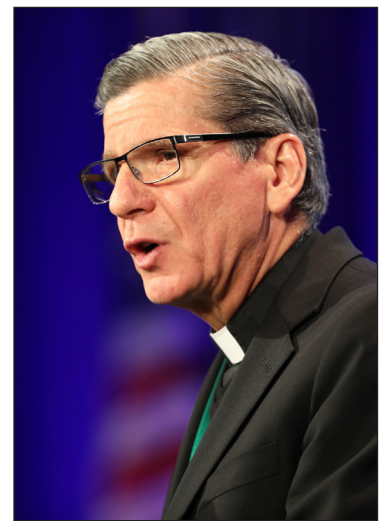
Other agenda items for the last day of the meeting included the approval of a budget for 2019, which reflected increased expenses related to the new clergy sex abuse crisis and a downward trend in the USCCB's Office of Migration and Refugee Service's budget due to federal cuts in refugee resettlement funds.

They also heard reports on September's V Encuentro held in Grapevine, Texas, and October's Synod of Bishops on "Young People, the Faith, and Vocational Discernment."

Regarding the synod, Bishop Frank J. Caggiano of Bridgeport, Connecticut, who was a synod delegate, said the event was a moment of great grace that needs attention of Church leaders now to implement it on the diocesan level.

The bishops voted for Bishop Gregory L. Parkes of St. Petersburg, Florida, as treasurer-elect of the U.S. Conference of Catholic Bishops. He'll take office for a three-year term next November at the end of the general assembly, succeeding Cincinnati Archbishop Dennis M. Schnurr.

Votes also were cast for a new chairman of the Committee on National Collections and chairmen-elect for the committees on Catholic Education; Clergy,



Archbishop Gustavo Garcia-Siller of San Antonio gives a report on V Encuentro Nov. 14.



Bishop Kevin C. Rhoades of the Diocese of Fort Wayne-South Bend applauds after Heather Banis, a clinical psychologist who is victim assistance coordinator for the Archdiocese of Los Angeles, spoke Nov. 13.

Consecrated Life and Vocations; Divine Worship; Domestic Justice and Human Development; Laity, Marriage, Family Life and Youth; and Migration.

Among speakers who gave presentations on the abuse crisis and called for action was the chairman of the National Review Board, Francesco Cesareo, president of Assumption College in Massachusetts.

He called for broadening the scope of the "Charter for the Protection of Children and Young People" to include bishops. He also urged publishing complete lists of credibly accused clergy in all dioceses; improving the audit process; and enhancing accountability for bishops regarding cases of abuse.

He urged the bishops to take action and continue to move solutions to abuse forward. If such action does not happen, "I fear for the future of our

Church," Cesareo said Nov. 13.

"We are facing painful times as a Church," said another speaker, Father David Whitestone, chair of the bishops' National Advisory Council. "The depth of anger, pain and disappointment expressed by members of the NAC cannot begin to be expressed adequately in words."

He noted that progress has been made since the bishops adopted the charter, but he stressed that more needs to be done. "We can never become complacent. We must recommit to the ongoing care of all victims in their healing," Father Whitestone said.

During a late-afternoon open discussion on the crisis, the case of Archbishop Theodore E. McCarrick posed the most daunt-

Army of volunteers provides turkey, all the trimmings for those in need

BY ANN M. AUGHERTON

ARLINGTON, Va. (CNS) — Picture the first Thanksgiving: a community coming together, one person bringing the fowl, another the bread, others sharing the fruits of their harvest, all gathering for a meal. The gratitude palpable for a plentiful harvest, for family and friends, for the opportunity to rest, reflect and break bread with others.

For the past 34 years, the Edward Douglass White Knights of Columbus Council in Arlington has hosted Thanksgiving for folks in the community who might need a little help or a little company.

Similar to an Amish barn-raising, the community comes together to provide turkey and all the trimmings, but with a side of organizing buses to pick up the dinner guests, gathering donated paper products and vegetables, and scheduling an army of volunteers to cook, carve and carry the meals to the homebound.

What started with a handful of turkeys and 200 recipients has grown to feeding 2,500 with any number of donated turkeys. Marijo Galvin, Thanksgiving coordinator with her husband, Thom, says "any number" because they never know how many turkeys will show up.

For their 11th year overseeing the effort, they expect about 200 turkeys — fully cooked, unstuffed and at least 20 pounds — to be dropped off at the council home in Arlington from Nov. 19 through Nov. 21. A team of carvers will pull the birds from the huge walk-in freezers and start their work in the wee hours of Thanksgiving morning.

Only between 200 and 300 diners will come to the council home for the afternoon meal. Hundreds of other meals will be delivered by a team of volunteers. Marijo said a former postal worker has arranged the deliveries by location to facilitate the process. The first delivery goes out at 9 a.m.

"We cover Meals on Wheels clients, Arlington Adult Services and several apartment complexes with low-income residents," Marijo told the *Arlington Catholic Herald*, newspaper of the Diocese of Arlington.

Runners, another vital team, will pick up the elderly or disabled and bring them to the council home for the big feast,



CNS photo/Arlington Catholic Herald files

Art Gamotis, a member of the Edward Douglass White Knights of Columbus Council in Arlington, Va., stirs a pot at the annual Thanksgiving dinner at the council's home in Arlington, Va., in 2009. For the past 34 years, the Knights council has hosted Thanksgiving for folks in the community who might need a little help or a little company.

often eating with them, and then driving them home a couple of hours later.

Marijo mentions some of the key players in the community who support this huge effort, including Bishop O'Connell High School in Arlington, which donates use of its school buses, and the Jhoon Rhee martial arts school, which frees up its vans, and other bus companies that bring guests from two locations in the Arlington Street People's Assistance Network and from a nearby neighborhood.

St. Agnes Church in Arlington is on pie duty this year. Ruth Foster, the volunteer coordinator or "Pie Lady," said she ordered 225 pie tins and an equal number of shallow and deep pie boxes. The tins have been sitting on a table in the narthex of

the church waiting for volunteer bakers.

Her goal is to get at least 150 pies back, 120 earmarked for the Knights' Thanksgiving dinner and 30 for Christ House, an outreach for people in need.

When people tell her that they've never made a pie, she tells them to "go to the store, pick up the refrigerated dough, roll it out, follow the directions, make up the stuff, put it in the oven and wait until it comes out."

Ruth's favorite is pecan pie. Her secret? "The key to a pecan pie is the temperature at which you cook it. It's a longer process, slower, at a lower temperature." She likens the filling to a custard. "When the center sets up, it's done."

The night before Thanksgiving, Marijo, her husband and two other volunteers go to a local German bakery, Heidelberg Pastry Shoppe in Arlington, to pick up any leftovers, usually breads, pies and desserts. Marijo joked that she thinks the owner bakes too much so they have enough to donate to the Knights.

"Back in the day, the entire community jumped in and tried to do something," said Marijo. That's where the scene of that first Thanksgiving, legend or legit, calls to mind a spirit of giving and gratefulness.

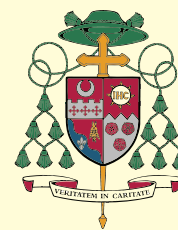
Marijo said financial donations are also needed to offset the costs of the endeavor, which include the rental of food warmers, and the side dishes, aka the trimmings.

The day wraps up as the pie crumbs are swept from the floor about 6 p.m. Any food leftovers are shared with several local shelters.

Marijo is undaunted at the task ahead. "I love the people. I love talking to the people. They are grateful, but they don't understand how grateful I am to them for the joy they give me."

She added quickly, "It helps you remember how lucky you are."

Augherton is managing editor of the Arlington Catholic Herald, newspaper of the Diocese of Arlington.



Public schedule of Bishop Kevin C. Rhoades

Sunday, November 25: 11:15 a.m. — Mass and Blessing of Campus of St. Joseph Parish, Mishawaka
 Tuesday, November 27: 10:30 a.m. — Meeting of Presbyteral Council, Sacred Heart Rectory, Warsaw
 Tuesday, November 27: 5:30 p.m. — Annual Mass and Dinner for St. Vincent de Paul Society of South Bend, Holy Family Church, South Bend
 Wednesday, November 28: 12 p.m. — Meeting of Board of Catholic Community Foundation, St. Martin de Porres Church, Syracuse
 Wednesday, November 28: 6 p.m. — Meeting of Diocesan Review Board, Holiday Inn Express, Warsaw
 Thursday, November 29: 12:30 p.m. — Meeting of Diocesan Finance Council, Holiday Inn Express, Warsaw
 Friday, November 30: 7 p.m. — Confirmation Mass, St. Monica Church, Mishawaka

USCCB, from page 2

ing questions for the bishops.

Several said they had been hearing from people in the pews and that the laity's questions revolved around how the hierarchy could allow Archbishop McCarrick to gain so much influence and rise to the highest ranks of the Church hierarchy if they knew of the abuse of which he is accused.

The former cardinal-archbishop of Washington is accused of abusing a minor decades ago and having sexual contact with seminarians in more recent years. He denies the allegations.

During the discussion, there also were calls for bishops to examine their relationship with Jesus and with God and to ask themselves what it means to be a shepherd in their dioceses.

The bishops also heard presentations on proposals for addressing the abuse crisis, so they could discuss them, even though the Vatican had requested they postpone voting on them.

The proposals include establishing standards of episcopal accountability; forming a special commission for review of complaints against bishops for violations of the accountability standards; and establishing a protocol regarding restrictions on bishops who were removed or who resigned over claims of sexual misconduct made against them or for grave negligence in office.

The bishops also heard from Heather Banis, a trauma psychologist who is victim assistance coordinator for the Archdiocese of Los Angeles. She told them that helping victims and survivors of child sex abuse heal is a journey that involves showing them repeated trustworthiness.

It begins with listening, understanding, offering responses showing that they, the victim-survivors, are believed, she said.

Msgr. Todd Lajiness, rector of Sacred Heart Major Seminary in Detroit and president of the National Association of Catholic

Theological Schools, outlined feedback given by some U.S. seminary rectors on promoting "celibate chastity" among seminarians as well as having listening sessions with seminarians, taking "a fresh look at boundaries," and providing "new pathways for reporting" abuse allegations.

In his presidential address Nov. 12, Cardinal DiNardo took note of the historic nature of this year's meeting. "Whether we will be remembered as guardians of the abused or of the abuser will be determined by our action beginning this week and the months ahead," he said.

Archbishop Christophe Pierre, apostolic nuncio to the United States urged them to face the issue of clergy sexual abuse straight on, not to run from the challenges that confront them but "face them realistically and courageously."

Most of the first day of the assembly was set aside for prayer and reflection by the bishops in a makeshift chapel at the Baltimore Marriott Waterfront.

During that time, they heard from two victim-survivors what they have endured: Luis A. Torres Jr. and Teresa Pitt Green. Both painfully painted the landscape that has brought the U.S. Catholic Church to the urgent need to address the sex abuse crisis.

The day ended with the celebration of Mass. In his homily, Archbishop Bernard A. Hebda of St. Paul and Minneapolis urged his brother bishops to give their all to addressing the abuse crisis and show a commitment to change what needs to be changed to put an end to any abuse.

Throughout the meeting, outside the hotel, protesters continued to gather to call for change and urge more action by the bishops to address the abuse crisis.

Contributing to this story were Dennis Sadowski, Carol Zimmermann, Rhina Guidos and Mark Pattison.

Father Robert Pelton, CSC: living among the saints

BY BEA CUASAY

Msgr. Oscar Romero and Pope Paul VI were declared saints of the Catholic Church on Oct. 14. Father Robert Pelton, CSC — a Holy Cross priest, theologian and filmmaker who resides at Holy Cross House, Notre Dame — has close ties to both saints and was blessed to be present at their canonizations.

Father Pelton, or “Father Bob” as most know him, grew up in Evanston, Illinois, where his father taught at the Kellogg School of Management at Northwestern University. A star backstroke swimmer from the North Shore area of Chicago, he was offered a scholarship to swim at Stanford University. He turned down the offer, however, and feeling a call to the priesthood, he enrolled at Notre Dame in 1939. There he excelled in his studies, graduating summa cum laude in 1945, four years

after entering the Congregation of Holy Cross. In 1949, he was ordained to the priesthood.

In 1950, Father Pelton was sent to do doctoral studies at the Pontifical University of Saint Thomas Aquinas, commonly known as the Angelicum, in Rome. During his time there he studied alongside Archbishop Marcos G. McGrath, a Holy Cross priest who had enrolled at Notre Dame, entered the novitiate, and was ordained to the priesthood at the same time as Father Pelton. McGrath was later appointed the archbishop of Panama from 1969-94.

Returning to Notre Dame in 1953 to teach in the Religion Department, Father Pelton became close friends with Father Theodore M. Hesburgh, CSC, and the two sought to transform religious education at the university. In 1959, Father Pelton was appointed chairman of the newly named Theology Department, which he reformed by raising academic standards and adding



Provided by Kellogg Institute for International Studies

Father Robert Pelton, CSC, is greeted by Cardinal Gregorio Rosa Chávez, a close collaborator with St. Oscar Romero, at Romero's canonization Mass in October. Father Pelton's appointments and interests have placed him within the orbit of numerous Church and world leaders over the years, including that of St. Romero.

an honors program.

Archbishop Montini, then-Archbishop of Milan who became St. Pope Paul VI, visited Notre Dame in 1960. When the archbishop arrived, despite his friendship with Father Hesburgh, Father Pelton remembers that he was not too comfortable because of his lack of English-language skills. “But once he met the Italian faculty, he was invited over to their homes and played with their children, he felt right at home.”

As part of the school's commencement ceremonies that year, Father Pelton served as subdeacon for the Latin solemn high Mass on South Quad celebrated by the archbishop. President Dwight D. Eisenhower delivered the university's first presidential commencement address that same day: June 5, 1960.

Soon after, the numbers of priests in South America had dwindled to a number that caught the attention of the Vatican. In response, it called for 10 percent of the U.S. religious to address the need. Under his “fourth vow” of ordination — going wherever his superiors needed him to go — in 1964, Father Pelton accepted a Congregation of Holy Cross request that he minister in Chile. He was assigned to teach at St. George's College in Santiago, where he served as religious superior, rector and president. Though he often came in contact with the sons of the wealthy during his time at St. George's, Father Pelton also witnessed the grave poverty in the neighborhood of Santiago.

Liberation Theology and Catholic social teaching led Father Pelton to approach the poor and vulnerable in Santiago. It was among the “campesinos,”

the saying, “The family that prays together, stays together,” also participated in the Second Vatican Council, according to Father Pelton. “We lived down the hall from one another,” he remarked. “It was easy to get our rooms mixed up because of the one-letter difference between our last. Father Pelton returned to Chile. He later became episcopal vicar for Religious Institutes in the Archdiocese of Santiago from 1968-72, a time of atrocities committed by the Pinochet regime.

At the time, many people who worked with the poor and manual laborers were deemed political threats and targeted by the dictatorship. In January 1974, Father Pelton agreed to smuggle out of the country documents composed by the Committee of Cooperation for Peace and contain details of each person who had been kidnapped, tortured or killed.

Wearing only a thin guayabera shirt, Father Pelton had the documents pressed up against his chest as a guard with a gun questioned him before boarding the plane at Santiago. Fortunately, the guard had sent his son to St. George's and recognized Father Pelton.

In El Salvador in 1980, St. Oscar Romero was slain at the altar while celebrating holy Mass. The Latin American/North American Church Concerns outreach program of the Kellogg Institute for International Studies at Notre Dame was founded by Father Pelton in 1985. Beginning two years later, LANACC has sponsored an annual observance of Father Romero's death, called “Romero Days.”

The first film recounting the saint's life, “Romero,” came out in 1989. A second movie recounting just the last three years of his life came out in 2011. Father Pelton aided with the production of the second movie, titled, “Monseñor: The Last Journey.”

“No Hollywood actors were used,” said Father Pelton. “Peasants or other people who were in that place the last three years of his chaplaincy in El Salvador acted in the movie.” It competed against 25 films in the Americas and won the Film Festival of the Latin American Studies Association in 2012.

Now almost 98 years old, Father Pelton supports greater recognition of Latin America's saints. “Notre Dame has cooperated with the Salvadoran bishops to name Romero a pastoral doctor of the Church,” he said. “[We're waiting for] the Holy Father to hurry up the beatification of the Jesuit Father Rutilio Grande, S.J.” Father Grande was assassinated in 1977 and was a close friend of St. Romero.

“St. Romero has given a good example for bishops throughout the whole world,” Father Pelton said.



Father awaits the canonization Mass in Rome.

or peasants, that he felt a great call to serve. Knowing he could not impose what he knew of religion upon the people, Cardinal Joseph Cardijn's “See, Judge, Act” model, used prominently by liberation theologians in the 1960s, became important to him.

In 1965, Father Pelton left Chile for Rome. He was appointed “peritus,” or “theological expert,” for Leo Jozef Cardinal Suenens of Belgium, one of the primary organizers of the Second Vatican Council, during its last session. Cardinal Suenens asked him to work with a team of five people to organize two seminars a week: At meetings, they discussed the “important issue of asking people [about] the future of the religious life” as well as the most recent topics of the council, including the role of the laity, the social and political responsibilities of Catholics, and modern media. Venerable Father Patrick Peyton, CSC, “The Rosary Priest” who popularized

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Bishops give go-ahead to Sister Thea Bowman sainthood effort

BY MARK PATTISON

BALTIMORE (CNS) — The U.S. bishops gave their assent to the canonization effort launched for Sister Thea Bowman by the Diocese of Jackson, Mississippi.

The assent, on a voice vote, came Nov. 14, the third day of their fall general meeting in Baltimore. The “canonical consultation” with the body of U.S. bishops is a step in the Catholic Church’s process toward declaring a person a saint.

Sister Bowman, a Mississippi native and the only African-American member of her order, the Wisconsin-based Franciscan Sisters of Perpetual Adoration, was a widely known speaker, evangelizer and singer until she died of cancer in 1990 at age 52. She even made a presentation at the U.S. bishops’ spring meeting in 1989, moving some prelates to tears.

“The faithful in, and well beyond, the Diocese of Jackson,” have asked for her canonization process to begin, said Bishop Joseph R. Kopacz of Jackson, who became bishop of the diocese in 2014. “Even well before I arrived in Jackson, the requests were coming in.”

Sister Bowman, Bishop Kopacz said, was “an ambassador of Jesus Christ and an apostle of reconciliation,” adding she was “singing, teaching and inspiring until the very end.”

He noted that “the Church embraced Sister Thea from her early years, but there were times

when she felt like a motherless child.” It never deterred her, though, Bishop Kopacz said. “We pray that Sister Thea’s voice will be a beacon of hope” to victims of clergy sexual abuse.

Bishop Kopacz liberally sprinkled his remarks with quotes from Sister Bowman.

“We unite ourselves with Christ’s redemptive work when we make peace, when we share the good news of God within our hearts,” she once said. “We celebrate the presence and proclamation of the word made flesh. It is never an escape from reality,” she also said.

At another point, Sister Bowman told her audience, “Go! There is a song that will never be sung unless you sing it. ... Go tell the world, go preach the Gospel, go tell the good news.”

Sister Bowman was a trailblazer in almost every role: first African-American religious sister from Canton, Mississippi; the first to head an office of intercultural awareness; and the first African-American woman to address the U.S. Conference of Catholic Bishops.

Sister Bowman led the Jackson diocese’s Office of Intercultural Awareness, taught at several Catholic high schools and colleges, and was a faculty member of the Institute of Black Catholic Studies at Xavier University in New Orleans.

She took her message across the nation, speaking at Church gatherings and conventions, making 100 speaking engagements a year, but spreading



CNS photo/Beatrice Njemanze, Mississippi Catholic

The U.S. bishops endorsed the sainthood cause of Sister Thea Bowman, pictured in an undated photo, during their Nov. 12-14 fall assembly in Baltimore. The granddaughter of slaves, she was the only African-American member of the Franciscan Sisters of Perpetual Adoration. She transcended racism to leave a lasting mark on U.S. Catholic life in the late 20th century.

cancer slowed her. Music was especially important to her. She would gather or bring a choir with her and often burst into song during her presentations.

In addition to her writings, her music also resulted in two recordings, “Sister Thea: Songs of My People” and “Round the Glory Manger: Christmas Songs and Spirituals.”

When Sister Bowman spoke at the U.S. bishops’ meeting

in June 1989, less than a year before her death from bone cancer and confined to a wheelchair, she was blunt. She told the bishops that people had told her black expressions of music and worship were “un-Catholic.”

Sister Bowman disputed that notion, pointing out that the Church universal included people of all races and cultures, and she challenged the bishops to find ways to consult those of other cultures when making decisions. She told them they were obligated to better understand and integrate not just black Catholics, but people of all cultural backgrounds.

Catholic News Service reported that her remarks “brought tears to the eyes of many bishops and observers.” She also sang to them and, at the end, had them all link hands and join her in singing “We Shall Overcome.”

Boston Cardinal Sean P. O’Malley, who served as bishop of the Diocese of St. Thomas

in the U.S. Virgin Islands from 1985 to 1992, said Nov. 14 that Catholics in his former diocese “really revere Sister Thea, and I’m really glad to see this coming to fruition.”

By the mid-1990s, Catholic schools in Gary, Indiana, East St. Louis, Illinois, and Port Arthur, Texas, opened bearing Sister Bowman’s name.

She also was the focus of books, including 1993’s “Thea Bowman: Shooting Star — Selected Writings and Speeches,” 2008’s “This Little Light: Lessons in Living From Sister Thea Bowman,” and 2010’s “Thea’s Song: The Life of Thea Bowman.”

Redemptorist Father Maurice Nutt, observing the 20th anniversary of Sister Bowman’s death in 2010, said he believes the late nun is a saint. Though not officially canonized, “Sister Thea is canonized in the hearts of all who knew and loved her,” he said.

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NEWS BRIEFS

Summer's Encuentro a 'balm for the wounded,' says archbishop

BALTIMORE (CNS) — San Antonio Archbishop Gustavo Garcia-Siller said on the last day of the fall meeting of U.S. bishops in Baltimore that this past summer's National Fifth Encuentro, a gathering of Latino Catholics from around the country, was "balm for the wounded." Though the Encuentro was a process that included a variety of meetings in parishes, at dioceses and at regional events that took place around the country over a period of two years, it culminated with a national gathering in Grapevine, Texas, in September in which about 3,500, including 124 bishops, participated. Archbishop Garcia-Siller summarized the event and the two-year process. He spoke of how it was helping the U.S. Church to respond better to Latino Catholics, who currently make up 40 percent of the Church and are the largest group of young Catholics in the United States. Latinos make up 52 percent of Catholics under 30 in the U.S. and the hope for the Encuentro, which means "encounter" in Spanish, was to develop leadership roles for many of them. Many prelates, such as retired Auxiliary Bishop Peter A. Rosazza of Hartford, Connecticut, spoke of the positive experience they'd had with participants, particularly since the large gathering took place shortly after the cascade of bad publicity aimed at bishops and the Church after a Pennsylvania grand jury report released Aug. 14 reopened scrutiny of sex abuse cases around the country.

Faith groups could be taxed on transit, parking benefits for employees

WASHINGTON (CNS) — Leaders of a diverse group of faiths, including the Catholic Church, and the heads of religious nonprofit organizations are urging Congress to repeal a change in the Internal Revenue Code that would tax houses of worship and other nonprofits for parking and transit benefits they provide to their employees. Dubbed the "parking lot tax," the provision has prompted a group representing a broad range of institutions, including houses of worship, primary and secondary education, higher education, and faith-based nonprofit organizations to write to a letter Nov. 13 to the chairmen of the Senate Finance Committee and the House Ways and Means Committee and their respective ranking members. "We write with serious concerns about how a little-noticed provision in the Tax Cuts and Jobs Act would tax parking and transit benefits provided by nonprofit organizations and churches," the letter states. "Unless repealed, this provision

Rosary maker grows own beads; 'too few pray in world'



CNS photo/Dave Hrbacek, *The Catholic Spirit*

August Bueltel of St. John the Baptist Parish in Savage, Minn., inspects plants in his backyard Oct. 30. For most of his life he rarely held a rosary; now the 90-year-old waters and nurtures waist-high plants known as "Job's Tears," picks the round grains when they ripen in late summer and uses them for beads on the devotional keepsakes, which he hands out freely. "A friend of mine gave me 11 seeds in the year 2003," Bueltel explained. "He said my soil was better. So, I planted those 11 seeds. Ten of them grew, and I gave them all to him, and he made rosaries. He gave me some. Then, after that, my wife (Arlean) recommended that I learn how to make rosaries."

will require tens of thousands of houses of worship to file tax returns for the first time in our nation's history and will impose a new tax burden on houses of worship and nonprofit organizations," it added. "Perhaps worst of all," it continued, this provision will hopelessly entangle the IRS with houses of worship, simply because these houses of worship allow their clergy to park in their parking lots."

Religious liberty seen as key to societal advancement around the world

WASHINGTON (CNS) — The impact of the International Religious Freedom Act over the past 20 years "has, in many ways, been revolutionary," said Thomas Farr, president of the Religious Freedom Institute in Washington. Farr was one of a number of speakers at a daylong

event Nov. 9 to mark the 20th anniversary of the law. The institute and Baylor University co-sponsored the forum at the Hyatt Regency Hotel on Capitol Hill. "In America, we stand against the persecution of every person, every creed," he added. The persecution of Rohingya Muslims in Myanmar "makes my blood boil," Sam Brownback, ambassador-at-large for international religious freedom, said in his keynote address. "Why do they have to be Buddhists before nobody bothers them?" When people are living in a refugee camp solely because of the faith they practice, "I'm thinking I have a lot of responsibility to that person, then. Maybe we can get them back to a peaceful life. You get this one right — you get religious freedom right — a lot of other freedoms bloom," Brownback observed. "You get this one wrong, a lot of other freedoms contract."

Bishops offer perspectives on next steps forward in addressing abuse

BALTIMORE (CNS) — Although unable to vote on specific proposals on episcopal accountability standards and other protocols to address the current clerical sex abuse crisis facing U.S. Catholicism, two bishops suggested items on which a consensus could be built among the nation's bishops. "We were reminded of the nagging reality of the McCarrick situation and how that weighs heavily right across the country," said Bishop Robert P. Deeley of Portland, Maine, chairman of the bishops' Committee on Canonical Affairs and Church Governance during a Nov. 13 news conference following that day's session of the bishops' Nov. 12-14 fall general meeting in Baltimore. "I thought that was an important takeaway," he said. News reports first surfaced in June detailing allegations from decades before against

retired Archbishop Theodore E. McCarrick of Washington when he served as a priest and bishop in New York and New Jersey. After further allegations continued to emerge over the summer, Archbishop McCarrick resigned from the College of Cardinals, and has moved to a monastery in Kansas.

On 1938 pogrom anniversary, German cardinal condemns anti-Jewish violence

WURZBURG, Germany (CNS) — Cardinal Reinhard Marx protested against the increase in violence against Jews in Germany during a remembrance ceremony marking the 80th Anniversary of the 1938 Kristallnacht and November pogrom in Wurzburg. Cardinal Marx said that, while there is no threat today of state-organized pogroms, Germany's Jews still face danger from an unprecedented level of violence. "Today, police cars stand guard at synagogues, Jewish community centers, kindergartens and schools," said the cardinal. "That is reassuring, but it is not normal." Germany's Jewish population has suffered a sharp increase in violent attacks in recent years. According to an April 24 report by Deutsche Welle, Islamic anti-Semitism is now a major problem in Germany because of Islamic extremism imported by Muslim refugees.

Bishops discuss proposed limits on prelates removed from office

BALTIMORE (CNS) — During the second day of their annual fall assembly in Baltimore, the U.S. bishops discussed, even though they weren't voting on, procedures they could use to restrict bishops removed from their position or reassigned due to sexual abuse allegations or "grave negligence in office." This protocol can be viewed as a resource for bishops responding to specific cases. It does not offer new penalties or impose an obligation on bishops, said Bishop Robert P. Deeley of Portland, Maine, who is chairman of the U.S. Conference of Catholic Bishops' Committee on Canonical Affairs and Church Governance. "Only the Holy Father can remove a bishop from office," he said Nov. 13, stressing that the protocols were meant as guidelines pointing out the disciplinary actions that could be taken as part of canon law. The document presented to the bishops explains what exactly a resigned bishop, referred to as "bishop emeritus," cannot do. Quoting the "Directory for the Pastoral Ministry of Bishops," written by the Vatican's Congregation for Bishops in 2004, it notes that the relationship with the diocesan bishop and the bishop emeritus should be "marked by a fraternal spirit."

AROUND THE DIOCESE

Diocesan seminarians accepted as candidates



Provided by Msgr. Michael Heintz

Ten seminarians from the Diocese of Fort Wayne-South Bend were received formally as candidates for holy orders Friday, Nov. 17, at Immaculate Conception Chapel, Mount St. Mary's Seminary, Emmitsburg, Md., by Bishop Mark Brennan, auxiliary bishop of Baltimore. From left are Joseph Knepper; Jonathan Evangelista; Daniel Koehl; Michael Ammer; Bishop Brennan; Stephen Felicichia; Msgr. Andrew Baker, rector; Brian Isenbarger; Benjamin Landrigan; Logan Parrish; Augustine Onuoha; and Keeton Lockwood.

Bishop's Trophy awarded to Dwenger football team



Provided by Julia Brewer

On Oct. 23, there was a presentation of the Bishop's Trophy to the Bishop Dwenger football team captains for winning the Battle of the Bishops for 2018. Pictured left to right are TJ Tippmann, TJ McGarry, Joe Tippmann, Sam Obergfell, Perry Leavell and Nick Gray of the Fort Wayne Serra Club. Bishop Dwenger's football team will head to Lucas Oil Stadium in a bid for a state championship Friday, Nov. 23.

St. Augustine 'Día de los Muertos'



Provided by Cheryl Ashe

As a multiracial faith community, St. Augustine Parish in South Bend celebrated its first "Día de los Muertos" or "Day of the Dead" at the beginning of November. An "ofrenda" was erected to honor Sadie Smith, one of the church's founding members, and on it was placed a plate of chicken and green beans, symbolizing dinners sold to raise money for the building fund, as well as dancing shoes and a boa, symbolizing the dances she organized. Constructing an ofrenda to honor someone's memory is a Mexican All Souls' Day tradition.

Retrouvaille weekend for hurting marriages

INDIANAPOLIS — For anyone who feels alone, or is frustrated or angry with their spouse, Retrouvaille is a worldwide program that offers tools needed for hurting couples to rediscover a loving marriage relationship.

For more than 30 years, the Retrouvaille program has helped couples heal. The Feb. 22-24

weekend will take place at Saint Joseph Retreat & Conference Center in Tipton. Follow-up sessions take place in Indianapolis at Our Lady of Fatima. To learn more and register, visit the Retrouvaille website at www.HelpOurMarriage.com, email RetrouIndy@gmail.com or call 317-489-6811 for confidential registration information.

Retrouvaille can provide the tools to begin to heal a hurting marriage, so don't wait — register today.

Sesquicentennial of St. Rose

ST. ROSE, from page 1

erected a small wood-frame church that served its sacred purpose for 19 years, until fire destroyed the church in 1887.

The Catholic faithful and even some Protestant neighbors generously donated money to build a new church. In the spring of 1888, Bishop Joseph Dwenger laid the cornerstone and on May 12, 1889, he dedicated the beautiful Gothic-style church. The church was named St. Rose of Lima, who is known as the first native-born saint of the Americas.

The first Catholics of Monroeville were mostly immigrants from France, Ireland and Germany and were devout in their faith. Only nine years after building the church, they constructed a parish school so that Catholic education could be passed on through the generations.

Max and Fay Meyers have been parishioners for 75 years. Both of their children attended St. Rose of Lima School. "To be able to keep the church, even after the fire, is a beautiful thing," Fay reflected.

Amy Sorrell, a parishioner for over 35 years, said she "really appreciates St. Rose's small-town community, where I can recognize a face even if she cannot recall a name." She also likes some of the modern Catholic practices such as female altar servers, which were not an option when she was a young girl.

The conscientious parishioners at St. Rose of Lima work together to complete any task. The planning for the sesquicentennial celebration began more than a year in advance, when a committee was established. The celebrations were formally inaugurated at the weekend of the first Sunday of Advent, Dec. 2-3, 2017, with a 150th anniversary board that was put on display at the entrance of St. Rose of Lima Church and complemented by a banner inside the church.

The highlight of the celebration was the revival and the growth of parishioners in faith. Three evenings of prayer and reflection — one for the parish youth and the other two for the whole parish — were held. The formation of the youth group, the starting of the Rosary Crusade and all-day monthly adoration on each First Friday of the month were the fruits of the spirit from these evenings. There are now more than 30 committed parishioners participating in these programs.

The 150th anniversary celebrations concluded with a Mass of thanksgiving with Bishop Kevin C. Rhoades on Nov. 17. Bishop Rhoades said in his homily, "I am very grateful for your strong commitment to your parish home, to St. Rose of Lima School, and to our diocese. I pray that, like your ancestors in faith here in this wonderful parish, you will continue to reach out to others, especially the poor and the suffering; that you will welcome and invite those who are unchurched or nonpracticing to come to St. Rose; and that you will pass on the faith with vigor to the next generations." A gala dinner followed the Mass, at the Monroeville Park Pavilion.

As a lasting memorial of the sesquicentennial, the parish decided to build a much-needed parish and community hall. The hall will act as a hub for a wide range of activities for all ages and will provide space for different needs for generations to come. The expected completion date of the project is February.



The first St. Rose of Lima Church, a small, wood-frame structure, was constructed in 1868. Above is St. Rose Church as it appears today.



THE FEAST OF ST. ROSE IS
AUGUST 23RD. PRAYER
CARD FROM THE EARLY
1900'S.



POST CARD FROM EARLY 1900'S
OF DOME AND ALTAR AT ST.
ROSE.



Relic of St. Rose of Lima.

Generations of Monroeville French, German and Irish Catholics saw to the preservation and practice of their Catholic faith, a history that was honored Nov. 17 with a Mass celebrated by Bishop Kevin C. Rhoades.

of Lima Parish, Monroeville



Photos by John Martin



Pastor Lourdino Fernandes greets worshippers before the beginning of a Mass of thanksgiving for St. Rose of Lima Parish's 150th anniversary.



Annette May proclaims the first reading.



Bishop Rhoades preaches to those gathered.



Joe Kohnen offers prayer intentions.



Following the Mass, St. Rose parishioners greet Bishop Rhoades.



A server lights the candles of the altar prior to Mass.

Msgr. Michael Heintz observes 25th jubilee

BY JENNIFER MILLER

This Nov. 27 will be the 25th anniversary of Msgr. Michael Heintz's ordination to the priesthood. He received the sacrament of holy orders in 1993 at St. Matthew Cathedral, South Bend, at the same time as Father Robert Van Kempen. His service to God's people exemplifies the words of St. John Vianney, patron saint of parish priests: "A good shepherd, a pastor after God's heart, is the greatest treasure which the good Lord can grant to a parish, and one of the most precious gifts of divine mercy."

The son of Mike and Jude Heintz, Msgr. Heintz grew up in Elkhart, attending St. Thomas the Apostle Parish. As a student he was deeply influenced by the priests who served there at the time, in particular Msgr. William Lester, Father William Hodde, Father Donald Muldoon and Father Leonard Banas, CSC, who would assist on weekends.

As an altar server, he recalled fondly serving Stations of the Cross and Benediction every Friday evening with Father Muldoon.

"There was something about their life that intrigued and attracted me. By worldly standards, they were not flashy or hip, but they were men of prayer and integrity, and this really drew me to be like them."

Father Heintz's vocational calling found good soil. His roots extended to Marian High School in Mishawaka, where he met chaplain Msgr. William Schooler.

"He was very good to me, and role model of pastoral love, energy and zeal. I found myself, a junior in high school, thinking that I might be called to priesthood — and Father Bill encouraged me greatly. I now have the privilege to assist at his parish, St Pius, when I am home in the

diocese.

"Father Bob Schulte was vocation director at the time, and he was also very kind to me," Msgr. Heintz explained. "I must also add how deeply influential Bishop (John M.) D'Arcy was upon me. He arrived in the diocese as bishop when I was a senior in high school, and I met him first when I was only 17. He has always also been a model of integrity and love for the priesthood. In an irony of divine providence, when I was a senior at Marian, I served as an usher at the vesper service at St. Matthew Cathedral prior to his installation, having no idea that I would later spend 18 very happy years there." In 2013, Msgr. Heintz was the homilist at Bishop D'Arcy's funeral.

He answered God's call and applied to be a seminarian in the Diocese of Fort Wayne-South Bend, attending St. John's Seminary in Boston, Massachusetts, as "part of a generation of priests of our diocese who trained there Those were happy years." He found seminary "a great experience in which to deepen my attentiveness to God's will and discern more intentionally."

"Upon ordination I had hoped to be assigned somewhere in the South Bend side of the diocese," he said. "God had other plans and I was assigned to St. Charles Borromeo Parish in Fort Wayne and as chaplain at Bishop Dwenger High School. I loved the parish and the high school and was blessed to be mentored by the late Msgr. John Suelzer, long-time pastor.

"In 1998, I got the call that Bishop D'Arcy wanted to meet with me, and I started praying that the angel of transfer would pass me by. However, he asked me to move to St. Matthew in South Bend as assistant to (auxiliary) Bishop (Daniel) Jenky, teach at Saint Joseph High



MSGR. MICHAEL HEINTZ

School and pursue doctoral studies at Notre Dame. Moving from St. Charles was the hardest thing I had ever had to do.

"I realized the cost of obedience, and yet how through that experience of sacrifice, I was able to grow and be fruitful in new ways."

Parishioners at St. Matthew came to know "Father Mike" as a priest who would remember their name and pray before Mass like them, kneeling in a side pew, breviary in hand — or do a charitable deed quietly without anyone noticing. He demonstrated the same life of holiness to which he preached to his parishioners.

During this season of service, Msgr. Heintz became the first doctoral graduate student who pursued and earned his theological doctorate in patristic theology on a part-time basis. He translated the homilies of Origen into English from Latin and Greek. Heintz's dissertation, "The Pedagogy of the Soul: Origen's Homilies on the Psalms" was then published by Catholic University of America Press as part of the "Fathers in the Church" series.

After graduation, while still pastor at St. Matthew, Msgr. Heintz accepted an appointment

to direct the Notre Dame master of divinity program and served as Bishop Rhoades' theological advisor and censor librorum.

In 2016, Msgr. Heintz accepted the work as a seminary professor — now academic dean — at Mount St. Mary's Seminary in Emmitsburg, Maryland. He works with the seminarians from all over the country, including several from the Diocese of Fort Wayne-South Bend.

"I am so proud of them, so honored to work with them and know them, and look forward to working with them in the diocese when they're ordained priests. I keep telling them I would happily be their associate pastor someday," he said. "I have been privileged in that I have had — in 25 years of priesthood — only three assignments: St. Charles, St. Matthew and now Mount St. Mary's Seminary. I have nothing but gratitude for the many graces the good Lord has given me in my 25 years as a priest. I can say I have received far more than I have been able to give."

Father Heintz's greatest joy as a priest, living the sacramental life with his parishioners, is reminiscent once again of St. John Vianney's words.

"O how great is the priest! If he realized what he is he would die ... God obeys him: he utters a few words and the Lord descends from Heaven at his voice, to be contained within a small host. Without the Sacrament of Holy Orders, we would not have the Lord. Who put him there in the tabernacle? The priest. Who welcomed your soul at the beginning of life? The priest. Who feeds your soul and gives it strength for the journey? The priest. Who will prepare it to appear before God, bathing it one last time in the blood of Jesus Christ? The priest — always the priest. And if the soul should happen to die (as a result of sin) who will raise it up, who will restore its calm and peace? Again

the priest. After God, the priest is everything. Only in heaven will he fully realize what he is."

Elaborating on the fruit of following God's call to the priestly vocation, Msgr. Heintz said: "I think living the rhythms of the liturgical year, the cycle of feasts, seasons, the lectionary readings, and — after 25 years — I have become quite comfortable with them in a way that allows me to pray the Mass so well. I know the readings and have gained ever-deeper insights into what is revealed in Christ, as well as a great deal of comfortability with the rites so that I can actually pray them and not merely fuss and fret about the rubrics.

"I think another great joy has always been teaching the faith — whether in grade school, high school, university or seminary. The Sacred Triduum every year at St. Matt's became very dear to me, as well as first penance and first holy Communion. Serving for nearly 20 years in one parish allows one to become part of the fabric of peoples' lives in such a beautiful way. There are children I have baptized — one of whom I baptized at St. Charles and who is now a seminarian at the Mount, another to whom I gave first Communion at St. Matt's who is a seminarian for our diocese at Bishop Bruté. ... I will witness the marriage in August of a couple whom I knew as preschoolers at St. Matt's. What a blessing for me!" Msgr. Heintz shared.

In his next 25 years as a priest, he desires to continue to serve faithfully and with integrity wherever he is asked to go.

"I look forward to returning to the diocese and serving somewhere as pastor, living the joys of parish life, and until then, I have the joy of working with amazing colleagues here at the seminary and the future priests of our diocese."

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ANNULMENTS: Answers to common questions, objections and misconceptions

BY FATHER JACOB RUNYON,
JUDICIAL VICAR

This article represents the third and final installment of a series on the topic of annulments.

What God has joined together, no human being must separate (Mark 10:9). These words of Jesus are beautiful and challenging. They are beautiful because they reveal the permanence of Christian marriage. They are challenging, because permanent and lasting marriage can be tough. These words form the very heart of the ministry of the diocesan Tribunal. Above all else, we believe and proclaim the message of Christ: that Christian marriage is permanent and lasting.

Still, marriage is a contract that involves the loving exchange of persons. Because of the nature of marriage, it requires freedom, commitment and discretion. While it might be easy to say the words, "I do," it is not always easy to live out these words. The Church understands that certain problems can exist in a person's capacity to give consent. If consent is lacking, then valid marriage does not arise. In order to understand the work of the Tribunal, it is vital to understand this important distinction: Valid Christian marriage is absolutely unbreakable by any power on earth; yet, if certain problems can be proven, then a marriage can be declared as being invalid from the beginning.

In this article, I will answer some common questions and address some common misunderstandings that people have shared with me about the marriage nullity process.

How can I get an annulment? It is important to realize from the first that the Church assumes that every marriage is valid until proven otherwise. So, the burden of proof lies in proving that the marriage is invalid for some reason. Invalidity has to be proven by using evidence. Evidence in marriage cases is usually the testimony of the spouses, testimony of witnesses, and expert evaluations. The evidence has to show clearly that there was a problem with the consent of the couple dating to the very exchange of consent (the wedding day). If that evidence can prove there is a problem, then the judge can declare that the marriage is invalid. If the evidence is not conclusive, then the judge must uphold the validity of the marriage. So, no judge can give an "annulment"; rather, judges can declare that there was a problem from the very beginning of the marriage that caused a marriage to be invalid.



Photo by Zoriana Stakhniv on Unsplash

How can I make sure I have a good case? It is important to produce the best evidence. Be open and forthcoming during the interview. Find the best witnesses. Contact your former spouse and see if he/she will participate. The more evidence, the better the case.

I have started a case, but I was told my petition cannot move forward. I would suggest meeting with your advocate for more information. While it is true that sometimes it is not possible to prove that a marriage is invalid, there may be options available. Sure, these might be tough options, like changing the grounds or finding new witnesses. But, each case is different, and you should be able to find out about the strength of your case.

My former spouse will not agree to an annulment. First, the strongest cases have the testimony of both spouses. And, the Church always gives both spouses the opportunity to participate. But, the validity of a marriage can be judged even if one of the spouses does not participate. Yet, in that case, it is always best to look at the consent of the spouse who is willing to participate in the case.

It will be too painful for my children. My advice would be to talk to them about it. Chances are that the divorce was probably pretty tough on the kids. The annulment actually can give peace of mind. It is the Church's way of letting spouses know that there indeed was a problem with consent from the beginning. While a divorce is usually a product of the demise of common life,

the annulment helps to pinpoint the reason behind that demise. Everyone in the family might like to have that assurance. Also, most children want to see their parents happy. So, if seeking the declaration of nullity seems like the right decision for you, then your children will probably be supportive.

The annulment is too difficult, and it takes too much work. I will be completely honest: The annulment process can be tough. But there is a good reason for that: The Church loves and respects marriage. Christ himself teaches the permanence of marriage. So, it is hard work to prove that a marriage is invalid. And because we are looking at difficult periods in people's lives, the annulment process can be spiritually and emotionally draining. This is why prayer and faith are so important when going through this process. Everything we do, we do it for Christ and with Christ.

My former spouse was abusive toward me, so won't my annulment be automatic? There is no such thing as an automatic annulment. While certain features or events might have contributed to a difficulty in consent, it will still take objective evidence to prove that a marriage was invalid.

I received a negative decision, so now I'm excommunicated. Absolutely not. Even if a person divorces and remarries, he/she is not excommunicated. Now, we should be clear that if a person receives a negative decision, then he/she is not free to contract a new marriage. To do so would be to

put oneself in a difficult position that John Paul II called an "irregular union." It is also true that in an irregular union, one is not normally able to approach the sacraments of Eucharist and

confession without a firm decision to change one's life. But, John Paul II also clearly indicated that people in this position are very much part of the care of the Church.

My first marriage was not in the Catholic Church; so, it does not count. This is one of the most common misunderstandings. Two common-sense rules are involved here. First, Catholics are required to follow Catholic laws when it comes to valid marriages. Therefore, Catholics are required to either get married in a Catholic ceremony, or, they are required to get permission to celebrate their marriage in a non-Catholic ceremony. Without this permission, if a Catholic gets married in a non-Catholic ceremony, it is not valid. Second, non-Catholics are not required to follow Catholic laws about marriage. So, when a non-Catholic marries in any kind of non-Catholic ceremony, we value this marriage with every bit of respect as though it were a Catholic marriage. Even if the non-Catholic ceremony was a simple civil ceremony at the courthouse, the Church holds it to be valid until proven otherwise.

For assistance, the staff of the Tribunal is here to help. Individuals may call 260-422-4611 and ask to speak with the Tribunal office.

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After the synod, be present

So, what now? The synod on young people has finished in Rome, the final document is being translated, the bishops, auditors, experts, observers and reporters have all returned home and gone back to their usual routines, and the hashtag #Synod2018 has fallen out of daily use on Twitter, so let's just call this synod over and done. What a nice little month where the Church showed she cares about youth and young adults... now let's get back to business as normal.

There's a strong temptation to think all of that: to think that the synod on "Young people, faith and vocational discernment" was a "one-and-done" meeting with a few hundred bishops and a handful of young people, resulting in a document that most people won't read and an apostolic exhortation that's still a few months away.

There's commentary circulating that says this synod was a ruse, a mere political ploy to push through prearranged agendas, and that young people were the "cover" for more nefarious ideas. There are some who wish this synod had never even happened, claiming the current scandals and struggles the Church faces made the synod unnecessary at this particular moment.

Now that the synod is over, it would be very easy to let it simply fade into the past — another meeting at the Vatican resulting in a lot of idealistic concepts and long documents and endless commentary. But, if we do let this synod simply "fade away" and write off the good work done, the wise things said or

the innovative ideas formulated, then we are writing off young people of the world who desperately need holy mother Church.

At the presynod meeting in March (a gathering of 300 young adults from around the world who wrote a letter to the bishops to help them prepare for this synod), Pope Francis came to address us on the first morning. After listening to a few questions and testimonies from young adults, he spoke to us, inviting us to be bold, honest, unafraid to share our thoughts, hopes, fears, dreams, worries and desires for the Church. And then, speaking as a shepherd to his sheep, he very passionately told us, "If you are not present, then a part of the access to God is missing!"

The pope invited us to be present — in the life of the Church, in the conversations happening, in the decisions being made. The Holy Father challenged us to use our gifts and talents for the good of the Church, our home, and wanted us to know that he was glad we were there.

The line has stuck with me for months, a rallying cry for my year both in my personal journey of faith and something I've shared with people I've spoken to at the youth and young adult events I've keynoted this year — that your presence as a young person is critical to the life of the Church because young people matter. Their voices matter. Their ideas matter. Their gifts matter. Their presence matters.

But the line can be flipped. If a young person is not present, then part of the access to God is missing, sure. But so too, if a



KATIE PREJEAN MCGRADY

IN LIGHT OF FAITH

young person is not present, they are missing God in their life. And that — that is a tragedy.

For a young person to wander through life aimlessly, without a relationship with the Lord, without answers rooted in life-giving truth, without an authentic encounter with Christ is a tragedy. The Church wants young people present because it is good for the Church and it is good for the young person.

It seems that, at the end of the day, the synod on "Young people, faith and vocational discernment" was focused on just that: ensuring young people are here — for the sake of the Church and for the sake of their own souls.

This gives me hope. This gives me joy. This keeps me rooted in the knowledge that the work I get to do in ministry is important, and that we can never say enough to any young person that "if you are not present, then a part of the access to God is missing!"

Katie Prejean McGrady is an international speaker and author of "Room 24: Adventures of a New Evangelist" and "Follow: Your Lifelong Adventure with Jesus."

The current crisis: how to survive

The recent revelations are stunning and abhorrent regarding Archbishop Theodore McCarrick, the Pennsylvania grand jury investigation, the sworn testimonies of Archbishop Carlo Maria Vigano and the worldwide parade of shameful news. These accusations affect me viscerally. I am angered, outraged and profoundly sad. I know two things for certain: 1. It is extremely bad, and we are not done yet — many more dominoes will fall; and 2. The Catholic Church is still the body of Jesus Christ, and it will survive in a smaller version, cleansed.

High-contrast, hope-filled faith

I cannot say I am terribly surprised by the crisis, but I am not without hope. The late Father Richard Neuhaus noted, "Hope is only hope when it is hope with eyes wide open to all that challenges hope." I used to tell my confirmandi that everything in life is in Scripture, tradition, and the magisterium. There is tremendous goodness and joy, and equally tremendous sin and evil. Sexual abuse, homosexuality, promiscuous sex, abuse of power, murder, slavery and coverups — it is all there. It's both in the leadership (think Noah, Moses, kings David and Solomon) and the laity. (Think how often Israel failed to follow God's precepts.) It's not just the Old Testament, either — read Acts for power grabs and false



DAVE McCLOW

THE ULTIMATE CHALLENGE

prophets, and 1 Corinthians for a case of incest. And the priesthood is not exempt; the prophets frequently lamented this sad state of affairs. See Elijah's sons and the words of Jeremiah and Ezekiel. Cover-ups started with Adam and Eve (in a literal way) and have careened down a dark and twisted road through millenia, leaving psychological and life-extinguishing devastation in its wake, inside the Church and out. This is the mystery of iniquity. It is not the final word, but it is a high-contrast picture, like the passion and resurrection of Christ. My faith is hope-filled and high contrast.

Why Judas?

I have pondered, especially during Church crises in my lifetime, why did Jesus pick Judas? After all, Jesus was God — could He not have chosen better? What does His choice teach us? The short answer is, we always have Judases in the Church. In this crisis, betrayals come in two forms: 1) sexual infidelities against children and vulnerable adults; and 2) a cover-up. Judas

McCLOW, page 13

Jesus, our king, will remain with us forever



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Feast of Christ the King John 18:33b-37

This weekend, in great joy and thanksgiving, the Church closes its year. As it looks back through the days and months of 2018, it gives thanks for salvation achieved in Christ the Lord. He is king, and justice and peace only occur when Jesus truly is acknowledged as Lord.

The Book of Daniel supplies the first reading. This book, as many others in the Old Testament, was written when God's people were experiencing many trials. The book includes a certain literary exaggeration among its techniques, in order to impress upon readers the depth

of the troubles being faced by God's people at this time.

This technique also dramatizes God's redemption and protection. God subdues every evil force. He is almighty.

In this reading, a certain representative of God appears. He is identified by His title, "Son of Man." The Son of Man receives dominion, glory and kingship from God. Of course, in the New Testament, Jesus was called the "Son of Man." The New Testament title referred back to the image in Daniel.

For its second reading, the feast's liturgy looks to the Book of Revelation. Of all the New Testament books, none is as dramatic and indeed mysterious as Revelation.

Revelation is at times more aptly called the "Apocalypse." It is of the apocalyptic style in biblical literature. "Revelation" could be applied to any book of Scripture.

The reading is straightforward and bold. There is no question as to its message, which simply

is that Jesus, the holiest and the perfect, rose from the dead, rules the world and has vivified with eternal strength all who love God.

St. John's Gospel furnishes the last reading. It is a bittersweet reading for this great, joyous feast. The scene is Pilate's courtroom. Pontius Pilate, the Roman governor of the Holy Land, called "Palestina" at the time of Jesus, goes immediately to the heart of the charge against Jesus.

Is Jesus a king? Does He rival the mighty emperor of Rome? Jesus replies, but in fact He and Pilate are talking about two distinct realities. Pilate is interested in the political and social stability of the Roman Empire. Jesus is speaking of a kingdom much more profound, that of human hearts.

Jesus affirms kingship. He is indeed the king. He is the king anointed by God to bring all people back to the Father in heaven.

Reflection

The film, "The King's Speech," released in 2010, was very well-received. Millions of people saw it and learned about Britain's King George VI, who died in 1952, the father of today's Queen Elizabeth II.

The Second World War came upon Great Britain in 1939 and for six long years, the British people endured terrible hardships. German bombing reduced to ashes not just factories, but the homes of so many. It would have understandable if despondency had overtaken the people, but it did not, thanks in great measure to George VI and his wife, Queen Elizabeth Bowes-Lyon, the present queen's mother.

At the height of the conflict, when the worst seemed imminent, rumors circulated that the king and his family soon would abandon Britain and flee to the security of Canada. Amid all the anxiety and desperation, the queen was visiting survivors of a bombing raid. A voice in the crowd shouted at her, "Are you going to Canada?"

Are you sending your daughters to Canada?"

Instantly, the queen replied, "My daughters will not go without me. I will not go without the king, and the king will never, ever, ever leave you!" Come what may, even death, George VI and his wife had resolved never to forsake the people.

Christ is our king. He died for us. He will never leave us, especially when times are hard for us.

READINGS

Sunday: Dn 7:13-14 Ps 93:1-2, 5
Rv 1:5-8 Jn 18:33b-37

Monday: Rv 14:1-3, 4b-5 Ps 24:1-6
Lk 21:1-4

Tuesday: Rv 14:14-19 Ps 96:10-13
Lk 21:5-11

Wednesday: Rv 15:1-4 Ps 98:1-3,
7-9 Lk 21:12-19

Thursday: Rv 18:1-2, 21-23; 19:1-3,
9a Ps 100:1b-5 Lk 21:20-28

Friday: Rom 10:9-18 Ps 19:2-5
Mt 4:18-22

Saturday: Rv 22:1-7 Ps 95:1-7
Lk 21:34-36

Giving thanks for Thanksgiving

I was in the middle of a root canal when I began to think about gratitude.

To be clear, I was not performing the root canal. It was being performed on me. I had a jaw full of Novocain, and though I was numb, I had the distinct impression that the doctor was all but jumping up and down on my tooth as he filled in the space where the nerves had been.

Perhaps it was the Novocain talking, but in the midst of my discomfort, I started thinking about all that I had to be grateful for. I began to think of my wife, my children, my siblings and my friends. It still felt like the doctor at any moment would be apologizing for accidentally disconnecting my lower jaw, but now I felt calmer. Being grateful puts things in the best possible perspective.

That's why I'm thinking that Thanksgiving couldn't come at a better time this year.

Our political system is inflamed with hostility and resentments. Our Church is riddled with scandal, division and distrust. The planet is warming to a dangerous level.

The Red Sox even beat my Dodgers.

We've got a lot on our minds, and most of it is bad. It feels like someone is jumping up and down on our spirit.

Times like this try our souls, threatening to turn us into fuming hashtags on social media, honking at strangers on public streets

and unfriending friends digitally or otherwise.

We are dispirited, as if some sort of unhappiness virus has been unleashed on us. Our economy is on a sugar high from all the tax cuts and booming. Yet pollsters tell us we remain darkly worried about our country's future.

We aren't grateful. We are fearful. Fearful of a ragtag band of people walking north in the hopes of finding the American dream. Fearful of those who don't look like us. Fearful of those who do look like us but who harbor terrible hatreds, even violence, in their hearts.

And all this happening in the richest, most powerful, most materially blessed nation in the history of the world.

Thanksgiving couldn't come at a better time this year, because gratitude is the one inexhaustible natural resource we seem to have a shortage of these days.

We start with gratitude for our country. We are certainly not perfect. Yet it is so easy to forget the rights we have been given and the opportunities that are available to us.

Those of us born here had no say in selecting our birth country, so America is a true gift, an unmerited blessing. We can also be grateful for the immigrants among us. Their sacrifices and their commitment to better their lives are a constant reminder of the blessings we sometimes take for granted.



AMID THE FRAY

GREG ERLANDSON

And as we put away the remains of the Thanksgiving feast — itself a blessing that embodies the abundance of our land — and prepare for Advent, we must remember to be grateful for the gift of faith and for our Catholic Church.

The Church has taken some big hits lately. That they are mostly self-inflicted is heartbreaking. Yet we must recall the good priests, the dedicated nuns, the faithful laypeople who remain everywhere around us if we look for them. They are the hands and feet and face of the Lord we profess to follow, the Lord whose incarnation we are about to celebrate.

Theodore Roosevelt said, "Comparison is the thief of joy." It breeds envy and resentment. Gratitude, however, breeds both joy and humility, thankfulness for graces received. Even for a successful root canal.

Greg Erlandson, director and editor-in-chief of Catholic News Service, can be reached at gerlandson@catholicnews.com.

SCRIPTURE SEARCH®

Readings for November 25, 2018

Revelation 1:5-8; John 18:33b-37

Following is a word search based on the Second and Gospel reading for the feast of Christ the King of the Universe. The words can be found in all directions in the puzzle.

WITNESS	RULER	WHO LOVES US
FREED US	BLOOD	KINGDOM
GLORY	BEHOLD	EVERY EYE
PIERCED	AMEN	PILATE
THE KING	THE JEWS	JESUS
ANSWERED	ABOUT ME	NATION
I WAS BORN	EVERYONE	MY VOICE

EVERY EYE

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

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Growing in holiness this Advent

People can seem a little self-obsessed nowadays, with our endless selfies and social media posts. But during the season of Advent, the Church asks us to look at ourselves in a way that isn't about vanity, in a way that's truthful, honest and can change us for the better. In his new book from Ave Maria Press, entitled "Daily Devotions for Advent," Deacon Greg Kandra has written a series of reflections to help us spiritually prepare for Christmas, and we talked about it recently on "Christopher Closeup."

Deacon Kandra explained, "It's easy to forget that Advent is there because we're so distracted by Christmas, and the shopping, wrapping, parties, food, and everything else. We're consumed with consumption in a lot of ways. One of the goals of this little book was to try and encourage people to take a few minutes a day, if not more, to step away from all of that, and spend more time quietly, prayerfully reflecting on what is about to happen when we celebrate the Incarnation."

Each of Deacon Kandra's reflections begins with the words from Psalm 46:10, "Be still, and know that I am God" because he knows that silence is a rare commodity in today's world unless

we intentionally make time for it. The deacon also cites the hymn "O Come, O Come, Emmanuel," because of its appropriateness for the season. He says, "It's a song of anticipation, of yearning and longing. There's a mournful quality to it, also. Advent comes at the darkest time of the year. As the nights get longer, the days get shorter and it gets colder. So we string lights all around us to try and fill the darkness with light. But we need to look to Christ to be that light. That's really what we're yearning for."

Discovering that God-shaped hole inside each of us requires taking an honest look at ourselves, as well as reconnecting with a sense of wonder that many of us lose touch with when we reach a certain age — and especially in the cynical culture in which we live. Deacon Kandra states, "It comes down to trusting that there is a higher power, that there is a God who is looking out for us and who loves us." In addition, adds the deacon, "[Advent] helps us to be more authentically what God wants us to be and what God made us to be. The other big part of [that] is generosity and centering ourselves. The more that we know ourselves and know who we are and what we're about, the more we're able to give



LIGHT ONE CANDLE

TONI ROSSI, THE CHRISTOPHERS

to others, and do it joyfully and selflessly."

One person who gave of herself joyfully and selflessly was Mary, the Mother of Jesus, whom Deacon Kandra greatly admires. "Mary is such a great example for all of us," he concludes. "So often we ask ourselves, 'What would Jesus do? WWJD?' I challenge people [in homilies], 'Ask yourself, WWMD? What would Mary do?' She accepted everything that God asked her to do, and did it unquestioningly, and with so much trust, love and fidelity. I think that is part of our great challenge, particularly in the age that we live in now: to trust God, and to not be suspicious of Him, and to feel like whatever happens, God is going to get me through this. Certainly Mary did that with courage, conviction, and complete trust. If we can live our lives like that, what a joy."

McCLOW, from page 12

reminds us that leaders are capable of betrayal, and our faith must be in Christ, not men.

Church history, too, is replete with corruptions and horrific behavior, some of which sparked the Protestant Reformation. One radio host, a convert, said that from his study of Church history, what surprised him most was not the corruption in the priesthood, but that there was holiness at all among priests.

Be angry

To say betrayals and scandals have always occurred is not to excuse them. On the contrary, a high-contrast, hope-filled view demands that prophets rise up in anger and act. Through 30-plus years of counseling survivors of sexual abuse, I have seen its devastating effects. It is a sacrilege, and anger is essential

to fight it. The saints know! St. Gregory the Great states, "Reason opposes evil the more effectively when anger ministers at her side." St. John Chrysostom says, "He who is not angry, whereas he has cause to be, sins. For unreasonable patience is the hotbed of many vices, it fosters negligence, and incites not only the wicked but the good to do wrong." St. Paul says, "Be angry but do not sin ..." (Eph. 4:26).

I would add, use your anger to make good happen. Begin locally: If abuse is happening in your family, get help; if it is happening in your Church family, neighborhood, school or community, take action to stop it. Then take it nationally.

Dave McCLOW, M.Div., is a counselor with the Pastoral Solutions Institute Tele-Counseling Services. Read more at CatholicExchange.com.

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Bishop Dwenger cross-country girls place in top 10 at state

BY JOSHUA SCHIPPER

The Bishop Dwenger High School girls cross-country team has finished a stunning season. Not only did the Fort Wayne team make it to state for the second consecutive year, but it placed sixth overall in that Oct. 27 meet.

The team was led by junior Erin Strzelecki, who returned to the LaVern Gibson Championship Cross-Country Course for her third straight year. Strzelecki placed second, with a time of 18:00; once again breaking the Bishop Dwenger girls record that she has held since her freshman year. Following Erin were Katie Woods, 27th; Nora Steele, 41st; Katie Nix, 137th; Aileen Delaney, 145th; Susie Beeber, 173rd; and Anna Morris, 174th. Overall, the Lady Saints placed first in four meets this season, including the SAC Championship.

In 2017, the Bishop Dwenger girls returned to state for the first time in 36 years, where they placed 15th. Reflecting on this, head coach Thomas Crum said that in the 2018 season, he "thought with progression we could be a top-10 team." Crum went on to say, regarding their training, that "These girls work so hard in workouts and know when to really take it easier on the normal run days. I think this is why our teams are so healthy comparable to some of the other top programs in the state."

Coach Crum also said that the team's experience played a major role in their success this year, because five out of the seven girls who ran in the state competition this year had run on the 15th-place team in 2017.

Senior captain Isabel Knight attributes the team's success to "our trust in one another. We are a Christ-centered team and we supported each other through the entirety of the season." Before each race, the team prays a Hail Mary, before asking for the intercession of St. Sebastian, patron of athletes, and Mary Queen of All Saints, patron of Bishop Dwenger High School.

Not only does this team pray together, but assistant coach Bob Sedlmeyer gives the team a Christ-centered "pep-talk" on the eve of each meet.



The Lady Saints of Bishop Dwenger High School, Fort Wayne, celebrate the team's sixth-place finish in cross-country state competition Oct. 27.

Before their final race at Terre Haute, coach Crum reminded the girls that he would be proud of the team no matter what the outcome. The girls set foot on the starting line, the race started and as they approached the 600m mark, Strzelecki could be seen near the front of the pack. As the race went on, she held that lead, crossing the finish line only seven seconds behind Greencastle's Emma Wilson.

The other Saints finished strong as well, but at first it was unclear whether they had achieved their goal of top 10.

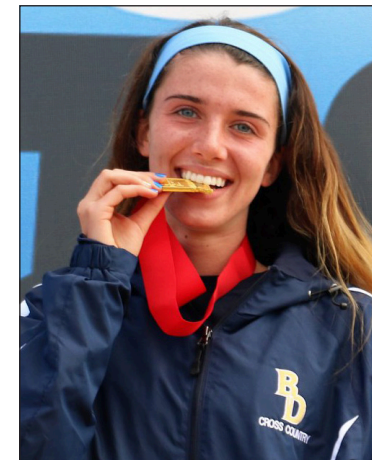
The 24 teams gathered around the podium to hear where their months of hard work

and sacrifice had gotten them. The announcer slowly counted down the results toward the top 10. Smiles broke out across the Bishop Dwenger crowd after he announced 11th place. They knew that they had achieved their goal, but little did they know they had surpassed it by four places.

Senior captain Megan Palmer recounts the emotion at the podium. "I think every Dwenger person's mouth dropped after they said 10th, ninth, eighth and seventh places and we still hadn't been called. I looked to Isabel and whispered, "Is this real?"

Each time another team was announced, the Saints' smiles

seemed to grow wider. "When the announcer kept reading teams off and finally announced we had placed sixth, the emotions started flowing," coach Crum said. "We were probably



Photos provided by Bob Sedlmeyer
Junior Erin Strzelecki of Bishop Dwenger High School, Fort Wayne, poses with her second-place medal after running a school record time of 18:00 in state competition Oct. 27.

the happiest sixth-place team in some time. I was so happy for the girls, because I knew they have now changed the atmosphere around our program."

The Saints cross-country program continues to add talented runners to the team. Freshman Katie Woods finished second, with a state time of 19:04. All the girls who ran at the state meet plan to return to run next year, giving the Saints a good chance of dominating the state competition for seasons to come.



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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.

Marian High School Giving Tuesday kicks off to support grotto project
MISHAWAKA — Giving Tuesday participants support Marian High School. Donations may be made to support any aspect of the school, but are specifically requested to help build a Grotto on campus in honor of patroness Our Lady of Lourdes. The first phase of the project will begin in the summer.

Bishop Luers Day of Giving
FORT WAYNE — The Bishop Luers High School Day of Giving will be Tuesday, Nov. 27, from 7 a.m. to 7 p.m. Donations support the Luers Fund, which supports

educational growth and opportunity for the diverse Bishop Luers student body. Donations can be made online at www.bishopluers.org/dayofgiving/.

Crèche exhibit and pilgrimage
NOTRE DAME — The annual International Crèche Exhibit and Pilgrimage brings together the Notre Dame community to view nativity sets from across the world. The exhibit begins Nov. 28, and features crèches on loan from the Marian Library at the University of Dayton. The family-friendly pilgrimage, held on Sunday, Dec. 2, at 2 p.m., travels across campus to various

buildings where the nativity sets are displayed. The pilgrimage includes prayer, Scripture readings and song.

Saint Nick Six
SOUTH BEND — The Saint Nick Six 6K/3K race takes place Saturday, Dec. 1, from 9:30 a.m. to noon at St. Joseph Parish, 216 N. Hill St. Proceeds benefit St. Joseph Grade School. This year's event includes a 3K Walk, the popular "Run, Run, Rudolph .06K" for little reindeer in 1st grade and younger, as well as a pancake breakfast. More details at www.stjoeparish.com.

REST IN PEACE

Big Long Lake
 Jack L. Funk, 87, St. Mary of the Angels

Rita J. Bubbs, 76,
 Queen of Angels
 Margaret Couch, 96,
 St. Vincent de Paul

South Bend
 James C. Shrack, 68,
 Christ the King
 Jeanette Ciesielski, 69,
 Sacred Heart of Jesus

Bristol
 Marion C. Shreck,
 88, St. Mary of the
 Annunciation

Granger
 Monica Jeffers, 84,
 St. Pius X

Teresa Yates, 86,
 St. Jude

Decatur
 Marilyn C.
 Fullenkamp, 85,
 St. Mary of the
 Assumption

Mishawaka
 Lois Ganser, 91,
 St. Joseph

Orville Singleton, 91,
 St. Therese, Little
 Flower

Fort Wayne
 Richard D. Brown, 89,
 Queen of Angels

Marie Vernasco, 93,
 St. Bavo

Joyce Engdahl, 84,
 Christ the King

'West Side Story' at Bishop Luers
FORT WAYNE — Bishop Luers will perform "West Side Story" on Friday, Nov. 30, at 7 p.m., Saturday, Dec. 1, at 7 p.m. and Sunday, Dec. 2, at 6 p.m. Performances will be in the cafeteria. Tickets are \$10 and may be purchased in the bookstore or at the door.

St. Elizabeth Ann Seton Christmas craft fair
FORT WAYNE — The 3rd annual SEAS Christmas Craft Fair will be Saturday, Dec. 1, from 9 a.m. to 3 p.m. at the church, 10700 Aboite Center Rd., Vendors will have handcrafted merchandise available for sale.



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FIRES, from page 1

Paradise of about 30,000, was forced to evacuate Nov. 9; the town was destroyed.

"We also pray for the brave men and women responding to this disaster and battling the fires," the bishop added in a statement posted on the diocesan website, www.scd.org. "May all those who have died in this catastrophic inferno be granted eternal repose in the merciful hands of the Lord Jesus."

Bishop Soto celebrated Mass Nov. 18 at St. John the Baptist Church in downtown Chico for all those affected by the Camp Fire. He especially invited the community of St. Thomas More Parish in Paradise; their church was in the direct line of fire.

Many of St. Thomas' parishioners have lost their homes. The Sacramento Diocese confirmed that the church and school buildings survived the fire. The new rectory, old rectory and parish hall were destroyed.

The Society of St. Vincent de Paul and Northern Valley Catholic Social Service were working with partner organizations on local relief and recovery efforts. Donations can be made through the Sacramento diocese by visiting www.scd.org/donate (choose the Fire Assistance Fund).

Residents of Southern California have been coping with the Woolsey Fire near Los Angeles, which started Nov. 8, the same day as the Camp Fire. Both fires were fueled by low humidity and strong winds.

As of Nov. 16, residents displaced by the Woolsey Fire were being allowed to return home. Full containment of the fire was expected by Nov. 22. It burned close to 97,000 acres in Los Angeles and Ventura counties, destroyed 1,452 structures and damaged another 337. Three fatalities were confirmed.

In a Nov. 14 statement, Los Angeles Archbishop Jose H. Gomez asked all people of faith and goodwill to join him in offering prayers and support for everyone affected by the fires in Southern California.

"The devastation of the wildfires continues throughout our state. We need to keep praying for those who have lost their lives and their homes and livelihoods, and for all the men and women fighting the fires," said Archbishop Gomez.

The Archdiocese of Los Angeles has started a fund to help the victims of these fires.

"These funds will assist families within our parish communities in their recovery efforts," he said.



CNS photo/Reuters

People visit a free clothing donation site for victims of the Camp Fire in Chico, Calif., Nov. 18. Pope Francis at his Sunday Angelus Nov. 18 prayed for the victims of the California wildfires.

The Archdiocese of Los Angeles has been providing support to the communities affected by the fires through Catholic

Charities of Los Angeles and local parishes and schools.

Donations can be made at www.archla.org/fires.

or by contacting Catholic Charities of Los Angeles at 213-251-3400 or www.catholiccharities.org.

Bishops overwhelmingly approve pastoral letter against racism

BY MARK PATTISON

BALTIMORE (CNS) — The U.S. bishops overwhelmingly approved a pastoral letter against racism Nov. 14 during their fall general meeting at Baltimore.

The document, "Open Wide Our Hearts: The Enduring Call to Love — A Pastoral Letter Against Racism," passed 241-3 with one abstention. It required a two-thirds vote by all bishops, or 183 votes, for passage.

"Despite many promising strides made in our country, racism still infects our nation," the pastoral letter says. "Racist acts are sinful because they violate justice. They reveal a failure to acknowledge the human dignity of the persons offended, to recognize them as the neighbors Christ calls us to love," it adds.

Bishops speaking on the pastoral gave clear consent to the letter's message.

"This statement is very important and very timely," said Bishop John E. Stowe of Lexington, Kentucky. He appreciated that the letter took note of the racism suffered by African-Americans and Native Americans, "two pieces of our national history that we have not reconciled."

"This will be a great, fruitful document for discussion," said Bishop Barry C. Knestout of Richmond, Virginia, in whose diocese the violence-laden "Unite the Right" rally was held last year. Bishop Knestout added the

diocese has already conducted listening sessions on racism.

Bishop Robert J. Baker of Birmingham, Alabama, what he called "ground zero for the civil rights movement," said the pastoral's message is needed, as the civil rights movement "began 60 years ago and we're still working on achieving the goals in this document."

Archbishop Joseph F. Naumann of Kansas City, Kansas, said he was grateful for the pastoral's declaration that "an attack against the dignity of the human person is an attack the dignity of life itself."

Bishop Thomas J. Olmsted of Phoenix said the letter will be welcome among Native Americans, who populate 11 missions in the diocese, African-Americans in Arizona — "I think we were the last of the 50 states to be part of the Martin Luther King Jr. national holiday," he noted — and Hispanics, who make up 80 percent of all diocesan Catholics under age 20.

"This is very important for our people and our youth to know the history of racism," he added.

Bishop Shelton T. Fabre of Houma-Thibodaux, Louisiana, chairman of the U.S. bishops' Ad Hoc Committee Against Racism, said an electronic copy of "Open Wide Our Hearts" would be posted "somewhat immediately," with a print version available around Thanksgiving.

"Also, there will be resources available immediately" now that the pastoral letter has been



CNS photo/Tyler Orsburn

A protester is seen near the Capitol in Washington May 21 during a demonstration to demand elected officials take immediate steps to confront systemic racism.

approved, including Catholic school resources for kindergarten through 12th grade, added the bishop, who also is chair of the bishops' Subcommittee on African American Affairs.

"Open Wide Our Hearts" conveys the bishops' grave concern about the rise of racist attitudes in society," Bishop Fabre said Nov. 13, when the pastoral was put on the floor of the bishops' meeting. It also "offers practical suggestions for individuals, families and communities," he said.

"Every racist act — every such comment, every joke, every disparaging look as a reaction to the color of skin, ethnicity or

place of origin — is a failure to acknowledge another person as a brother or sister, created in the image of God," it adds.

"Racial profiling frequently targets Hispanics for selective immigration enforcement practices, and African-Americans, for suspected criminal activity. There is also the growing fear and harassment of persons from majority Muslim countries. Extreme nationalist ideologies are feeding the American public discourse with xenophobic rhetoric that instigates fear against foreigners, immigrants and refugees."

"Personal sin is freely cho-

sen," a notion that would seem to include racism, said retired Bishop Ricardo Ramirez of Las Cruces, New Mexico, Nov. 13, but "social sin is collective blindness. There is sin as deed and sin as illness. It's a pervasive illness that runs through a culture."

Bishop Fabre responded that the proposed letter refers to institutional and structural racism. An amendment from Bishop Ramirez to include this language in the pastoral was accepted by the bishops' Committee on Cultural Diversity in the Church, which guided the document's preparation.

Bishop Curtis J. Guillory of Beaumont, Texas, said Nov. 13 the pastoral "gives us a wonderful opportunity to educate, to convert," adding that, given recent incidents, the document should give "consideration to our Jewish brothers and sisters." Bishop Fabre replied that while anti-Semitism is mentioned in the document, future materials will focus on anti-Semitism.

A proposed amendment to the pastoral to include the Confederate battle flag in the pastoral alongside nooses and swastikas as symbols of hatred was rejected by the committee.

"Nooses and swastikas are widely recognized signs of hatred, the committee commented, but "while for many the Confederate flag is also a sign of hatred and segregation, some still claim it as a sign of heritage."