



St. Teresa of Kolkata

Feast day is Sept. 5

Pontifical North American College in Rome

Seminarians welcomed back by pope

Page 4

The Lord will provide

Fort Wayne parish continues to trust His generosity

Page 8

Sealed by the Spirit

Diocesan confirmation retreat Sept. 8 at Saint Joseph High School

Page 9

Sons of St. Monica

Mishawaka men serve their parish and support each other

Page 11

TODAY'S CATHOLIC

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John Martin

University of Saint Francis president Sister M. Elise Kriss, OSF, second from left, prepares for this year's Founders' Day Mass and Convocation at Hutzell Athletic Center Aug. 28 with fellow Sisters of St. Francis of Perpetual Adoration. Sister Elise will step down as president of the university at the end of the academic year.

At University of Saint Francis Founders' Day, students encouraged to seek truth

BY JANET PATERSON

Several hundred University of Saint Francis students, staff, faculty and friends gathered Wednesday, Aug. 28, in the Fort Wayne campus' Hutzell Athletic Center to start the new academic year with the school's Founders' Day Mass and Convocation.

This year's celebration marked the final time that Sister M. Elise Kriss, OSF, USF president since 1993, would deliver the president's address following Mass

celebrated by Bishop Kevin C. Rhoades. Sister Elise, a member of the Sisters of Saint Francis of Perpetual Adoration, which sponsors the university, will retire following the 2019-20 academic year.

The Mass marked the feast of St. Augustine. Bishop Rhoades called St. Augustine "a man of great passion and faith, a brilliant philosopher and theologian." He encouraged the students and others to use this father of the Church as an "example and intercessor."

The Mass was concelebrated by Father Joseph Gaughan, pastor of Most Precious Blood Parish, Fort Wayne, and a member of the USF board of trustees.

In his homily, Bishop Rhoades shared that his favorite book during his college years was "The Confessions of St. Augustine."

"Reading the Confessions, we see that Augustine was a passionate seeker of truth, the truth about himself, the world, life and ultimately the truth about God," the bishop said.

He also pointed out that in

Augustine's youth, he "had a deep restlessness in his soul... searching for meaning in his life."

Bishop Rhoades described the rocky road of Augustine's young adult life, which included fathering a child out of wedlock and seeking truth in "erroneous philosophies." When the young man began to listen to the preaching of Bishop Ambrose of Milan, his life changed.

One day, the future saint heard children nearby singing

CONVOCATION, page 16

TODAY'S CATHOLIC

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New cardinals: Pope's choices stress dialogue, care for poor

BY CINDY WOODEN

VATICAN CITY (CNS) — After the consistory to create new cardinals in early October, Pope Francis will have chosen more than half of the men who will enter the Sistine Chapel to elect his successor.

And despite what critics of Pope Francis filled social media with Sept. 1 about him setting up the college to elect a successor just like him, it should be remembered that then-Archbishop Jorge Mario Bergoglio was created a cardinal by St. John Paul. And he was elected pope in 2013 in a conclave where 42 percent of the cardinal electors were created cardinals by St. John Paul and the remaining 58 percent of the voters were named by Pope Benedict.

Personal opinions about the needs of the Church at any given moment and about who would be the best person to lead obviously are at play in a conclave. But the cardinals also invoke the inspiration of the Holy Spirit and make a very solemn oath in casting their ballots: "I call as my witness Christ the Lord, who will be my judge, that my vote is given to the one who before God I think should be elected."

After arriving late for the midday recitation of the Angelus prayer Sept. 1 because he was stuck in an elevator for 25 minutes, Pope Francis announced he would create 13 new cardinals Oct. 5.

Ten of the prelates he chose are under the age of 80 and, therefore, would be eligible to vote in a conclave to elect a pope. A cardinal who has turned 80 before the papacy is vacant participates in pre-conclave meetings to discuss the needs of the Church but does not process into the Sistine Chapel and does not cast ballots for a new pope.

Barring any deaths or resignations, once the new cardinals receive their red hats in early October, the College of Cardinals will have 128 members eligible to vote in a conclave. Within 10 days of the consistory, four cardinals will celebrate their 80th birthdays, leaving 124 electors.

Of those 124, Pope Francis will have made 66 of them cardinals, which is 53 percent of the electors. The other electors will include 16 cardinals created by St. John Paul II and 42 made cardinals by now-retired Pope Benedict XVI.

While a majority in the next conclave will have Pope Francis to thank for their red hats and new responsibilities, to be elected pope a candidate must receive two-thirds of the votes.

Announcing the new cardinals, Pope Francis said they illustrate "the missionary vocation of the Church that continues to proclaim the merciful love of God to all men and women of the earth."

A commitment to the poor, to caring for migrants and refugees and to engaging in dialogue with

all people are characteristics many in the group of 13 share.

Among the over-80 cardinals is Lithuanian Archbishop Sigitas Tamkevicius, who, a year ago, joined Pope Francis on a prayerful tour of the former KGB headquarters in Vilnius.

The archbishop had been imprisoned from 1983 to 1988 for "anti-Soviet propaganda." As a Jesuit priest, in 1972 he began publishing the Chronicle of the Catholic Church in Lithuania, an underground newsletter documenting communist repression of the Church. Despite repeated questioning by the KGB, he managed to publish and distribute the chronicle for more than 10 years and, once he was arrested, others continued his work.

One of the new cardinal electors will be Guatemalan Bishop Alvaro Ramazzini Imeri of Huehuetenango, a human rights defender whose support for environmental activists has earned him death threats.

Two Roman Curia officials tapped to become cardinals hold positions that would have been considered automatic red-hat posts before Pope Francis came on the scene: Spanish Bishop Miguel Angel Ayuso Guixot, 67, president of the Pontifical Council for Interreligious Dialogue; and Portuguese Archbishop Jose Tolentino Medonca, 53, Vatican archivist and librarian.

The surprising Curia pick was Jesuit Father Michael Czerny,

one of two undersecretaries for migrants and refugees in the Dicastery for Promoting Integral Human Development. Cardinal-designate Czerny, who was born in 1949 in what was Czechoslovakia and who migrated with his family to Canada when he was 2, worked in a variety of social justice ministries in Canada, Central America and Africa before coming to the Vatican.

According to canon law, he will need to be ordained a bishop before receiving his red hat Oct. 5, although he could request a dispensation. He did not respond Sept. 1 to a question about his possible ordination.

Pope Francis' choices continue to pay little attention to the large archdioceses traditionally led by cardinals, such as Milan and Venice. But he will give a red hat to Archbishop Matteo Zuppi of Bologna, Italy, where all but one of the archbishops in the last 400 years had been a cardinal. The only exception was Archbishop Enrico Manfredini, who led the archdiocese for only eight months in 1983 before he died at the age of 61.

In selecting cardinals, Pope Francis has made it a point to increase the geographical profile of the College of Cardinals. The conclave that elected him included participants from 48 nations; the 128 electors in the expanded college will include prelates from 68 countries.



CNS/Paul Haring

Pope Francis prays as he arrives for a consistory to create new cardinals in St. Peter's Basilica at the Vatican in this June 28, 2017, file photo. The pope announced Sept. 1 that he will create 13 new cardinals at a Oct. 5 consistory.

Annual Marian pilgrimage draws hundreds to abandoned town

CENTRALIA, Pa. (CNS) — About 500 pilgrims came to a small church on the side of a Pennsylvania mountain Aug. 25 to pray for peace.

They gathered at Assumption of the Blessed Virgin Mary Ukrainian Catholic Church in Centralia, which overlooks the remains of an area mostly evacuated more than 30 years ago because of a mine fire. The church, built on rock, still stands.

"We need to be brought together in this world that we're living in, for sure. We need the prayers," said Mary Ellen Koval-Steeves, originally from the area, who drove down from Massachusetts for the event.

"This is our tradition to keep alive. It's incumbent upon us for what our people passed down to us to keep it going. I feel very strongly about that," she told the *Republican Herald* daily newspaper in Pottsville.

Michael O'Connor, supreme secretary of the Knights of Columbus, came to the pilgrimage from Connecticut and told the local newspaper, the *Reading Herald*, that the small Pennsylvania church exuded holiness.

"People are really drawn here," he said. "This is holy ground."

Centralia's former mayor, Anne Marie Callahan Devine, who lived through seeing her hometown destroyed and all the buildings in the town, including her house, demolished, also told the *Reading Herald*: "We're here by the grace of God. You can really feel God's presence in this beautiful place."

The fourth annual pilgrimage, in honor of the Feast of the Assumption of the Blessed Virgin Mary, drew participants to the only structure to have survived the mine fire, which resulted in the demolition of the town around 35 years ago.

In 1984, the federal and state governments allocated \$42 million for the demolition of the town, once a center of anthracite mining. An underground mine fire's fumes made the town uninhabitable.

The church was filled to standing room only for the Divine Liturgy. To accommodate the crowd, an outside area was set with a large TV monitor and speakers for people to watch the service.

Metropolitan-Archbishop Borys Gudziak, head of the Ukrainian Catholic Archeparchy of Philadelphia, spoke about the need to live by faith and urged the congregation to use the Centralia mine fire as a metaphor and not to allow the devastation that surrounds the church to cloud their mission.

"We come together to be whole, to receive the sacraments,



CNS photos/courtesy Ukrainian Catholic Archeparchy of Philadelphia
Pilgrims proceed into Assumption of the Blessed Virgin Mary Church in Centralia, Pa., Aug. 25. About 500 pilgrims went to the small church on the side of a Pennsylvania mountain to pray for peace.



Pilgrims hold tied ribbons to form a living rosary on the grounds of Assumption of the Blessed Virgin Mary Ukrainian Catholic Church in Centralia, Pa.



Public schedule of Bishop Kevin C. Rhoades

Monday, September 9: 9 a.m. — Meeting of United States Conference of Catholic Bishops Committee on Doctrine, Washington, D.C.

Monday, September 9: 5:30 p.m. — Meeting of United States Conference of Catholic Bishops Committee on Religious Liberty, Washington, D.C.

Tuesday-Wednesday, September 10-11: Meeting of United States Conference of Catholic Bishops Administrative Committee, Washington, D.C.

Wednesday, September 11: 3 p.m. — Meeting of Catholic Relief Services U.S. Operations Committee, Baltimore, Maryland

Thursday, September 12: 8 a.m. — Meeting of Board of Directors of Catholic Relief Services, Baltimore, Maryland

to live a fruitful life and serve with generosity," he said. "Let us go from this beautiful place with a new hope."

After the Divine Liturgy, a procession took place with a copy of the Icon of Our Lady of Pochaiv, which was placed in the outside chapel for veneration.

Priests were available during the early afternoon for the sacrament of reconciliation and participants took part in a living rosary. Later in the day, there was a candlelight procession with the icon of Our Lady of Pochaiv back to the church for celebration of a "moleben," a service asking for God's intercession.

The day of prayer was led by bishops from three Catholic traditions: Ukrainian Catholic, Roman Catholic and Ruthenian Byzantine Catholic.

Five bishops joined Archbishop Gudziak in celebrating the Divine Liturgy: Bishop Paul P. Chomnycky of the Ukrainian Catholic Eparchy of Stamford, Connecticut; Bishop Ronald W. Gainer of the Latin-rite Diocese of Harrisburg, Pennsylvania; Bishop Alfred A. Schlert of the Latin-rite Diocese

of Allentown, Pennsylvania; and auxiliary bishops John Bura and Andriy Raby of the Ukrainian Catholic Archeparchy of Philadelphia.

The first pilgrimage to the Centralia church was held in 2016 and the story of this unique pilgrimage site has been told throughout the world. It was the cover story for the Christmas 2018 edition of *Reader's Digest* and BBC News did a feature story in February 2018.

During a 2015 visit, Major Archbishop Sviatoslav Shevchuk of Kyiv-Halych, Ukraine, the head of the worldwide Ukrainian Catholic Church, marveled at the continuing presence of the church in Centralia. He also noted how this coal region parish fostered vocations of four men to the priesthood and three sisters to religious life.

With the visit of Major Archbishop Shevchuk and the encouragement of now-retired Metropolitan-Archbishop Stefan Soroka of the Ukrainian Catholic Archeparchy of Philadelphia, the place was designated a holy site of pilgrimage.

Back to school Italian style: Papal greeting and gelato quests

BY CINDY WOODEN

VATICAN CITY (CNS) — At the Pontifical North American College, new student orientation is not just a weekend or even just a week — it includes almost a month of intensive Italian studies, punctuated with occasional gelato sampling and one big shoutout from Pope Francis.

The 39 “new men” at the U.S. seminary in Rome were in town for a few days in late July before heading off to language schools in Assisi, Siena and Verbania.

In late August, they returned to the campus on Rome’s Janiculum Hill to begin orientation. Pope Francis marked the occasion.

The seminarians stood in the sweltering heat with thousands of other pilgrims and visitors in St. Peter’s Square Aug. 25 to pray the Angelus with the pope.

After the prayer, the pope addressed the NAC students, urging them to focus on their spiritual lives and always maintain their “fidelity to Christ, to the Gospel and to the magisterium of the Church. Without building on these columns, it will be impossible to truly construct your vocation.”

The next day, they were back in the classroom. Their language lessons continue each morning, but the rest of their days include conferences on the seminary program, house rules and service opportunities, meeting the faculty and potential spiritual directors and getting to know one another and the city they will call home for four or five years.

For the 2019-20 academic year, Father Peter Harman, rector of the college, said he expects to have a total enrollment of 196 seminarians from 85 U.S. dioceses and three Australian dioceses. The number is down slightly from last year, but an unusually large class of men just finished their studies.

Of course, everyone in the massive building on the hill is aware of the clerical sexual abuse scandal, and the seminary program continues to be updated to strengthen child protection training and guard against sexual harassment.

“Last year was a very difficult year for lots of guys” given all of the new revelations about abuse, its cover-up and about the former cardinal, Theodore E. McCarrick, and his sexual harassment of seminarians in New Jersey, Father Harman said.

In light of the McCarrick case and reports of harassment at other seminaries, he said, the North American College offered special training on “boundaries,” on what the students have a right to expect and how they must behave with each other. The college also revised its student handbook to outline steps for raising concerns about others’ behavior and for reporting harassment.

Samuel Anderson, 24, a first-year NAC seminarian from the Diocese of Fort Wayne-South Bend, Indiana, said his commitment to pursuing priestly ordination remains because a vocation is built on one’s relationship with Jesus Christ; “it’s not the Church in its grandeur or scan-



CNS photo/Cindy Wooden

The Pontifical North American College on the Janiculum Hill overlooking St. Peter’s Square will be home to 196 seminarians and first-year priests in the 2019-20 academic year. The students come from 85 dioceses in the United States and three dioceses in Australia.

dal, but really it’s Jesus Christ who calls us.”

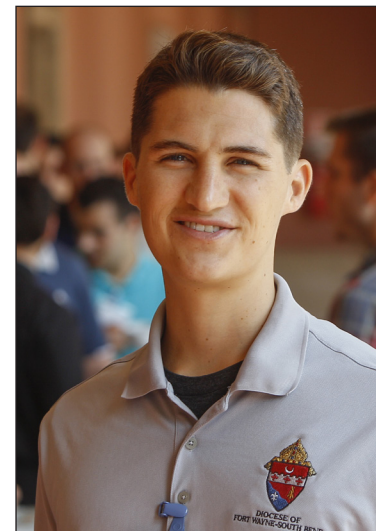
Ben Pribbenow, 24, from the Diocese of Green Bay, Wisconsin, said that while some people are leaving the Church because of the scandal, “there are plenty of people staying in the Church” and they deserve good and holy pastors.

The rector and the two new students also spoke Aug. 28 about the “Francis effect” on

the seminary program. For the rector, it is particularly seen in the way the students themselves have found ways to help the homeless they meet on the streets of the Rome.

“That’s a real call back to the basics of the faith,” and to seeing Christ in the poor and needy, Father Harman said. “I also think they see in Pope Francis someone who doesn’t just say, ‘Well, this is the faith and this is what it’s like,’ but finds a way to engage people, and this generation is willing to do that,” finding creative ways to have conversations about faith with people who are not coming to Church.

Pribbenow said what strikes him most about Pope Francis “is his simplicity of life and his servant heart. You see him working



CNS photo/Robert Duncan

Samuel Anderson, a seminarian from the diocese of Fort Wayne-South Bend, is pictured Aug. 29 at Rome’s Pontifical North American College. He is one of 39 new students there this fall.

with the poor, visiting the prison, and those service aspects of his pontificate are things that I hope to mirror — looking out for the least among us.”

Anderson added that he believes Pope Francis’ “message of mercy is something all the world needs to hear” and learn to act on, especially when looking at policies regarding poverty and immigration.

The students may be busy with prayers and studies, but they know what is being said and written about the pope, too, the rector said. The seminary encourages them to be “discerning” listeners or readers and recently updated its social media guidelines for students.

“We want them to engage in that, but you have to do it in a way that builds up the Church and doesn’t divide it — there are plenty of people who will do that,” he said.

Follow Wooden on Twitter: @Cindy_Wooden

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Teen rings in 16th birthday with bells at Indiana parish

BY JOHN SHAUGHNESSY

CANNELTON, Ind. (CNS) — Tom Huber, former parish council president at St. Michael Parish in Cannelton, was touched by the note he received this summer from a mother who wanted to make a special birthday wish come true for her son.

“My name is Amanda Noles. I am the mother of a sweet boy, Cayden, who is blind and autistic,” the note began. “Cayden will be turning 16 this summer, and I want to try to make it a memorable birthday for him in some way since he is not able to get a driver’s license or car like most 16-year-olds.”

Noles went on to explain that “as a child with autism, Cayden has many obsessions,” and one of his favorites involves bell towers from around the world, including Big Ben in London.

The Arkansas woman also noted that her son loves to listen to bells. He was particularly enthralled while listening to a YouTube video of the ringing of the bells at St. Michael in southern Indiana during the Christmas season. Since Cayden listed St. Michael among his top 10 favorite bell systems in the world, his

mom decided to surprise him with a road trip of about 500 miles to see it, hear it and hopefully ring it, which he did.

Cayden, his mother and two of his grandparents drove from their home in Little Rock, Arkansas, and arrived in Cannelton July 20 — nine days before Cayden’s actual birthday.

The first present came when Cayden first heard the bells. The next day, he pulled the ropes for these bells before and after the Sunday morning Mass.

Parish members also held a reception for Cayden and his family after Mass.

Cayden said ringing the church bells at St. Michael’s was “spectacular.” In describing their appeal, he said: “I feel like Jesus has placed them in my heart to actually uplift my spirit.”

His mother feels the same way about St. Michael’s parishioners. “The people of St. Michael’s Catholic Church were a picture of Christian hospitality in action,” Amanda said. “They were all so friendly and went above and beyond anything we could have imagined. The mayor even came to greet us. I could go on and on about the wonderful people at St. Michael’s.”

Her enthusiasm also over-

flowed when she recalled how Cayden reacted when the parish let him ring the bells twice, for an extended time.

“To see the huge smile on his face and the excitement pouring out of his body, my heart was filled with joy, and my smile was as big if not bigger than his,” she said. “It meant the world to be able to give him the gift of experiencing the bells he had for so long only listened to on YouTube.”

During their weeklong journey, the family visited eight other places in Indiana, Kentucky and Arkansas that have bell systems, including the World Peace Bell in Newport, Kentucky.

As far as his mom’s surprise gift, Cayden said: “I think I will never forget that.”

Parishioners at St. Michael’s feel the same way.

“It was such a privilege to make this happen for this young man,” Huber said. “We were just elated to have them come to our church. It was such a feel-good morning for our small community.”

John Shaughnessy is assistant editor at The Criterion, newspaper of the Archdiocese of Indianapolis.



CNS photo/courtesy Amanda Noles

Cayden Noles examines the large church bell that is mounted on the grounds of St. Michael Church in Cannelton, Ind. Cayden, who is blind and autistic, loves ringing bells, so as a surprise for his 16th birthday his mother planned a weeklong journey to hopefully ring the bell at St. Michael Church in Cannelton.

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9:00 am: Holy Mass ~ Cathedral of the Immaculate Conception

11:00 am: Guest Speaker:
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NEWS BRIEFS

After 2018 agreement, two bishops ordained in China

VATICAN CITY (CNS) — The ordination of Bishop Anthony Yao Shun of Jining in China's Inner Mongolia autonomous region was the first episcopal ordination in the country following the provisional agreement signed in 2018 between China and the Vatican. The Aug. 26 ordination was "the first to take place in the framework of the provisional agreement" on the appointment of bishops, Matteo Bruni, director of the Vatican press office, said in a written statement Aug. 27. Details of that agreement were never made public. Bruni confirmed that Bishop Yao "received the papal mandate, as was also stated by the ordaining bishop during the ceremony" in China. Two days later, a second bishop was ordained; Father Stephen Xu Hongwei, 44, was ordained Aug. 28 as coadjutor bishop of Hanzhong in the northern state of Shaanxi. The Vatican approved Bishop Xu as a candidate in April, but, like Bishop Yao, there was a monthslong wait for the government to give the appointments the go-ahead, according to ucanews.com. Bishop Yao was ordained bishop by Bishop Paul Meng Qinglu of Hohhot, a vice chairman of the Chinese Catholic Patriotic Association. Three other bishops and more than 120 priests concelebrated, and 50 nuns and more than 1,000 Catholics attended the Mass.

Bishops affirm sanctity of life after man's assisted suicide

SEATTLE (CNS) — The bishops of the Archdiocese of Seattle reiterated the Catholic Church's opposition to assisted suicide in response to a news report about a man who used a fatal drug combination to end his own life under Washington state's Death with Dignity Act. The Associated Press report Aug. 26 included a photo of Robert Fuller receiving a blessing at St. Therese Parish in Seattle a few days before his death and asserts that "Fuller's decision (to end his life) was widely known and accepted among the parishioners." Fuller was terminally ill and administered two syringes into his feeding tube to take his own life, the report said. The report raised concerns among Archbishop J. Peter Sartain and Coadjutor Archbishop Paul D. Etienne "because it may cause confusion among Catholics and others who share our reverence for human life," the archdiocese said in a statement. At the time the photo was taken, "parish leadership was not aware of Mr. Fuller's intentions," it said. The priest in the photo, Jesuit Father Quentin Dupont, "was told Mr. Fuller was dying and wanted the blessing of the faith community."

Summer camp combines drills, scrimmages with faith



CNS photo/Dave Hrbacek, Catholic Spirit

Matt Birk prays during eucharistic adoration at Faith and Football Camp Aug. 7 at Cretin-Derham Hall High School in St. Paul, Minn. Birk played for both the Minnesota Vikings and Baltimore Ravens, winning a Super Bowl with the Ravens. Birk and others came up with the idea of a camp for youth combining faith and football as part of a youth sports initiative Birk launched in 2018. "(We) realized it was time to reinvest in our sports in our Catholic schools," said Jim Weiland of Sts. Joachim and Anne in Shakopee, who has coached his three children in youth sports. The three-day camp featured football drills and scrimmages mixed in with Mass, rosary, Stations of the Cross and adoration.

Century-old 'Bishops' Program' highlights Labor Day statement

WASHINGTON (CNS) — The 1919 "Bishops' Program for Social Reconstruction" was showcased in this year's Labor Day statement to demonstrate how so many of the issues the bishops touched upon a century ago in the wake of World War I's end still resonate in improving the conditions of workers today. "It is worth revisiting the 'Bishops' Program,' which presented three themes from Catholic social teaching," said Bishop Frank J. Dewane of Venice, Florida, chairman of the U.S. bishops' Committee on Domestic Justice and Human Development, in the statement. The three themes Bishop Dewane highlighted were "subsidiarity, monopoly power and wage suppression"; "the universal destination of goods and employee ownership"; and "solidarity and unions." Titled "On the Hundredth Year of the United States Bishops' Program of Social Reconstruction," the message, dated Sept. 2, was released Aug. 28. "Today's economy, if measured by the stock market, has

the most money and wealth it has ever had, and unemployment is around the lowest it has been in 50 years. And yet, roughly four in 10 Americans cannot afford an unexpected \$400 bill, and would fall below the poverty line after three months without income," Bishop Dewane said.

'Big difference' in refugee community at Indiana parish

INDIANAPOLIS (CNS) — When Bishop Lucius Hre Kung of Hakha, Myanmar, visited St. Barnabas Parish in Indianapolis two years ago, a mere six families comprised the parish's Hakha Chin Catholic refugee community. Visiting the refugees and parish again in early August, he was struck by the difference two years has made. "There is now a lot of joy and confidence and integrity in the (refugee) community," Bishop Hre Kung said of the 200 Hakha Chin members of the parish. "There is a big difference. You can read it on their faces." There was a smile on the bishop's face as he spoke of his joy at the improvement among the people whom he knows have endured

hardship and trauma. First came the flight for their lives from the violence, destruction and bloodshed of the decades-long conflict between Myanmar's oppressive military junta and rebels opposing the government. Next came the hardship of living in refugee camps. St. Barnabas parishioner Paul Hnin, 35, recalls his own seven-year experience surviving in such conditions. "They have 15, 20 people living in a room this size," he said, looking around the roughly 8-foot by 10-foot meeting room at St. Barnabas where he spoke with *The Criterion*, newspaper of the Archdiocese of Indianapolis. "And only one bathroom for these people. It is no good." Then there was the struggle of adjusting to a new home with new challenges and a new language. Through it all, Father Daniel Mahan, St. Barnabas pastor, said, the Hakha Chins' Catholic faith has been their refuge. "Many of them have suffered greatly through the years leading up to their arrival in the U.S.," he said. "And they have shown me that their faith is what has sustained them and what they treasure most."

Accumulation, exclusion, violence trigger migration

PROGRESO, Honduras (CNS) — Jesuit Father Ismael Moreno has watched migrants leave a crossroads in northern Honduras for decades, starting with his own brother, who left for the United States in 1989. In recent months, he has watched people close to him leave: a colleague at Radio Progreso — a station giving voice to social causes — the daughter of the radio station's cleaner and his sister's caretaker. The departures have come despite rhetoric toward migrants from U.S. President Donald Trump and his administration's attempts to discourage asylum-seekers and turn the countries to the south of the U.S.-Mexico border into filters for impeding the path of migrants. "Trump can build all the walls he wants, can put the entire army along the length of the U.S.-Mexico border, can move the border south to Guatemala, can increase the dangers (of migrating), but it's not going to diminish migration," the priest said in the offices of Radio Progreso. "Migration is sustained here by an internal wall of accumulation, exclusion and violence." Migration has marked the northern triangle countries of Central America for decades. But the outflow from Guatemala, Honduras and El Salvador has accelerated in recent years, taking the form of caravans at times and causing detentions to soar along the U.S. border.

Officials: State's green burial laws might not respect bodies

VANCOUVER, British Columbia (CNS) — When archdiocesan Catholic Cemeteries director Peter Nobes first heard composting might emerge as an eco-friendly burial alternative, he thought it was a crazy idea. "I thought that would never be approved," said Nobes. Then, it was. Washington became the first U.S. state to approve composting human remains May 21. The legislation, which will take effect by 2020, allows the body of a deceased person to be mixed with materials like wood chips and straw in a controlled environment to be composted. It also now allows alkaline hydrolysis, a process where a body is dissolved with chemicals and which is already legal in 19 other states. "There are some more environmentally friendly and safe ways of disposing of human remains" besides burial and cremation, Washington state Sen. Jamie Pedersen of Seattle said before the bill became law. He called recomposition and alkaline hydrolysis "wonderful options" that can show the world "a better way of dealing with this universal human experience" of death. But Nobes, who runs Gardens of Gethsemani cemetery just north of the border in Surrey, British Columbia, said these alternatives might make a smaller footprint on the environment, but do not offer a body the dignity it deserves.

Fatica to speak on Christ's passion

SOUTH BEND — The public is invited to join Justin Fatica and Hard As Nails Ministries and be ignited with Christ's never-ending passion during a night of evangelization Wednesday, Sept. 25 at Marian High School, 1311 S. Logan St., Mishawaka. Fatica will speak about God's favor, which entered the world with Abel.

Gymnasium doors open at 6:30 p.m., and this St. Matthew Cathedral community event will run from 7 p.m. to 9 p.m.

There is no cost to attend. For more information visit <https://bit.ly/349aNOu>, email events@hanm.org or call 888-498-2255.

Villanova professor to deliver Alverno Lecture at USF

FORT WAYNE — The School of Liberal Arts and Sciences department of philosophy and theology invite members of the public to the annual Alverno Lecture. Dr. James Matthew Wilson, associate professor of religion and literature at Villanova University, will present "Beauty, the Foundation of the West," Wednesday, Sept. 18, at 7 p.m. in the Achatz Hall of Science, Parkview Physicians Group auditorium, room 226, on the main campus of the University of Saint Francis, 2701 Spring St., Fort Wayne.

Engaging faith and culture, this year's Alverno Lecture will take shape from beauty, one of the three transcendentals, and explore its connection with the six great insights of Western, Christian-Platonist tradition. The lecture by an award-winning scholar of philosophical theology and literature focuses on the meeting of aesthetic and ontological form. Wilson is especially gifted in the craftsmanship of poetry that discloses the truth about being.

Wilson has authored many essays on philosophical theology and literature. As a poet and critic of contemporary poetry, his work appears regularly in various magazines and journals. He has published eight books, among which, "The Vision of the Soul and Some Permanent Things" will be available for purchase following the lecture.

All are welcome and admission is free.

For additional information, contact Angie Springer at 260-399-7700 x8100 or aspringer@sf.edu.

'Come and See' life as a Sister of Providence

SAINT MARY-OF-THE-WOODS — The inspiration and shared wisdom Sister Jessica Vitente felt after attending her first Come and See weekend retreat with the Sisters of Providence of Saint Mary-of-the-Woods, Indiana, in 2015 was so great that she came back twice before officially enter-

AROUND THE DIOCESE

Mysteries of the rosary murals



Provided by Harry Verhiley

Over the summer, several Saint Joseph High School student-artists painted artwork on the school walls depicting each of the mysteries of the rosary. The theme of the project was the will of God in Mary's life. The entire student body passes through the theology hallway throughout the block schedule, so the images will be widely viewed and contemplated this school year.

ing the congregation.

"I was touched and inspired by the women in initial formation and the many sisters who responded with such grace and love to a calling that is bigger and greater than themselves," Sister Jessica said. "I intensively explored the idea of religious life because I knew God was tugging at my heart strongly. This gave me peace, joy and happiness, so I trusted, surrendered and followed Jesus."

Single, Catholic women between the ages of 18 and 42 are invited to come to Saint Mary-of-the-Woods for a fall Come and See weekend retreat. The retreat will begin at 7 p.m. Friday, Oct. 11, and conclude at 2 p.m. Sunday, Oct. 13.

During the retreat, participants will learn more about and experience different forms of prayer, including spending time in community prayer with the Sisters of Providence. They will also learn about the congregation's founder, St. Mother Theodore Guerin, and will have private time for reflection and prayer on where God is calling them.

Sister Jenny Howard, who ministers as a general councilor for the congregation, said the Sisters of Providence are "always welcoming new women who wish

to join us in our mission. We're very blessed to have new members so that together we can carry forward God's mission in our world."

There is no cost to attend the retreat. Learn more or register at ComeandSee.SistersofProvidence.org or contact Sister Editha Ben at 812-230-4771 or eben@spsmw.org.

Camino de Santiago class begins

SOUTH BEND — Spiritual inspiration; walking; nature; adventure; history; culture; talking to inquisitive, fascinating people from around the world — all of these can be enjoyed during a Camino de Santiago pilgrimage in Spain. Many Catholics who have walked the Camino say it was one of the most powerful experiences of their life.

A class to prepare for a potential upcoming Camino walk begins at 9 a.m. Sept. 13 at Forever Learning Institute, St. Therese Little Flower Parish Center, 54191 Ironwood Rd., South Bend, and continues on consecutive Fridays for 10 weeks. The class will be taught by Tom Labuziński, who has hiked and biked the Camino de Santiago in Spain as well as

the Kumano Kodo in Japan. He is on the national board of directors for the American Pilgrims on the Camino and is the co-coordinator of the local Camino chapter.

For more information visit <https://foreverlearninginstitute.org/spirituality-religion>.

Veneration of St. Padre Pio relics in Kokomo

KOKOMO — The Diocese of Lafayette-in-Indiana announces the relics of St. Padre Pio will be at St. Patrick Church, 1204 N. Armstrong St., Kokomo, and available for public veneration on Monday, Sept. 16 from 9 a.m. to 5:30 p.m. A Mass in honor of St. Pio will be celebrated at 6 p.m., and the sacrament of reconciliation will be offered throughout the day.

Large groups that plan to attend are asked to contact the St. Patrick Church office at 765-452-6021 or sara.g@stpatrick-kokomo.org before arrival. The Saint Pio Foundation will have a selection of items available for sale that day, from 9 a.m. until 5:30 p.m., and again following the Mass. There also will be bottles of holy water available for a nominal fee.

Pilgrims are encouraged to bring a religious item or two to touch to the relics.

Check out the St. Padre Pio Relics Tour page, <https://www.stpatrick-kokomo.org/st-padre-pio-relics-tour-1>, for more information. The page will be continuously updated with more details as they become available.

Shining the light of Christ at Purdue Fort Wayne



Facebook

The Purdue Fort Wayne Mastodon Catholic group participated in a campus sidewalk chalk competition Aug. 28, creating a design featuring a monstrance and rosary and noting the time and day of the weekly Catholic Mass and fellowship opportunity on campus. A social time followed the back-to-school activity.

Parish founded through generosity pays it forward

BY JOSHUA SCHIPPER

Over 60 years ago, the faith community of St. Charles Borromeo Parish, Fort Wayne, struggled to raise the necessary funds to build a church. Among the Catholics living in the developing northeast quadrant of the city, resources proved few.

Other parishes in the area realized that the community's journey to becoming a parish could not be completed alone.

St. Jude Parish purchased for St. Charles a neighborhood house that became the parish's first rectory. It was where the first pastor of the fledgling parish, Msgr. Edward Hession, would live for nine years. And as crews constructed the St. Charles Borromeo Church, St. Patrick Parish, Fort Wayne, made a generous offer to buy the pews, while St. Vincent de Paul Parish, Fort Wayne, loaned St. Charles folding chairs to use for worship services until those pews arrived. Today St. Charles, now the third most populous parish in the diocese, seeks to return the favors.

"Every Christian is called to be a good steward," said St. Charles pastor Father Thomas Shoemaker. "There is nothing very complicated about that; the life of a good steward is simply a life of thankfulness and a life of sharing. Good stewards recognize that they have gifts from God, and then they do what they can to share those gifts with others.

"As each individual is called to be a good steward, so is a parish," he continued. "A parish family needs to see the many gifts they have been given, and then to share." Father Shoemaker helps his parish to accomplish this sharing.

With the help of his leadership, St. Charles Borromeo recently expanded its financial support for other parishes. For years, it had financially "twinned" with three other parishes in Fort Wayne as a stewardship parish. "A stewardship parish will work with other parishes and charities, providing volunteers and support," he informed. "A stewardship parish will invite other groups to use



Photo by Joe Romie

St. Charles Borromeo Parish appears in a mirrored image. After once being blessed by the generosity of their fellow Fort Wayne-area Catholics, the parish has endeavored to do the same for others.

their facilities when that is feasible. And a stewardship parish also will share financial resources."

Not too long ago, Bishop Kevin C. Rhoades contacted Father Shoemaker regarding another parish in need of financial aid. Father Shoemaker said he considered asking the St. Charles Borromeo Finance Council if the relationship with one of the three parishes with which it was already twinned would be reconsidered in favor of the new parish. However, on the advice of the parish and finance councils, it was determined the parish could twin with a fourth local parish.

St. Charles also finds a way to make a generous annual donation to diocesan seminarians. "Since St. Charles Borromeo is the patron saint of seminarians, we've focused on the formation of new priests," said Father Shoemaker. The parish takes up several collections to aid in the living expenses and tuition of seminarians." The parish also has adopted a Ugandan seminary.

Reflecting on the abundant, life-giving generosity of several parishes to St. Charles Borromeo several decades ago, and in accord with the generosity of that parish today, it seems that the tradition of parish twinning sets in motion a diocese not only prosperous in financial resources, but in the life-giving message of the Gospel as well. The donations and sacrifices made on behalf of St. Charles Borromeo Parish helped thousands of children graduate with a Catholic education, and baptized, confirmed, and witnessed the weddings of these and countless more. Those seeds of generosity, planted in 1957, grew into a bountiful tree that now has the capacity to sow more seeds in the diocese.

"Jesus has a parable in which a steward is asked to give an account: 'What did you do with all of the gifts you were given?'" Father Shoemaker said. "We hope that one day we will be able to answer the Lord that we were grateful for our many gifts and that we did our best to share with others."



Journey toward being sealed with the Spirit

BY JILL A. BOUGHTON

Is your child an eighth grader preparing to be sealed by the Holy Spirit this school year? Many people are standing by to lend a hand with his or her formation during the Sept. 21 confirmation retreat, which takes place this year at St. Joseph High School on the South Bend side of the diocese.

The prayerful helpers will include Bishop Kevin C. Rhoades, who will celebrate Mass for about 400 retreatants at 9:30 a.m. Seminarian Samuel Martinez, assigned this year to St. Pius X Parish in Granger, will also be present all day, leading a service workshop and teaching confirmation catechesis. Emcee for the 8:45 a.m.-3:30 p.m. event is Dane Litchfield, who made a pilgrimage to Panama for World Youth Day with the diocese in January.



SAMUEL MARTINEZ



DANE LITCHFIELD

Brittany Baucom, youth minister at St. Pius X, will lead a prayer workshop over the lunch hour. High school students who are part of diocesan youth leadership will also be on hand to assist.



BRITTANY BAUCOM

John Pratt, diocesan director of youth ministry, is leading the planning for the day. He said a retreat is an important part of preparing for the sacrament of confirmation, "because it gives students a chance to reflect on the meaning of the sacrament they are preparing to receive, grow in knowledge about their faith and have a meaningful experience of Christ through the prayers, activities and community fostered on retreat."

Sister Fiat, who recently took temporary vows with the Sisters of St. Francis of Perpetual Adoration, will present the keynote talk, "The Gospel Message of God's Love."



SISTER FIAT STALEY

Her faith was nurtured in this diocese, where she grew up as the fourth of Tony and Carol Staley's five children.

"I was raised in a beautiful family in which the faith imbued the whole of our life," the former Rachel Staley said. She attended Corpus Christi School and St. Joseph High School, and spent a gap year between high school and college living intense community with 10 people on a national evangelization team. The group shared the good news of the Gospel with youth and grew even closer to Jesus, she said, especially in eucharistic adoration.

From that point on Sister Fiat was drawn to religious life, exploring several different orders before she found her vocation among the Sisters of St. Francis of Perpetual Adoration, for whom she had worked as a housekeeper while attending Holy Cross College. Now halfway through her eight years of formation, her special assignment is promoting vocations.

Five Congregation of Holy Cross seminarians who form "The Band of Men" will provide music during Mass and at other times.

Besides Mass, retreat participants will listen to presentations about the sacrament of confirmation, prayer and service; spend time in small groups; meet new friends and play games like saints trivia and "Final Jeopardy." They will also have an opportunity to spend time adoring Christ in the Eucharist and celebrating the sacrament of reconciliation, before benediction.

DIOCESAN CONFIRMATION RETREAT
September 21, 2019
Saint Joseph High School, South Bend

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YOUTH MINISTRY

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Speakers: Sister Fiat Staley, Seminarian Samuel Martinez, youth minister Brittany Baucom
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Questions? John Pratt, director of youth ministry, 260-422-4611 ext. 3321, or jjpratt@diocesefwsb.org.

St. John the Baptist parishioner takes a stand

BY JILL A. BOUGHTON

When Rick Fodroczy's grandparents were building a house on Lincolnway West, South Bend, where Rick and his wife, Michele, currently live, the founding pastor of nearby St. John the Baptist Parish invited them to join. The Fodroczy's lives have been intertwined with St. John ever since.

"I grew up in a conservative, religious household," Rick affirmed, and he's stayed on that path. Because he works two jobs, though — nights at FedEx as well as at the small engine shop he owns — his schedule only permits helping out on special occasions such as the parish picnic. He does as much as he can.

When he attended Marian High School, Rick participated in pro-life rallies. But he wasn't active in the pro-life movement as an adult, until Whole Women's Health Alliance announced plans to open a chemical abortuary two doors down from his house. "I was furious!"

He weighed in on the zoning controversy but received no response from Mayor Pete

Buttigieg to his cordially phrased objections. The mayor also vetoed a South Bend City Council vote to allow the Women's Care Center to open a location next door to the Whole Women's Health Alliance office, so the Women's Care Center established

"reputable," Whole Women's Health Alliance appealed to the state and then to the U.S. Court of Appeals, Seventh Circuit. It opened in June and is currently operating on a provisional license.

After speaking with St. John the Baptist pastor Father Glenn Kohrman, Rick put a protest sign on his lawn. The sign offers information about abortion pill reversal, instead of directly attacking the sin and violence of abortion.

Soon after he erected the sign, the Fodroczy's received a "cease and desist" letter from the City of South Bend Board of Zoning, threatening to fine him for a code violation. His work schedule didn't allow him to contest the letter or apply for a permit for the sign, so on the last possible date, he took the sign down — and put up two smaller signs with the same information for anyone who regrets taking the first abortion pill. So far, he has received no objection to those signs.

Rick said he has no regrets about taking a stand. "Being Catholic, you can't pick and choose what (life issues) to support. Religion isn't about convenience."

"Being Catholic, you can't pick and choose what (life issues) to support. Religion isn't about convenience."

RICK FODROCZY

a new presence across the street. After being denied a license by the Indiana State Board of Health because it wasn't

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New St. Rose of Lima pastor



Jodi Marlin

Father Maicaal Lobo, right, is installed as pastor of St. Rose of Lima Parish in Monroeville Sunday, Sept. 1. Father Mark Gurtner, vicar general, at left, celebrated the Mass of installation and placed the parish under Father Lobo's pastoral care and guidance.

Federal Appeals Court allows South Bend abortion facility to remain open

BY ANN CAREY

On Aug. 22, the U.S. Court of Appeals for the 7th Circuit issued a narrow opinion that allows the unlicensed Whole Woman's Health Alliance to continue providing chemical abortions at its South Bend facility, at least for the time being.

Indiana Attorney General Curtis Hill Jr. had asked the appeals court to stay an injunction granted by a lower district court that has allowed the WWHHA to operate without a license since June. After the Indiana Department of Health denied the WWHHA a license to open its facility, it had sued the state, charging its licensing and regulatory requirements for abortion providers to be unconstitutional. The full case will be heard in 2020.

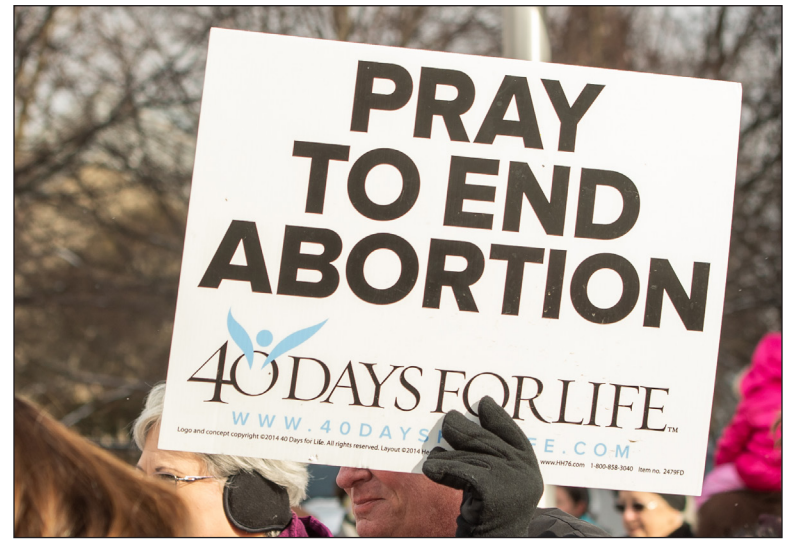
"We agree with the district court that the reasons Indiana asserts in support of its handling of the South Bend license are unsupported and outweighed by the substantial burden the state is imposing on women in northern Indiana," wrote the appeals court.

Jackie Appleman, executive director of St. Joseph County Right to Life, expressed disappointment with the appeals court decision in a statement: "This isn't about health care. This is about pandering to the abortion lobby which sees Indiana as a lucrative market to sell abortions to women in crisis."

However, there was some good news for pro-life advocates in the appeals court ruling. While the court allowed the facility to function, it also ruled that, contrary to the district court's findings, the facility must abide by state licensing and regulations for such a facility. Further, the appeals court stated that such state regulations do meet constitutional standards, writing: "the district court's broad condemnation of Indiana's licensing scheme runs contrary to Supreme Court precedent."

All the legal wrangling began in 2017, when the Texas-based WWHHA bought a building in South Bend and applied for a license to operate an abortion business providing chemical abortions up to 10 weeks of pregnancy.

The state denied the license in early 2018, citing deficiencies in the application, as well as concerns over violations at affiliated abortion facilities. The state contended that the WWHHA failed to disclose its affiliation with six other abortion clinics, some of which had incurred violations of state laws. WWHHA president and CEO Amy Hagstrom Miller claimed that the nonprofit WWHHA is a separate entity from the for-profit abortion chain she



Today's Catholic file photo

owns called Whole Woman's Health, and thus the for-profit entities were not affiliates.

The WWHHA appealed the license denial to the Indiana Department of Health, which eventually upheld the denial. In the meantime, the Indiana legislature clarified the definition of an affiliate in March 2018, and the Department of Health invited the WWHHA to submit a new application naming the six for-profit entities as affiliates. The department further asked for documentation concerning investigations, inspections or surveys of the affiliates by any regulatory authorities since 2014, as well as any administrative, civil or criminal court actions involving affiliates.

The WWHHA considered this documentation requirement to be "exceptionally broad," as well as an "undue burden" on women seeking an abortion and filed suit in the U.S. District Court of the Southern District of Indiana on June 21, 2018. The suit challenges the constitutionality of Indiana's licensing requirements as well as most of the state's laws regulating abortion services, including parental consent and the requirement that only physicians do abortions. The WWHHA also asked for a preliminary injunction to suspend the Indiana laws so it could operate its abortion facility until the court decided the case, scheduled for 2020.

In response, Attorney General Hill filed a motion to dismiss the suit on grounds that the Supreme Court and other appellate courts have ruled that states may regulate abortion providers. He also asked the court to stay the injunction that permitted the facility to operate before the case was decided.

On May 31 of this year, the district court denied Hill's request and granted the WWHHA the injunction to open without regulation, so Hill appealed that decision to the 7th Circuit.

The appeals court found the injunction to be "overbroad" because it dealt with "Indiana's licensing scheme as a whole"

and narrowed the injunction to cover only the South Bend WWHHA facility. A hearing was held in Chicago July 11 before that court, which then issued its ruling Aug. 22.

While the Aug. 22 appeals court ruling upheld Indiana's right to regulate abortion providers, it also noted "concerns about the state's handling of the Alliance's license application," particularly what the WWHHA lawsuit called everchanging requirements. It would be unconstitutional, the court said, for the state to change requirements or throw up hurdles to block access to abortions rather than to legitimately screen providers.

Thus, the opinion stated: "We therefore order the district court to modify the injunction to instruct Indiana to treat the Alliance's South Bend facility as though it were provisionally licensed. This respects the state's interest in regulating medical facilities, while at the same time it allows the Alliance to keep providing medication abortions at its South Bend clinic while the case proceeds."

This means that: "This modification of the injunction will ensure that the state continues to have its normal regulatory power over the clinic, including the power to conduct inspections" under Indiana Code.

The appeals court opinion stated that both the WWHHA and the state of Indiana could continue their examination of the state's handling of the licensing process. And the court left open the door for further modification, or even a stay, of the injunction if "further development of the record" finds that the WWHHA "has failed to respond to reasonable requests for information, as the state contends."

Thus, the Indiana State Department of Health will likely continue to examine the records of the WWHHA six affiliated abortion facilities in Texas, Minnesota, Maryland and Virginia, while also considering "thoughts" offered in the appeals court's opinion about proper handling of the licensing process.

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Sons build a legacy for St. Monica Parish

BY DENISE FEDOROW

The men of the Sons of St. Monica at St. Monica Parish in Mishawaka started the group because they missed the opportunities they had in the past to hang out together while they coached their kids. But it has grown into something much more than they initially thought.

Current president of the club, Frank Millar, explained that the first president, Mark Szuba, himself and a couple of other men coached their girls' athletic teams through grade school.

"After that no one saw each other except at Mass," he said. So they decided to get the old crew together on a regular basis.

The Sons of St. Monica formed in January 2015 and is both a social and service group. "Now it's more service than anything," Millar said.

There are about 20 members, and the men meet on the second Tuesday of each month. The meetings open and close with prayer, and in between there's usually card playing and a beer or two. Millar said if someone has something going on in his family, there may be extra time devoted to praying for that intention.

Outside of the Tuesday night meetings the guys keep busy with service projects around the parish. St. Monica also had its annual parish festival on Aug. 25, and the Sons of St. Monica purchased the corn and sausage and grilled it for the festival.

"We've done that the last three years. The night before we prep all the food — soak the corn and parboil the sausage," he said, and then they man the grills during the festival.



Photos provided by Frank Millar

Among the Sons of St. Monica members are, from left, president Frank Millar, past president Mark Szuba, Don Schlundt, Ron Nalepinski, Jerry Horban, Jim Krzyzewski and Bill Molnar, all manning the grill at the Aug. 25 St. Monica Parish festival. The Sons of St. Monica parish service club was born several years ago out of a desire among fathers and other men in the parish for fraternity.

According to Millar, the group has also done a lot of work on the rectory. "One member donated the hardwood flooring, and we installed that." Before current pastor Father Jacob Meyer moved in, they painted the rectory as well.

The Sons of St. Monica have taken care of several maintenance projects in the church, including repairing splintering pews, replacing the tread on the stairs leading to the church basement and pouring cement on church grounds where needed. In two weeks they'll start working on two window wells, scraping and painting them. "They're a

real eyesore," Millar said.

The group raised funds to purchase new pre-lit Christmas trees for the church and does heavy cleaning of the church before Christmas and Easter.

Millar said the parish went through some financial difficulties five or six years ago, and the Sons of St. Monica helped with that. "We've taken some of the burden off by raising money and doing some of the labor ourselves," he said. The men also help support young men from the parish who are discerning a vocation to the priesthood in the seminary.

skills. The Sons of St. Monica will ask if they have a home, and if something in it needs repaired. If they younger men don't know how to fix it, they'll teach them.

The pastor also said that in this mobile millennial generation, a lot of the young men don't have family nearby.

"They're providing solid grounding for them and a service of assistance. Pope Francis says we need to help families ... these men are saying, 'We have skills you need to learn, and we'll teach you.'"

Fellowship in brotherhood

Millar said the Sons of St. Monica group has helped all its members. "It's definitely brought us closer together. I know a lot more folks. A lot of the members I didn't know when we started the group."

When asked how important he thought it was for Catholic men to get together with other Catholic men, Millar responded: "The Sons of St. Monica and similar groups are important to the parish. Many people are hesitant to put their names on a sign-up sheet or join a committee for fear that they'll end up having to lead the project. The Sons are a fellowship of men who care deeply for this parish, who see a need and respond collectively. We all have unique talents that thrive in this informal setting. And, if you can spend some quality time with your neighbor in a relaxed atmosphere with a deck of cards and a beverage, that's not all bad either."

Father Meyers said, "I love their spirit, too. They say, 'We love our parish, we're part of the family and we need to help provide for the next generation.' As a pastor, I feel very blessed to have the support of this group of men."

Pastor's approval

Father Meyer said the men have been a tremendous help. "The Sons of St. Monica bring so much — not only to the community, but help to the pastor," he said. "If I need something done, I just call them and it's done. And if these guys see something broken, they just fix it. They bring a lot of great experience in construction and finances, and they want to pass it on to the younger generation," he said.

He considers the Sons of St. Monica a discipleship group, as they invite and mentor young men. "They come to the YA events and tell them about the group. They'll say, 'We drink beer, play cards and fix stuff.'"

Father Meyer noted that they teach the younger men their



Sons of St. Monica members distribute corn at the annual St. Monica Parish festival. The group has supplied and cooked the corn and sausage for their Mishawaka parish's festival for the last three years.

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Parish boundaries still matter

In my 30 years of priesthood I have come to see the genius in the fact that every Catholic diocese is divided into parishes with definitive geographical boundaries; the strongest parishes seem to be those that assume primary care for those in their territory.

Prior to about 1980, parish boundaries were fairly strictly enforced, and in the absence of extenuating circumstances, Catholics were expected to attend Mass in the parish of their residence. Since that time, however, not only are they seldom enforced, they are rarely even known about by Catholics. Except in certain arcane matters of canon law and jurisdiction for the sacraments, they rarely come into play. Catholics thus often “shop around,” looking for a parish whose liturgical style, preaching, music or Mass schedule most suit them. There are also parishes that seek to address a particular niche market, extending their outreach to particular ethnic or racial groups or by offering Mass in different languages.

I have come to believe that this trend is fatally flawed. A parish may successfully cater to a certain liturgical niche or ethnic tradition for a while – even for many years – but unless it focuses on its geographic neighborhood, it becomes, in effect, a “commuter parish,” with people driving past numerous other parishes to be able to partake of what they offer. Often, though, the appeal does not extend to the next generation. For example, parents who have moved to

another part of town may still drive back and attend their parish, but experience tells me that this enthusiasm and dedication doesn't transfer to their children and certainly not to their grandchildren. Hence, parishes that are living on a past legacy and not reaching out to their current residents become isolated and start to empty as the commuters age and eventually die.

Permit me to use the example of a parish within my own diocese. For the purpose of discretion, I will refer to it as “St. Wow,” but the story is a fairly common one.

St. Wow's Parish was once huge. The church building seated more than 1,000 people and in the halcyon days of the 1950s and early 1960s it was largely filled for 10 Masses every Sunday. The school had 1,500 students and a long waiting list. It was located in a working-class suburb of second-generation Italians and Irish, who had moved there as the inner city became increasingly populated by African Americans.

The neighborhood was established just after the Second World War and by the 1960s was heavily populated by Catholics. The monsignor who oversaw the construction of the church was a legend and a king in his own right. He sat atop a miniature city of Catholics and was both respected and feared by local politicians. He and his parish were a beacon and destination for Catholics in a very tight knit community. There were dinners, bingo nights, school plays, carnivals, movie nights, sports



COMMUNITY IN MISSION

MSGR. CHARLES POPE

leagues, men's and women's groups, a credit union and even a bowling alley and pool in the Knights of Columbus hall. St. Wow's covered the equivalent of a city block and was the hub of the community; its vast parking lot was full most days until late in the evening.

By the late 1970s, the Black community began to spread to the closest suburbs. Racial dynamics sadly being what they were, many of St. Wow's parishioners moved further south. Yet St. Wow was still their parish and the grizzled monsignor had their loyalty. Numbers remained fairly strong through the 1980s.

The problem was that St. Wow's now looked nothing like the residents in its neighborhood. The parish was 90% White while the area was 90% African American. The parish had become insular and was not evangelizing within its boundaries; the writing was on the wall. The commuters aged, and then the famous monsignor died. Numbers started slipping; parents couldn't understand why their adult children weren't as interested as they were in such a great parish. Today the com-

POPE, page 13

Holy days of obligation

We have begun the four-and-a-half-month span — between the solemnities of the Assumption (Aug. 15) and Mary, Mother of God (Jan. 1) — into which all our holy days of obligation are now compressed.

Canon law sets the number at 10, but it allows episcopal conferences to mess with the number. The Vatican can overrule them, and sometimes it does. Thirty years ago, the Japanese bishops proposed eliminating all holy days that didn't fall on Sunday, except Christmas. That was too much.

The U.S. bishops have gotten away with more modest reductions, but they have nonetheless suppressed four of the code's holy days, and most dioceses transfer the Ascension to the following Sunday. To make things even easier, the U.S. Conference of Catholic Bishops has dispensed with the obligation to attend Mass on the Assumption, All Saints' Day and the solemnity of Mary, Mother of God, if the feast falls on a Saturday or a Monday.

Of course we can attend Mass every day if we wish, so it's not as though we are deprived of the sacrament. But some of the more old-fashioned Catholics of my



INTELLECT AND VIRTUE

JOHN GARVEY

acquaintance say we are getting soft.

They imagine that the compression of holy days is a recent phenomenon. It's not. It began in 1911. Before then, there were 36 holy days requiring Mass attendance that didn't fall on Sundays.

It was St. Pius X who made the first big cut. He reduced the total to eight, and two others were added after his death. He had his reasons, and they did not include a lack of evangelical fervor — it was he

who encouraged frequent, even daily, reception of Communion, and lowered the age for children to receive.

But by Pope Pius X's time, fewer cultures took holy days off to celebrate with the Church. Farmers always had a hard time refraining from servile

Of course we can attend Mass every day if we wish, so it's not as though we are deprived of the sacrament.

GARVEY, page 13

Following the Lord demands focus and sacrifice



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Twenty-Third Sunday in Ordinary Time Luke 14:25-33

The Book of Wisdom provides this weekend's liturgy with its first Scriptural reading.

According to scholars, this book was written in Alexandria, Egypt, by a Jew who had emigrated from the Holy Land, or whose ancestors had come from the Holy Land. Originally, it was composed in Greek.

Since it was written outside the Holy Land and not in Hebrew, orthodox Jews have never accepted it as genuine Scripture. The Church, however, long has revered it as inspired by the Holy Spirit.

As is so much of the Wisdom Literature, and indeed so much of the Book of Wisdom itself, this weekend's reading is a series of admonitions and comments. It insists that the deepest and best human logic, or wisdom, reflects what God spoke through Moses and the prophets.

The reading simply states the obvious. Much of life cannot be predicted beforehand nor fully understood. Humans are limited. God is all-wise. The wonder is that God has guided us by speaking to us through representatives, such as Moses and the prophets.

For its second reading, the Church gives us a passage from the Epistle to Philemon. Only rarely is this epistle the source of a reading in the liturgy. Possibly a reason for this is that Philemon is so short, in fact the shortest volume in the New Testament, with only one chapter. In this chapter are only 25 verses.

The story is dramatic. Paul writes to Philemon, whose slave, Onesimus, escaped from Philemon's custody and went to be with Paul. Now, in this letter, Paul announces that he is send-

ing Onesimus back to Philemon, but Paul counsels Philemon to receive this runaway slave as a brother in Christ.

Paul tells Philemon that surely no punishment should await Onesimus, even though running away from slavery was a very serious crime under Roman law at the time.

Beyond the particulars, several lessons strongly appear. Urging Philemon to treat Onesimus as a brother, Paul insists, that regardless of human conventions and laws, all humans are equal in dignity, having been created by God and redeemed by Christ. As a consequence, every disciple must live according to this principle of loving all others.

St. Luke's Gospel supplies the last reading. The Gospel already has made clear that true discipleship builds upon a deeply personal wish to follow the Lord, however, enabling a disciple to express this wish and to abide by it requires not just determination but God's strength and insight.

The Gospel bluntly notes that many obstacles may stand

between a disciple's initial intention to follow Christ and actually living as a disciple.

When Luke was written, Christianity, an infant and frankly an insignificant religion in the Roman Empire, was struggling to survive in a world of cultural opposition to Gospel values and under harsh persecution dictated by law.

A tradition, and hardly far-fetched when considering the situation, is that Christians had to face much pressure from their friends and loved ones to forsake the Gospel. Thus, the evangelist here recalls that Jesus said a true disciple should turn away even from father and mother, brother or sister, if these close relatives urged abandoning Christ.

It was hard advice, but still relevant. Christians today should anticipate opposition and prepare themselves for it.

Reflection

The Gospel sets the stage. Living the Christian life is difficult. Christians must withstand much if they are committed.

While pressures may come

from the outside, disciples within themselves are tempted to supplant God's teaching with their own human judgments.

By standing firmly against all pressures, a disciple stays the course. It requires determination. A disciple first must admit personal inadequacy and humbly ask for strength and wisdom from God. Blessedly, if earnestly sought, this gift of strength and wisdom will come.

READINGS

Sunday: Wis 9:13-18b Ps 90:3-6, 12-17 Phlm 9-10, 12-17 Lk 14:25-33

Monday: Col 1:24—2:3 Ps 62:6-7, 9 Lk 6:6-11

Tuesday: Col 2:6-15 Ps 145:1b-2, 8-11 Lk 6:12-19

Wednesday: Col 3:1-11 {s 145:2-3, 10-13b Lk 6:20-26

Thursday: Col 3:12-17 Ps 150:1b-6 Lk 6:27-38

Friday: 1 Tm 1:1-2, 12-14 Ps 16:1b-2a, 5, 7-8, 11 Lk 6:39-42

Saturday: Nm 21:4b-9 Ps 78:1b-2, 34-38 Phil 2:6-11 Jn 3:13-17

Who is ignoring women's health?

“You are entitled to your own opinion, but you are not entitled to your own facts.” This observation, attributed to Democratic politician Daniel Patrick Moynihan, comes to mind as I see warring opinions about the Trump administration's latest conflict with Planned Parenthood.

The administration has issued regulations to keep the federal Title X family planning program from promoting abortion. Title X projects must be financially and physically separate from abortion activity, and they must stop doing referrals for abortion as a method of family planning.

Planned Parenthood and others, including many states, filed suit against the regulations but have been rebuffed in federal court — and Planned Parenthood is leaving the Title X program in protest, forgoing almost \$60 million in federal funds.

One opinion is that the administration has shown its disdain for women's health, depriving over a million low-income women of health services in its zeal to defund Planned Parenthood. It has injected its ideology between doctors and patients with its “gag rule” on abortion, aided by the president's right-wing court appointments. *Salon* magazine even says the goal is to end access to birth control because Republicans “hate the power it gives women.”

So now the facts. When Congress created Title X in 1970, it included an amendment by Democratic (not Republican) congressman John Dingell: “None of the funds appropriated under this title shall be used in

programs where abortion is a method of family planning.”

Rep. Dingell said his intent was that “abortion is not to be encouraged or promoted in any way through this legislation.” Projects that treat abortion as family planning would be ineligible for federal funds because family planning programs should work to “reduce the incidence of abortion.”

And he cited “evidence that the prevalence of abortion as a substitute or a backup for contraceptive methods can reduce the effectiveness of family planning programs.” In other words, when you offer both, abortion tends to replace contraception. His amendment would keep this program focused on its stated purpose and make family planning more effective.

In 1988, the Reagan administration issued regulations, similar to the Trump regulations, to enforce this policy. In 1991, these rules were upheld by the U.S. Supreme Court — including two justices, Kennedy and Souter, who supported a constitutional “right” to abortion.

They said the court had long held that government may use its funding power to encourage childbirth over abortion; the administration was simply enforcing a policy enacted by Congress; and there was no intrusion into the doctor-patient relationship, because abortion conversations could freely continue outside this federal program. Judges are upholding the Trump regulations because they must follow precedents set by the highest court in the land.

The Trump regulations don't



A MORE HUMAN SOCIETY

RICHARD DOERFLINGER

even “gag” counseling on abortion as a pregnancy option. They only rescind a Clinton-era rule mandating such counseling. Nor does the loss of \$60 million “defund” Planned Parenthood: It received \$563.8 million in taxpayer funds last year, and states with pro-abortion policies will try to replace what Planned Parenthood loses in federal funds. The new regulations also insist that Title X clinics provide timely referrals to primary health care providers, such as the nearly 10,000 federally funded community health centers serving low-income women.

A question remains. Why would Planned Parenthood leave Title X if it really thinks this undermines women's health — when all it must do to stay in the program is tell its Title X grantees not to do abortion referrals? The answer seems to lie in a fierce ideological commitment on abortion, compared to which women's health is unimportant. But that ideology is not that of the administration.

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

SCRIPTURE SEARCH®

Gospel for September 8, 2019

Luke 14:25-33

Following is a word search based on the Gospel reading for the 23rd Sunday in Ordinary Time, Cycle C: a lesson about knowing what is ahead of you. The words can be found in all directions in the puzzle.

CROWD	TRAVELING	COMES TO ME
PARENTS	WIFE	CHILDREN
SISTERS	MY DISCIPLE	CARRY
CROSS	TOWER	FIRST
SIT DOWN	THE COST	FOUNDATION
BUILD	TEN	THOUSAND
TWENTY	PEACE	RENOUNCE

PLANS

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INSTAGRAM

GARVEY, from page 12

work. For the rest of the labor force, the Industrial Revolution transformed holy days from sabbatical rest days into something more stressful. Workers had to squeeze in morning Mass before work, often at jobs that expected a 12-hour day. Imagine having to do that three times a month.

I wonder, though, whether we don't now expect too little of ourselves. Wage and hour laws have ended the long factory days people worked in Pius X's time. Pope Pius XII ended the midnight fast before holy Communion, opening the door to evening and vigil masses. Today the eucharistic discipline is a modest one hour.

And anyone who really wanted to get serious about holy days could use one of those personal paid days off that we all accrue without using them.

The thing we lose with a diminished attention to holy days is not the opportunity to pray. It is the fact that we don't all consecrate the day and celebrate together. If we really want a culture committed to the praise and worship of God, we need collective action.

Think about how Americans observe secular holidays.

Halloween is more important to today's young parents than All Saints' Day. We spend hours dressing children up, decorating the house and going door-to-door for candy. For a certain age group, it's the high point of the fall.

Or consider the rituals, slogans and demonstrations that attend the celebration of Earth Day in spring. We encourage schoolchildren to make sustainable choices and reduce their carbon footprints.

I love psyching the kids up for Halloween. And Earth Day calls attention to what Pope Francis has deemed a work of mercy. But wouldn't it be good if we all devoted that kind of thought and effort to the God who created the earth and raises the dead?

John Garvey is president of The Catholic University of America in Washington. Catholic University's website is www.cua.edu.

POPE, from page 12

muters are largely gone; the folk group gave way to a gospel choir, and what is left is now is a smaller but viable group of African American parishioners who live in the neighborhood. Unfortunately, the parish school couldn't be saved and closed some years ago. One wonders if this could have been avoided if the parish had vigorously evangelized its new residents beginning in the 1970s.

Stephen Bullivant, interviewed in *Catholic World Report* about his book “Mass Exodus,” paints a similar picture, one that has been consistently repeated in the urban and ethnic northern United States.

A parish can ill afford to depend on parishioners who move away to keep commuting

back. A Polish or Italian parish cannot long remain that if the Poles and Italians have moved away! It is essential to retool and gracefully adapt to welcome new people. It is certainly important to maintain traditions that still sustain the parish and make sense, but it is also time to adapt

Nowadays, parish boundaries

tell the parish where

it is supposed to go

to gather parishioners.

to the needs of the current population as well.

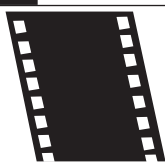
Parishes that do not prioritize reaching out to and evangelizing the residents of their neighborhood but instead remain focused on ethnic or racial groups that have moved away, or rely on the charisma of their

pastor, or depend on the loyalty of former residents, can survive for a while — perhaps even 10 or 20 years—but not forever. After all, charismatic pastors can be moved or die, and loyalty can fade.

There is no substitute for working with the residents within a parish's boundaries. The genius of the Catholic Church is that we have divided the entire world up into parishes defined by geographical boundaries. The pastor and the parish together are responsible for the evangelization and salvation of every man, woman and child within those boundaries. Parish boundaries used to tell Catholics where they were supposed to belong and attend Mass. Nowadays, parish boundaries tell the parish where it is supposed to go to gather parishioners: here are the people for whom we are responsible even if they don't look like us or speak our language or have our exact liturgical sensibilities. They are ours; we exist for them and to bring them to the Lord.

Parish boundaries still matter.

Msgr. Charles Pope is the pastor of Holy Comforter — St. Cyprian Catholic Church, Washington, D.C.



MOVIE REVIEWS

NEW YORK (CNS) — Following are reviews by the Office for Film and Broadcasting of the U.S. Conference of Catholic Bishops.

Overcomer

BY JOHN MULDERIG

NEW YORK (CNS) — “If you want to send a message,” Hollywood stalwart Sam Goldwyn is said to have remarked — with regard to someone’s yen to make a “meaningful” movie — “use Western Union.”

While telegrams may have been overtaken by more recent technology, the advice remains sound, as the faith- and sports-themed drama “Overcomer” (Sony), alas, proves.

Alex Kendrick directed, co-wrote (with his brother, Stephen) and stars in this well-intentioned film. He plays John Harrison, the basketball coach at an evangelical Christian school whose shot at a championship is ruined by the shuttering of a local factory, his hometown’s main employer.

With his best players, other than his own son, Ethan (Jack Sterner), relocating to more prosperous communities and the school as a whole feeling the pinch, John is asked by its principal, Olivia Brooks (Priscilla C. Shirer) to help out by taking over the track team. He reluctantly agrees. But tryouts produce only one interested student, cross-country runner Hannah Scott (Aryn Wright-Thompson).

Hannah not only suffers from asthma, she also has a troubled home life. In the absence of her parents, both of whom she believes to have succumbed to drug addiction, Hannah lives with her overworked grandmother, Barbara (Denise Armstrong). One symptom of Hannah’s damaged emotional state is her habit of purloining other people’s property — John’s watch, for example.

On a visit to a nearby hospital — where he boosts ailing fellow parishioners’ spirits, in tandem with his pastor — John has a chance encounter with Thomas Hill (Cameron Arnett), a born-again reformed addict. Already



CNS photo/Sony

Alex Kendrick, Shari Rigby and Aryn Wright-Thompson star in a scene from the movie “Overcomer.”

blinded by diabetes, Thomas is facing potentially fatal further complications of the disease.

As John befriends Thomas, a former track champion, he seeks his advice on how to maximize Hannah’s gifts. He also comes to believe that Thomas and Hannah’s fates are linked.

Arnett gives a strong, lyrical performance, and the movie showcases the enduring bond between John and his wife, Amy (Shari Rigby).

But Kendrick gets in his own way as sermonizing hobbles an otherwise appealing — if leisurely unfolded — story of conversion and reconciliation that would have been more effective if allowed to speak for itself. The

theology on offer, moreover, is flawed from a Catholic perspective, especially as regards the role of baptism in establishing Christian identity.

Unsurprisingly, given the movie’s pedigree, objectionable elements are entirely absent. Yet some of the topics raised make this unlikely fare for kids.

The film contains mature themes, including narcotics use, and a bit of marital discord. The Catholic News Service classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested. Some material may not be suitable for children.

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The Peanut Butter Falcon

BY JOHN MULDERIG

NEW YORK (CNS) — Film fans generally and viewers of faith in particular will find much to appreciate in the heartwarming drama “The Peanut Butter Falcon” (Roadside). Themes of friendship, brotherhood and redemption are woven into a story that resonates with Gospel values.

With no family to care for him, Zak (Zack Gottsagen), a young man with Down syndrome, finds himself living in a retirement home on the Outer Banks of North Carolina. Much to the frustration of his sympathetic caregiver, Eleanor (Dakota Johnson), the state government has warehoused him there for the past two years for lack of a more suitable facility.

With the help of his feisty roommate, Carl (droll Bruce Dern), Zak escapes and takes to the road. He soon crosses paths with Tyler (Shia LaBeouf), a down-on-his-luck crab fisherman who’s being pursued by two low-life rivals, Duncan (John Hawkes) and Ratboy (rapper Yelawolf),

out to settle a score with him.

Though Tyler, who’s weighed down by a tragedy in his past, is initially gruff, the two gradually bond and Tyler agrees to help Zak achieve his dream of meeting his idol, a professional wrestler known as the Salt Water Redneck (Thomas Haden Church). As the duo shares Tom and Huck-like adventures along the way to the grappler’s hometown of Aiken, South Carolina — where Zak hopes to be trained for the ring — Eleanor is on their trail.

Directors and co-writers Tyler Nilson and Michael Schwartz handle their Southern Gothic-tinged material with a light and dexterous touch. The result is an aesthetically accomplished, implicitly pro-life movie that subtly but resolutely upholds the dignity of all.

A good deal of gritty talk, however, though justified by the context, probably puts this off-limits even for older teens, despite its valuable message. Parents who do decide to give the green light, though, will find many starting points for family discussions on important topics.

The film contains brief partial nudity, mature themes, a few uses of profanity, at least one rough term, pervasive crude and some crass language and a couple of obscene gestures. The Catholic News Service classification is A-III — adults. The Motion Picture Association of America rating is PG-13.



CNS photo/Roadside Attractions and Armory Films

Zack Gottsagen and Shia LaBeouf star in a scene from the movie “The Peanut Butter Falcon.”

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Worldwide Marriage Encounter experience coming in October

AUBURN — Worldwide Marriage Encounter Experience is being presented October 11-13, at Baymont Inn & Suites in Auburn. To find out more information on the experience, go to wwme.org. To apply, go online to wwme-ni.org. Have questions or just need assistance with applying, feel free to call Greg and Jen at 260-422-0803 or email them at application@wwme-ni.org.

Ege chicken dinner

LAOTTO — The annual Ege Chicken Dinner will be Sunday, Sept. 8 at the church, 7046 E. 400 S. Eat in air-conditioned comfort or take home a carry-out. Play bingo under the big top or join in other games for both children and adults. Visit the country store and take home some goodies.

Conference for engaged couples

FORT WAYNE — This daylong conference explores the many dimensions of Christian married love and is geared for couples marrying in the Catholic Church.

Topics covered include the three essential characteristics of married love; communication and intimacy in marriage; an introduction to Pope St. John Paul II's theology of the body; sex, as the "body language" of married love; the meaning of responsible parenthood and the practice of natural family planning; building a strong partnership as spouses; the spirituality of Christian marriage; and the Christian family as the "church of the home." This conference fulfills in part the requirement for marriage preparation for couples marrying in the Diocese of Fort Wayne-South Bend. For more information and/or to register online, please visit <http://www.diocesefwsb.org/Marriage-Preparation>. Cost: \$90 per couple.

Elkhart County community volunteer service fair

ELKHART — Together with Acts of Service, St. Thomas the Apostle Parish, 1331 N. Main St., will host nonprofit organizations to provide on-going volunteer information. Plan to attend and find a place to serve those in

need. Complimentary pizza provided to the first 200 guests and Kona Ice provided to the first 200 children. Contact Jen Horoky at 574-333-1919 or emailjkd@aol.com.

Love, Life and Laughter - Part II

FORT WAYNE — St. Vincent de Paul Parish will host the second in a three-part series on faith and the family. All events are 7:30-9 p.m. in the church. Sept. 15 will present Dr. Ray Guarendi – Supporting Catholic Parents. For more information contact Dorothy Schuerman at 260-489-3537 or church@saintv.org.

REST IN PEACE

Fort Wayne

Sharon Hensler, 72, St. Vincent de Paul

Nellie Wood, 89, St. Charles Borromeo

Leo Curry, 90, St. Charles Borromeo

Granger

Deborah Trippel, 64, St. Pius X

Huntington

Mary G. Nix, 91, SS. Peter and Paul

New Haven

Lori J. Price-Hull, 57, St. Louis Besancon

South Bend

Rose Grzesiak Culp, 97, Sacred Heart of Jesus

Robert C. Hipskind, 76, Sacred Heart of Jesus

Catherine White, 82, Sacred Heart of Jesus

Mildred Zelasko, 89, Holy Family

Annual Friends of the Poor: 5k Walk

FORT WAYNE — Join the third annual Friends of the Poor Walk a Mile in My Shoes 5K walk at Parkview Field, 1301 Ewing St. Registration begins at noon. The walk begins at 1 p.m. Contact Darrel Dodane at 260-456-3561 or svdthriftstore@hotmail.com.

St. Joseph - Hessen Cassel Fall Festival

FORT WAYNE — St. Joseph - Hessen Cassel, 11337 US 27 S., will have a fall festival on Saturday, Sept. 28. A 5K or 1

Mile fun run/walk will start at 8 a.m.; co-ed volleyball tournament at 10 a.m.; and childrens carnival and inflatable games will run from 11 a.m. to 3 p.m. Ten games of high-stakes bingo will start at 1 p.m. A High's chicken dinner will run from 4-7 p.m. A silent auction will start at noon and go until 5:30 p.m., with a live auction taking place from 6:30-7 p.m. Live music will be provided by The Hubie Ashcraft Band from 7-11 p.m. under the beer tent.

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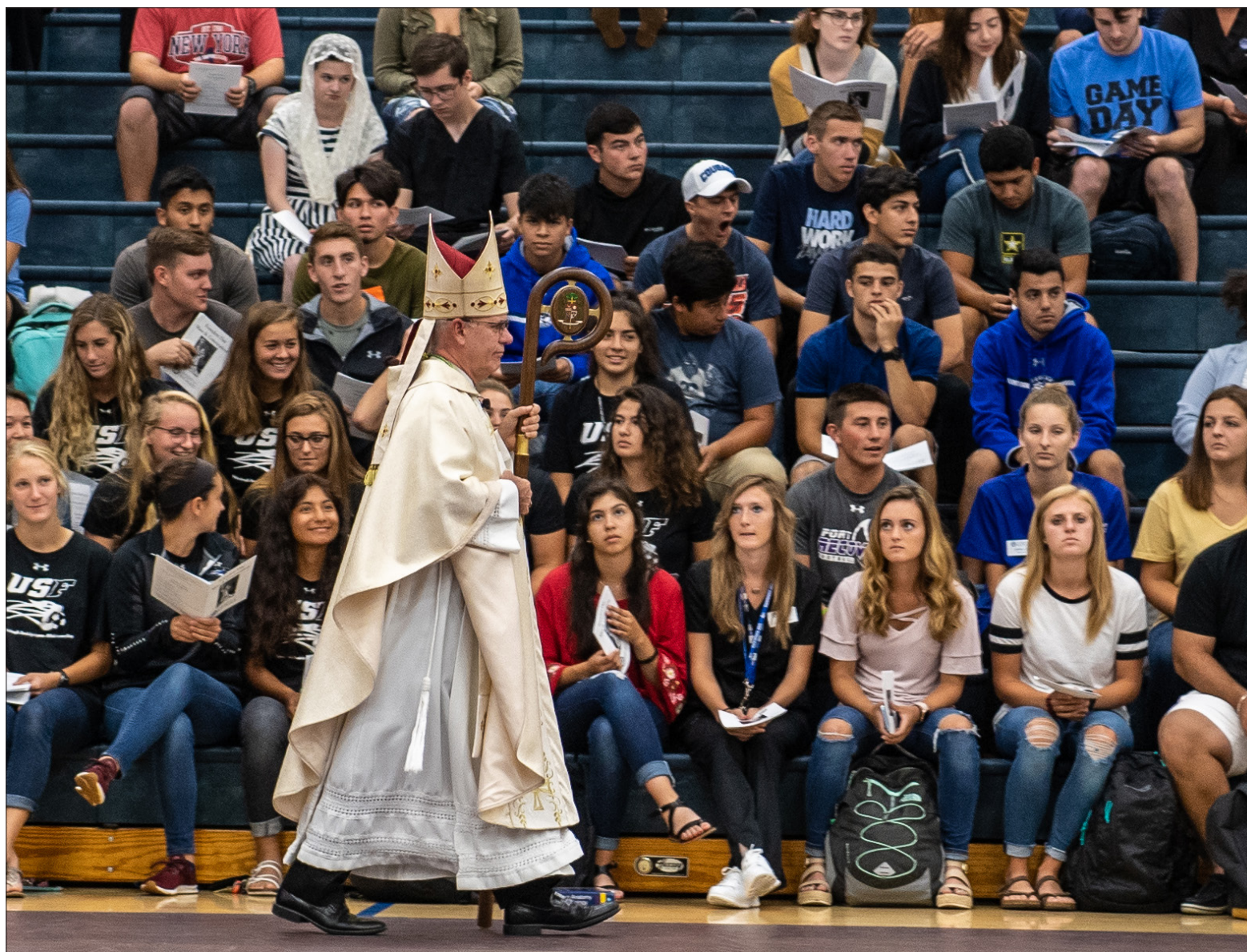
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Photos by John Martin

Students at the University of Saint Francis prepare to celebrate Mass with Bishop Kevin C. Rhoades at the annual Founders' Day Mass and Convocation Aug. 28.

CONVOCATION, from page 1

"tolle et lege," meaning "take and read" in Italian. It was then that Augustine "took up the letters of St. Paul and read the first text his eyes laid on... from Paul's letter to the Romans: 'Put on the Lord Jesus Christ and make no provision for the flesh.'"

Bishop Rhoades said he wanted the students to consider their own journey in light of Augustine's search for "meaning and purpose in his life."

He said that a Catholic university "does not have a merely utilitarian approach to education. ... The aspiration for truth is more important than mere technical know-how or cold and purely functional data. This is a time of formation in your life."

He encouraged the students to make their college years a time of "conversio," of turning to God, rather than "aversio," turning away from God. "Don't just live superficially. Don't be afraid to seek the truth. Be open to God and His grace."

In her remarks at the end of Mass, Sister Elise echoed Bishop Rhoades' call to seek the truth. Celebrating the Eucharist at the beginning of the academic year "helps us focus on what is central to our mission as a Catholic university, the integration of faith with all that we do as an academic community," she said.

She commended the president of the Student Government Association, Margaret Mary, for

leading the students in reciting the USF Honor Statement, which "defines how each student will live out the Franciscan Values with honesty and integrity; holding themselves and other accountable to the traditions of the University of Saint Francis."

Sister Elise pointed out that the university is rooted in the traditions of faith and reason, referring to "Ex Corde Ecclesiae," St. John Paul II's document on Catholic higher education. The document calls Catholic colleges and universities to "promote dialogue between faith and reason, so that it can be seen more profoundly how faith and reason bear harmonious witness to the unity of all truth."

One example of how the university strikes this balance, she said, is daily sacred time from 11:30 a.m. to noon. "During this time, no university-sponsored activities are scheduled, so you have time for some form of personal devotion." During that half hour, the university has eucharistic adoration on Mondays and Mass Tuesday through Friday, all in the St. Francis Chapel.

Every year, the university focuses on an aspect of the Franciscan values that encourage respect for the dignity of each person, the encouragement of a trustful, prayerful community of learners; service to one another, society and the Church; fostering peace and justice; and respecting creation. This year's emphasis will be on respect for the cre-

ation. Sister Elise encouraged the campus community to read Pope Francis' 2015 letter to the world, "Laudato Si."

"The pope's letter joins together the Church's social and moral teachings while drawing upon the best scientific research to provide a foundation for us to discuss our concern for our planet and every living thing that dwells on it, especially the poorest and most vulnerable among us," she said.

Sister Elise welcomed a contingent of sisters from her community in Mishawaka who came for the celebration, remembering that the university was founded in Lafayette in 1890 and moved to Fort Wayne in 1944.

"The sisters continue to sponsor and support the work of the university here and at our sites in Crown Point and Lafayette. Be assured that all the sisters are praying for us and for blessings on the new academic year."

Sister Elise concluded her remarks by reporting that the school's enrollment on Aug. 26, the first day of class, was 2,299, a 3% increase from last year.

Enrollment is also up at the school's Crown Point and Lafayette campuses. Crown Point has seen an increase from 225 last year to 236 this year, and Lafayette has gone from 121 students last year to 225 this year. The university's online program has grown from 235 to 352 students taking courses entirely online.



Make the college years a time of turning to God and seeking the truth, the bishop told students. Father Joseph Gaughan, right, concelebrated the Mass with the USF community at Hutzell Athletic Center in Fort Wayne.