

TODAY'S CATHOLIC

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TODAYSCATHOLIC.org



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CNS photo/Julian Spath, Catholic Relief Services

Farmer Silverio Mendez, pictured in a Jan. 30 photo, lives with his wife, Irma Mendez, and their five daughters and two sons in Barrio El Cedro, Guatemala. Mendez is among hundreds of farmers who are involved in Catholic Relief Services' Water-Smart Agriculture program, which teaches farmers how to improve soil quality and conserve water in the dry corridor of Central America so they can avoid emigrating.

BY DENNIS SADOWSKI

WASHINGTON (CNS) — Vanessa Urbina understands how young people in Central America, not seeing an opportunity for work or a good education, could be attracted to make the dangerous trip north in the hope of a better future in the United States.

"Some live in neighborhoods dominated with guns, violence and drug trafficking," she said. "It discourages them from wanting to go to school. It closes the door for them."

As coordinator of Fe y Alegria (Faith and Joy), a training and

support program for teenagers and young adults in El Progreso, Honduras, Urbina is working to overcome such negative influences and engender a belief that emigration is not the only option.

The operation partners with Catholic Relief Service's YouthBuild program, which helps unemployed and out-of-school young people, ages 16 to 24, return to school, find work or start their own business.

Fe y Alegria enrolls 400 to 600 young people in each session, said Urbina, 37, who has been coordinator for more than six years after completing her master's degree in Taiwan.

The program's goal is to keep people in local communities so that they can help build a stronger economy in one of the poorest nations in the Western Hemisphere. Students learn various skills in automotive and motorcycle repair, graphic arts, website development, baking and agriculture.

About 20 similar YouthBuild programs exist in El Salvador, Guatemala, Honduras and Nicaragua, said Rick Jones, senior technical adviser in Latin American and the Caribbean for CRS, the U.S. bishops' overseas relief and development agency.

The program is adapted from

a model of the same name developed in the United States in the 1970s. Coursework is based on demands of the local labor markets.

Beyond skill development, the programs help students develop interpersonal and life skills, including self-esteem, conflict resolution and teamwork.

Despite Fe y Alegria's efforts, some students are enticed to leave because their families decide to head north, Urbina told Catholic News Service. Last winter about 20 students — of 467 enrollees

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P.O. Box 11169
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PUBLISHER: Bishop Kevin C. Rhoades

Editorial Department

PUBLICATIONS MANAGER: Jodi Marlin

PAGE DESIGNER: Francie Hogan

BRAND SPECIALIST: Molly Gettinger

NEWS SPECIALIST: Mark Weber

Business Department

BUSINESS MANAGER: Jennifer Simerman

BOOKKEEPING/CIRCULATION: Geoff Frank

circulation@diocesefwsb.org

BUSINESS SALES MANAGER: Erika Barron

ebarron@diocesefwsb.org

Website: www.todayscatholic.org

260-456-2824

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

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

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Court allows Trump administration to bar asylum-seekers for now



CNS photo/Al Drago, Reuters

The U.S. Supreme Court building is seen in Washington Nov. 13. The Supreme Court issued an unsigned order late Sept. 11 that will temporarily allow the Trump administration to enforce its new rule preventing many Central American migrants from seeking asylum in the United States, while the legal battle over this issue continues to work its way through the courts.

BY CAROL ZIMMERMANN

WASHINGTON (CNS) — The Supreme Court issued an unsigned order late Sept. 11 that will temporarily allow the Trump administration to enforce its new rule preventing many Central American migrants from seeking asylum in the United States, while the legal battle over this issue continues to work its way through the courts.

The order temporarily reverses a recent lower court ruling that had blocked the administration's rule, which would deny asylum to anyone who traveled through another country while on their way to the United States without first seeking asylum in that country.

The U.S. Court of Appeals for the 9th Circuit had blocked the government from implementing the new rule in Arizona and California, but now it can be enforced across the country while the administration appeals a decision by a federal judge in California to the 9th Circuit and, if necessary, seeks a final decision on this issue from the Supreme Court.

Although it is not clear how soon the administration's policy can fully take effect, government leaders lost no time praising

it on social media. "BIG United States Supreme Court WIN for the Border on Asylum!" President Donald Trump tweeted after the court's order was announced.

Ken Cuccinelli, the acting director of U.S. Citizenship and Immigration Services, also called the decision a big win and pledged on Twitter that his office "will commence implementing the asylum rule ASAP."

The nonprofit group Hope Border Institute, based in El Paso, Texas, said the court's decision reflects "a disturbing pattern that emerges when the Supreme Court starts using its power, however temporarily, to greenlight Trump's anti-immigrant agenda."

In a Sept. 12 statement, it said the "human impact of this decision will be devastating to thousands of refugees who see the possibility of safety, security and freedom at our nation's border and will instead now be greeted with cold disdain."

As in other instances when the court grants or denies temporary relief, the justices did not explain their decision or how the justices ruled. A requirement for a stay is that five judges must rule in its favor. The order noted the dissent of Justices Ruth Bader Ginsburg and Sonia

Sotomayor.

In late July, the Supreme Court also issued an unsigned order saying the Trump administration could use \$2.5 billion in Pentagon funds to pay for construction and repairs of a wall along the U.S.-Mexico border. The order overturned an appellate court decision that froze the funds for border wall work involving building and replacing fencing and other projects in California, New Mexico and Arizona.

Sotomayor, in her five-page dissent in the Sept. 11 order, said the administration's ban on asylum-seekers "topples decades of settled asylum practices and affects some of the most vulnerable people in the Western Hemisphere" and comes at a time when the stakes for asylum-seekers "could not be higher."

She also criticized the high court's decision to step in on this issue, stressing: "granting a stay pending appeal should be an 'extraordinary' act."

"Unfortunately, it appears the government has treated this exceptional mechanism as a new normal. Historically, the government has made this kind of request rarely; now it does so reflexively," she added.

The administration's rule: "Asylum Eligibility and

Procedural Modifications" was published July 15. In a public comment filed Aug. 15 with the Executive Office for Immigration Review, a group of more than 250 faith leaders and organizations called the rule a "backdoor asylum ban" and urged the administration to end it.

"The rule fails to understand or acknowledge the realities of asylum-seekers' journeys and the lack of options they have been left with," said the leaders. "No one flees their home or country by choice."

"For those passing through Northern Triangle countries and Mexico, applying for asylum and waiting for a decision from a country that has little or no ability to process such claims may put the asylum-seeker at further risk of harm," the faith leaders said.

Among the Catholic organizations that signed on to the comment were Catholic Legal Immigration Network Inc., the Cabrini Immigrant Services of New York City, the Capuchin Franciscan Province of St. Mary, Pax Christi USA, several diocesan and archdiocesan Catholic Charities agencies, several orders of women religious and individual religious sisters.

Dorian recovery work shows 'we are your brother's keeper,' says volunteer

BY TOM TRACY

MIAMI (CNS) — As catastrophic as Hurricane Dorian was, the characteristic optimism of Bahamians will help soften the painful recovery to come, according to a hurricane-preparedness volunteer in Nassau.

"There was nothing we could have done to prepare (for Hurricane Dorian), but when you talk to me again five years from now, I will be happy to tell you we will be back on our feet again because we are very resilient people," said Basil Christie, a former religious education director for the Archdiocese of Nassau in the Bahamas.

Now a retired insurance executive, he said he regularly assists the Catholic Church with hurricane preparedness and recovery. He spoke by phone Sept. 10 with Florida Catholic, Miami's archdiocesan newspaper.

Christie is a native of the Bahamas and for the past 15 years in his retirement, he has traveled to the country's many islands to coordinate and promote volunteer hurricane preparedness programs and follow-up recovery efforts after many lesser hurricanes touched parts of the nation.

He estimates that each year at least some part of the Bahamas has suffered hurricane damage and that although the country has high building code stan-

dards, Dorian's 200-mph wind gusts and considerable storm surge means those building codes will have to be revisited.

"Normally the maximum wind is 110 mph and restricted to the southern islands," he said.

Also, in previous years, hurricane winds blew off roofs, but Dorian blew homes off their foundations on the Abaco and Grand Bahama islands, "so it is a different situation," he added.

"There are lessons to be learned from this: Our building code needs to be augmented, and we will need better shelters," Christie said, adding that so many families have stories of watching family members get washed out to sea in the storm.

In the days since Hurricane Dorian, he has been helping coordinate volunteer efforts from Nassau, where cellphone communications are working, and he planned to travel soon to Grand Bahama Island.

He said evacuated families arriving in Nassau are being placed in ad hoc housing situations including gymnasiums, orphanages, convents, hostels and hotel rooms with sometimes four and five people to a room.

"We are having to create as we go," he said, noting that many evacuees have families in Nassau, but those who don't are staying in local Catholic and public schools.

Christie echoed concerns that the official death toll, at least 50

as of Sept. 12, is likely to soar, particularly from shantytown communities of undocumented people reportedly living in the Abaco Islands.

"There are a lot of dead bodies, and it is the first time in our history that we had to initiate mass graves whereas others were simply taken out to sea by the (storm surge)," he added.

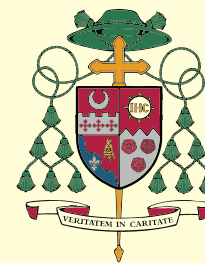
Christie praised the local generosity of business and organizations in the Bahamas, the international cruise lines as well as other Caribbean nations and agencies in Florida and the United States for sending material and financial support following the hurricane.

"This has brought out the good in people and the notion that we are your brother's keeper," Christie said.

"Naturally, the politicians are lashing out at the government, but an astonishing and overwhelming thing is that all these people are coming to Nassau and they are finding them a place to stay," he said.

Editor's Note: Donations for recovery efforts in the Bahamas can be sent to Catholic Relief Services here: <https://support.crs.org/donate/hurricane-dorian> and to Catholic Charities USA here: <https://app.mobilecause.com/form/RTKRvQ?vid=1snqm>.

Tom Tracy writes for the Florida Catholic, newspaper of the Archdiocese of Miami.



Public schedule of Bishop Kevin C. Rhoades

Sunday, September 22: 11:30 a.m. — Wedding Anniversary Mass, Cathedral of the Immaculate Conception, Fort Wayne
 Tuesday, September 24: 12:30 p.m. — Meeting of Diocesan Finance Council, Wyndham Garden Hotel, Warsaw
 Wednesday, September 25: 12 p.m. — Redeemer Radio Sharathon, Fort Wayne
 Thursday, September 26: 4 p.m. — Meeting of Board of Directors of Catholic Charities, Archbishop Noll Catholic Center, Fort Wayne
 Friday, September 27: 8:30 a.m. — Mass and Pastoral Visit, St. Vincent de Paul School, Elkhart



DIocese OF
FORT WAYNE-SOUTH BEND

Report abuse

It remains important for our Church to protect children and young persons from the evils of abuse. The Diocese of Fort Wayne-South Bend remains committed to upholding and following its guidelines, policies and procedures that were implemented for the protection of children and young people. These can be reviewed on the diocese's website, www.diocesefwsb.org, under "Youth Protection."

If you have reason to believe that a minor may be a victim of child abuse or neglect, Indiana law requires that you report this to civil authorities. If you or someone you know was abused as a child or young person by an adult, you are encouraged to notify appropriate civil authorities of that abuse. In addition, if the alleged abuser is or was a priest or deacon of the Catholic Church, you are encouraged to contact Mary Glowaski, victim assistance coordinator, at (260) 399-1458 or mglowaski@diocesefwsb.org; or Rev. Mark Gurtner, vicar general of the Diocese of Fort Wayne-South Bend, at P.O. Box 390, Fort Wayne, Indiana, 46801; at (260) 399-1419; or at mgurtner@diocesefwsb.org. The diocese is committed to helping prevent the abuse or neglect of children and young people and to assist those who have suffered harm as a result of such abuse.

Es importante para nuestra Iglesia proteger a los niños y jóvenes adultos de los actos malvados como el abuso. La Diócesis de Fort Wayne-South Bend se compromete a mantener y seguir las reglas, políticas y procedimientos que fueron implementados para la protección de niños y personas jóvenes. Estos pueden leerse en la página web de la diócesis, www.diocesefwsb.org bajo la sección de "Protección de Jóvenes" ("Youth Protection").

Si usted tiene motivo de creer que un menor es víctima de abuso o negligencia, la ley de Indiana requiere que usted reporte esto a las autoridades civiles. Si usted o alguien que usted conoce fue abusado, ya sea niño o persona joven, por un adulto, le recomendamos que notifique a las autoridades civiles apropiadas. También, si el alegado abusador es o fue un sacerdote o diácono de la Iglesia Católica, se le insta comunicarse con Mary Glowaski, coordinadora de asistencia de víctimas, al (260) 399-1458 o mglowaski@diocesefwsb.org; o con el Presbítero Mark Gurtner, vicario general de la Diócesis de Fort Wayne-South Bend, al P.O. Box 390, Fort Wayne, Indiana, 46801; al (260) 399-1419; o al mgurtner@diocesefwsb.org. La diócesis se compromete a ayudar a prevenir el abuso o negligencia de niños y personas jóvenes y ayudar a aquellos que han sufrido daño como el resultado de tal abuso.



CNS photo/Marco Bello, Reuters

Police search for victims Sept. 10 in the aftermath of Hurricane Dorian on the Abaco Islands in Marsh Harbour, Bahamas.

Indian Days brings together diverse tribes to celebrate customs, faith

BY ELIZABETH BOO NEUBERGER

BROWNING, Mont. (CNS) — For nearly 70 years, the Blackfeet Nation has hosted its annual Indian Days in Browning in the northwestern corner of Montana. Every July, the four-day powwow attracts 10,000 participants who stay in teepees and tents on the campgrounds of the Blackfeet Reservation.

Among the largest Indian gatherings nationwide, visitors are welcome to attend this cultural event, which took place July 11-14 this year.

One of the biggest highlights for Catholics participating in Indian Days is the Sunday morning Mass, which about 400 people attend. Steeped in Church teachings and rituals but sparkling with Indian customs and symbolism — sage burning, drummers and headdresses — the outdoor Mass highlights the unique expression of being Native American Catholic.

The bishop of Helena, the diocese where the Blackfeet Reservation is located, concelebrates the Mass with several priests.

Attending the festival are Native Americans from every region of the United States and Canada, representing some 50 tribes. Young and old come together and the interaction between generations is joyful to witness. Most are dressed in elegant and intricately decorated native attire, which brings a bounty of color.

They dance, play games, have drumming sessions, hold a rodeo, crown the annual Miss Blackfeet and socialize in a stadium-like arena called the arbor. Booths with food, artwork and souvenirs are scattered about. There also is a parade,

which weaves through the town of Browning, with vehicles of all shapes.

Browning, the capital of the Blackfeet Nation, is surrounded by Glacier National Park, but the natural beauty that frames this town is a contrast to the challenges its people face. It is in one of the poorest counties of the United States, with a per capita income on the reservation of less than \$12,000. Its residents, however, are proud of their heritage and reach out to other tribes in a show of solidarity.

The Blackfeet Nation has roughly 16,000 members, about half of whom live on the reservation. It has been in existence for more than 10,000 years.

Across the United States, an estimated 20% to 25% of Native Americans are Catholic. In recent years, the Church has made significant efforts to honor and incorporate Indian traditions into Catholic services. The Diocese of Helena has a strong commitment to Native American ministries, including support to Little Flower Parish in Browning.

"We need to build our faith within the Indian context," said Harry Barnes, a parishioner of Little Flower Parish and former chairman of the Blackfeet Tribal Council. "Even though the Catholic Church is 2,000 years old, it is the 'new kid on the block' for us natives. We need to combine our local cultures into the Church. Catholicism widens our path."

He made the comments in an interview with Extension, the magazine of Catholic Extension, a national fundraising organization based in Chicago that builds churches and the Catholic Church in America's poorest places.

Father Ed Kohler, who has been pastor of Little Flower Parish since 1982, is one of the



CNS photo/Rich Kalonick, courtesy Catholic Extension

Father Ed Kohler, pastor of Little Flower Parish in Browning, Mont., meets with Blackfeet Chief Earl Old Person July 9, 2016, during Indian Days. Native Americans representing 50 tribes throughout the United States and Canada, gather each July for the four-day event.

priests who concelebrates the Indian Days Mass, and he agrees with Barnes.

As the only Catholic priest within 30 miles of Browning, he sees the Indians' struggles on the reservation — poverty, substance abuse, domestic violence, despair and tensions around cultural identity. Unemployment hovers around 80%. He often says Masses for young victims of suicide.

Father Kohler is helping to uplift the community. At Little Flower Parish, he initiated the Cursillo movement, a series of retreats and workshops, to help strengthen the faith of parishioners. Across from the church, he helped establish the grade school, De La Salle Blackfeet, which serves 70 students in grades four to eight.

Father Kohler is particularly focused on engaging the youth as there are few facilities for them to enjoy social activities and the Blackfeet Reservation has one of the highest high school dropout rates in the U.S. His mission is to give them a brighter future.

Chief Earl Old Person of the Blackfeet Nation said, "Father Ed is a tree rooted in the community. His fruit feeds us."

Catholic Extension has been supporting the Diocese of Helena since its first church building grant there in 1911, granting more than \$20 million to the diocese. Seventy-seven of these grants have been related to Native American ministries, with half going to Little Flower Parish.

Father Kohler received Catholic Extension's Lumen

Christi Award in 2010, an annual award given to missionaries who courageously and compassionately shine the light of Christ, for his devotion to Native American Catholics.

In the past five years, throughout the country, Catholic Extension has funded \$4.1 million to support Native Americans and the Alaskan Native population in 23 dioceses.

As seen during the Mass at Indian Days in Browning, Native Americans have inspiring faith traditions and many gifts to bring to the Church. In turn, the Catholic Church is a beacon of hope and solace as they face their daily hardships.

Elizabeth Boo Neuberger is the editor of Extension, the magazine of Catholic Extension.

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Africa trip planted new seeds of hope, pope says at audience

BY CAROL GLATZ

VATICAN CITY (CNS) — Having gone to Africa as a pilgrim of peace and hope, Pope Francis said he hoped the seeds planted there by his visit would bear abundant fruit for everyone.

Following in the footsteps of evangelizing saints before him, the pope said he sought to bring with him “the leaven of Christ” and his Gospel, which is “the most powerful leaven of fraternity, justice and peace for all people.”

Speaking to some 12,000 people gathered in St. Peter's Square Sept. 11, the pope recalled his fourth apostolic journey to Africa. He dedicated his general audience talk to a review of some of the highlights from his visit to Mozambique, Madagascar and Mauritius Sept. 4-10.

The pope said he wanted to “sow the seeds of hope, peace and reconciliation” in Mozambique, which had experienced two devastating cyclones recently and 15 years of civil war.

While the Church continues to guide the nation along the path of peace, the pope made special mention of the Rome-based Community of Sant'Egidio, which had facilitated the mediation process that resulted in the nation's 1992 peace agreement.

Speaking off-the-cuff, the pope said, “I would like to take a moment to thank” the lay community for their hard work in this peace process.

He said he also encouraged Mozambique's leaders to keep working together for the common good, and he noted how he saw that kind of cooperation in action at a hospital he visited that helps people, especially mothers and children, with HIV and AIDS.

“I saw that the patients were the most important thing” at the Sant'Egidio-run center, which was staffed by people of different religious beliefs, including the director of the hospital, who was Muslim, he said.

Everyone worked together, “united, like brothers and sisters,” he said.

Reflecting on Madagascar, the pope noted how beautiful and rich in natural resources the country is, but that it is still marked by tremendous poverty.

He said he asked that the people there would be inspired by their “traditional spirit of solidarity” in order to overcome the obstacles they face and foster development that respect both the environment and social justice.

In fact, “one cannot build a city worthy of human dignity without faith and prayer,” he said when he spoke to contem-



CNS photo/Remo Casilli, Reuters

Pilgrims from Senegal wait for Pope Francis to arrive for his general audience in St. Peter's Square at the Vatican Sept. 11.

plative religious women.

Pope Francis said he wanted to visit Mauritius because it has become “a place of integration between different ethnicities and cultures.”

Not only was interreligious dialogue well-established there, he said, there were strong bonds of friendship among the leaders of different religions.

“It would seem strange to us, but they have this friendship that is so natural,” he said, explaining how touched he was to find a large bouquet of flowers sent to him by the grand imam “as a sign of fraternity.”

He said he encouraged government leaders to stay committed to fostering harmony and to protecting democracy.

In his audience talk, the pope also explained why — before and after every trip — he always visits Rome's Basilica of St. Mary Major to pray before the basilica's Marian icon “Salus Populi Romani” (health of the Roman people).

He said he prays that she “accompany me on the trip, like a mother, tell me what I must do” and help “safeguard” everything he says and does.

Wedding Anniversary Mass

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Cruise ship to deliver aid to Bahamas, bring evacuees to Florida

MIAMI (CNS) — A second Florida-to-Bahamas round-trip humanitarian cruise was set to sail the weekend of Sept. 14, weather-permitting, carrying supplies, transport specialty personnel, power generators and volunteers. The previous week, the Grand Bahama cruise ship arrived at its home port in West Palm Beach with some 1,100 Bahamian storm evacuees. That ship was met by workers from Catholic Charities USA, along with members of the United Way, American Red Cross and Discover the Palm Beaches, which acts as a convention and visitors bureau. The ship's parent company, Bahamas Paradise Cruise Line, said it is canceling four upcoming tourism trips to accommodate one or more additional humanitarian cruises this month, according to a spokeswoman. If the humanitarian mission isn't postponed because of a pending tropical depression, it is expected to take up to 350 skilled volunteers, large scale generators for several areas in the Bahamas, supplies and 30 to 50 licensed electricians. Bahamas Paradise Cruise Line has raised \$542,280 of its \$1 million goal to offset the humanitarian transport costs and loss of regular tourism business.

Central American, Mexican bishops urge more help for migrants

MEXICO CITY (CNS) — Bishops from Central America and southern Mexico called on Catholics to better accompany migrants heading north, at a time when immigration enforcement has increased in Mexico. "As pastors of our people, we bishops are close to our brothers who suffer, and we know the suffering of migrants, the risks and dangers confronted by those leaving the security of home and the coming apart of families, especially when children are separated from their families," the bishops said. They issued the statement after a Sept. 9-11 meeting of church leaders from Central America and southern Mexico in the Mexican city of Tapachula. The bishops also called for people to "overcome the fear that migration can generate, because it is about treating our brothers well," and urged people to "work in a coordinated and organized way to create just migration policies." Their statement came as the Mexican government — bowing to U.S. pressure — steps up immigration enforcement along its southern and northern borders to stem the flow of migrants traveling through the country. In the United States, meanwhile, a Sept. 11 Supreme Court decision allowed the U.S. government to fully implement a policy of denying asylum to anyone who traveled through another country while on their way to the United

NEWS BRIEFS

Blue Masses for law enforcement, first responders, fallen



CNS photo/Jeff Witherow, Catholic Courier

Chief Richard V. Tantalo of the Irondequoit, N.Y., Police Department prays alongside other officers at Sacred Heart Cathedral in Rochester, N.Y., during the annual Blue Mass Sept. 8. The Mass recognizes the work of all members of law enforcement and honors those who have died while serving in the line of duty. In the United States, the Blue Mass tradition began in September 1934, when Father Thomas Dade of the Archdiocese of Baltimore formed the Catholic Police and Fireman's Society. The name comes from the traditional uniform color associated with law enforcement. Since then, the Blue Mass has been celebrated in many dioceses across the country and is often tied to the anniversary of 9/11 to honor first responders who risked their lives and died in the aftermath of the terrorist attacks.

States without first seeking asylum in that country. The ruling takes effect while the government policy is being appealed in the court system.

Catholic leaders from Tennessee to Texas among Lumen Christi finalists

CHICAGO (CNS) — Catholic Extension announced the 11 finalists for its 2019-20 Lumen Christi Award Sept. 10, saying they include a "cowboy priest" who became "an unlikely national icon at the nation's southern border" and "a visionary" who is leading a community transformation in the toughest part of his hometown in Louisiana. Also up for the award is a group of "angels" in the Rio Grande Valley of Texas who feed and minister to the poorest of the poor using their own finances "and a desire to want to be better every day." The finalists also include a retired Army officer who sprang into service after

Hurricane Michael hit the Florida panhandle, eventually helping lead response efforts to five distribution sites serving 81,000 individuals over seven weeks. "Each year I am humbled by the remarkable and inspiring work of our Lumen Christi Award finalists," Father Jack Wall, president of Catholic Extension, said in a statement. The award, which is Latin for "Light of Christ," is now in its 42nd year and is the highest honor bestowed by the Chicago-based papal society.

Pope wanted apostles' relics united to encourage Christian unity

VATICAN CITY (CNS) — Pope Francis said giving fragments of St. Peter's bones to the head of the Church founded by Peter's brother, St. Andrew, was meant to be a reminder and encouragement of the journey toward Christian unity. In a letter to Ecumenical Patriarch Bartholomew of

Constantinople, Pope Francis explained in detail the reasons he sent him a bronze reliquary containing nine bone fragments in late June. The unexpected gift had been presented to Archbishop Job of Telmessos, the patriarch's representative, at the Vatican June 29, the feast of Sts. Peter and Paul. Addressing the patriarch as "Your holiness, dear brother," the pope wrote that he wanted to give the bones, believed to be St. Peter's, to the patriarch and "the beloved church of Constantinople over which you preside with such devotion. This gesture is intended to be a confirmation of the journey that our churches have made in drawing closer to one another: a journey at times demanding and difficult, yet one accompanied by evident signs of God's grace," he wrote. The letter, dated Aug. 30, was released by the Vatican Sept. 13. During a moment of prayer and reflection about "our mutual determination to advance together toward full communion," the pope said he thought about their predecessors' historic meeting in Jerusalem more than 50 years ago and the

gift Patriarch Athenagoras gave to St. Paul VI — an icon depicting the brothers Peter and Andrew "embracing, united in faith and in love of their common Lord."

Church must seek new paths in Amazon, synod secretaries say

VATICAN CITY (CNS) — The Synod of Bishops for the Amazon will help the Catholic Church make its presence felt and voice heard in a region that is dangerously approaching "a point of no return," said the special secretaries of the synod. "It is a great and continuing challenge for the Catholic Church to make the original Amazonian peoples feel part of it and contribute to it with the light of Christ and the spiritual richness that shines in their cultures," Cardinal-designate Michael Czerny and Bishop David Martinez De Aguirre Guinea wrote in an article published Sept. 12 in *La Civiltà Cattolica*, the Jesuit journal. Cardinal-designate Czerny, undersecretary of the Migrants and Refugee Section of the Vatican Dicastery for Promoting Integral Human Development, and Bishop Martinez, apostolic vicar of Puerto Maldonado, Peru, said the synod will take place at a time when "both human and natural life are suffering serious and perhaps irreversible destruction." The synod, scheduled for Oct. 6-27, will focus on "Amazonia: New paths for the church and for an integral ecology."

Vatican to launch global alliance to better educate young people

VATICAN CITY (CNS) — Pope Francis said the challenges facing humanity and the Earth are so urgent and important that he has invited world leaders, educators and young people to come to the Vatican next spring to launch a global alliance for building a new, more humane future. "Never before has there been such need to unite our efforts in a broad educational alliance, to form mature individuals capable of overcoming division and antagonism, and to restore the fabric of relationships for the sake of a more fraternal humanity," he said. The pope launched the new initiative, called the Global Compact on Education, for the future of new generations with a video and written message released by the Vatican Sept. 12. A related website, www.educationglobalcompact.org, went live the same day. The pope has invited representatives from the world's religions, international organizations and humanitarian groups as well as educators, economists, scientists, policymakers, people from the world of art, culture and sports, and young people themselves to the Vatican May 14, 2020.

Ava's Grace support group to meet monthly

MISHAWAKA — Parents who have experienced miscarriage, stillbirth or infant loss and would like to listen to and pray with others who know this deep suffering are encouraged to consider attending a new monthly support group sponsored by Ava's Grace, a diocesan ministry dedicated to offering spiritual, emotional and practical support to families who have lost a baby before or after birth.

Starting Oct. 16, the group will meet on the third Wednesday evening of the month from 7 to 8:30 p.m. at the St. John Paul II Center, 1328 W. Dragoon Trail, Mishawaka. Subsequent meetings this fall and winter will be on Nov. 20 and Dec. 18.

For more information about Ava's Grace, contact Lisa Everett at leverett@diocesefwsb.org or visit <http://www.diocesefwsb.org/avasgrace>

USF celebrates St. Francis of Assisi with three events

FORT WAYNE — The University of Saint Francis will celebrate its patron saint, Francis of Assisi, with three upcoming events at the campus, 2701 Spring St.

These events are free and open to the public, but attendees are asked to bring personal care items for a collection to benefit Vincent Village.

A blessing of pets will take place at 6:15 p.m. Sunday, Sept. 29, at Brookside.

Pets and their owners are welcome to meet near the St. Francis statue outside the mansion for a brief service commemorating St. Francis' love for animals and all creation. Father Patrick Hake will bless each pet at the end of the service.

Through readings, hymns and ritual, participants at the Transitus, 7 p.m. Thursday, Oct. 3, will recall the night of Francis' passage with "Sister Death" into eternal life. Fellowship and refreshments will follow in the Doermer Family Center for Health Sciences Education. The Transitus will be celebrated in St. Francis Chapel.

People are also invited to join in a celebration of St. Francis' life and birth into heaven in word, song and sacrament. A Mass will be said Friday, Oct. 4, at 11:30 a.m. in the St. Francis Chapel. Father Robert Showers, OFM Conventual, will be the celebrant for the Mass.

Born in 1182, Francis Bernardone's dramatic reversion to the Christian faith, his life of poverty and his service to the needy in imitation of Christ sparked a spiritual movement that continues to impact society and the Church today through the three religious orders he founded.

For more information, call Assistant Vice President for Mission Integration Sister Anita Holzmer at 260-399-7700, ext. 6705, or email aholzmer@sf.edu.

AROUND THE DIOCESE

Friendship, unity found at Rejoice Women's Retreat

FORT WAYNE — Rejoice Women's Retreat, an opportunity for women to allow Scripture and words of encouragement from other Catholic women to re-energize their zeal for the faith, has opened for registration.

The theme of this year's retreat is "Mary, the Paradise of God and Temple of Holiness and Love." It will be led by Father Kevin Joyce, a priest of the Diocese of Omaha, and takes place Dec. 6-8 at Lindenwood Retreat and Conference Center, Donaldson.

Father Kevin Joyce has given missions and retreats throughout the United States and in several foreign countries. He is currently the pastor of two parishes in Nebraska.

Of Mary, Father Joyce has said, "Mary is the perfect model of the interior life of prayer. She wants our hearts to be like hers: sinless, holy, and totally given over to God. Mary is calling us to be her holy offspring through transforming union. During this Advent season, she invites us to follow her into the depths of 'Advent interiority' so that we may become, like her, living tabernacles of the divinity."

Participants at previous Rejoice Women's Retreats have called the weekend "rejuvenative" and "healing." Last year Andrea Kane of St. Joseph Parish, South Bend, said the new friendships formed also created "a sense of unity in the diocese." "I love to make friends," she said. "The whole year, I've been looking forward to seeing the women I met last year. (The unity) has stayed with me."

Carol Miller, a parishioner at St.

Rejoice!
2019 WOMEN'S RETREAT

"The child to be born will be called holy..."
~ Luke 1:35

Fr. Kevin Joyce
Retreat Director

December 6 - 8, 2019
Lindenwood Retreat & Conference Center • Donaldson, Indiana

Register online at www.diocesefwsb.org/rejoice
Registration Fee: \$130 • Lodging Additional

Contact for questions regarding the retreat:
Jan Torma at 574-707-3381; jtheartpraise@msn.com
Carol Miller at 574-273-4429; caroljeanmiller@gmail.com
Melissa Belleville at 260-399-1447; mbelleville@diocesefwsb.org

Matthew Cathedral, South Bend, said she looks forward to the Rejoice Women's Retreats. She's grateful for the opportunity to enrich her faith life.

"I've been struck by the exuberance of the speakers calling us to a deeper relationship with God, and as Mary, to surrender to His will in our lives. Many of the Scriptures and words of encouragement still resonate with me today as I live out my daily life."

Several moments from past retreats remain at the forefront of her faith and inform her daily living.

"(They) encouraged us to allow God to capture our heart, to let Him exercise His love through us. Debbie Herbeck encouraged us to be Christ bearers in our own life whether at the kitchen table, neighborhood, work and so forth. She reminded us of the hope we have in God who is always present to us, encouraging us to grow more in faith." Herbeck led the retreat in 2016.

"We were led to model Mary even more as Mary Healy (key-note speaker, 2018) unpacked the Scriptures. We, too, are empowered by His Holy Spirit. We were encouraged that God is always with us, and nothing is impossible with God."

She learned that "We should know that God is with us no matter what He asks of us. Mary's response to bearing our Savior was one of joy. We have a good reason to rejoice. We have received God's grace and can be changed by God's grace."

"As I've reflected on Mary's qualities and openness to God's will in her life, I have found my relationship with her grow and deepen." The times of praise and worship and participation in daily Mass, eucharistic adoration and confession refreshed her spirit, Miller said.

Registration is open and fills quickly. Space is limited to 135 participants. Register online at www.diocesefwsb.org/rejoice or call Melissa Belleville at 260-399-1447.

Avilla students aim to 'Do great things with great love'



Students of St. Mary of the Assumption School kicked-off their Instruments of Peace Program last week. This year they will strive to live out St. Teresa of Kolkata's words, "Do small things with great love," focusing on a different virtue each month that will help them grow in charity. Pictured is principal Andrew Adams leading students in the activity.

Provided by Joni Lazoff

White Mass scheduled for South Bend-area health care professionals

MISHAWAKA — An annual White Mass for health care professionals in the greater South Bend area will be celebrated by Bishop Kevin C. Rhoades Oct. 11 at 7 a.m., at Our Lady of Fatima Chapel, St. Joseph Regional Medical Center, Mishawaka. For the faithful serving in health care professions, it is an opportunity to ask for the Holy Spirit's presence in their life-giving service, in a special way.

Begun in the 1930s, the idea for the White Mass stemmed from the traditional Red Mass for those in the legal profession, which also asks for the guidance of the Holy Spirit at the start of their judicial year. From the feast of St. Luke, patron saint of physicians, a corresponding White Mass developed. White is the

liturgical color for the celebration, but the color also reflects the white work garments of doctors and nurses.

A uniquely American idea, the White Mass is celebrated with health care professionals of all specialties, and their spiritual care chaplains. A Blue Mass is also sometimes celebrated in the fall for police officers and those involved in public safety.

The Catholic Medical Association explains. "From its inception, the medical profession has been understood as a healing profession, a way in which Christ's work continues upon the earth. Moreover, since the apparitions at Lourdes in the late 19th century, the plight of the infirm — and those who care for them — have taken on renewed

appreciation in participating in the mysteries of Christ's own life."

The gifts of the Holy Spirit, the third person of the Trinity, are vital to the work of doctors, nurses and those in health care, as many of their decisions are made at a moment's notice. Those gifts are wisdom, understanding, knowledge, counsel, fortitude, fear of the Lord and piety. The fruits of the Spirit, such as joy, also can transform the day of an ill patient with grace.

A breakfast reception will follow in the education rooms of St. Joseph Regional Medical Center. To RSVP contact Sibella Talich at Sibella.Talich@sjrhc.com.

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Fall 2019 Sharathon

	Monday, September 23	Tuesday, September 24	Wednesday, September 25	Thursday, September 26	Friday, September 27
8	Franciscan Sisters	St. Augustine South Bend	Women's Care Center	TBD	TBD
9	TBD	St. Vincent de Paul Elkhart	Bishop Dwenger	Saint Mary Mother of God	Franciscan Center
10	Christ the King South Bend	Holy Family & Saint John the Baptist South Bend	Most Precious Blood	Double your Dollar TIPPMANN Hour	Saint Jude
11	Saint John the Evangelist Goshen	Our Lady of Hungary	Our Lady of Good Hope	Saint Joseph Hessen Cassel	Saint Charles
12	Saint Matthew Cathedral South Bend	Saint Thomas Elkhart	Bishop Rhoades	Saint John the Baptist FW	Saint Vincent
1	TBD	Hold for Saint Therese Little Flower	Saint John New Haven	Saint Elizabeth Ann Seton	Immaculate Conception Kendallville
2	Christ Child Society of South Bend	Sacred Heart Warsaw	University of Saint Francis	Our Sunday Visitor	Saint Paul of the Cross
3	TBD	Saint Pius X Granger	TBD	TBD	Saint Aloysius Yoder
4	TBD	TBD	Huntington Catholic	Saint Robert Bellarmine North Manchester	Saint Joseph Bluffton
5	Saint Monica Mishawaka	Saint Joseph Mishawaka	Saint Henry	Saint Louis Besancon	St. Anthony Padua Angola
6	Saint Adalbert & Saint Casimir	St. Andre Guild	Saint Patrick Fort wayne	Rekindle the Fire	Sports Hour

Carmelite sacramental embraced by laity worldwide

BY BARB SIEMINSKI

Going back to the year 1251, tradition holds that in Aylesford, England, Our Lady appeared to St. Simon Stock, a prior of the Carmelite religious order. She gave him the Carmelite habit, known as the brown scapular, saying, "This shall be a privilege for you and all Carmelites, that anyone dying in this habit shall not suffer eternal fire."

Later, the Church extended the privilege to all the laity who were willing to be invested in the brown scapular of the Carmelites and who perpetually wore it.

The scapular represents the wearer's devotion to the Blessed Virgin Mary. This devotion is comprised of a trio of actions: veneration, confidence and love. By wearing or carrying the scapular, a person's commitment to her is with them every moment of every day.

The scapular is also a silent prayer. A plea while wearing the scapular is how Mary draws God's children to her divine Son.

"When I think of putting on the brown scapular, I think of how the Carmelites and other Catholic religious orders put on their habits every day to witness the good news of Jesus Christ," said Father Andrew Curry, the pastor of St. Robert Bellarmine Parish in North Manchester.

"The scapular is to be seen as a miniature habit for lay people to wear."

"We, as Catholics, don't wear the scapular as if we can wear it and be saved no matter what kind of life we live. We put on the scapular as a daily habit and reminder to trust in Jesus for salvation and be assured that the Blessed Virgin Mary, Mother of Jesus and the Church, will pray and intercede for us at the moment of death as she brings us to Jesus."

At one time, the scapular

was chestwide piece of fabric draped over the head and cut to the same length piece down the back. Over the years its appearance changed to two small pieces of cloth, usually made of wool and joined together by two strings. It is worn underneath other garments.

Though this scapular had its beginnings in the Carmelites, more formally known as the Order of the Brothers of the Blessed Virgin Mary of Mount Carmel, it came to be accepted worldwide by the laity and religious orders.

It appears today that not as many of the Catholic faithful wear a scapular as did in years past. In earlier years scapulars often were made with wool that was very scratchy, but they also can be made of other cloth or crafted as a medallion that can also be worn around the neck. The square wool fabric, if used, must be pure, 100% wool and worn over the head without a plastic case enclosure; and if there is minor irritation wool, it serves as a reminder of the suffering of Christ's agony on the cross.

Father Phillip A. Widmann, pastor of St. Mary, Mother of God Church, Fort Wayne, said that while he used to wear the brown scapular years ago, he now wears a scapular medal instead.

"I'm just kind of allergic to that kind of cloth against my skin," said Father Widmann.

As the years passed scapulars came to be made in different colors, highlighting certain prayers. To date the Church has approved 18 different scapulars that are significant in color, symbolism and devotion.

Sacramentals like the scapular were an important part of Christy Gunkel's family life growing up. As a result, they've had a special place in the devotions with which the Fort Wayne, St. Aloysius parishioner has raised



FISHING. READING. WEARING A SCAPULAR.

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"Take this Scapular. It shall be a sign of salvation, a protection in danger and a pledge of peace."

Our Lady of Mount Carmel to St. Simon Stock

her own family.

Traditions, carried out across generations, are of great importance to her, she said in an email. "They serve as a witness to others, and most importantly aid us in contemplating faith, hope, and charity."

"I have fond memories of my grandparents wearing brown scapulars. Upon my grandfather's death I was given his scapular, which I keep as a reminder of his faith he held closely till he

died at the age of 93. Scapulars have been a reminder to me of the love and protection we seek from the Father through the intercession of our Blessed Mother."

Years ago, Gunkel said she was fortunate to be able to attend an investiture ceremony where she received an Our Lady of Guadalupe brown scapular.

"It was an occasion of Grace for me that I remember fondly. It provided a tangible recognition

of Mary as my mother that she will always guide and protect me.

"Each day since that time, I secure the brown scapular under my own garments and proceed to say, 'Mary has my back.' As she rests on my shoulder blades, she serves as my constant companion and brings a sense of calm to my day knowing she is always there. This most precious of sacramentals bring my faith to life."



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Volunteer Time Off puts PHJC hands to work

BY BARB SIEMINSKI

It was Erma Bombeck, a convert to Catholicism, who made an observation that, “Volunteers are the only human beings on the face of the earth who reflect this nation’s compassion, unselfish caring, patience, and just plain loving one another.”

The Poor Handmaids of Jesus Christ of Donaldson might have put a smile on Bombeck’s face with their selfless volunteering in their local community and taking their assistance above and beyond the motherhouse.

Plymouth was devastated by flooding last year, and the sisters opened the convent to visitors who came to town to help the city regain its balance. The volunteers were put up free of charge so that each day they could go back to mitigating the damage.

It was that disaster that gave birth to a regular program of volunteer time off for the sisters.

According to Erin Clark-Lupo, PHJC mission affirmation director, there are actually two different types of volunteer programs.

“Sister Connie leads a program to bring in long-term volunteers who spend several weeks to a year volunteering with the sisters at ministries of the Poor Handmaids,” said Clark-Lupo. “The Volunteer Time Off program is for co-workers at ministries of the Poor Handmaids of Jesus Christ. This allows them to volunteer for up to 96 hours a year and still get paid for their time away from work.”

There are area residents who don’t know all that goes on at The Center at Donaldson, Clark-Lupo said, and the VTO program offers the Poor Handmaids a way to share what they do while also learning more about what the community has to offer. For the co-workers of the ministries of the Poor Handmaids, the money to cover their time comes from their department or ministry budget.

“Many departments are involved to cover costs and provide necessary services, such as our transportation department providing transportation for our volunteers to get to and from the site for an organized VTO trip,” said Clark-Lupo.

Velda Habaj, director of human resources of PHJC Ministries, said the VTO policy allows his co-workers to volunteer for a wide array of activities around the Donaldson and Plymouth communities, or perhaps their own community.

“Co-workers are also invited to participate in Poor Handmaid-sponsored events as a volunteer,” said Habaj, “and if the event is not local the Poor Handmaids may provide housing and meal assistance.”

For one volunteer, the emphasis on service has been an eye-



Photos provided by the Poor Handmaids of Jesus Christ

Earlier this year, Poor Handmaids of Jesus Christ associates and co-workers volunteered at Casa Catalina, where Sister Joellen Tumas, PHJC, serves as director. Casa Catalina is a Catholic Charities basic-needs center and food pantry in Chicago that has been providing free food and service to Back of The Yards residents for 30 years.

opener.

“I always felt I had a heart to serve, yet as I witnessed people coming through Casa Catalina’s food pantry I was surprised at my own expectations of their demeanor. I found I learned more about myself and how off-base my expectations were,” said Libby Riggs.

“We had bagged clear bags full of Panera bread. I expected (the recipients) to be as excited as I would be to receive this wonderful bread. Many, however, wanted to look through (and) choose (a certain) bread. What I later learned was that they mostly want white, sliced, 99-cent loaves of bread, because that’s what they could normally afford and therefore were accustomed to. As I was helping pass it out, a man asked for sliced bread again, and mentally I was thinking ‘Why are you so picky?’ But as I bent over to look through the bags, he said to me, ‘I don’t own a knife.’ I looked deeply into his eyes and wondered to myself what else he might not own. Powerful experience! I learned so much about myself in the process.”

According to Julie Dowd, director of PHJC communications, one of the four core values of the Poor Handmaids of Jesus Christ is dignity and respect for all. It’s



Marcia Heil and Lisa Campbell, The Center at Donaldson co-workers, volunteer during flood relief efforts in Plymouth last year.

a value they promote among all of their co-workers and residents.

“There are a lot of people in our community who are in need of assistance. By volunteering in our communities, this is a way for us to promote the dignity of an individual,” said Dowd.

“In Catholic social teaching there’s a theme called the (preferential) option for the poor. It’s the idea that we can measure the morality of a decision based on how those least well-off in our community are faring, and it calls us to put the needs of the

poor and most vulnerable first. One of the ways we can do this is by helping with community efforts that try to meet the needs of those individuals.”

Clark-Lupo has had the opportunity to volunteer at the Marshall County Neighborhood Center and at Sojourner Truth House.

“I do a lot of behind-the-scenes work in our ministries, and it can be easy to lose sight of how that helps our ministries serve people in need. But being able to go out into the community to volunteer gives me the

opportunity to reconnect with my own work and the important work that our ministries do every day,” she said.

Sister Connie Bach, director of the PHJC volunteer program and the community’s vocations director, went to El Paso, Texas, earlier this summer.

“I worked on the border in El Paso for two weeks at the end of June — beginning of July. Several co-workers heard about the experience and wanted to be a part of it.” She recently received permission to have them use their VTO and paid time off to go down and serve at the border with her in December.

Clark-Lupo said that the local volunteer opportunities are open to co-workers, Maria Center residents, the sisters and PHJC Associate Community members.

“We have had them do all kinds of things, but when they volunteer at the Marshall County Neighborhood Center, Sojourner Truth House and Casa Catalina, they are often doing more manual labor,” said Clark-Lupo. “Often they help with cleaning, sorting donations, stocking food and clothing pantries and sometimes helping to distribute these things to people in need.”

Hope to Healing: mental health services from a Catholic perspective

BY NICOLE KURUT

Catholic Charities launched the Hope to Healing Initiative in 2016 after a diocesanwide study of parish priests, Catholic schools personnel and other Catholic community partners. The surveys and interviews revealed the Catholic community was in need of mental health services, particularly those aligned with the faith.

"We estimate 12% of our Catholic brothers and sisters in the diocese will be in need of some form of mental health counseling in their lifetime," said Gloria Whitcraft, CEO of Catholic Charities. "In response, we created Hope to Healing to highlight the need and prayerfully raise the philanthropic support necessary to tackle this urgent need."

The scope of need is sobering. There are 160,317 Catholics in the Diocese of Fort Wayne-South Bend, which means that at any given time nearly 20,000 are in need of mental health services.

The conditions that give rise to the need are many: depression, anxiety, addictions, challenges to marriage and family, bullying, peer pressure and more.

Whitcraft stressed that Catholic Charities counseling services are not meant to take the place of school counselors, but rather augment the valuable services they, and parish priests, already provide.

"When priests and school counselors run into situations that require a more intensive, long-term mental health response than they have the time and/or training to address, Catholic Charities is a trusted source to which to warmly hand off," she said.

Father Jacob Meyer, pastor of St. Monica Parish in Mishawaka, said mental health counseling for parishioners is at the top of his list of needs because he sees many people with conditions he is not trained to address.



Provided by Catholic Charities

The Second Annual Teens and Screens event Oct. 2 at Parkview Mirro Center, Fort Wayne, will focus on teenagers, their mental health and how to keep them safe with technology. Scheduled speakers will address cyberbullying, gaming and general addiction in the teen brain. Teens and Screens is one of several presentations and workshops offered by Catholic Charities on a variety of emotional and mental health topics for diocesan parishes and Catholic schools.

"We are trained to take care of spiritual needs and I don't know what's best for many of the conditions my parishioners face," said Father Meyer. "The great blessing is that counseling can address the barriers they have to God's grace in their lives."

Father Meyer emphasized that many parishioners are look-

ing for a trustworthy Catholic resource to provide professional counseling. This observation is consistent with the data from the study of the diocese.

Because Catholic Charities is the principle service organization of the Church, Catholic Charities is uniquely qualified to develop and provide these services to our sister parishes and schools throughout the diocese.

"The stigma that attaches to mental health issues is still very real, but moving in a more positive direction," said Hope to Healing Initiative committee co-chairman Helen Nill. "Fortunately, we are changing that perception every day in the schools where our counselors work."

Nill added that, "Many of our

family members, friends, or colleagues will encounter mental health challenges at some point in their lives. As a result, we need a sustainable counseling program so we can create a more mentally healthy diocese."

Nill said she and her committee have made a number of presentations with individuals interested in potentially supporting the initiative.

One of the unique features of the Catholic Charities counseling program is the creation of the clinical liaison position. This person works directly with parish priests and helps match parishioners with best counseling sources in the diocese. She also follows up with parishioners to see if their counselor is a good match.

At present, Catholic Charities employs two counselors: one in Fort Wayne and the other in South Bend. The organization also offers workshops on a variety of emotional and mental health topics for diocesan parishes and Catholic schools upon request.

While the Hope to Healing Initiative is in progress toward its ultimate goal, Catholic Charities is also engaged in finding unique and efficient ways to respond to the immediate needs of parishes and schools in our diocese, including co-sponsoring the Second Annual Teens and Screens. The event will focus on teenagers, their mental health and how to keep them safe with technology. It will take place Wednesday, Oct. 2, at Parkview Mirro Center, and the scheduled speakers will address cyberbullying, gaming and general addiction in the teen brain.

For more information about the Hope to Healing Initiative, call 260-422-5625 or visit <http://ccfwsb.org/hopetohealing>.

Nicole Kurut is the Mission Advancement Coordinator for Catholic Charities, Diocese of Fort Wayne-South Bend.

TODAY'S CATHOLIC

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The emigrant's brave farewell

We talk a great deal in this country about immigration, too often in language that is hostile or fearful. What we don't talk about is emigration, the act of leaving one's home.

A year ago, I stood on the farm my great-grandfather left in southern Sweden. Barely a man, he left parents and siblings and struck out with blind courage. He never returned to whom and what he had left behind.

My father-in-law left poverty in postwar France to find his fortune in America. He returned to France only once, unable to attend the funeral of his mother and siblings. In his later years, he looked back with some pain on the implications of his decision, at times questioning its cost and the toll it took on him, even as he saw his children flourish in his adopted land.

All of us are the heirs of bravery, men and women who took great risks to come to this country. Some came against their will, others to seek their fortune, many because they saw no other choice to support themselves and their family.

Not all were as fortunate as our ancestors. They were brave too, yet the cost and the cruelties of emigration to this new land overwhelmed them.

A Polish poet once wrote that a man contemplates leaving his country with the same seriousness that he contemplates taking his own life. There is something dramatic about ordinary men and women turning their backs on the only thing they have known and making a leap of

faith into the unknown without a net to catch them if they slip.

I saw a moving film this summer called "The Farewell." The plot revolves around a Chinese American family in New York that returns to China for a hurried wedding. The wedding is an excuse to bid farewell to the family matriarch who is the only one unaware that she has been diagnosed with a fatal cancer.

It is, among other things, an exploration of the sacrifices of leaving what one knows for what is unknown and demanding. For parent and for child, emigration to the new land comes at a high cost that is only articulated in the awkward and painful moments of a family reunion.

There is not regret, exactly, but perhaps a clearer sense of the price paid. The penultimate scene of the family waving goodbye to the grandmother they expect never to see again and heading to the airport is a tender acknowledgment of the cost of their courage.

"The Farewell" is a reminder of what people will risk to better their existence. Some of these dangers are physical. Some are psychological. Some thrive in their adopted land. Some do not. All are permanently changed.

One of the rich values of art is its ability to help us empathize in the plight of another. In a book or a painting or a film, we enter the life of another and see the experience through their eyes.

The political debates surrounding immigration will not abate anytime soon, and good people can disagree about how best we are to do our Christian



AMID THE FRAY

GREG ERLANDSON

duty to welcome the stranger and shelter the exile.

But "The Farewell" was a reminder of what that stranger, that exile, endures. And if we are unable to empathize with, and marvel at, the courage of that brave Swedish lad who fled drought and poverty 150 years ago, or the father and daughter who died in the Rio Grande seeking a better life, then it is we who are the poorest of all.

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

Being a fearless son

Through our own sacramental life, beginning with baptism and finding its perfection in the Eucharist, the Father speaks the very same words over us. In baptism, we become adopted sons and daughters of the Father, and in the Eucharist, we share in the very Body and Blood of God's only Son.

Take a moment to imagine a world in which we would live in the freedom of the sons and daughters of God. Romans 8:19 even goes so far as to say that all of creation is yearning for this reality. How much different would the stresses of our daily life seem? No longer would there be that extra stress of pleasing my boss or making sure I compare positively to my peers. Likewise, all of that time wasted on relatively petty stressors can be reordered to our relationship with the Lord. Further, actively living in that relationship as a son of God leads not only to this freedom, but also to a certain fearlessness.

In 1 John 4:18 we read that "perfect love casts out fear." What does this perfect love look like? Quintessentially, the only truly perfect love is that which exists between Father and Son. We call that love the Holy Spirit. It is the Spirit who constantly returns us to live in our divine filiation. Just the same, it is the Holy Spirit who roots us in our primary identity as the sons and daughters of God.

To put it in more human terms, think about little children. They are the most fearless people on planet Earth. They are constantly climbing on unstable



A VOICE IN THE WILDERNESS

BRIAN ISENBARGER

structures, putting filthy things in their mouths and regarding clothing as optional. Why are they so unashamed and free? It seems to me because they are most perfectly children; that is, they live in the full reception of the love of their mother and father.

In the Holy Spirit, the very same is offered to us on the supernatural level. God readily gives us the grace of fearlessness. In view of future anxieties and uncertainties, there is one thing that doesn't change — our identity as the very sons and daughters of God. An identity which lasts even past the grave.

So, let's go forth in this freedom. Let's fearlessly climb over any instability about the future, while we place the spotless Body of Christ on our tongues; and forever live in our baptismal garments, in which we were first called God's beloved sons and daughters.

Brian Isenbarger is a seminarian of the Diocese of Fort Wayne-South Bend. He is studying at Mount St. Mary's Seminary in Emmitsburg, Maryland.

God asks that we give ourselves to Him rather than to money



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Twenty-Fifth Sunday in Ordinary Time Luke 16:1-13

The first reading for this weekend is from the Book of Amos. This prophet, regarded as one of the Minor Prophets, was from Tekoa, a rural area of Judea. It was about 10 miles from Jerusalem.

Amos was a shepherd, and obviously he knew well the religious traditions of his ancestors. He also had a sense of events occurring beyond his own environment, even events happening in other lands.

His pastoral occupation and keen knowledge, not only of tradition but also of life far beyond

his own situation, gives his book of only nine chapters a special quality.

The reading for this weekend is quite frankly monetary in its wording. It speaks of ancient units of currency such as the shekel. It also is highly critical of any quest to gather great sums of money, insisting that a higher standard, a higher reward, exist in life.

For its second reading the Church presents the First Letter to Timothy. Early Christian history, including that of the Apostolic era, includes the names of deeply committed pioneer converts to Christianity.

Timothy was one of these converts. He was so close to the Apostle Paul that Paul referred to him as "beloved son," although of course nothing suggests that Timothy literally was the Apostle's biological child. Son of a Greek father and a devout Jewish mother, and therefore Jewish under the laws of Judaism, Timothy became a Christian through Paul's influence. Tradition is that Timothy was the first bishop of the Christian community in Ephesus.

In this weekend's reading, Timothy is asked to pray especially for rulers and for other persons in authority. Such officials especially are vulnerable to the temptations of greed and ambition.

St. Luke's Gospel supplies the last reading. It is a parable. An irresponsible manager fears the results if his employer discovers the manager's mishandling of his duty. So, the manager called his employer's debtors and ordered them to reduce the amount owed. In fact, he cancelled his own commission, but obviously the commission was excessive.

This arrangement would have been as unacceptable then as it would be now. The employer would have had every right to repudiate the manager's bold discounting of the amounts owed. If the manager had insisted on the original figures, he would have been upholding the outrageous commission, but he would have lost the regard of the community and appeared to be out of control of his own business.

In the end, for him, saving honor was more important than

collecting the money owed as debts.

The message is clear. The frenzy of doing the world's business can create confusion and dishonesty.

Reflection

Money is a fact of life, interwoven with necessity. The Gospel reading informs us that any of us, now as in ancient times, can be consumed with acquiring money, but also obsessed with accumulating more than we need.

In this striving to accumulate more, and then more, we can veer away from the straight and narrow in many ways.

Just more than a century ago, beginning with Pope Leo XIII, the popes successively have extensively and precisely looked at modern practices in economics and industry in the light of the Gospel and with the thought of the absolute dignity of every human being first and foremost when it comes to judging the propriety, or impropriety, of business and monetary matters.

Since Leo XIII, each pontiff has made a great contribution to the realities of finance and commerce, on a very broad scale, but also regarding the individual person.

The world would be a better place if these papal admonitions had been, and were, heeded.

Morality very much affects business and personal instincts regarding money. This papal tradition is a guide Catholics can trust and the world needs.

READINGS

Sunday: Am 8:4-7 Ps 113:1-2, 4-8
1 Tm 2:1-8 Lk 16:1-13

Monday: Ezr 1:1-6 Ps 126:1b-6
Lk 8:16-18

Tuesday: Ezr 6:7-8, 12b, 14-20
Ps 122:1-5 Lk 8:19-21

Wednesday: Ezr 9:5-9 (Ps) Tb 13:2-4, 7-8 Lk 9:1-6

Thursday: Hg 1:1-8 Ps 149:1b-6a,
9b Lk 9:7-9

Friday: Hg 2:1-9 Ps 43:1-4 Lk 9:18-22

Saturday: Zec 2:5-9, 14-15a (PS) Jer
31:10-13 Lk 9:43b-45

Call it a crisis

My next few columns will cover the outcomes of the Vatican's second dialogue on "The Energy Transition and Care of Our Common Home." In this essay, I will first pause for a pulse check.

"Nearly 70% of Americans, including a majority of Republicans, want the United States to take 'aggressive' action to combat climate change — but only a third would support an extra tax of \$100 a year to help." This lead from a Reuters' story questions how seriously we really comprehend the climate crisis.

This Reuters/Ipsos poll of 3,000 people offers support for renewables and notes that green energy can contribute to net job growth. Yet the majority of respondents are unwilling to pay a fraction of a new iPhone or annual internet connection fees, or to carpool, use public transportation or switch to an electric car.

These responses reveal a chilling absence of urgency.

At 415 parts per million, carbon dioxide levels are the highest they have been in the past 800,000 years. July 2019 is on the record, probably not for long, as the hottest month for the planet.

What took 217 years (1751 to 1967), to place 400 billion tons of carbon dioxide in the atmosphere, now takes only just over a decade (2007 to 2018). Carbon

and other greenhouse gases act as a blanket that keeps heat trapped in our atmosphere.

According to NASA, "The average global temperature on Earth has increased by about 0.8 degrees Celsius (1.4 degrees Fahrenheit) since 1880. ... A one-degree global change is significant because it takes a vast amount of heat to warm all the oceans, atmosphere and land by that much."

The Intergovernmental Panel on Climate Change's October 2018 report indicated that to maintain global warming at 1.5 degrees Celsius (2.7 degrees Fahrenheit) would require emissions to be cut by nearly half from 2010 levels by 2030, and totally by 2050. The sensitivity of our earth to this warming is akin to our bodies running at 2.7 degrees Fahrenheit higher as the new normal.

Moneywise, what we are unwilling to invest for prevention and mitigation will bite us in the costs of damage, replacement, recovery and adaptation. In 2018 alone, disaster events cost the U.S. an estimated \$91 billion.

In the first half of this year, the U.S. has already experienced six climate disasters — each exceeding a billion dollar loss. These estimates do not incorporate other warming consequences on health, spread of diseases, food safety, food supply, land



CAROLYN WOO

OUR GLOBAL FAMILY

degradation, loss of natural habitats, etc.

The British publication The Guardian has revised its official language from "climate change" to "climate crisis." We may be wise to do the same with our own calibration.

To acknowledge a crisis when we are in one is the surest trigger for attention and, if we so choose, action. It can be a moment of moral commitment expressed through our ingenuity and discipline, and of spiritual connection with the author of all creation.

About Earth, Hildegard of Bingen wrote, "Yet it forms not only the basic raw material for humankind, but also the substance of the incarnation of God's Son."

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

SCRIPTURE SEARCH®

Gospel for September 22, 2019

Luke 16:1-13

Following is a word search based on the Gospel reading for the 25th Sunday in Ordinary Time, Cycle C: about serving this world or the next. The words can be found in all directions in the puzzle.

RICH MAN	SQUANDERING	PROPERTY
I HEAR	STRONG	TO DIG
ASHAMED	TO BEG	I KNOW
HOMES	HUNDRED	OLIVE OIL
SIT DOWN	WHEAT	EIGHTY
CHILDREN	GENERATION	WEALTH
ETERNAL	SERVE	HATE ONE

WORLDLY PLANS

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

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Contradictory suicide messaging

In July 2014, police found the body of 18-year-old Conrad Roy inside his truck in Fairhaven, Massachusetts, having died from carbon monoxide poisoning.

As the case unfolded, it became apparent that a friend of his, 17-year-old Michelle Carter, had encouraged him toward suicide. In a series of texts, she repeatedly pressured him to go through with it by sending messages like, "You keep pushing it off and say you'll do it but u never do. It's always gonna be that way if u don't take action."

As he sat in a remote spot in the Kmart parking lot, the truck's cab filling up with fumes, he got cold feet and stepped out of his makeshift death chamber, seemingly conflicted about what he was doing. He then spoke with Michelle by phone, who coaxed him to continue the suicide.

The call was not recorded, but months after his death, she texted another friend and recounted how Conrad had grown scared at the last moment, climbing out of the truck, and that she had told him to get back in. She then listened over the phone as he succumbed to the fumes 47 minutes later.

Following a high profile trial that received extensive media

coverage, Michelle was convicted of involuntary manslaughter and sentenced to 2 1/2-years behind bars, of which she has to serve a minimum of 15 months. Prosecutors claimed that her motive may have been to gain attention and sympathy as the "grieving girlfriend."

The case drew intense national and international attention, partly because it involved a relationship that had played out mostly through texts and Facebook messages. Even though Michelle and Conrad lived less than an hour apart, they rarely met in person.

As Michelle was led away from the trial in handcuffs, the court of public opinion was virtually unanimous in condemning her actions as reprehensible. Her actions and the trial proceedings, however, also opened up broader questions about provocation toward suicide in a society like ours that increasingly devalues human life. In fact, the public reaction to Michelle's behavior reveals a striking irony at the heart of Conrad's suicide.

The irony involves the moral outrage that surfaced regarding Michelle's text messages. Similar indignation about encouraging someone to commit suicide is, paradoxically, almost entirely



FATHER TAD PACHOLCZYK

MAKING SENSE OF BIOETHICS

absent when it comes to "physician-assisted" suicide. Michelle's text messages embraced the same key ideas that lawmakers in nine states have now enacted through legislation, namely, that it's sometimes allowable to encourage and participate in suicide. Most legislation, however, only permits those in the medical field, those dressed in white lab coats, as it were, to be involved.

This requirement seems quite arbitrary, of course, if the real goal is to alleviate suffering by eliminating the sufferer. After all, Michelle was convinced she was acting compassionately by assisting Conrad to escape from what she claimed was his misery, depression and intense emotional and psychological suffering. Who is to say that Michelle was wrong if the white lab coats are right? If it were deplorable for Michelle Carter to facilitate Conrad Roy's suicide, how can

it be good for physicians and other health care workers to facilitate the suicides of their ailing patients who are at least as fragile and vulnerable as Conrad was?

This remarkable moral schizophrenia may soon be enshrined in a new piece of legislation that claims to outlaw participation in a person's suicide. Massachusetts state lawmakers and Conrad's family gathered in July at the Statehouse to introduce Conrad's Law, a bill making it a crime to encourage or assist a person in taking his or her life. On the face of it, the law obviously seems like a sensible piece of legislation, but even as lawmakers were trying to stop people from assisting at suicides like Conrad Roy's, they were simultaneously seeking to protect medical personnel who might assist at the suicides of their patients. The double standard was impossible to miss, with Conrad's Law including an explicit subsection exempting those involved in physician-assisted suicide from prosecution. Even though physician-assisted suicide is not yet legal in the Massachusetts commonwealth, another bill promoting it is under active consideration by the legislature.

Society really can't have it

both ways, glamorizing the act of suicide in some cases and demonizing it in others. By yielding to the proposition that suicide is not an evil to be repudiated, but a form of "relief" to be conferred on those who suffer, we effectively abandon our neighbors, the Conrads and countless others, in their moment of greatest need.

Rev. Tadeusz Pacholczyk, Ph.D., earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the diocese of Fall River, Massachusetts, and serves as the Director of Education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org

Abuse crisis, leadership failure impacts Church giving

BY BRIAN FRAGA

The Catholic Church in the United States has spent a staggering amount of money — close to \$4 billion in the past 20 years — to investigate, adjudicate and prevent clergy sex abuse, and to compensate victims for the harm they've suffered.

And as those expenses have prompted dioceses to lay off staff, sell property and liquidate some assets, there is growing evidence that more Catholics across the country are deciding not to contribute to their bishops' diocesan appeals because of the scandals.

"Clearly the leadership failures related to the abuse crisis are a major factor in some of the Church's financial problems," said Kim Smolik, CEO of the Leadership Roundtable, a national Catholic organization.

At least 20 dioceses since 2004 have filed for bankruptcy protection to pay their bills and provide financial compensation for clergy sex abuse survivors. On Sept. 12, the Diocese of Rochester in New York became the latest to petition the federal courts for Chapter 11 reorganization.

"This is a very difficult and painful decision," Bishop Salvatore R. Matano of Rochester said during a Sept. 12 news conference. The diocese is facing nearly 50 lawsuits filed in the wake of New York's Child Victims Act, which took effect Aug. 14 and suspended the state's civil statute of limitations in sex abuse cases for one year.

The Catholic Courier, Rochester's diocesan newspaper, reported Bishop Matano as saying that filing for Chapter 11 was "the best and fairest course of action for the victims and for the well-being of the diocese, its parishes, agencies and institutions."

"We believe this is the only way we can provide just compensation for all who suffered the egregious sin of sexual abuse while ensuring the continued commitment of the diocese to the mission of Christ," Bishop Matano said.

"It's a difficult financial time for the Church," Mark Gray, director of CARA Catholic Polls and a senior research associate at CARA, told Catholic News Service.

The dollar amounts of what

dioceses have spent only capture a small snapshot of the financial impact the clergy sex abuse scandals have wrought on the Church.

"There are other things that are probably happening and very real, but they're not as easily identifiable as a direct result of the abuse crisis," said Pat Markey, executive director of the Diocesan Fiscal Management Conference, an organization that provides fiscal and administrative expertise for the local and national Church.

"If someone wants to stop withholding from a capital campaign or the bishop's appeal, it could be because of the abuse crisis, but that's a lot more difficult to make that cause and effect connection," Markey told CNS.



CNS illustration/Emily Thompson

This illustration depicts money going into a collection basket. A Pew Research Center survey released this past summer indicated that 26% of U.S. Catholics reported giving less money to the Church as a result of the recent reports of sexual abuse and misconduct by priests and bishops.

A Pew Research Center survey released this past summer indicated that 26% of U.S. Catholics reported giving less money as a result of the recent reports of sexual abuse and misconduct by priests and bishops. Father Jay Mello, a pastor of two parishes in Fall River, Massachusetts, told CNS that his parishioners have been quite "vocal" about not donating to diocesan collections.

"They don't trust the bishops and feel this is the only way they can send the message," Father Mello said.

However, there are no readily available spreadsheets to document the extent that lay Catholics across the board have actually stopped donating to parish collections, bishops' appeals or national collections. The data is anecdotal, and often varies from parish to parish, even within the same diocese.

"In terms of dollar for dollar week to week, anecdotally I haven't seen a real fluctuation. My fear however is that five to 10 years from now is when it will be felt as those who contribute fade away and aren't replaced by anyone," said Father Bryan Small, pastor of Sts. Peter and Paul Church in Atlanta. Father Small told CNS he fears the abuse scandals have pushed away future parish council presidents and other lay leaders.

Gray, of CARA, said there is a perception the Church "should be like Walmart" and have a national spreadsheet and financial report. However, he noted that religious institutes, individual parishes, Catholic social service agencies and other diocesan entities have their own budgets and financial systems.

"There is nothing that aggregates all those figures and then releases it publicly," Gray said. "It's always been a bit of a blind spot for the Church. There is just no way to connect all the dots and fill in all the information. One diocese may report one set of financials that may not match what is publicly reported by another diocese."

Matt Manion, faculty director of the Center for Church Management at Villanova University's School of Business, identified three major financial impacts from the clergy sex abuse scandals: Chapter 11 filings and settlement payments for sex abuse survivors, the potential losses in donations and collections, as well as the expenses of litigation and other related

administrative responses to the crisis.

"That's time that could have been spent on other parts of the Church's mission," Manion told CNS.

The settlements that dioceses have given to clergy sex abuse survivors have prompted many of them to liquidate assets and shrink operating budgets. In some 2018 diocesan financial reports and accompanying documents, Church officials admit the settlements have impacted their ability to carry out the works of evangelization and ministry.

"To be certain, the crisis has had an

ongoing impact on the Church ability to invest in its mission," Bishop Frank J. Caggiano of Bridgeport, Connecticut, told the Fairfield County Catholic, the diocesan newspaper, when the diocese released its 2018 financial report.

Jerry Topczewski, chief of staff for the Archdiocese of Milwaukee, which filed for Chapter 11 protection in 2011 and emerged from the process in 2015, said the archdiocese over the years sold its pastoral center, liquidated property that had been set aside for a cemetery and future parish sites, and cut its staff by more than 45%.

"You start cutting things when you can, and when you are a service organization, like a central office of a diocese is, it's people who are the bulk of our budget," said Topczewski. He told CNS the Chapter 11 process enabled the archdiocese to maintain day-to-day operations while creating an equitable system that distributed \$21 million to 355 priest-abuse survivors and established a \$500,000 fund to cover victims' personal therapy

expenses.

"It's all been quite the strategic pivot that all began with Chapter 11," Topczewski said. "When you don't have two dimes to rub together, you've got to figure out what to do."

In the past year and a half, at least four Catholic dioceses — the St. Cloud and Winona-Rochester dioceses in Minnesota, the Archdiocese of Santa Fe, New Mexico, and New York's Rochester Diocese — have filed for Chapter 11 bankruptcy protection. In letters to the faithful and via news conferences, the bishops in those dioceses cited the need to provide financial compensation to victims while keeping the mission of the local Church alive.

"We could see where this was all leading and the trajectory wasn't changing. We just don't have any money. If we're not here, we can't help anybody," Archbishop John C. Wester of Santa Fe said during a November 2018 news conference in New Mexico, the Albuquerque Journal reported.

Noting the recent Pew Research Center survey, Smolik, of the Leadership Roundtable, said the apparent drop in giving appears to be connected to the twin crises of clergy sexual abuse and the failure of Church leadership.

"I think Catholics are concerned about how their contributions are being used, and it's important that dioceses move toward greater accountability, transparency and co-responsibility, in terms of their financial affairs," Smolik said.

In February, the Leadership Roundtable convened the Catholic Partnership Summit, a gathering of more than 200 Catholic lay leaders and clergy. From the summit, it released a report, "Healing the Body of Christ," which is a plan to develop a new culture of leadership in the Church and a new response to the abuse crisis.

The report urged Church leaders to "provide full financial transparency regarding all aspects of the (abuse) crisis, include how donations are used." The report also called upon bishops to "build a broad, deep, and transparent financial management and accounting system."

Said Smolik, "We're going to have to look at new models at how the Church is served."

"We believe this is the only way we can provide just compensation for all who suffered the egregious sin of sexual abuse while ensuring the continued commitment of the diocese to the mission of Christ."

BISHOP SALVATORE R. MATANO

"We could see where this was all leading and the trajectory wasn't changing. We just don't have any money. If we're not here, we can't help anybody."

ARCHBISHOP JOHN C. WESTER

WHAT'S HAPPENING?

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

Knights host breakfast at Most Precious Blood Parish

FORT WAYNE — St. Gaspar del Bufalo Council No. 11043 will be serving breakfast on Sunday, Sept. 22, from 9 a.m. to 12 p.m. in the gymnasium at Most Precious Blood, 1515 Barthold St. Cost is \$10 for adults, \$5 for children 6-12, and \$25 per family. \$5 carryout packs will be available. Proceeds this month will help support parish schools. Visit www.kofc11043.org.

40 Days For Life: Allen County Right To Life

FORT WAYNE — 40 Days for Life is a prayerful, peaceful and lawful endeavor to protect and save the lives of unborn children across the United States. Christians will gather to provide 12 hours of prayer each day for the unborn from Sept. 25 through Nov. 3 at the prayer vigil tent across the street from Fort

Wayne's former abortion clinic, located at 2210 Inwood Drive. Visit www.40daysforlife.com/ftwayne/ or contact Annemarie DeVille at 260-797-3144.

Rosary for the unborn

FORT WAYNE — A rosary dedicated to the innocent lives lost every day through legalized abortions will be prayed Monday, Sept. 23 at 7 p.m. at St. Charles Borromeo Catholic Church, 4916 Trier Rd.

St. Matthew Cathedral 'You're Amazing'

MISHAWAKA — Join Justin Fatica and Hard As Nails Ministries and be ignited with Christ's never-ending passion Wednesday, Sept. 25, from 7-9 p.m. at Marian High School, 1311 S. Logan St. All ages are welcome. Register early at <https://st-matthew-cathedral-event-hn.eventbrite.com>; walk-

ins are welcome. Doors open at 6:30 p.m.

St. Joseph - Hessen Cassel fall festival

FORT WAYNE — St. Joseph - Hessen Cassel will have a fall festival Saturday, Sept. 28. A 5K or 1 Mile fun run/walk will start at 8 a.m.; volleyball tournament at 10 a.m.; children's games from 11 a.m. to 3 p.m. High-stakes bingo at 1 p.m.; High's chicken dinner from 4-7 p.m.; silent auction until 5:30 p.m., with a live auction from 6:30-7 p.m. Live music will be provided by The Hubie Ashcraft Band from 7-11 p.m. Visit www.facebook.com/SJHCfallfestival for details.

REST IN PEACE

Angola
Mary E. Douglass, 89,
Anthony de Padua

Allan R. Straten, 79,
Our Lady of Good
Hope

Paul Coussens, 84,
Holy Family

Auburn
Chuck Bavis, 71,
Immaculate
Conception

Glenn Houser, 85, St.
Vincent de Paul

Anna Fuller, 90, Holy
Family

Fort Wayne
Sam Buckley, 79, St.
Charles Borromeo

Granger
Mary Catherine
O'Rear, 29, St. Pius X

Warsaw
Donald A. Sweatland,
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Farmer Silverio Mendez checks the condition of his corn in a dry field. Mendez is involved in Catholic Relief Services' Water-Smart Agriculture program so he can learn how to improve soil quality and conserve water.

CNS photo/Julian Spath, Catholic Relief Services

IMMIGRATION, from page 1

— joined caravans headed to the U.S., their fate unknown, she said.

The training lasts up to two years and focuses on developing the skills most in need locally. After completion, Urbina and her staff connect students with local companies seeking to hire people at reasonable wages. Some students even open their own business.

"There are many possibilities because they get a job. They don't have to leave. They have income," Urbina said.

"You can notice the difference in the young people from when they start and then when they finish," she continued. "They are more mature about their future. They want to be a different person. Some of them only know the violence in the towns and when they're in the program, they change their mind. They think they have a better future. If they have the right attitude, that can be possible."

Jones said about 80% of YouthBuild graduates find work. He credited the high success rate to not just skill development but also to providing the emotional support young people need to cope in the challenging environment in which they live.

Most young people want to stay in Honduras with their families, he explained.

"They'd much rather stay here because they're home," he told CNS. "There's a saying: 'Nobody leaves home unless home is in the mouth of a shark.' When you're threatened, people don't have any other choice (but to leave)."

YouthBuild also has been developing an agricultural program for young people. Trainers have encouraged young people to develop new products beyond



CNS photo/Oscar Leiva, Silverlight for Catholic Relief Services

Girls carry out community jobs at the Fe y Alegria program in Soyapango, El Salvador, in this undated photo. The training program is one of about 20 across Central America that partner with YouthBuild, a program of Catholic Relief Services that trains young people in various work skills so they can avoid emigrating.

the traditional crops.

Jones identified beekeeping as an area of growing interest. There's also an emerging specialty dairy market in which graduates are producing yogurt, cheeses and other in-demand products.

"A lot of young people are willing to do agriculture," Jones said. "This idea that they don't want to do agriculture is a myth. What they don't want to do is be tied to corn and beans. So what we're trying to do is find the crops that are in demand and finding more markets for what's being grown."

YouthBuild also is training young people to monitor the environment, a need that is growing in a region that is seeing changing weather patterns

that has disrupted traditional planting and harvesting cycles.

"We just reactivated a rural high school degree in agriculture," he explained. "Right now education doesn't train people to stay on the land in the rural areas. We've got to get people reconnected and give young people exciting options where they use technology to create new opportunities and not feel the only action they have is to leave."

Elsewhere in Central America, largely in the region's so-called dry corridor that stretches across 10 of Guatemala's 22 departments and much of Central America, efforts are underway to help farmers better respond to a changing climate so they are not forced to migrate.

Dan McQuillan, technical adviser for agriculture for CRS in Latin America, said the U.S. bishops' relief and development agency is implementing Water-Smart Agriculture, or Agua y Suelo para la Agricultura, known in Spanish as ASA.

He said the program has moved from watershed management for household consumption to managing limited water resources, especially among subsistence farmers. The evolution emerged because of less predictable rain patterns caused by climate change.

The program also is working on a broader scale, educating urban and rural dwellers about water management.

The U.N. Food and Agriculture Organization and the World

Food Program warned in an April report that prolonged droughts and brief heavy rains destroyed more than half the corn and bean crops of subsistence farmers, leading to declining production and more food insecurity. About 1.4 million people are facing food shortages, the agencies said.

In years past, farmers could anticipate when rain would come and prepare their fields appropriately. When necessary, they would borrow money for planting and then pay off the loan when they sold part of their crop beyond what they needed to feed their family.

With erratic rain patterns, however, farmers can misjudge when to plant and lose a substantial portion of their crop if they plant too early or too late. With reduced yields a family could face a greater risk of hunger or a loss of income. Further, common illnesses such as infectious disease, diarrhea and pneumonia compound hunger. Such a situation can fuel emigration to the U.S.

Under ASA, McQuillan said, farmers are learning about crop rotation, cover crops and other practices that hold water in the soil and limit the impact of inconsistent rainfall.

McQuillan said the practices farmers are implementing seem to encourage farmers to "stick it out." "One coffee farmer told us that he was thinking about leaving, and the last three years the yield has increased so he's working at it," McQuillan said.

ASA also has begun discussing how to more effectively use satellite data and other technology to the benefit of farmers. For now, McQuillan said, local efforts will concentrate on tracking rain and weather patterns to aid in the hope finding the optimal time for planting.