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TODAY'S CATHOLIC

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TODAYSCATHOLIC.org

Catholic schools honor those who served



Provided by Tina Voors

During an all-school Mass Nov. 8, Msgr. Bruce Piechocki, pastor of St. Aloysius Parish in Yoder, and St. Aloysius School students watch the ceremonial folding of a flag by the Color Guard of the 122nd Fighter Wing. Veterans Day was Monday, Nov. 11, observed by Catholic schools of the diocese with special Masses and speaker presentations.

Letters foster one young woman's gratitude for veteran's years of service

BY JOHN SHAUGHNESSY

INDIANAPOLIS (CNS) — At 20, Sophia Egold is part of a generation that communicates almost exclusively by text, Instagram, Facebook and other forms of social media, yet she has learned that none of them compares to the power of an old-fashioned, rapidly fading alternative.

"There is nothing like getting a letter," she said. "Getting a letter is so much more powerful than a text because it takes more time writing it down and putting it in a mailbox."

A letter that touched Egold's life in ways she never expected is one she wrote six years ago when she was an eighth grader at St. Barnabas School in Indianapolis. It was a letter of thanks to a World War II hero for his service to his country.

Another letter is one she recently received in the mail as part of a package she was stunned to get.

In November 2013, Sophia was part of a schoolwide, letter-writing project at St. Barnabas to recognize the World War II veterans of the 95th Bomb Group. Sophia drew the name of Frank Barbour, a Boston native who joined the Army Air Corps at the beginning of the war and became a decorated B-17 pilot by its end.

Her letter said in part: "Dear Mr. Barbour, I've researched a little about you, and I've come to find out that you were a co-pilot and have traveled to many places like Germany, France, Poland, Hungary and I'm sure other places. I wanted to tell you that I find that very interesting, even though I'm sure it was a tough period of time in your life."

"I live with my mom and dad, and my two little brothers named Jacob and James. I don't know what I would do without them. I'm sure that when you were away, fighting for our country, it was a hard experience to be away from your friends, family and home ... but I can respect the

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In fall meeting, U.S. bishops examine challenges faced by Church, society

BY CAROL ZIMMERMANN

BALTIMORE (CNS) — At the start of their Nov. 11-13 meeting in Baltimore, U.S. bishops discussed many of the challenges they face in the Church and the nation. Unlike recent previous meetings, their response to the clergy abuse crisis was mentioned but was not the primary focus.

Pressing issues raised by the bishops included the priesthood shortage, gun violence, young people leaving the Church and the need to provide support services for pregnant women.

Archbishop Christophe Pierre, papal nuncio to the United States, mentioned some of these challenges in his opening remarks, along with the need to welcome migrants and fight racism. He also urged the bishops not just to focus on the challenges before them but to consider how they could further develop collegiality and collaboration with one another.

In his final address as president of the U.S. Conference of Catholic Bishops, Cardinal Daniel N. DiNardo of Galveston-Houston told his fellow bishops that it has been “an honor to serve you, even in the difficult times.”

The 70-year-old prelate thanked the bishops, whom he called brothers, for the last three years and was thanked by them in return when the group gave him a standing ovation at the end of his nine-minute presentation.

“Let’s begin anew,” he said, at the close of his address, veering away from prepared remarks, and quoting St. Augustine.

The cardinal, who suffered a mild stroke earlier this year, did not elaborate on specifics of the abuse crisis in the Church, particularly highlighted this past year, but spoke of the bishops’ continued work of transparency related to dealing with the crisis. He said the abuse measures adopted by U.S. bishops at their meeting last June are “only a beginning. More needs to be done.”

At the start of the meeting, Bishop Earl A. Boyea of Lansing, Michigan, asked for an update on the Vatican’s report on the McCarrick situation, which many of the bishops, by voice vote, also said they wanted to hear.

In a brief presentation, Boston’s Cardinal Sean P. O’Malley told the bishops the Vatican has not yet published a report about its investigation of now-defrocked former U.S. Cardinal Theodore E. McCarrick, but a report could be ready by Christmas, or in the new year.

He said he and other bishops at the Vatican for their recent “ad limina” visit said they were “anxious to receive the Holy



CNS photo/Bob Roller

Los Angeles Auxiliary Bishop Robert E. Barron speaks during the fall general assembly of the U.S. Conference of Catholic Bishops in Baltimore Nov. 11.

See’s explanation of this tragic situation, how he could become an archbishop and cardinal, who knew what and when.” He also stressed that the “long wait has resulted in great frustration on the part of bishops and our people and indeed a very harsh and even cynical interpretation of the seeming silence.”

In another vote, the bishops voting overwhelmingly on a revised set of strategic priorities to take them into the next decade. They also discussed upcoming votes during their gathering, such as news materials to complement “Forming Consciences for Faithful Citizenship,” their long-standing guide to help Catholics form their consciences in public life, including voting.

Retired Army Col. Anita Raines, who chairs the National Advisory Council, said in a report to the bishops that the group supported the prelates’ effort to promulgate its “Faithful Citizenship” document and supplemental materials.

To help ensure the document’s wide distribution to parishes and individuals, the council recommended the USCCB implement “a strong communications strategy fully leveraging social media.”

This wasn’t the only mention of social media during the start of the meeting.

Auxiliary Bishop Robert E. Barron of Los Angeles urged the bishops to promote social media in their dioceses as one way to link young people with

the Church. He said the Church is losing young people in greater numbers and must face the challenges of how to get the religiously unaffiliated, or “nones,” particularly young people, back to the Catholic Church.

The bishop presented a three-minute video on the issue and spoke of his concerns and ideas for bringing young people back to church which involved: not dumbing down the faith and involving young people in the social justice aspects of the Church.

His presentation led to discussion that lasted for more than an hour with bishops from across the country agreeing that this issue is of great concern and sharing other ideas to bring young people back which primarily involved catechism but also an increased devotion to Mary.

Bishop Barron, chairman of the bishops’ Committee on Evangelization and Catechesis, who is known for his website, “Word on Fire,” and for hosting the documentary series “Catholicism,” initially brought up this topic during the bishops’ spring meeting. He said at the time, and reiterated Nov. 11, that this topic needs to be a priority for the Church today.

The bishops also heard about societal issues such as gun violence and Bishop Frank J. Dewane of Venice, Florida, said Catholic clergy and lay leaders can play a role in bringing

Archbishop Gomez elected USCCB president; first Latino in post

BY DENNIS SADOWSKI

BALTIMORE (CNS) — Archbishop Jose H. Gomez of Los Angeles was elected to a three-year term as president of the U.S. Conference of Catholic Bishops during the bishops’ fall general assembly in Baltimore.

The native of Mexico was chosen Nov. 12 with 176 votes from a slate of 10 nominees.

Archbishop Gomez, 67, is the first Latino to be elected president. He has served as conference vice president for the past three years, working alongside Cardinal Daniel N. DiNardo of Galveston-Houston, the outgoing president. His term as president begins when the assembly ends.

The Los Angeles prelate has been a leading advocate of immigrant rights, often voicing support for newcomers as they face growing restrictions being implemented by the Department of Homeland Security and other federal agencies.

Elected vice-president was Archbishop Allen H. Vigneron of Detroit, chairman of the USCCB Committee on Priorities and Plans.

Archbishop invites Church to join a year of service to pregnant women

BY DENNIS SADOWSKI

BALTIMORE (CNS) — Archbishop Joseph F. Naumann sees the day that Catholic parishes can be one of the first places a woman facing an unexpected or challenging pregnancy can turn to for assistance rather than think of seeking an abortion.

To that end, the archbishop of Kansas City, Kansas, who is chairman of the U.S. bishops' Committee on Pro-Life Activities, invited his fellow bishops to devote a year of service to pregnant women starting in March.

In a presentation the first day of the U.S. Conference of Catholic Bishops' fall general assembly, the archbishop said Nov. 11 parishes could offer a variety of support services to women who may be thinking about whether to carry their child to term.

"Women facing challenging pregnancies should see the Church as a place where they can find help, especially with our myriad of social services and organizations dedicated to meeting the needs of people in crisis," he said.

"The challenges can be immense for women in difficult pregnancies, especially women in poverty," he said.

The archbishop cited statistics from abortion providers in 2014 that showed that 75% of women who chose abortion were poor, 60% were in their 20s and 86% were unmarried.

The year would begin March 25, 2020, the 25th anniversary of St. John Paul II's encyclical "Evangelium Vitae" ("The Gospel of Life"). He called the year "Walking With Moms in Need: A Year of Service."

"The 25th anniversary year of 'Evangelium Vitae' gives us a wonderful opportunity to assess, expand, and communicate resources to pregnant moms and families in need," Archbishop Naumann told the assembly.

The outreach would focus on women "at the peripheries, both outside our parishes, as well as inside our parishes," the archbishop explained.

"Pope Francis has repeatedly challenged us to go to the margins and bring hope and help to those in need. It's what Catholics do. It's what Jesus expects of us," he told the assembly.

During discussion of the plan, Bishop Joseph J. Tyson of Yakima, Washington, explained how the three dioceses of Washington state — his diocese, the Spokane diocese and the Seattle archdiocese — are now in the fifth year of a program of outreach to pregnant women, offering services so that abortion is prevented.

He said the effort has involved more than half the parishes in the state and that the outcome



pixabay.com/gdakaska

has inspired participants and families.

Such collaborative efforts are exactly what the Committee on Pro-Life Activities has in mind in introducing its year of service, Archbishop Naumann said, adding, "We want to learn from what you are doing and share that with other dioceses."

The pro-life activities committee's effort began with a survey of parishes and Catholic charitable agencies to better understand what services to pregnant women were being offered.

"We know that more than 500,000 pregnant women are helped each year through a network of more than 2,700 pregnancy help centers, where many of our people volunteer," he said. "Well over 150,000 low-income mothers deliver their babies at our Catholic hospitals each year. Many tens of thousands of pregnant and parenting moms are helped each year through our Catholic Charities programs and help agencies. These are very encouraging numbers. Yet we also see that there are significant

gaps."

He suggested that broader work is necessary to communicate the services currently offered.

The pro-life activities committee is developing educational, pastoral, and action-oriented materials for parish use during the year of service. Specifically, he said parishes would have tools for documenting local resources for pregnant mothers in need; suggestions for improving parish response; and prayers and reflections on the teachings of papal encyclicals "Evangelium Vitae," "Evangelii Gaudium" ("The Joy of the Gospel") and "Laudato Si", on Care for our Common Home."

Other resources will homily aids, parish bulletin inserts, pulpit announcements, ideas for parish-based activities and communications and outreach suggestions.

All materials will be posted in English and Spanish on the committee's website: www.usccb.org/about/pro-life-activities.



Public schedule of Bishop Kevin C. Rhoades

Sunday, November 17: 11:30 a.m. — Confirmation Mass, St. Joseph Church, LaGrange
 Monday, November 18: 1 p.m. — Meetings of Corporations of Diocese, Catholic Cemeteries and Saint Anne Communities, Archbishop Noll Catholic Center, Fort Wayne
 Tuesday, November 19: 4 p.m. — Meeting of Board of Directors of Catholic Charities, Archbishop Noll Catholic Center, Fort Wayne
 Wednesday, November 20: 12:30 p.m. — Meeting of Diocesan Finance Council, Wyndham Garden Hotel, Warsaw
 Wednesday, November 20: 7 p.m. — Violins of Hope Catholic-Jewish Prayer Service, St. Elizabeth Ann Seton Church, Fort Wayne
 Thursday, November 21: 1 p.m. — Blessing of offices, Heartland Sings, Fort Wayne
 Thursday, November 21: 9 p.m. — Theology on Tap, O'Rourke's Public House, South Bend
 Saturday, November 23: 10 a.m. — Confirmation Mass, St. Joseph Church, Mishawaka
 Saturday, November 23: 8 p.m. — Closing Mass for National Catholic Youth Conference, Lucas Oil Stadium, Indianapolis



St. Patrick, Arcola, rectory destroyed by fire

FORT WAYNE — Father Tad Balinda, pastor of St. Patrick Parish in Arcola, near Fort Wayne, was not harmed in a fire that broke out late Monday, Nov. 11, in the rectory.

A resident of a neighboring property noticed smoke coming from the rectory shortly after 10 p.m. and alerted Father Balinda, who was in the home at the time. Firefighters responded and had the fire under control by 11:50 p.m., around the same time that the roof of the build-

ing collapsed. They had difficulty fighting the fire due to the sub-zero conditions.

The fire reignited Tuesday around 5 a.m., but was put out quickly. The cause is under investigation.

The rectory was built in 2006-07, under then-pastor Father Cyril Fernandes, as part of an expansion that included a parish hall. The original rectory had been constructed in 1868, the same year as the church itself.

USCCB, from page 2

together people along the rural-urban divide to build understanding of the need for sensible policies that can end the scourge of gun violence.

The bishop, who is chairman of the U.S. bishops' Committee on Domestic Justice and Human Development, outlined the USCCB's long-held stance of the need for "common sense" legislation that governs the availability of guns. But he also said it was time for people to come together so that there is greater understanding of how gun violence affects urban communities in particular.

He told Catholic News Service that the USCCB's work on the legislative front was important, but that a pastoral response to gun violence was needed.

"It's time for a different approach," he said.

The bishops also heard about plans to revise the U.S. Conference of Catholic Bishops' existing Program of Priestly Formation for U.S. dioceses.

In his homily at the Nov. 11 Mass in the hotel ballroom, Cardinal DiNardo stressed that St. Martin of Tours, whose feast was celebrated that day, offered them a fitting example.

He said little is known about what the saint wrote in the late 300s but plenty is known about what he did: "reconciling the Christian community and reconciling the clergy, even then."

"Brothers, we have someone to imitate tonight," he told them.

Contributing to this report were Rhina Guidos, Mark Pattison and Dennis Sadowski.

Siblings born two minutes apart continue strong bond as religious sisters

BY JOHN SHAUGHNESSY

INDIANAPOLIS (CNS) — Benedictine Sisters Jill and Susan Reuber have often shared the same path in life, but their roads to their religious vocations took different turns.

They were born within two minutes of each other, part of triplets with their brother Eric.

Growing up, the sisters shared a bedroom and a car, became best friends and did many of the same activities — from playing in their high school marching band to working together at Dairy Queen.

One of the few places where they were separated growing up was during Mass at their parish church.

“Our parents didn’t let us sit next to each other,” Sister Jill told *The Criterion*, newspaper of

the Archdiocese of Indianapolis.

“Probably because they thought we would talk to each other,” Sister Susan said.

“Or hit each other,” Sister Jill added, smiling.

Yet despite this remarkable closeness, Susan had a quick, emphatic reaction years later when older sister Jill chose to make her vows as a Sister of St. Benedict.

“I wasn’t going to do what Jill did,” she said forcefully.

That response makes both sisters smile at the same time.

So begins the story of how these two 39-year-old sisters are not only connected by blood and love, but now also by their faith and shared vows as Benedictine sisters.

Sister Jill’s journey to religious life took its defining turn when she was a student at St. Mary-of-the-Woods College in St. Mary-of-the-Woods.



CNS photo/John Shaughnessy, *The Criterion*

Benedictine Sisters Susan and Jill Reuber, pictured in an undated photo in Indianapolis, have often shared the same path in life, but their roads to their religious vocations took different turns. They were born within two minutes of each other, as part of a set of triplets that included their brother, Eric.

As a freshman and sophomore, she spent her spring breaks on mission trips to Nazareth Farm, a Catholic community in rural West Virginia.

She was studying elementary education, and as a freshman wanted “to teach in the Appalachian Mountains,” she said.

“In my second year there, we prayed together in the mornings and the evenings. That’s where I found I wanted that prayer life, that community life,” Sister Jill said. “That’s when I started discerning that (religious life) is what I wanted to do. I also wanted God to give me a lightning bolt, to tell me what to do.”

There was just one problem with that lightning bolt plan.

“During one Mass at camp, the priest’s whole homily was that God doesn’t give lightning bolts,” Sister Jill said.

By her senior year, she started visiting the Benedictine sisters’ community at Monastery Immaculate Conception in Ferdinand, Indiana, in the Evansville diocese.

“I fell in love with prayer, community and the way the sisters loved each other.”

Following her college graduation, she entered the Benedictine community in Ferdinand in August 2003 and professed her final vows in 2011. She is now the community’s vocation director, seeking to lead other women to the life she loves.

It’s the life she wanted, but one Susan “wanted nothing to do with it.”

“When Jill was discerning in college, she was right that I didn’t want anything to do with it,” said Sister Susan, a 2003 graduate of Franklin College in Franklin. “I wanted my own car, my own house and my own paycheck. But deep down, I didn’t want to do what Jill was doing. In college, for the first time, we really had our own identity.”

After graduation, she began a career in education, joining Roncalli High School in Indianapolis as an English teacher in her second year.

“It was my dream job — teaching in a Catholic school, sharing my faith with my students,” she said. “Fast forward eight years to 2011. I’m starting to think something is missing in my life. I’m at school way too much.”

Right then, she gets a message from Benedictine Sister Michelle Sinkhorn — vocation director for the Ferdinand community at the time — inviting her to a “Come and See” weekend among the sisters.

“I didn’t know if I wanted to open that door,” Sister Susan recalled. “I talked to Jill, and she convinced me to come, that we could hang out for the weekend. In my mind, I was just going to see Jill.”

Then a series of lightning bolts hit, starting on that weekend.

“God opened my heart and said, ‘Why aren’t you pursuing this?’” Sister Susan recalled. “I saw how happy Jill is, and how happy the sisters are. At the end

of the weekend, I sat down with Sister Michelle. I owned a house in Beech Grove, and Sister said, ‘Why don’t you visit the sisters at Our Lady of Grace Monastery there?’”

“The drive home was the longest two and a half hour drive I had ever made in my life. I’m going to have to quit my job and sell my house,” she continued. “Then at Roncalli, (Benedictine) Sister Anne Frederick handed me a brochure for their ‘Come and See’ weekend at Our Lady of Grace. She didn’t even know I had gone to Ferdinand. I saw that as a sign from the Holy Spirit that I should come here.”

She went to Our Lady of Grace for the weekend, thinking “I have to find something I hate about the place so I could be done with it.”

She had a different feeling by the end of the weekend. When it was time leave, Sister Susan said, “I didn’t find anything I didn’t like. I fell in love with the sisters. What I was missing in my life was community.”

She entered the Benedictine community at Beech Grove in September 2012 and professed her final vows this past June. She also has returned to Roncalli as a teacher.

Sharing the same vows has added another dimension to the siblings’ closeness. Living their vows also has brought them to a deeper relationship with God.

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



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Murdered Jesuits inspired a new way of being Church

BY RHINA GUIDOS

WASHINGTON (CNS) — The murdered Jesuits in El Salvador, whose legacy is being commemorated around the world Nov. 16, the 30th anniversary of their deaths, were known for their academic prowess.

But their legacy is much more important in the life of the Church, in the way communities of faith relate to one another, said a Mercy sister who has studied the life of the Salvadoran martyrs.

At Central American University in San Salvador — popularly known as the UCA (pronounced oo-kah) — where they were murdered, they were trying to put into effect a new path, not just for the university, a center of society where formation of conscience can take place, but also for the church, said Mercy Sister Ana Maria Pineda, a theologian and professor at Santa Clara University in California.

They were using their gifts and talents and resources “to create a new kind of society, where there is fairness, there is justice, everyone has a place,” said Sister Pineda, in an Oct. 31 interview with Catholic News Service.

That was not the case in El Salvador when the Basque and Spanish Jesuits lived in the Central American country, the place where they lost their lives in 1989 because they spoke against the injustice they saw, the ocean of inequality they witnessed between the country's rich and the poor, on a daily basis.

“They spoke of a new sense of being Church, a new understanding of what it meant to be Church,” said Sister Pineda.

That meant not just being a Church focused on the sacraments but one where Christians worry about one another and



A painting is seen at the Museum of the Central American University in San Salvador, El Salvador, Nov. 16, 2009, which commemorates the six Jesuit priests who were killed during El Salvador's 1980-92 civil war. In mid-November U.S. Rep. Jim McGovern will attend a commemoration in El Salvador marking the 30th anniversary of the priests' deaths.

also about society at large. They were trying to get some people to “think differently,” said Sister Pineda, and their writings and practices remain today a source of inspiration for those in the Church's social justice circles working toward that goal.

That's why the lives of Jesuit Fathers Ignacio Ellacuria, Segundo Montes, Ignacio Martin Baro, Amando Lopez, Joaquin Lopez y Lopez and Juan Ramon Moreno matter and must be remembered, and not because of how they died, said Sister Pineda.

“There's a sadness that that Jesuit community in particular and those people and students who were involved with them or

who knew them, there's a sadness and a grief because of their physical loss,” she said. “But not a sadness that their deaths can be seen as empty or useless.”

While El Salvador remains a country of inequality, some inroads have been made because of what the Jesuits tried to do there, and their work and thinking has extended beyond the country's borders, Sister Pineda said. Their vision remains a work in progress, but it's one that has Church groups helping build what the Jesuits envisioned and hoped for, even outside of El Salvador, she said.

“It's not achieved overnight. It's a whole process. You can help some people think differ-

ently, you can have students involved in community efforts, you can call attention to the intellectual and academic world, not only in El Salvador but beyond,” she said.

“We have to consider new ways of being ‘for each other’ and the responsibility that one society (has) for another,” she continued. “We don't live and exist in isolation. We are responsible for our brothers and sisters. We can't separate faith from acts of justice. They are part of the whole.”

Those were the teachings of the men who died along with their housekeeper, Elba Ramos, and her teen daughter Celina, whom Sister Pineda called “sym-

bols” of the Salvadoran people the Jesuits were fighting for.

As thousands descend on El Salvador to mark the deaths of the priests and of the Salvadorans who died with them, there is much to learn, said Sister Pineda, and there is much unseen and impossible to measure about the effect and influence on those who come into contact with the story and witness of their Christian lives.

“People from all over the world come to these moments of commemoration and celebration and remembrances. We can't discount what happens to those that are in attendance and what message they take back, what small or large changes occurred in them because they experienced this,” she said.

For Sister Pineda, who was born in El Salvador but left at age 2, witnessing the events and traveling to the country, even with all the horrors that have taken place there, there's a sense of entering into “sacred ground” including for events that mark tragedies, such as what happened to the Jesuits, she said.

“There are so many sites, pilgrimage sites, that ... because of how people gave their lives, or their lives were taken because they stood on behalf of goodness and kindness and justice and care for others, it's like a pueblo de martires (a place of martyrs),” she said.

She said many places in El Salvador are constant reminders of the “price” some pay trying to bring about a change in societies that are unjust and violent. And it does not symbolize defeat, instead, there is much faith to be found there.

“It's a place of great inspiration and a reminder of where I came from,” she said. “I feel connected to, to that land. You go the UCA (the university where the Jesuits were killed), their spirit is all over that campus.”

Space remains for the Diocese of Fort Wayne-South Bend high school pilgrimage to the national March for Life in Washington, D.C., Jan. 23-26. Students can register to attend with a parish group or through their Catholic high school. Some of the highlights include participating in the March for Life, a diocesan Mass with Bishop Kevin C. Rhoades at the National Shrine of the Immaculate Conception and a visit to the diocesan seminarians at Mount St. Mary's Seminary.

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NEWS BRIEFS

Federal judge halts Trump administration conscience protection rule

NEW YORK (CNS) — A U.S. District Court judge's Nov. 6 ruling that halts a Trump administration conscience protection rule for health care professionals leaves them "vulnerable to being forced to perform, facilitate or refer for procedures that violate their conscience," said the senior counsel for the First Liberty Institute. These protections "would ensure that health care professionals are free to work consistent with their religious beliefs while providing the best care to their patients," said Stephanie Taub. The Texas-based institute focuses on religious freedom cases. In his 147-page opinion, Judge Paul A. Engelmayer, of the U.S. District Court for the Southern District of New York, ordered HHS to vacate the rule, "Protecting Statutory Conscience Rights in Health Care," in its entirety. He said it exceeded the statutory authority of HHS, was "arbitrary and capricious" and was adopted "in breach" of the procedural requirements of the Administrative Procedure Act. But Engelmayer also acknowledged that "conscience provisions recognize and protect undeniably important rights." His ruling, he said, "leaves HHS at liberty to consider and promulgate rules governing these provisions. In the future, however, the agency must do so within the confines of the Administrative Procedure Act and the Constitution."

13th-century encounter points way to greater Christian-Muslim understanding

WASHINGTON (CNS) — Eight centuries ago, St. Francis of Assisi took a risk when he crossed the battlefield between Crusader and Muslim forces near Damietta, Egypt, desiring to meet Sultan al-Malik al-Kamil and preach his faith in Jesus Christ. At the time — 1219 — Christian forces were in the midst of the Fifth Crusade, which was eventually repelled by the sultan's superior army near the town that was a center of trade and commerce on the Nile River where it flows into the Mediterranean Sea. The future saint readily put his life on the line so he could witness his faith to the famed Muslim sultan, and in doing so both men came away with a new respect for the faith of the other, Franciscan Father Michael Calabria told a conference on that encounter with "the other" Nov. 7 at The Catholic University of America in Washington. Early retellings of the meeting describe al-Kamil as willingly listening to St. Francis as he preached and being a gracious host, said Father Calabria, director of the Center for

Music, art are gateways to discover God's greatness



CNS photo/Tyler Orsburn

Organist Johann Vexo of Paris rehearses April 25 at the Basilica of the National Shrine of the Immaculate Conception in Washington. Liturgical musicians have the unique calling to interpret God's will and love through song and praise, Pope Francis said Nov. 9 during a meeting with participants at a Vatican conference on interpreting sacred music.

Arab and Islamic Studies at St. Bonaventure University in New York. The future saint witnessed peacefully and his subsequent writings reveal the meeting had a profound impact on his life, the priest told participants in the event titled "The Sultan and the Saint: The Spiritual Journey of Transformative Encounter."

Ohio Senate bills will 'give more babies a second chance,' say supporters

COLUMBUS, Ohio (CNS) — The Ohio Senate Nov. 6 passed a bill that would require a child born alive following an abortion receives the same medical care accorded any newborn at the same gestational age. A second measure OK'd the same day would mandate that abortion facilities inform women that chemical abortions can possibly be reversed to save their unborn child's life. The Born-Alive Infant Protection Act, or S.B. 208, passed with a 24-9 vote, and the Abortion Pill Reversal Act, or S.B. 155,

passed with a 23-10 vote. Called "life-affirming" by the Catholic Conference of Ohio, the public policy arm of the state's Catholic bishops, the two bills will now be taken up by the Ohio House of Representatives. The conference commended the bills' sponsors, Republican Sens. Terry Johnson and Peggy Lehner, respectively. Lehner also was a co-sponsor of the Born-Alive bill. "This legislation acknowledges, promotes and preserves the dignity of human life," Johnson said in a statement. "Every new born infant deserves our compassion and care, no matter where we stand in the broader abortion debate."

Prayer called 'spiritual weapon' to fight many crises facing society

WASHINGTON (CNS) — Anyone arriving early for the Nov. 2 opening of the 27th International Week of Prayer and Fasting at the Basilica of the National Shrine of the Immaculate Conception found an usher tugging at their sleeve. "Could you please sit in

one of the first five rows?" she asked. "We're broadcasting." She needn't have worried. The sanctuary filled up quickly for the all-day event in Washington, which was livestreamed for the first time. This year's theme combined pro-life topics with mercy, forgiveness and healing. Speakers included Abby Johnson, the former Planned Parenthood clinic director who now runs And Then There Were None; Kristan Hawkins, who heads Students for Life; and Father Chris Alar, a priest with the Marians of the Immaculate Conception, who wrote a book about dealing with the aftermath of suicide. The event combined rosaries of the sorrowful, joyful and glorious mysteries led by various national groups from parishes throughout the Washington area, and a Mass celebrated by Msgr. Charles Pope, pastor of Holy Comforter-St. Cyprian Catholic Church in Washington. Another speaker, Father Ubald Rugirangoga of Rwanda, was singled out for praise by Maureen Flynn, organizer of the event with her husband, Ted. "A lot of signs and wonders are following this priest." Father

Rugirangoga, a healing priest, is a genocide survivor.

Fairbanks bishop hopes move will help priest shortage

BALTIMORE (CNS) — Not many may notice that the Diocese of Fairbanks, Alaska, is being removed from the list of missionary dioceses around the world dependent on the Congregation for the Evangelization of Peoples. But Fairbanks Bishop Chad W. Zielinski hopes the move will catch the attention of other U.S. bishops and spur them to heed Pope Francis' call for more missionary disciples to serve places such as his diocese. On Nov. 11, the Vatican announced this change for the Fairbanks diocese, and it will now be under the direction of the Congregation of Bishops. Some hope the move for Fairbanks will lead to greater collaboration with the U.S. Conference of Catholic Bishops, which is from now on responsible for diocese's missionary, pastoral and economic concerns. One of the greatest of those concerns, said Bishop Zielinski, is the shortage of priests. He told Catholic News Service the hope is that others will "embrace the reality that we're still a mission diocese and we have missionary needs. We only have 18 priests serving 46 parishes."

Gomez: Nation has 'moral obligation' to keep promise to DACA recipients

LOS ANGELES (CNS) — The "failures" of the nation's leaders in Washington to make "comprehensive reforms to immigration policy" "cut across party lines," said Archbishop Jose H. Gomez of Los Angeles. These failures date back to 1986, he said, which was the last time Congress passed immigration reform. Ahead of the oral arguments on the Deferred Action for Childhood Arrivals taking place Nov. 12 at the U.S. Supreme Court, Archbishop Gomez said there are "no doubt" constitutional and legal questions "raised by DACA and how it was enacted." "But we need to be clear: The fate of these young adults should never have been in the courts in the first place," the archbishop wrote in a column Nov. 6 column in the Angelus, online news outlet of the Los Angeles archdiocese. "And it would not be, if our leaders in Washington would simply set aside their political interests and come together to fix our nation's broken immigration system." DACA was established by President Barack Obama's executive order in 2012, and President Donald Trump ordered an end to the program in 2017. Several legal challenges to this order have resulted in a consolidation of three DACA cases now before the high court.

'Service of the Longest Night'

ST. MEINRAD — Abbey Caskets, a work of St. Meinrad Archabbey, will host a Service of the Longest Night on Saturday, Dec. 14, at 6 p.m. Central Standard Time in the St. Meinrad Archabbey Guest House Chapel in St. Meinrad.

Many people find the holidays a challenging time. Instead of celebrating, they are struggling with grief. They miss loved ones and find that the usual traditions and bright lights serve only to heighten their struggle.

Father Adrian Burke, OSB, will lead the service with prayer and Scripture that acknowledge those who mourn and struggle with loss during the Christmas season.

Everyone is welcome. Light refreshments will follow. RSVP requested, but not required. Reply to info@abbeycaskets.com or call (800) 987-7380 for further information.

AROUND THE DIOCESE

St. Joseph graduates gather for reunion



Provided by Teresa Vasquez

Former classmates of St. Joseph School, Fort Wayne, reunited Nov. 9 for prayer and reminiscing. The classes represented were 1957, 1958, 1960, 1964, 1969, 1970, 1971, 1973 and 1977: Class year 1971 had the most former students attend. The impetus for the reunion came after one of the participants traveled to Italy and met up with a former classmate who had moved after sixth grade.



STAY WITH US

Convenient grace

Profiles in the CCD/Religious Education setting

BY TAMI DELUCENAY

“How to Be a Great Catechist,” by Judene Leon Coon, has a chapter titled, “Putting It All Together: How to make your religion lesson a part of you and a part of the lives of those you teach.” Catechist Nicole Dupont of St. Jude Parish in South Bend emulates many of the characteristics of how to be a great catechist for her third and fourth grade students.

Dupont answered the call to become a catechist five years ago when the director of faith formation announced an urgent need for catechists. “My two boys were enrolled in the religious education classes, and while they were in class, I found myself just answering emails, running errands or shopping. I liked the third and fourth grade age level so I agreed to teach the class. I’m a very quiet person and this was going to be out of my comfort zone, but it was something I felt I needed to do,” explained Dupont.

Coon shares in her book that in order for catechists’ teaching to be effective, it is not enough to quickly read over a lesson once or twice before and then present to the class. The Gospel

message must be a part of a catechist’s life so that it can become part of the lives of their students. Dupont has a combined class, so she takes both grade level books and looks for the Bible stories that reinforce the lesson she’s teaching that particular Sunday. “Our faith formation director gives us lots of support and gives us lots of resources to teach our classes,” she said. “She encourages us to enhance our texts with activities to go with our lessons.

“I like to play “Minute to Win It Games” with my students. One of our games is to see how many fish you can get in the cup by using a straw, and then we read from our textbooks the story of Jesus calling the fishermen to be His apostles.”

Dupont makes it a point to ask each student, every week, what is going on in their lives, and to have them actively involved throughout the class, whether it’s having them lead prayer, read the text or asking them how things are going in their day-to-day activities. “I like to begin our class with the 3-Minute Retreat prayers from Loyola Press. I use them in my daily life as well, to help me center my day and to be the best version of myself.”

Dupont also helps her students understand how to reach out to others through prayer



Provided by Tami Delucenay

St. Jude catechist Nicole Dupont, second from left, decided several years ago to use her free time while her sons were in religious education in a way that deepened her spiritual life as well.

and kind acts.

“One of my favorite projects has been making the sacrifice beads. The students choose 11 beads and a cross and make a decade; they can keep the sacrifice beads in their pocket to count the good deeds they do for someone during the day or pray a decade of the rosary. Even just a smile can make someone’s day,” explained Dupont.

Being a catechist has helped Dupont to step out of her shell in other aspects of her faith life.

“Recently we had a woman attend our Mass and I saw that

she was struggling (with) following along with the Mass. I asked her to sit with our family so that she would have someone to help her with the Mass. We found out that she was from Brazil and English was not her first language. We invited her to sit with our family anytime she was in the area. I shared the story with my students so that they, too, can do small acts of kindness to bring joy to others.”

Dupont, her husband and their two boys, Carter and Hunter, live in Walkerton and have been a part of St. Jude Parish for nine years. “My

husband, John, came into the Church through the RCIA program the year I became a catechist. I’ve been able to teach both our sons in religious ed. Our youngest is now in fifth grade and our oldest son was just confirmed on the feast of St. Jude. He chose St. Albert, patron saint of scientists, as his confirmation name: I’m a scientist, so maybe some influence there!”

Nicole said she hopes to have Carter join her next year as an assistant catechist, because “this is a great way to help our boys stay close to the Church.”

Vatican I's 150th anniversary: Understanding the council yesterday and today

BY KRISTIN COLBERG

Dec. 8 will mark the 150th anniversary of the opening of the First Vatican Council. On Dec. 8, 1869, more than 700 bishops gathered in St. Peter's for the 20th ecumenical council and, most famously, defined the doctrine of papal infallibility.

Though the council engaged topics that remain highly relevant, it is often overlooked due to a sense that its teachings are out of step with contemporary views. Frequently, the faithful and scholars alike disregard Vatican I in favor of its successor, Vatican II.

This preference reveals itself by the fact that a Google search for "Vatican I history" can yield the question, "Did you mean Vatican II history?" Despite a general neglect of Vatican I, a renewed engagement with the council in its sesquicentennial year promises to advance many enduring questions for today's Church.

As with any council, appreciating the historical backdrop of Vatican I is important. The council unfolded during a time of intellectual and political upheaval. Many of the structures and institutions that had long brought order to European society were diminished in the aftermaths of the French Revolution.

The revolution's wake brought the rise of rationalism, atheism and relativism; these developments, coupled with growing aggressions by secular authorities, set Rome in an extremely defensive posture. Pope Pius IX gathered the bishops hoping that a united Church could address these challenges.

The assembled bishops passed two constitutions. The first was "Dei Filius," which treated the relationship between faith and reason, and the second was "Pastor Aeternus," which treated the Church. Both should be seen in the context of the chaotic climate of the day.

"Dei Filius" engaged the rationalists' claims that human reason was the ultimate arbiter of truth, including the reliability and status of revelation. The decree asserted the supremacy of revelation, arguing that revelation was neither subject to human reason nor contrary to it.

"Pastor Aeternus" defined the doctrines of papal primacy and infallibility as a way of establishing the Church's authority, stability and independence in a time when those things were openly debated. These definitions did not intend to usurp the authority of bishops or curtail the freedom of Catholics; rather, they sought to capacitate the pope to secure those things.

Properly understood, these



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Dec. 8 will mark the 150th anniversary of the opening of the First Vatican Council. On Dec. 8, 1869, over 700 bishops gathered in St. Peter's for the 20th ecumenical council.

teachings are not about power. They illumine a close relationship between Christ and the Church that is manifest in a unique way in the papal office.

The chaotic times that prompted Vatican I also provoked its premature suspension. The council's agenda called for extensive deliberations on the nature of the Church that would set the teachings on papal authority in their proper context.

The outbreak of the Franco-Prussian war forced an interruption of the conciliar proceedings in 1870, leaving work on the draft document on the Church incomplete. Though a resumption of the council was considered at least twice in the 20th century, its work was never resumed.

Understanding Vatican I's context allows us to appreciate its intentions and teachings. The council sought to preserve the Church's ability to advance its mission in a rapidly changing and often hostile environment. Working from a defensive posture, it produced strong statements about the nature of revelation and papal authority to demonstrate the Church's ability to overcome the errors of the day. Yet, the council was unable

to complete its work. As a result, scholars often say that Vatican I's teachings are true but incomplete or one-sided. It is this one-sidedness that motivates some to try to leave the council behind and Google "Vatican II history" instead.

Vatican I is nevertheless part of the larger conciliar tradition guided by the Holy Spirit in which each council is meant to be seen in light of the others. The council provides authoritative teachings, yet its positions find their full expression in their harmonization with other conciliar statements.

For example, Vatican I is largely silent on the role of the bishops in relation to the pope. That silence is not a negation of episcopal power, but represents "unfinished business."

Vatican II engaged this unfinished business by considering the nature of episcopal collegiality. Therefore, while some try to posit Vatican I's teachings on the pope and Vatican II's teachings on the bishops as an either/or choice, in reality, by virtue of the nature of the conciliar tradition, they must be seen as a both/and.

Pope Francis continues this work of bringing greater harmonization to the various forms of

ecclesial authority. Pope Francis has called for a "sound decentralization" of Church structures, yet he is clear that moving in this direction requires a deeper understanding of Vatican I's teachings.

He recognizes that Vatican I is not an obstacle but a necessary and valuable resource for considering how the diversity that comes with decentralization can be facilitated and held together

by a central authority in Rome.

Viewed in the context of its own day and as part of the larger tradition, we can recognize that Vatican I's teachings are less rigid than generally presumed and meant to be seen as part of a larger whole.

One hundred and fifty years later, we cannot afford to leave this historic event in the past because, properly understood, it holds key insights for the future.

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TODAY'S CATHOLIC

Papal infallibility: fresh perspectives

BY KRISTIN COLBERG

The 150th anniversary of the opening of the First Vatican Council will fall on Dec. 8. Most people know little about Vatican I except that it defined papal infallibility. Few doctrines have generated as much debate and tension as this one.

Controversies concerning the pope's infallible teaching authority often lead to misunderstanding or dismissal of the teaching and the council altogether. The council's sesquicentennial invites renewed explorations of papal infallibility to appreciate better its meaning and power to illumine questions in the Church today.

Vatican I took place between December 1869 and October 1870. Pius IX convoked the council as a bulwark against modern developments including rationalism, atheism and relativism, which sometimes cast doubt on the Church's temporal powers and spiritual authority.

In addition to these external threats, the Church also struggled with internal debates about the authority and purpose of councils in relation to papal authority. These external and internal traumas engendered an extremely defensive posture in Rome.

For many, clarifying the pope's authority seemed to provide an effective tool for dealing with both sets of challenges.

When the council opened, it sought to develop a comprehensive document on the nature of the Church and its jurisdictional power in response to contemporary threats. However, soon after the conciliar deliberations began, it became clear that military conflict brewing in the region would prevent the bishops from completing their entire program of work.

Anticipating the limited time available, the council fathers chose to begin deliberations on the Church with the topic that had generated the greatest interest: papal infallibility.

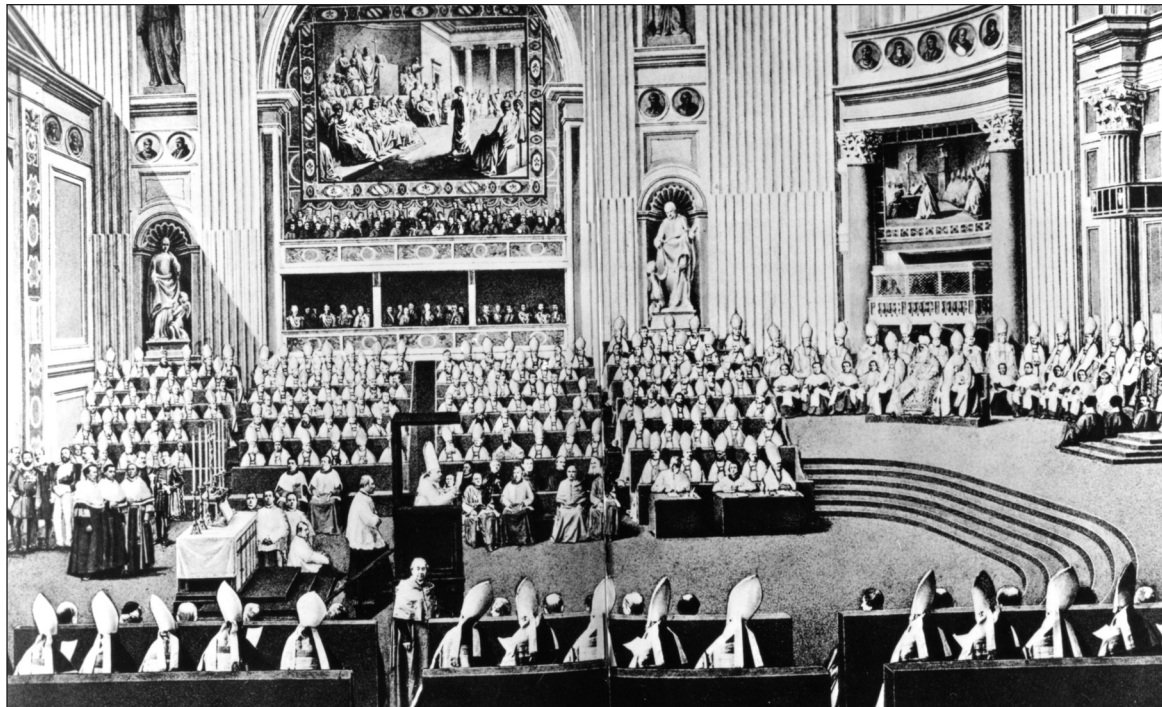
A minority of bishops, approximately 20%, opposed this starting point as inconsistent with the Church's tradition of aligning papal authority with that of the whole Church and the bishops in particular.

Most in the minority agreed that the pope could teach infallibly under certain circumstances, but they disagreed with the council's treatment of this issue as a stand-alone topic and questioned whether defining this matter in the present climate would further alienate the Church.

A majority of the bishops, however, favored moving forward with a definition. Most in this group conceded that considering papal infallibility in this manner was not ideal, but reasoned that it was necessary



CNS photo/Tyler Orsburn
Pope Pius IX is seen in this First Vatican Council album archived with the Archdiocese of Washington. Papal infallibility is not so much about the pope as it is about the love Christ has for the Church and His enduring promise to dwell in it and guide it.



CNS
Most people know little about Vatican I except that it defined papal infallibility.

given the exigencies of the day.

Most in the majority acknowledged that it was normal and appropriate for the pope to consult the universal Church when formulating definitive teachings, yet they did not want to formalize this consultation as a requirement for fear that it would hinder the pope's ability to act in decisive moments.

Among the majority were a small group of "Ultramontane" bishops who sought to express the doctrine in the most extreme way possible so that the pope's ability to teach without error was absolute, separate and personal.

Vatican I's Dogmatic Constitution on the Church, "Pastor Aeternus," was promulgated on July 18, 1870, following a vote of 533 to 2. Many of

the minority bishops had left Rome ahead of this session to avoid voting against a teaching supported by the pope and their brother bishops.

Two months later, on Sept. 20, 1870, Rome's walls were breached during the Franco-Prussian War and consequently, on Oct. 20, 1870, the council was suspended.

Vatican I is often thought to present an extreme view of papal infallibility, whereby the pope can teach on any topic without restriction. People generally think that the view of the small fraction of Ultramontane bishops prevailed. However, upon examination, it is clear that Vatican I sets distinct limits on papal infallibility.

"Pastor Aeternus" states: "When the Roman pontiff

speaks 'ex cathedra,' that is, when, in the exercise of his office as shepherd and teacher of all Christians, in virtue of his supreme apostolic authority, he defines a doctrine concerning faith or morals to be held by the whole church, he possesses, by the divine assistance promised to him in blessed Peter, that infallibility with which the divine Redeemer willed his church to enjoy in defining doctrine concerning faith or morals" (4).

The pope's infallible authority is not absolute; rather, "Pastor Aeternus" limits its scope to instances where the pope defines a doctrine related to faith and morals to be held by the entire Church. It is not separate from the Church. It is a gift Christ wills for the benefit of the entire Church.



CNS photo/courtesy Kristin Colberg

Kristin Colberg is associate professor of theology at St. John's School of Theology and Seminary in Collegeville, Minn., and author of the book "Vatican I and Vatican II: Councils in the Living Tradition."

Finally, infallibility is not said to belong to the pope "personally," as if individually possessed. Instead, the infallible teaching office belongs to the pope in the exercise of the apostolic office of Peter.

The dogma of papal infallibility is not about power. It articulates a close and reliable relationship between Christ and the Church in the Petrine office that affords the Church protection, stability and access to truth.

Even though "Pastor Aeternus" does not offer a comprehensive decree on the Church as the council originally envisioned, it is nevertheless a document about the Church and its essential role in advancing God's saving work.

Papal infallibility reflects the fact that a fundamental aspect of God's salvific plan is manifest in the Church's structure and, in particular, in the Petrine ministry.

It is often said that every Catholic teaching about Mary is always, fundamentally, a teaching about Christ. The same is true of teachings about the pope.

Papal infallibility is not so much about the pope as it is about the love Christ has for the Church and His enduring promise to dwell in it and guide it. The wider historical and theological context of this definition shows that it is not the obstacle that it is often perceived to be.

Instead, Vatican I's teaching on papal infallibility — formulated a century and a half ago — illumines critical aspects of the Church's identity that can guide our thinking about ecclesial reform, synodality and the Church's path into the future.

Colberg is associate professor of theology at St. John's School of Theology and Seminary in Collegeville, Minnesota. She is author of the book "Vatican I and Vatican II: Councils in the Living Tradition."



Ancient prayer chains thrive amid modern technology

BY DEB WAGNER

Prayer chains are a type of ministry recognized by the Church as consisting of a designated group of people that supports individuals within the parish or group who are in need of prayers on a daily basis. They are a form of intercessory prayer.

In the Diocese of Fort Wayne-South Bend many parishes — small ones, large ones and rural and suburban, have healthy, vibrant prayer chains. Prayer requests can come from any lay person, clergy or consecrated religious.

The establishment of a prayer chain ministry in a parish can be done with just one or two individuals who want to accept phone, email or written requests for prayer. The requests are disseminated to others who wish to pray for all of the received petitions. The privacy of the person being prayed for is usually withheld if requested, although most parishes prefer that they be allowed to share it in the parish bulletin so that even more people can offer prayers.

Dee Malott is one of a couple primary contacts for the prayer

chain ministry at St. Therese Parish in Fort Wayne. She said the parish secretary contacted her 20 or more years ago and asked her if she would be willing to coordinate and share incoming prayer requests with other prayer chain volunteers. It was a perfect volunteer job for a stay-at-home mom, even one living in the advent of cellphones and email.

Malott calls the next volunteer on the list after her, who takes the request and then calls the next two people on the list, to inform them of a new prayer request. This process is repeated until everyone on the list has been called. There's no



Prayer Chain

limit to the number of people who can participate in the prayer chain ministry: the more, the better, said Malott.

Malott noted that one benefit of communicating the request the old fashioned way, using the telephone, is that people just need to talk about whatever is bothering them, or their problem." It allows parishioners to stay connected with others in the

parish in a more personal way.

Ginny Uecker is at the forefront of this ministry alongside Malott and could not agree more. She added, "When people know you are praying for them, it makes both feel good. And people praying for others feel like they are actively doing something good for those who need prayer."

Some parishes do coordinate their prayer chain ministry through the parish website or through an email address, though, if the number of vol-

unteers is low or the number of requests high. Holy Family Parish in South Bend has a "Holy Family Prayer-Tree," to which a person can email a request. St. Joseph Parish in Bluffton lists two people who are willing to take prayer requests by phone or email, and includes the guidelines for submissions.

St. Elizabeth Ann Seton Parish in Fort Wayne is among the larger parishes in the diocese. There is a picture prominently displayed on the front page of its website through which, by clicking on it, a person can sign up to become a prayer "warrior" or submit a prayer request. The information is channeled through the evangelization and discipleship coordinator. Prayer warriors then receive an email listing the prayer requests by topic, including general requests, ongoing

illnesses, those serving in the military, those who are pregnant and those who are discerning a calling to the priesthood or religious life.

Christians are called by God to pray incessantly, and prayer chain ministries are an easy way to become more involved in the parish community. Praying for others strengthens relationships, both with each other and with God the Father. They are truly a beautiful spiritual gift to share.

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Catholic Charities of Northeast Indiana prepares to comply with executive order on refugees

BY KEVIN KILBANE

Catholic Charities of Northeast Indiana updated community representatives and partners, such as social services agencies, school districts and law enforcement, about pending changes to its refugee resettlement and immigrant assistance during an education session Nov. 4 at the Archbishop Noll Catholic Center in Fort Wayne. Catholic Charities provides an array of social services to people living throughout the diocese. Among its many programs, it is one of three organizations state-wide authorized to accept refugees for resettlement in Indiana, a role that grew out of its affiliation with the U.S. Conference of Catholic Bishops. It is also one of nine organizations nationally that the U.S. Department of State works with to resettle refugees.

Last year, 189 refugees were resettled by Catholic Charities in the diocese. Over the past five years, 1,224 refugees have been resettled.

Catholic Charities also is the only social services agency in Fort Wayne and one of two in South Bend recognized by the U.S. Department of Justice to provide immigration legal services in these cities. DOJ accreditation means that Catholic Charities staff can represent clients in U.S. immigration courts.

Even in the best of times, information the public receives can be incorrect or people can be confused, Gloria Whitcraft, chief executive officer, said after the general information session. "We felt we are the only organization to provide correct, factual information."

Much of the discussion following the general information session involved President Donald Trump's Presidential Determination on Refugees for 2020, specifically, Executive Order 13888. In the order, Trump set 18,000 as the maximum number of refugees that can enter the United States in fiscal year 2020: That limit is down significantly from the 30,000 allowed to enter in fiscal year 2019 and below refugee admission ceilings in many previous years, said Nyein Chan, Catholic Charities resettlement director.

Chan stressed that refugee

resettlement is a last resort. The United Nations first tries to determine if the person safely can return home. If that isn't an option, Chan said the UN tries to arrange for refugees to stay and start new lives in the host country where they fled their homeland. Only if that isn't possible will the person be considered as a candidate for refugee resettlement in a third country.

But at the end of 2018, nearly 71 million people worldwide had been forcibly displaced from their homes by war, violence and persecution, the United Nations High Commissioner for Refugees reported. Nearly 26 million of those people were refugees,

and more than half of refugees are children.

Executive Order 13888 requires that, with limited exceptions, before a refugee resettlement agency such as Catholic Charities can place refugees in a community, it first must obtain consent from the governor and from the local government leader of the community in which the refugees will settle, Chan said. Even if a mayor approves, refugees can't be resettled if the governor declines to give consent. The executive order will take effect no later than Dec. 25.

Catholic Charities of Northeast Indiana resettles refugees mainly in Fort Wayne, South Bend and Goshen, Whitcraft said. As the order takes effect, before settling refugees in those cities Catholic Charities will have to obtain Gov. Eric Holcomb's consent and the approval of each city's mayor.

The wording of the executive order is vague, however, so it's unclear whether the governor or a mayor can place his or her own limits on refugee resettlement, Chan and Whitcraft said.

The education session also included an update on immigration issues from Luz Piedad Ostrognai, Catholic Charities immigration supervisor.

A Trump administration rule change regarding asylum seekers now prevents people from seeking asylum in the United States if they pass through another country to get to the U.S. border. A preliminary federal court injunction had blocked use of the rule, but the U.S. Supreme Court halted the preliminary injunction. The full case has yet to be decided in federal court.

The federal government also

*The executive order
will take effect
no later than
Dec. 25.*



Photos by Kevin Kilbane

Gloria Whitcraft, executive director of Catholic Charities of Northeast Indiana, and Nyein Chan, resettlement director, answer questions after updating community partner organizations about changes to U.S. immigration and refugee resettlement policies during an education session Nov. 4 at the Archbishop Noll Catholic Center in Fort Wayne.

has launched a new system that expedites the asylum interview process for some migrants but also has resulted in a higher percentage of denials, Ostrognai said. Previously, people seeking asylum often could stay in the U.S. for two or three years while their case worked its way through the system.

Another major issue affecting immigrants already in the U.S. is also still undecided: The U.S. House of Representatives has passed the American Dream and Promise Act, which would help Deferred Action for Childhood Arrivals program participants by offering protections from deportation and a path to citizenship, Ostrognai said. The bill, which still needs approval from the U.S. Senate and Trump's support to become law, also would help people in the United States on Temporary Protected Status — those who enter the country after a catastrophic event in their homeland.

In closing, Whitcraft said many Northeast Indiana employers support allowing immigration and refugee resettlement, and she noted the thousands of job openings in the region.

Poverty also isn't the only reason people try to come to the United States, she pointed out.



Luz Piedad Ostrognai, immigration supervisor for Catholic Charities of Northeast Indiana, talks about changes in U.S. immigration rules during the education session.

In their home countries, many face death threats or threats to their children if the young people won't join a criminal gang or drug cartel. Families are desperate to save their lives and especially their children's lives.

It will be interesting to see how many new immigrants and refugees arrive under the new policies, said Jennifer Heffernan, director of Title III/English Learners services at East Allen County Schools in the Fort Wayne area, who attended the education session. EACS has a

sizable population of students from the Burmese refugee community in Fort Wayne.

The new arrivals total will impact how much school districts seek in federal and state grant funding to help the new students become proficient in English if it isn't their first language, Heffernan said.

The Catholic Charities update also provided those attending with information to talk with others about immigration and refugee resettlement issues.

Physician, heal thyself

The Catholic Medical Association convened its 88th annual educational conference recently in Nashville, Tennessee. This was the second time I have attended the national conference, and my bride accompanied me as well. There were approximately 900 attendees, which set a record.

About half were physicians and the rest were health care workers and spouses. I can attest that there are many health care workers in this country who are fully dedicated to upholding the principles of the Catholic faith, and the numbers are growing.

The conference focused on the increasing problem of burnout in health care professionals. Studies have shown that approximately 50% of physicians are burned out. The suicide rate is three times higher than the normal population.

We live in a troubled world that puts all kinds of demands on the health care worker. The demands of our government to use electronic medical records has put a great strain on the doctor-patient relationship and has contributed to feeling less joy and satisfaction as we attend to our fellow man. Doctors no longer feel that they are in control and are treated just as any other employee in a large system. Through all this, there is a diminished sense of personal accomplishment and meaning.

The first day started, as every day does at these conferences, with a 7 a.m. Mass that was attended by close to 100% of the attendees. We were honored to have the Most Rev. James D. Conley, Bishop of Lincoln,

concelebrate Mass with the 20 priests attending the conference. He told us: "This week you gather to reflect on the truth that we work hand in hand with the divine physician, as His assistants, to glorify the Lord of all Life. It is only when we have the humility to acknowledge that we are often powerless and in need of being healed ourselves that we are able to step aside and let the grace and divine power work through us. Then we can admit that there is a deeper restoration beyond a physical cure, taking into account the needs of the whole person."

One of the early speakers urged us to start our day in health care with what she called a "stress inoculation." Before we see our first patient, we must pray for patience and fortitude. We must prepare ourselves, with the help of the Holy Spirit, to serve those people who may be difficult to attend to.

Another speaker discussed "compassion fatigue." With dozens of similar encounters every day, the health care worker can gradually become less engaged with the patients' problems and eventually lose compassion for the pain and suffering they see in their patients. One presenter discussed how to resist the provider-of-services model and recover the intrinsic rewards of practicing good medicine.

Our administrators want physicians to see more and more patients and to impeccably document the encounter so they can charge more and increase profits for the owners of the medical system. This speaker asked us to reject the idea of setting aside



THE CATHOLIC DOCTOR IS IN

DR. DAVID KAMINSKAS

our personal convictions and to maintain our personal beliefs as we recover the Christian vision for our work. He urged us to stay focused on each patient and to reject becoming detached. This will ultimately prevent us from heading down the path to burn-out.

Multiple speakers suggested a regular plan of exercise to reduce stress and depression. There is not only proof for the favorable chemical changes in the brain with exercise, but they also presented imaging studies that show improvement and strengthening of the hippocampus and amygdala, which are key areas of the brain that can help us maintain happiness and fulfillment.

Several presentations discussed the importance of gratitude, and one suggested writing down three blessings each day to stay focused on "the good stuff." Your happiness hormones — dopamine and serotonin — actually go up in the brain if you practice gratitude. And get this: There is actually scientific data showing that those who practice gratitude actually live longer!

It became abundantly clear during the very first day of

KAMINSKAS, page 13

Discernment and 'the real'

I was speaking recently with a colleague and friend of mine at the seminary regarding discernment, and he shrewdly pointed out that no one discerns — or even should consider discerning — a vocation in the abstract. What he meant by that wise insight is that when, for example, one is discerning marriage, as he did — he's a married layman and father who is a professor here — one does not discern "marriage" as an abstraction; rather, one discerns whether he or she is called to marry this particular, concrete person. One cannot fruitfully make any kind of discernment about one's vocation unless one discerns in regard to something or someone particular and concrete.

"Discernment" is a word much in vogue in Catholic circles today. It has a pedigree reaching back in the Tradition to the Desert Fathers, in whose collected "Sayings" the Greek "diakrisis" is often translated as "discretion" and it gained particular traction in the wake of the Catholic counter-reformation, as it figures significantly in the spirituality of St. Ignatius of Loyola. This is no doubt a good thing. But it is important to keep the practice of discernment grounded in the "real."

There are many men and women today, for example, who use the language of "discerning" a vocation, their state of life — marriage, religious life, or priesthood — and undertake this "discernment" quite seriously, and yet almost in a vacuum. For example, a young man may decide to leave seminary because, he announces, he is seeking to "discern marriage."



THE HUMAN CONDITION

MSGR. MICHAEL HEINTZ

But unless there is some particular woman who figures in his discernment, there is very little hope that such "discernment" will be of any real value.

Integral to the mystery of our humanity is our particular, embodied existence here and now. Not abstractly, much less in some nostalgic past or any idyllic future we may conjure up: right here, right now, in these concrete, particular circumstances of my life. This is where God is calling me to be holy. If, indeed, the Lord is calling someone to marriage, God is calling him to marry this particular woman, a particular woman intended by God's providence for him from all eternity. Or, if a woman is called to marriage, it is to that particular man, a particular man intended by divine providence for her from all eternity.

No one can discern marriage to an abstract humanity, not least because one will idealize that spouse, which only impairs one's capacity to live here and now and in the real circumstances of his or her daily life. Alternately, if someone is discerning religious life, no one can discern such a life abstractly, not least because God does not call

HEINTZ, page 13

By persevering in faith, the just will be saved



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Thirty-Third Sunday in Ordinary Time Luke 21:5-19

The Book of Malachi supplies this weekend's Liturgy of the Word with its first reading. Actually, Malachi was not the name of the author of this book. Rather, it refers to a title, "Messenger of God," that appears in 1.1. It is thought that the book was written about 450 years before Christ.

As in the cases of all the prophets, the purpose of Malachi is to summon the people to greater religious devotion. This book was written, it is believed, in the aftermath of religious

reforms. It probably was an effort to reinforce these reforms.

Many prophets warned people that if they did not return to a more exacting observance of religion, they would reap the whirlwind. Such is the case in this reading. One terrible day God will come with swift and final justice. The wicked and the lukewarm will not escape.

For its second reading, the Church this weekend offers us a passage from the Second Epistle to the Thessalonians.

In this reading St. Paul again declares how seriously he took his vocation to be an Apostle. He says that he considered nothing else. Further, he says that he has worked day and night in order to be an example. He was focused on his vocation and on it alone.

St. Luke's Gospel is the source of the last reading for this weekend.

Generally speaking, in reading the four Gospels at Masses, the Church teaches that we should be aware of three stages of interest. The first stage is the actual life of Jesus. The events in the Lord's life, told

in the Gospels, are important. Circumstances surrounding these events are important.

The second stage is the experience of the Christian community existing when the Gospel was written, and for which the Gospel was written. The Gospels were written long after Jesus lived.

The third stage is the context that the composition of the Gospel itself creates.

Quite clear throughout Luke, and surely in this reading, is the fact that Christ, and then Christianity, faced serious hostilities in the first century A.D. Roman imperial world. In this weekend's reading, Jesus warned the disciples that they would be hated simply because they were disciples. He predicted catastrophes that in time actually occurred.

Most shocking of all predictions was the Lord's announcement that one day the temple would fall. It was so shocking because the temple was regarded as God's dwelling on earth, indeed a symbol of God. To say that the temple would fall

could be construed to mean that God, the almighty, the eternal, would fall. Of course, Jesus also said that God would rebuild the temple, and the new temple, the new dwelling of God, would be the Lord Jesus.

Reflection

The Gospel reading from St. Luke is typical of other sections of the same Gospel. It is somber and chilling. Terrible things will happen. When the Gospel was written, and also quite likely at the time of Jesus, Christians were seeing their own friends and enemies turn against them. It was a frightening sight. Christians were left alone in the face of bloodthirsty enemies, literally.

These readings together remind us that we cannot choose our circumstances in every situation. We are at the mercy of fate and often of other human beings. Circumstances in our lives can be very perplexing. Others' decisions can disturb us.

Our task as Christians, indeed

our only option, is to be true to the Gospel. As Paul indicates, nothing else truly matters. Being with God for eternity is the only reason to live.

Pursuing the ideal of being with God requires deep and uncompromising commitment. We cannot hesitate. We cannot turn away. God will assist us. He finally will reward us with the everlasting gift of life.

READINGS

Sunday: Mal 3:19-20a Ps 98:5-9 2 Thes 3:7-12 Lk 21:5-19

Monday: 1 Mc 1:10-15, 41-43, 54-57, 62-63 Ps 119:53, 61, 134, 150, 155, 158 Lk 18:35-43

Tuesday: 2 Mc 6:18-31 Ps 3:2-7 Lk 19:1-10

Wednesday: 2 Mc 7:1, 20-31 Ps 17:1bcd, 5-6, 8b, 15 Lk 19:11-28

Thursday: 1 Mc 2:15-29 Ps 50:1b-2, 5-6, 14-15 Lk 19:41-44

Friday: 1 Mc 4:36-37, 52-59 (Ps) 1 Chr 29: 10b-12 Lk 19:45-48

Saturday: 1 Mc 6:1-13 9:2-4, 6, 16b, 19 Lk 20:27-40

Invest for a clean economy

This essay is the third and final installment on the Vatican's dialogue on "The Energy Transition and Care of Our Common Home." It describes the second of two statements signed unanimously by leaders from the oil and gas, investment, renewables, insurance and nonprofit sectors.

The statement addresses reporting on climate risks by corporations, calling them to "provide clarity for investors about how they are planning and investing for the energy transition."

In addition, boards of directors are asked to assume oversight for climate-related issues and investors to play a critical role in bringing about meaningful and relevant disclosure that enables monitoring and appropriate actions.

Admittedly, financial reporting is not the usual focus of Vatican teachings. So why? Pope Francis spoke to the attendees:

"Transparency in reporting climate risk is essential because economic resources must be deployed where they can do the most good. Open, transparent, science-based and standardized reporting is in the common interests of all, enabling financial capital to move to those areas that support the fullest possibilities to human ingenuity to create and innovate, while at the same time protecting the environment and creating more sources of employment."

The Catholic conversation on the climate crisis has largely spotlighted the area of personal

behavior and our daily habits. Yes, we should definitely buy less, minimize waste and wastefulness, cut down on driving, reset the thermostat, replace less efficient lightbulbs, conserve water, plant trees, etc.

Yet in the end, what we can do personally is bracketed by the types of cars that are available and affordable, the energy source for our electricity, how our homes are heated and the processes by which our food and products are grown and made.

These limits result from the choices and actions of businesses and in turn govern how far and fast we, as individuals, families and communities, can go. In the United States, almost 70% of carbon emissions can be attributed to transportation (29%), electricity (28%) and agriculture (9%).

The enormity of climate change can overwhelm us. But we have the know-how, technology and even the capital to address the challenges and limit further emissions to the Paris goals.

In the United States alone, after-tax corporate profits in 2018 amounted to nearly \$2 trillion. Corporations can choose to use these for dividends, buy back their own shares, invest in their current trajectories or aggressively move toward decarbonization. There is inertia and "stickiness" in changing priorities. As such, investors must understand and weigh in on how capital is really deployed and what emphasis is given to climate action.

Quality disclosure does not



OUR GLOBAL FAMILY

CAROLYN WOO

just benefit the environment. It also protects stakeholders, including employees, the communities they operate in, customers, lenders, investors, insurers and ultimately taxpayers who fund infrastructure and relief assistance. We have seen the physical, economic, social and psychological consequences of wildfires, droughts, floods, etc.

There are also political and regulatory risks if emissions standards are raised, possibly curtailing the demand for certain fuels, raising the costs of compliance, and imposing fines and liabilities. Disclosures can incentivize companies to be strategic and thoughtful in their transition so that we do not stumble into an abrupt awakening that destroys livelihoods, smashes nest eggs and destabilizes the economy.

On all fronts, climate crisis is a relentless assault on the human race and our common home. Why would we not use all our means, including savings and investments, to stop its destruction?

Carolyn Woo is the distinguished president's fellow for global development at Purdue University.

KAMINSKAS, from page 12

the conference that the tools described by speakers to help heal burnout were just as apropos to any profession, not just doctors and health care workers. My wife attested to the fact that all in attendance were inspired and rejuvenated. If you work in a factory, serve in a restaurant or are a stay-at-home mom, you are at risk for burnout. Do not lose sight of your meaning in life. We are all soldiers for Christ. Small contributions are meaningful especially when done with love.

The conference chairman stated it eloquently: "True happiness in any vocation comes from accepting the burden of the cross, knowing that true happiness comes at the feet of Jesus Christ." From my perspective, if I can remember to see the face of Christ in each person I attend to, I can continue to be joyful and fulfilled. The antidote for burnout is Jesus Christ.

Dr. David Kaminkas is a board-certified cardiologist and member of the Dr. Jerome Lejeune Catholic Medical Guild of Northeast Indiana, www.fortwaynecma.com.

HEINTZ, from page 12

us to abstraction, but to a concrete, particular mode of life. So, no one should begin or undertake a discernment to religious life without a particular religious order, community or society of apostolic life in mind. That community then becomes a dialogue partner in the discernment — much like someone, while dating, is engaged in an ongoing conversation with another, a beloved, about their future.

Further, no man can discern priesthood without a sense of being called to a particular diocese or religious order. No man can discern priesthood as an abstraction; not least because no priestly life is lived in the abstract, but rather, it is lived in this particular diocese or in that particular religious community. And this is why no seminary accepts a man who is not sponsored or affiliated with a particular diocese or religious order. There are no freelance priests; thus, there can be no freelance" seminarian, nor can anyone discern priesthood without making that discernment in conversation with a particular diocese or community.

This is part and parcel of the ecclesiology of "communio" articulated at the Second Vatican Council in its dogmatic constitution, *Lumen Gentium*. No one has an abstract relationship to the Church. No

one relates to the Church except through a particular parish: That parish prays, lives and exercises the life of charity in communion with the local bishop. He, the local bishop, in and through his communion with the Bishop of Rome (the Pope) and the other bishops in communion with the Holy Father, is the parish's (and its members') living, real and concrete link to the universal Church.

The universal Church is not an abstraction: It is composed of real, concrete persons living in real, tangible communities and who — by the grace of the eucharistic sacrifice and communion — believe, pray and exist in a real, vital communion with one another.

All this to say that, if you're reading this and you're discerning your vocation to marriage, religious life or priesthood: Please don't think you can do so without sustained and serious attention to the particular and concrete circumstances of your life. Pay attention to the real.

Once you discover or enter into a real relationship, then a real discernment, a real conversation with the Lord about His call amidst the particular circumstances of your life, may begin.

Msgr. Michael Heintz is on the faculty at Mount St. Mary's Seminary, Emmitsburg, Md.

SCRIPTURE SEARCH®

Gospel for November 17, 2019

Luke 21:5-19

Following is a word search based on the Gospel reading for the 33es Sunday in Ordinary Time, Cycle C: a teaching on not being fooled by sights and words. The words can be found in all directions in the puzzle.

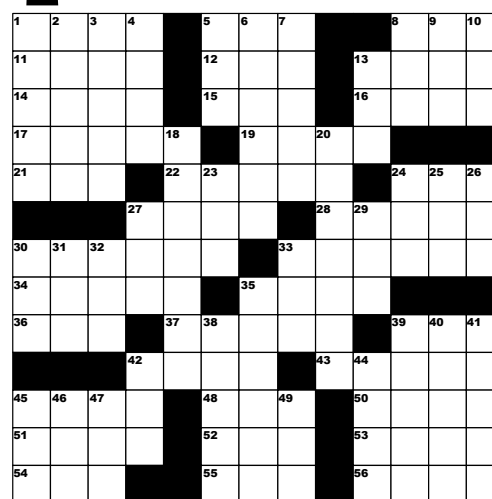
ADORNED	STONES	OFFERINGS
DAYS	TEACHER	SIGN
I AM HE	WARS	TERRIFIED
KINGDOM	EARTHQUAKES	FAMINES
PERSECUTE	PRISONS	GOVERNORS
BEFOREHAND	PARENTS	FRIENDS
HATED	A HAIR	HEAD

PERSECUTED

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T E R R I F I E D T A N
S I G N S N O S I R P D

The Cross Word

November 17 and 24, 2019



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Sunday readings: Mal 3:19-20a; 2 Thes 3:7-12; Lk 21:5-19 and 2 Sam 5:1-3; Col 1:12-20; Lk 25:35-43

ACROSS

- 1 Blazing kitchen appliance
- 5 Spoiled
- 8 Easter symbol
- 11 Foal's mom
- 12 Fight
- 13 Ask God
- 14 Alack's partner
- 15 Airport abbr.
- 16 Fastener
- 17 God is the Lord of _____
- 19 Tinted
- 21 Biblical "art"
- 22 Wants
- 24 Gave manna to _____

27 Church one starts in

- Advent
- 28 Stringed instrument
- 30 Business
- 33 Turkish overcoat
- 34 Cut off wool
- 35 Forbidden to Jews
- 36 Little bit
- 37 Build an altar
- 39 Mayan
- 42 Aroma
- 43 Not one left upon another
- 45 Mongolian desert
- 48 Utilize
- 50 Totals

- 51 Invalidated
- 52 ___ rummy
- 53 Killed many early Christians
- 54 Gehenna
- 55 Owned
- 56 Dale

DOWN

- 1 City
- 2 Heroism
- 3 Wipe out
- 4 Swallow builds in Temple
- 5 To be in debt
- 6 Give thanks to the ___
- 7 Scam
- 8 Epoch
- 9 Petrol
- 10 Cheat
- 13 Doctoral degree
- 18 Scoffed
- 20 Accompanies
- 23 Hearing part
- 24 Biblical terebinth
- 25 Wing
- 26 2,000 pounds
- 27 Yes
- 29 Antlered animal
- 30 Central Standard Time
- 31 Expression of surprise
- 32 Good Friday color
- 33 Doctor (slang)
- 35 King Cyrus of _____
- 38 Raspy
- 39 Something to imitate
- 40 St. ___ Bessette
- 41 Subatomic particle
- 42 Used for anointing
- 44 Sharp taste
- 45 Gross national product (abbr.)
- 46 French "yes"
- 47 Sandwich
- 49 Goal

Movie review: Midway

BY JOHN MULDERIG

NEW YORK (CNS) — It's all hands on deck in the vivid fact-based naval epic "Midway" (Lionsgate). In fact, the cast of this historical drama is so crowded that viewers might feel the occasional roll call was in order.

The film recounts the period from the Japanese attack on Pearl Harbor, Hawaii, on Dec. 7, 1941, to the Navy's decisive victory in the battle of the title in June 1942. Indeed, so overwhelming was the triumph at Midway that it turned the tide in the Pacific Theater of World War II.

As the movie demonstrates, military personnel at all levels contributed to this success. Among the top brass, Adms. Chester W. Nimitz (Woody Harrelson) and William "Bull" Halsey (Dennis Quaid) collaborated to outfox their most gifted counterpart, Isoroku Yamamoto (Etsushi Toyokawa), the architect of the Pearl Harbor operation.

They were aided by the work of Lt. Cmdr. Edwin Layton (Patrick Wilson), a brilliant intelligence officer who correctly surmised that the Japanese were intent on mounting an assault on Midway Island and thus

enabled American forces to get the drop on them. Layton's most significant subordinate was eccentric codebreaker Joseph Rochefort (Brennan Brown).

Another figure who helped to lay the groundwork for the outcome was Lt. Col. Jimmy Doolittle (Aaron Eckhart). His famous air raid on Tokyo in April 1942 was a major propaganda coup for the Allies. It also contributed to a shift in Japanese strategy.

Convinced that the U.S. aircraft carrier fleet, which had escaped damage at Pearl Harbor, must now be dealt with to prevent another raid like Doolittle's, the Japanese commanders decided to lure it into a trap at Midway. Instead, thanks to Layton, the carriers were waiting for the Japanese and succeeded in snaring them.

As for those who actually fought the battle, they're represented here primarily by two daring pilots, squadron commanders Dick Best (Ed Skrein) and Wade McClusky (Luke Evans). While on shore, Dick benefits from the support of his loving wife, Ann (Mandy Moore), who argues against the self-doubts that trouble him.

As this partial list of characters suggests, director Roland Emmerich has a lot of personal



CNS photo/Lionsgate

Kean Johnson and Ed Skrein star in a scene from the movie "Midway."

storylines to keep bound together — with the result that the details of his film are sometimes confusing. But there's a good balance in Wes Tooke's script between action scenes and human interest. The patriotism, courage and tenacity on display, moreover, go a long way to maintain attention.

Predictably, a lot of realistic sailors' talk is worked into the dialogue. In particular, the servicemen have a habit of impug-

ing the marital status of their adversaries' parents.

Still, given the excellent history lesson on offer in "Midway," at least some parents may consider it acceptable for older teens. All the more so since the mayhem of war — though its dangers are effectively brought home to viewers — is nonetheless portrayed in a restrained way.

The film contains frequent stylized violence with little gore, brief gruesome images of a

burned corpse, about 10 uses of profanity, an equal number of milder oaths, at least one rough term and considerable crude and crass language. The Catholic News Service classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents strongly cautioned. Some material may be inappropriate for children under 13.

Mulderig is on the staff of Catholic News Service.

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WHAT'S HAPPENING?

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

Corpus Christi holiday bazaar
SOUTH BEND — Corpus Christi Parish will host a holiday bazaar Saturday, Nov. 16, from 9 a.m. to 3 p.m. at the church, 2822 Corpus Christi Dr. Over 50 quality handcraft vendors will sell their items. The Altar and Rosary Society will conduct a basket raffle. Lunch be will available. Contact Bonnie DeLoof at 574-261-8560 for information.

Turkey bingo at St. Joseph - Hessen Cassel
FORT WAYNE — Turkey bingo at St. Joseph – Hessen Cassel, 11521 Old Decatur Rd. S., will be Sunday, Nov. 17. Doors open at 2 p.m. and games start at 2:30 p.m. This is a bingo event with prizes that include turkeys and cash from \$25-\$100. Bring an item for the food bank and receive extra door prize tickets. Cost is \$25/person which includes 10 bingo rounds. You must be 18 to play.

Annual Christmas bazaar
CHURUBUSCO — The Rosary Society of St. John Bosco, 216 N Main St., will have a Christmas bazaar on Friday, Nov. 22, from 9 a.m. to 5 p.m. featuring hand-made crafts, homemade baked

goods and noodles. A gently used shop and breakfast featuring homemade cinnamon rolls or lunch will be available. Visit www.stjohnboscochurubusco.org.

St. Matthew holiday craft bazaar
SOUTH BEND — St. Matthew Cathedral Parish will have a holiday craft bazaar Saturday, Nov. 16, from 9 a.m. to 3 p.m. in the school gymnasium, 1015 E. Dayton St. Over 70 talented vendors and lunch served by the student council. Contact Mary Jordan at 574-360-1896 or xray-girl101103@yahoo.com.

Jewish-Catholic prayer service
FORT WAYNE — Rabbi Paula Jayne Winnig from Congregation Achduth Vesholom joins Bishop Kevin C. Rhoades in a prayer service Wednesday, Nov. 20, from 7-9 p.m. at St. Elizabeth Ann Seton Church, 10700 Aboite Center Rd. The service focuses on the beauty of the Psalms and the religious connections shared and revered by the Jewish people and Catholics. Music will be performed on the Violins of Hope, with selections from both faith traditions. Learn more about Violins of Hope at <https://violinsofhopefw.org>.

National Catholic Youth Conference
INDIANAPOLIS — NCYC is a conference for high school youth from across the United States. Event draws 20,000+ and is packed with powerful prayer experiences, talks from national speakers and liturgies with thousands of Catholics from all 50 states. Bishop Rhoades will join youth from the Diocese of Fort Wayne-South Bend delegation on Thursday, Nov. 21. Visit www.fws-bym.com for more information.

St. Louis, Besancon ham and turkey dinner
NEW HAVEN — The St. Louis, Besancon community will host

REST IN PEACE

Bremen Leroy Wisler, 80, St. Dominic	Huntington James D. Wall, 70, St. Mary	South Bend Eugene Fox, 86, Christ the King
Decatur William F. Kruse, 83, St. Mary of the Assumption	Notre Dame Father Robert Pelton, CSC, 98, Basilica of the Sacred Heart	Warsaw Don E. Thallemer, 90, Sacred Heart
Granger Patricia Chrisman, 78, St. Pius X		

Visit www.todayscatholic.org/event for the complete events calendar

a meal of ham and turkey, mashed potatoes and all the fixings on Sunday, Nov. 24, from 11 a.m. to 4 p.m. in the parish hall, 15535 Lincoln Highway E. Also taking place will be a live auction at 1:30 p.m. by Mike Roy, silent auction, 50/50 raffles and the Country Craft Store for holiday shopping needs. Dinner prices are \$10/adults, \$5/children

5-12, and 4 and under are free. A drive-through option will be available from 11 a.m. to 2 p.m.

Theology on Tap with Bishop Rhoades
SOUTH BEND — Join Bishop Rhoades for Theology on Tap at O'Rourke's Public House, 1044 E. Angela Blvd., on Thursday, Nov. 21, at 9 p.m.

The CrossWord

November 17 and 24, 2019

O	V	E	N		O	F	F		E	G	G			
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National Council of Catholic Women to celebrate centennial

BY MARK PATTISON

WASHINGTON (CNS) — The National Council of Catholic Women was established in Washington by the U.S. bishops in 1920.

In a nod to those roots, the NCCW will hold its centennial convention in the Virginia suburbs of the nation's capital next summer.

Planning for the 100th anniversary has been taking place for three years already, according to Jean Kelly, NCCW president.

"We've been getting ideas and getting thoughts together, and goals," Kelly told Catholic News Service in a Nov. 7 telephone interview from her home in suburban Milwaukee. "We also had to get our hotel that far in advance."

But before the convention convenes in Crystal City, Virginia, with about a thousand expected to attend, Kelly planned to represent the organization in Baltimore when the U.S. bishops gather for their fall general meeting Nov. 11-13. And, in what is believed to be a first, the NCCW had time on the agenda for Kelly to speak.

She said she is allotting a majority of her time for a video touching on NCCW's initiatives

and projects. But "since the bishops started us a hundred years ago, we've got a lot to thank them for," Kelly added.

One part of the NCCW convention will be a trip to Washington to the Basilica of the National Shrine of the Immaculate Conception for Mass. "We felt it was so important to be there," Kelly told CNS. "And then our women can do a tour of their own. We started that 'Mary's Garden'" on the basilica grounds, she said. "They can spend a couple of hours walking around, looking at everything."

Cardinal Timothy M. Dolan of New York is slated to celebrate the Mass and speak at the convention.

Given it will be NCCW's centennial, "we're going to ask women to dress in some of the different decades of clothing," Kelly said. "We have a lot of old pictures," and a history book is in the works, she added.

"We have an awards breakfast where people will be recognized for many different things," she said, and during it will be "a little bit of a skit that goes with every 10 years (of the NCCW's existence). And we're going to ask the women to stand up for that decade."

But, "because it's a typical

convention for us," Kelly said, "it can't be just one big party."

Kelly said there are "many layers" of NCCW membership — about 2,500 affiliates of various types, with about two-thirds of those based in parishes. Getting a handle on just how many women belong is a priority, she added: "It's really hard for us to put an exact number on it. We get (membership) checks from parishes, and we've recently started asking, 'How many people does this involve?'"

NCCW is in a position of both looking back and looking ahead.

"Each year there are different projects and programs for our women to do," Kelly said. "We kind of forget the wonderful things we've had in the past," adding the organization's website — www.nccw.org — can help address that.

Among reasons the organization was founded was to give Catholic women of the country "a common voice and an instrument for unified action in all matters affecting Catholic or national welfare," according to a history of the organization on its website.

NCCW has partnerships with a number of organizations, including Catholic Relief Services, the U.S. bishops' overseas relief



CNS photo/NCCW

Jean Kelly, president of the National Council of Catholic Women, is pictured in an undated photo. NCCW was established in Washington by the U.S. bishops in 1920 and is planning for its centennial convention in the Virginia suburbs of the nation's capital next summer.

and development agency; Cross Catholic Outreach; Center for Missing and Exploited Children; Catholic Climate Covenant; Religious Alliance Against Pornography; Catholic Mobilizing Network; Bread for the World; U.S. Catholic Sisters Against Human Trafficking; and the National Catholic Educational Association.

With a second century of service coming up, "we really want to build on what we have," said Kelly, whose two-year term as president began in May. "My goal is that we go through all of our resources and update them, and encourage women to keep using them."

NCCW also is "working at getting in some of the high schools and colleges, and getting the youths back into church," she said, using a resource titled "Calling All Catholics."

"We'll have events, have speakers, have a day at their meetings where they talk about these things — about passing on your faith and to encourage families to encourage their own children to come to church," Kelly added.

"Of course, so much of our stuff is founded on prayer, and we start with that."

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sacrifices you made to protect our country.

"I wanted to take a little time to thank you for the sacrifices you made all those years ago to give me the freedoms that I have today. I know that I take those freedoms for granted a lot, but as I'm sitting here writing to you, I realized that I really am grateful. ... God bless you for your sacrifice."

Egold received a response, and "the gist of it was thanking me for my letter," she told *The Criterion*, newspaper of the Archdiocese of Indianapolis. "He said it meant a lot to him."

Still, she didn't know just how much it meant to him until she received a letter from Barbour's wife, Janice, in early September of this year. Janice sent it to St. Barnabas School, hoping someone there could get the letter to Sophia.

"When I got a call from St. Barnabas in September, they said they had a package for me," says Sophia, who is now a sophomore at the University of Dayton in Ohio. "It was a really great surprise."

It also was bittersweet.

Janice Barbour shared the news that her husband "passed away on July 4, just a few days before he would have celebrated his 97th birthday. He was so alert and intelligent. Everyone enjoyed talking to him about his life and the things he accomplished in the wars he fought.

"My husband fought in World War II, Korea and Vietnam, and

received many medals for his courage and bravery. He was considered a hero."

Her thoughts also focused on Sophia and the letter that she wrote six years ago, complimenting Sophia as "an amazing young girl to write a letter so full of thought and meaningfulness. It meant a lot to my husband when he received this letter. Of all the letters he received, he kept this one."

Janice Barbour added that she chose to have Sophia's letter read aloud at her husband's memorial service Aug. 3.

"Everyone was so impressed by this sweet letter," Janice noted.

In writing a response to Janice, Egold expressed her condolences, thanked her for reaching out "after all of these years" and told her it was "great honor to know her letter was read" at Frank's memorial service. Egold added she has a lot of respect for Frank's years of military service.

"I would have loved to be able to meet Mr. Barbour," she wrote, "and thank him for his heroic acts in not just one war, but three. ... I would not be where I am today without the men like Mr. Barbour giving me and everyone else in my life our freedoms."

Frank Barbour is "still someone I can look up to," Egold told *The Criterion*. "It makes me think of the great impact that veterans have on our country. They have made great sacrifices for us."

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



CNS photo/John Shaughnessy, *The Criterion*

Standing near a World War II memorial in downtown Indianapolis, Sophia Egold knows the difference that veterans have made in her life and the life of the United States. In November 2013, Sophia was part of a letter-writing project at St. Barnabas School to recognize the World War II veterans of the 95th Bomb Group. Sophia drew the name of Frank Barbour, a Boston native who joined the Army Air Corps at the beginning of the war and became a decorated B-17 pilot by its end.