

TODAY'S CATHOLIC

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Affirming dignity of all people key to ending racism, says bishop



Jennifer Barton

Bishop Luers High School students listen to remarks by Bishop Kevin C. Rhoades during a prayer service for racial justice that took place at the Fort Wayne high school Sept. 9 and was livestreamed to other Catholic schools in the diocese and to the public. The bishop asked the Lord that all schools in the Diocese of Fort Wayne-South Bend would be “shining examples of unity in diversity.”

Bishop calls racism a serious offense against God and grave sin against love and justice

BY JENNIFER BARTON

In response to outbreaks of racial tension and violence across America following the death of George Floyd in May, Bishop Kevin C. Rhoades of the Diocese of Fort Wayne-South Bend addressed the topic of racism with a prayer service aimed at young people. The service took place Sept. 9 at Bishop Luers High School in Fort Wayne and was livestreamed to other Catholic schools in the diocese. Additionally, the U.S. Conference of Catholic Bishops asked that

dioceses around the country acknowledge Sept. 9 as a day of fasting and prayer for peace and an end to racism.

Bishop Rhoades chose the feast day of St. Peter Claver, the patron saint of interracial justice, for the service. Prior to organizing it, he had met with the diocesan Black Catholic Advisory Board to receive their insights concerning racial justice and the Church's responsibility to combat racism. Deacon Mel Tardy, chairman of the board, joined Bishop Rhoades at the high school for the prayer.

The bishop offered a bit of background about St. Peter

Claver. A Spanish Jesuit, St. Peter Claver came to Cartagena, Colombia, in 1610, which at that time was the center of the African slave trade. He served the newly arrived slaves — nearly 1,000 of them every day — by boarding the ships, entering their dank and fetid holds to minister to those in the atrocious bonds of slavery.

“There he became known as ‘the apostle to the slaves’ and ‘the slave of the slaves.’ For 44 years, he served the physical and spiritual needs of the slaves,” said Bishop Rhoades. “Besides caring for their physical and medical needs, he sought to meet their

spiritual needs by teaching them about God and their dignity as human beings created in God's image.”

The dignity of each human person was woven throughout the service. The chosen reading was from 1 Corinthians 12, which speaks of each member of the Church as part of the body of Christ, all dependent on each other to make up the whole. Bishop Rhoades reiterated this when he said: “In solidarity, we are called to share the suffering

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RACISM, from page 1

of our brothers and sisters in Christ who have been wounded by the evil of racism. Their wounds are the wounds of the whole Church. If any member of the Body of Christ is suffering, whether they're white, black or brown, we are all responsible for that member."

He spoke of the evil of racism in America and how it is the antithesis of love. "In this service, we are praying for racial justice. Pope Benedict XVI taught that if we want to exercise Christian love toward others, we must first treat them with justice. If we do not treat others justly, we are not loving them, and if we are not loving them, we are not loving God."

He also reminded those listening that "racism is a pro-life issue," pointing out that Planned Parenthood founder Margaret Sanger was known for a racist mindset. Many of the organization's abortion clinics are deliberately located in neighborhoods that have large racial minority populations.

Regarding recent violence that has erupted throughout the nation, Bishop Rhoades referenced Pope Francis and Martin Luther King Jr., both of whom denounced such violence as detrimental to defeating racism.

He called upon the young people present, in person and via livestream, to aid in this struggle.

"I have great hope in you as participants in the battle to overcome racism in our society. You are vital members of the Body of Christ and the Church needs your witness to the sanctity and dignity of life and to the equality of all people ... I pray that all our schools will be shining examples of unity in diversity; communi-



Jennifer Barton

Students at Bishop Luers High School, Fort Wayne, pray during a prayer service for racial justice Sept. 9. Bishop Kevin C. Rhoades led the service on the feast of St. Peter Claver.

ties animated by the love of Christ."

He closed by invoking the aid of St. Peter Claver and expressing his hope that the six Black candidates for canonization in the U.S. will soon become recognized saints. Deacon Tardy then added a rendition of "Lift Every Voice and Sing."

The junior and senior classes at Bishop Luers were in attendance in the school's gymnasium, while other students watched in their classrooms. The video production class at Bishop

Luers assisted with the production of the livestream, a first

for them. Students from the school also served as lectors and cantors for the event.

Principal Jim Huth said he felt incredibly proud to host this important event at his school. Of the bishop choosing the high school as the staging ground for the service, he stated: "It's a sign of him knowing who we are as a school and as a family. We are the most diverse Catholic high school in the diocese, currently running about 30% Hispanic/Latino, 20% African American and 50% Caucasian. I think out of respect for the diversity of our school he made the decision

to come here, and I appreciate that."

Huth applauded the bishop's intentions and the students' reaction to the prayer service. "The message is good for our kids to hear. Every day I watch them interact with each other, and they're respectful and take care of each other. We call this place a family, and it is a family; but it's always good to rehear the message and understand that it's not that way everywhere."

Regarding the ideal of racial harmony, Huth said, "If you want to watch it happen in reality, come and watch us."

Dr. Joseph Brettnacher, superintendent of Catholic schools, was also in attendance. He commented on the bishop's reflection on the life of St. Peter Claver and how the saint is a role model for the students to emulate.

"The students learned how they could, as Christians, join in solidarity to peacefully serve those who are victims of the evils of racism in today's society. Bishop Rhoades said to our students that to love our neighbor as we do ourselves, we must do our part to try and eliminate racism and injustice," Brettnacher emphasized. "It was time well-spent with the Lord in prayer, along with the lessons students learned from Bishop Rhoades during the service."

In a presentation on race relations Sept. 2 at St. Jude Parish in Fort Wayne, Deacon Tardy stated that Hispanics, Africans and Asians are the fastest-growing populations within the Catholic Church. Bishop Rhoades affirmed the importance of welcoming and appreciating the uniqueness that these groups bring to the body of Christ, the universal Church.

Department of Justice defends Indianapolis archdiocese in school case

BY CAROL ZIMMERMANN

WASHINGTON (CNS) — The U.S. Department of Justice is urging the Indiana Supreme Court to dismiss a lawsuit filed against the Indianapolis archdiocese by a Catholic high school teacher who was fired last year.

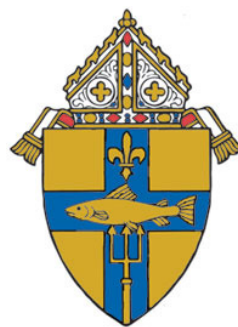
The Justice Department, in a Sept. 8 brief, argued the archdiocese was protected by the First Amendment and by a recent Supreme Court decision to determine who can teach students at religious schools.

The lawsuit was filed last summer against the Archdiocese of Indianapolis by a Cathedral High School teacher, Joshua Payne-Elliott, who said he was fired from the archdiocesan school because of his same-sex marriage. This school said it rescinded Payne-Elliott's contract based on the contract's morality clause.

In its 44-page brief, the Justice Department emphasized that "religious employers are entitled to employ in key roles only persons whose beliefs and conduct are consistent with the employers' religious precepts, and, more broadly, that the U.S. Constitution bars the government from interfering with the autonomy of religious organizations."

It also stressed that the "ministerial exception" aspect for teachers at religious schools, expanded upon in the recent Supreme Court decision in *Our Lady of Guadalupe School v. Morrissey-Berrum*, "shields from judicial review the archdiocese's direction to Cathedral."

The brief said the Cathedral High School teacher fit into the



minister category because he had "the responsibility of educating and forming students in the faith." It also said if the school continued to employ him, it would "interfere with the archdiocese's public expression of church doctrine regarding marriage."

Two other briefs — filed by Indiana Attorney General Curtis Hill and a group of three university law professors — similarly sided with the archdiocese.

Hill said: "The suit should have been dismissed immediately under the First Amendment's long-standing protections for church autonomy."

Last year, after the teacher filed the suit, the archdiocese argued it should be dismissed because religious institutions should not be subjected to a

court's interference.

Marion Superior Court Judge Stephen Heimann allowed the lawsuit to move forward, saying he did not think the church was the "highest ecclesiastical authority" in a Catholic school's employment decision.

Hill, in his Sept. 8 brief, criticized the judge's decision saying his personal opinion played a part in it and that he "improperly interjected judicial power into ecclesiastical matters."

The group of law professors, in their brief, similarly said this case was a religious decision, not a secular one, and should be left to the school and the archdiocese.

Becket, a nonprofit religious liberty law firm, is representing the Indianapolis archdiocese in this case.

Luke Goodrich, Becket's vice president and senior counsel, said

Hoosier Knights anticipate Father McGivney beatification

BY JEANNIE EWING

Father Michael McGivney carried the longing for priesthood in his heart as a young man, but temporarily abdicated that plan after learning of his father's untimely death in 1873. As the oldest son, he felt the weight of responsibility to care for his mother and remaining siblings and returned to Connecticut from seminary in Montreal, Canada.

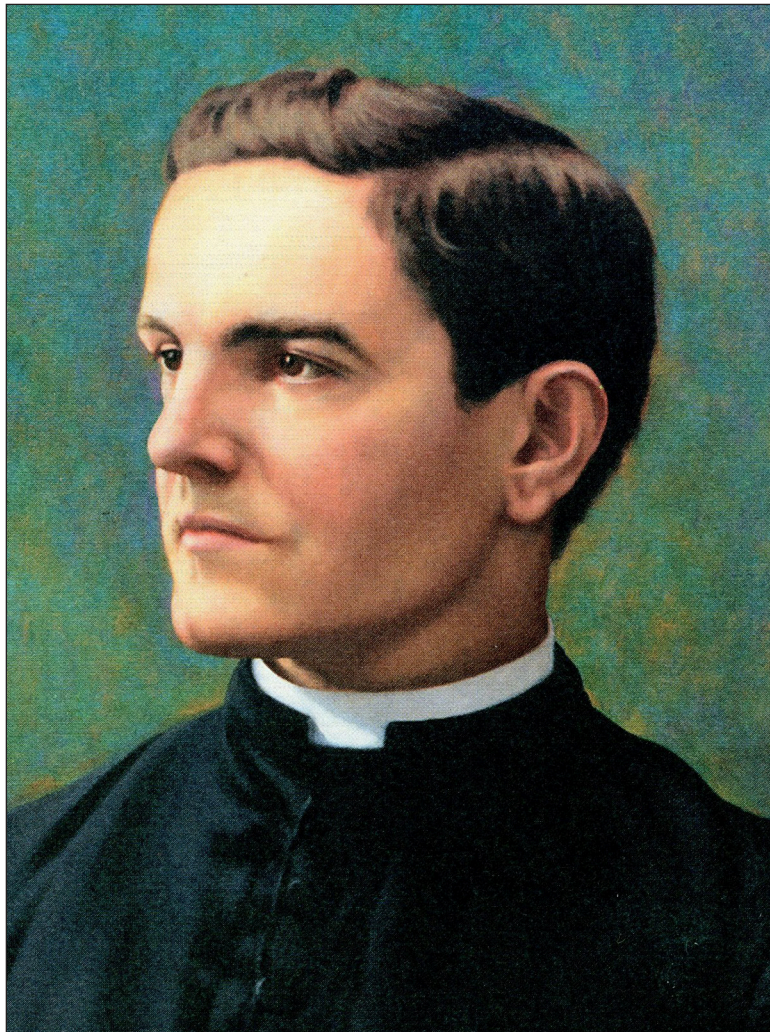
At the time, non-Catholics were suspicious of Catholic families, so when the head of a household passed away, remaining family members were often left without life or health insurance or any sort of financial security. Because of this, Father McGivney, who completed seminary formation close to home and became a priest, advocated for proper financial care for Catholics. Eventually, his inspiration became reality in what we now know is the Knights of Columbus organization.

What began in Father McGivney's small parish basement has grown into over 15,000 councils in 13 countries. Father McGivney will be beatified on Oct. 31, 2020, in the Hartford, Connecticut, diocese.

Father Mick Kopil, Indiana Knights of Columbus state chaplain, shared how his devotion to Father McGivney has grown in recent months. Though he grew up in a Knights of Columbus family, he didn't know much about Father McGivney until he entered seminary and was given the biography of Father McGivney's life called "Parish Priest." "Reading his story made me more interested in who [Father McGivney] was and what he did, but he still seemed to be more of a distant figure to me, not [yet] personal," Father Kopil said.

Father Kopil is finishing his first year as state chaplain and explained that a conversation with Brian Caulfield, the vice postulator for Father McGivney's cause for canonization, dramatically increased his devotion to the soon-to-be-beatified priest. What struck Father Kopil most was that Father McGivney seemed to be detached from what most people consider is important in this life: fame, money, prestige. Instead, life was all about service for Father McGivney, including the people of his parish and the men of the Knights of Columbus. "As a parish priest myself, I was inspired by his virtue, because this is how we are all supposed to live: dedicating ourselves completely to our parish. We shouldn't count the cost but serve as much as we can for the good of the people," Father Kopil shared.

Father McGivney died at the



CNS file photo

Father Michael McGivney, founder of the Knights of Columbus, is pictured in an undated portrait. On May 27, the Vatican announced Pope Francis had approved a miracle attributed to the priest's intercession, clearing the way for his beatification on Oct. 31.

young age of 38 on the eve of the feast of the Assumption. The cause for his canonization reached its newest milestone after a miracle was reported in 2015.

A family discovered, through prenatal testing, that their child would have Down syndrome. The child was also found to have a major congenital organ disorder, which would have caused him to die in vitro or immediately after birth. They chose not to abort the baby and asked for Father McGivney's intercession for a miraculous cure. When the mother attended her next prenatal appointment, her physician discovered there was no indication that the child had any trace of the certainly fatal disorder.

Father Kopil said Father McGivney is only the third priest in the United States who will [hopefully] be canonized. "I have now added Father McGivney to my list of saints I pray to daily," he said.

When Father Kopil was asked to be Knights of Columbus state chaplain a few years ago, he learned of Father McGivney's role as the spiritual guide for the organization. He wasn't just an administrator doing paperwork or running meetings. He was the

spiritual leader who reminded the other men about Christ's call for us to love — wanting and working for the good of others. "I've always tried to channel that idea of Father McGivney. My job isn't to run the Knights of Columbus in Indiana," Father Kopil explained. "My job is to remind the men that we work for Christ. It's all about Christ's mission. It's what Jesus asked Father McGivney to do and what Jesus asks us to do. I want to be like Father McGivney to help motivate other men to do what he did and be the same kind of spiritual guide to the men of Knights of Columbus that he was."

Because seating at the beatification will be limited due to COVID-19 precautions, Father Kopil is organizing watch parties throughout the state of Indiana, so they can be part of the beatification together as brother Knights.

For more information on Knights of Columbus, visit kofc.org. The Father Michael McGivney Guild, fathermcgivney.org, was founded a couple of years ago as a resource to find out about him and ask for his intercession.



Public schedule of Bishop Kevin C. Rhoades

Sunday, September 20: 10 a.m. — Wedding Anniversary Mass, Cathedral of the Immaculate Conception, Fort Wayne
 Monday, September 21: 10 a.m. — Meeting of the Bishop's Cabinet, Archbishop Noll Center, Fort Wayne
 Tuesday, September 22: 6 p.m. — Mass for Christ Child Society of Fort Wayne, Most Precious Blood Church, Fort Wayne
 Wednesday, September 23: 12 p.m. — Redeemer Radio Tune-In for All-In, Archbishop Noll Center, Fort Wayne
 Thursday, September 24: 12:30 p.m. — Virtual Meeting of Diocesan Finance Council
 Thursday, September 24: 7 p.m. — Talk on "Faithful Citizenship in a Divided Nation: the Political Responsibility of Catholics," Holy Cross College, Notre Dame
 Friday, September 25: 7 p.m. — Confirmation Mass, St. Matthew Cathedral, South Bend
 Saturday, September 26: 10 a.m. — Inauguration Mass for Father Eric Zimmer, President of University of Saint Francis, Cathedral of the Immaculate Conception, Fort Wayne
 Saturday, September 26: 4 p.m. — Inauguration Ceremony for Father Eric Zimmer, Performing Arts Center Auditorium, University of Saint Francis, Fort Wayne

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in a statement: "The Supreme Court has repeatedly recognized that religious schools have a constitutional right to hire 'educators' who support the schools' religious mission. So, it is no surprise that both the United States and the state of Indiana are saying that the courts must protect this basic right. If the First Amendment means anything, it means the government can't punish the Catholic Church for asking Catholic schools to uphold Catholic teaching."

Last year, Indianapolis Archbishop Charles C. Thompson said the issue came down to the Catholic Church's teaching on marriage.

While stressing that "one's (sexual) orientation is not a sin," the archbishop said the issue involving the two schools "is about public witness of Church teaching on the dignity of marriage as (between) one man and one woman. That is our Church teaching."

"In this particular case we're dealing with, those are ministers in our church. Teachers, guidance counselors, other leaders, leaders of the schools and other leaders in the archdiocese are bound to live out these principles," he said.

Payne-Elliott, the former Cathedral High School social studies teacher, is married to a teacher at another Indianapolis Catholic high school, Brebeuf Jesuit Preparatory School. Both schools were informed by the archdiocese last year that if they did not dismiss these employees, they would lose their affiliation with the archdiocese as Catholic schools.

Brebeuf did not fire its employee and the school lost its affiliation with the archdiocese, but the Midwest province of the Society of Jesus, which administers Brebeuf, has appealed this decision with the Vatican Congregation for Catholic Education.

SPECIAL COLLECTION

Collection for the Bishops Emergency Disaster Fund

A special collection will be taken up at all Masses on the weekend of **Sept. 19-20** to support the work of the Church, Catholic Charities USA, and Catholic Relief Services in responding to emergency humanitarian needs, rebuilding and recovery efforts, and pastoral and reconstruction needs of the Church after the devastation caused by Hurricane Laura. Funds collected will also be used for any other disasters that occur during this traditional storm season.

Brooklyn bishop reflects on 'attack that shook foundations of our society'

BROOKLYN, N.Y. (CNS) — The nation "can never forget" the 9/11 tragedy "that shook the foundations of our society and our trust in our government to protect us," Brooklyn Bishop Nicholas DiMarzio said in his Sept. 9 column in *The Tablet*, the diocesan newspaper.

"As a city and as a nation, we all put out into the deep waters of post-9/11 remembrance," he wrote, echoing the name of his column, "Put Out Into the Deep."

"We remember those who were killed, those who survived, those who came to their rescue, and those who sacrificed themselves in many ways then and now. We can never forget this tragedy, which marked a turning point in the understanding of our society of national security and pride," he added.

He asked Catholics to join him in prayer Sept. 11, the 19th anniversary of the terrorist attacks that claimed the lives of nearly 3,000 people in New York City, in a field near Shanksville, Pennsylvania, and at the Pentagon in Virginia, across the Potomac River from Washington. The anniversary also is called Patriot Day.

"We must continue our efforts to defend the security of our country from forces of external and internal origin. Without such security, we can never assure peace, a peace that allows us to live as God intended," Bishop DiMarzio said.

Early in the morning on 9/11, terrorists flew two passenger planes into New York's World Trade Center, destroying the twin towers that were finally completed in 1975 after years of construction. The towers in lower Manhattan became iconic buildings almost instantly after their completion and had helped define the skyline for years to



The One World Trade Center Tower is seen from the 9/11 Memorial in New York City Sept. 11. The building stands at the site of the former World Trade Center, which was brought down by terrorists in a 9/11 attack.

CNS photo/Carlo Allegri, Reuters

come.

The New York attack was followed quickly by terrorists flying a passenger plane into the Pentagon. A fourth passenger plane, United Airlines Flight 93, was initially headed toward Washington, but crashed into a field near Shanksville after passengers thwarted the hijackers.

In addition to 2,977 fatalities resulting from the attacks, over 25,000 other people sustained injuries and many people have suffered substantial long-term health consequences.

It is one of the single deadliest terrorist attacks in human history and the single deadliest incident for firefighters and law enforcement officers in the history of the United States, with 343 and 72 killed, respectively.

Bishop DiMarzio in his column noted the bravery that first responders displayed the day of the attacks. New York City police chaplains Msgr. Robert Romano and Msgr. David Cassato and New York City fire chaplain Msgr. John Delendick and many other priests of the Brooklyn Diocese also "ran to that awful scene in lower Manhattan," he said.

"They went to assist in a time of recovery efforts, not only to minister to the survivors, but also to minister to the first responders," he said. "We must never forget the sacrifice and heroism of so many on that day and in the weeks that followed."

At least one Catholic chaplain lost his life that day: Franciscan Father Mychal Judge, a beloved New York City fire chaplain who died ministering to victims in the rubble of the World Trade Center's twin towers.

The saga of 9/11 continues in the ongoing health consequences

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THE SERRA CLUB
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Geoffrey Mooney, CSC and David Smith, CSC

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CNS photo/Andrew Kelly, Reuters

New York City Fire Department members pause Sept. 11 during ceremonies to mark the 19th anniversary of the 9/11 terrorist attacks on the World Trade Center.

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many suffer to this day, Bishop DiMarzio said.

“People still lose their lives to cancer and related illnesses caused by their simply being at or near ground zero in the wake of the World Trade Center attacks,” he said.

“Over 110 New York City firefighters have reportedly died of their 9/11 injuries since Sept. 11, 2001. And more are expected to die of these illnesses in the coming years. More than 7,000 FDNY firefighters and EMTs have been treated for a 9/11 injury or illness, now 19 years later,” he said.

Bishop DiMarzio said the World Trade Center Health Registry of the New York City Department of Health “suggests that post-traumatic stress disorder symptoms are the most common effect of 9/11.”

In addition, over 68 different types of cancers are on the list of 9/11-related illnesses identified by the federal government, ranging from asthma to skin cancer,” he said. “It seems that more than 2,000 people have died of 9/11-related illnesses.”

“As we can clearly see, the effects of the Sept. 11, 2001, attacks on our nation continue to today. All of them bring about memories we thought we could forget as time goes on. This is, however, a reminder that the safety of our nation depends on the vigilance of our government and of every citizen,” he added.

Like most Americans, Bishop DiMarzio said he remembers exactly where he was on 9/11 — he was in Washington to attend an administrative board meeting of the U.S. Conference of Catholic Bishops.

“As the meeting began, we heard planes flying over Washington in an effort to protect the White House, following the plane that flew directly into the Pentagon,” he recalled.

“We all will never forget seeing the vivid scenes on television of the crumbling of the twin towers,” he said. “This was even more vivid for those who were there at the time, the first responders, all those who responded to assist those in need, and all those who lost relatives on that terrible day.”

He expressed disappointment that state and federal COVID-19 restrictions prevented the traditional annual event that brings together relatives of the 2,977 people “killed on that fateful day” on the memorial plaza in lower Manhattan.

“We have been told that ‘out of an abundance of caution and in line with the guidance regarding social distancing,’ family members will not have an opportunity to give a personal tribute on stage to those whom they lost,” he said. “In many cases, doing so brings some closure to the terrible memories of 9/11.”

The COVID-19 restrictions prevented the reading of the names of all the victims at the National September 11 Memorial and Museum.

When the museum said it would instead play a recording of the names from its “In Memoriam” exhibition, the Tunnel to Towers Foundation invited 9/11 victims’ families to take part in a memorial ceremony at ground zero for the reading of the names. The foundation was created by the siblings and other family members of New York firefighter Stephen Siller, who gave up his life to save oth-

ers on 9/11.

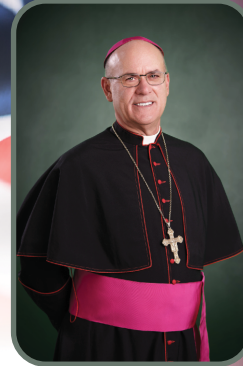
City officials also canceled the Tribute in Light, which beams into the sky from the location of the destroyed towers, but Bishop DiMarzio noted that a contribution from former New York Mayor Michael Bloomberg allowed the light installation to continue this year.

“Throughout my tenure as mayor, the Tribute in Light was a powerful symbol of New York’s recovery after 9/11. I am pleased that once again it will shine this year as a beacon of our city’s resilience,” Bloomberg said in a statement.

President Donald Trump and first lady Melania Trump visited the Flight 93 Memorial in Shanksville. In his remarks, he prayed tribute to “the heroes of Flight 93,” whose actions he said “are an everlasting reminder that no matter the danger, no matter the threat, no matter the odds, America will always rise up, stand tall, and fight back.”

Vice President Mike Pence and Democratic presidential candidate Joe Biden attended the National September 11 Memorial and Museum annual commemoration at ground zero in New York. Biden’s running mate, U.S. Sen. Kamala Harris, spoke at a 9/11 remembrance ceremony in Fairfax, Virginia.

“FAITHFUL CITIZENSHIP IN A DIVIDED NATION AND THE POLITICAL RESPONSIBILITY OF CATHOLICS”



Presented by
Most Reverend
Kevin C. Rhoades,
Bishop of the Diocese of
Fort Wayne-South Bend

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NEWS BRIEFS

Spanish court convicts ex-Salvadoran colonel of 1989 murders of five Jesuits

MADRID (CNS) — A Spanish court has convicted a former Salvadoran colonel for the murders of five Jesuit priests in 1989 — a rare act of justice for an atrocity from El Salvador's brutal civil war. In a Sept. 11 ruling, former Col. Inocente Orlando Montano, 77, was found to have planned and ordered the murders of the five Jesuit priests — all Spanish nationals — Nov. 16, 1989, at their residence on the campus of Jesuit-run Central American University in San Salvador. The five Spaniards were Father Ignacio Ellacuria, university rector, along with Fathers Ignacio Martín-Baro, Juan Ramón Moreno, Amando López and Segundo Montes. Salvadoran Jesuit Father Joaquín López and Julia Elba Ramos, a housekeeper, and her teenage daughter Celina, also were killed in the attack. The court could only rule on the cases of the five Spanish Jesuits as a condition of Montano's extradition to Spain from the United States in 2017. Montano resided in the United States prior to his extradition.

Oregon's fire: Most churches safe, for now, offering shelter

PORTLAND, Ore. (CNS) — While the foothills of Oregon's Cascade Mountains have been ablaze, creating red apocalyptic skies and leaving five small towns in ashes, most of the churches in the Archdiocese of Portland have not burned and many have offered shelter to thousands of evacuees. On Sept. 9, two deaths in Marion County and one in Jackson County were reported, but Oregon Gov. Kate Brown said she feared that many more lives were lost. Ann Brophy, pastoral associate at Sacred Heart Church in Medford, stood on her front porch the night of Sept. 8 and watched the small towns of Phoenix and Talent incinerate just a few miles south. "It was terrifying," said Brophy, who lives in an area where residents are to be ready to leave at a moment's notice. One Sacred Heart parishioner in Phoenix lost her mobile home to flames not long after gathering up photographs of her husband, who died two years ago. Brophy said she expects that many more parishioners will report being suddenly homeless.

World cannot remain indifferent to migration crisis, pope says

VATICAN CITY (CNS) — European countries can turn the migration crisis into a "window" of opportunity, dialogue and encounter between migrants and their

Fires scorch West Coast



CNS photo/Stephen Lam, Reuters

The Bay Bridge in San Francisco is seen Sept. 9 under an orange sky darkened by the smoke from wildfires. Funds collected this weekend in the Diocese of Fort Wayne-South Bend will become part of the Bishops Emergency Disaster Fund and will be used to support the efforts of Catholic Charities USA and/or Catholic Relief Services to help those affected by the extensive number of fires burning in the West, the victims of Hurricane Laura in the South and other recent disasters.

citizens, Pope Francis said. "No one can remain indifferent to the human tragedies that continue to occur in different regions of the world. Among these, we are often challenged by those that have as their theater the Mediterranean, a border sea that is also, however, a sea of encounter among cultures," the pope said Sept. 10 during a meeting with members of Snapshots from the Borders. According to its website, Snapshots from the Borders is a three-year project co-funded by the European Union. Its goal is "to improve the critical understanding of European, national and local decision makers and of public opinion" about the flow of migrants in Europe "to promote more effective policy coherence at all levels." Welcoming the group to the Vatican, the pope praised the project, which allows European societies "to give a more human and coordinated response to the challenges of contemporary migration."

Catholic medical provider fired by Catholic clinic for adhering to her faith

PORTLAND, Ore. (CNS) — Megan Kreft, a young Catholic physician assistant in the Portland area, hopes her story of being fired by a Catholic medical group for wanting to practice her faith in the medical field will help others struggling to do the same. "I've known I wanted to go into medicine for a long time," Kreft told the Catholic Sentinel, newspaper of the Archdiocese of Portland. She was cautious about pursuing work in women's health and primary care, knowing that so many of the ethical dilemmas she would face would be in those fields. Still, Providence Medical Group in Sherwood, Oregon, impressed her. "I was blown away by the clinic, the support, the staff and their enthusiasm

for great patient care," said Kreft, adding that Providence appealed to her because of its Catholic identity. She was offered a position in January 2019. Before Kreft was hired, an administrator at her clinic reached out asking which services she'd perform. On the list were vasectomies and inserting intrauterine devices, as well as prescribing hormonal contraception and emergency contraception. "I told my manager these services violated my religious beliefs and conscience," said Kreft. When it became clear to Kreft that she was expected to provide these services or refer patients to another of the clinic's providers for them, her opinion of the clinic changed. She refused to refer patients for the controversial services. Since her dismissal, she has filed a civil rights complaint with the Office of Civil Rights of the Department of Health and Human Services.

Pope prays for young people as school year begins amid pandemic

VATICAN CITY (CNS) — In a letter to people participating in a virtual Marian pilgrimage, Pope Francis offered words of encouragement to families struggling amid the COVID-19 pandemic. The pope's message, which was signed on his behalf by Cardinal Pietro Parolin, Vatican secretary of state, was sent to Bishop Stefano Russo, secretary general of the Italian bishops' conference, and to participants in the 13th Annual National Pilgrimage for Families to Pompei and Loreto. The Vatican published the message Sept. 13. In it, Cardinal Parolin conveyed the pope's gratitude to the promoters of the pilgrimage for organizing the event "in this time in which families are suffering particularly from the hardships due to the pandemic," and he encouraged them to "draw hope and strength from prayer and fraternal communion in order to move forward."

Distressed kayaker saved by Paulists on Lake George

ALBANY, N.Y. (CNS) — This is a typical story, really about Paulist Fathers, a floating Tiki bar and a kayaker. It all started when Greg Barrett, a captain for Tiki Tours, offered the Paulist Fathers — two fathers and five seminarians — a free, relaxing tour around Lake George, which is 60 miles north of Albany, in August. Paulist Father Frank Desiderio is the director of St. Mary's of the Lake, the summer retreat for the fathers since 1875, and Barrett lives next door to the retreat's housekeeper, Vicki Butz. Barrett was talking with Butz one night on his back porch about taking the Paulist Fathers out on the boat saying, "My mother was a very devout Catholic, and I said these guys need to come out on the Tiki boat. (And a couple of months later,) the guys said, 'Let's go!' During the outing they spotted a man struggling with his capsized kayak on the lake and pulled him out of the water and onto the boat, which made national news. The seminarians and novices, who are studying at The Catholic University of America in Washington, were staying at the retreat for 10 weeks this summer to get out of the city during the pandemic.

Ashe receives Making Democracy Work Award

NOTRE DAME — Cheryl Ashe, activist, organizer, leader, librarian, communicator and educator, is the winner of a local 2020 Making Democracy Work Award. The League of Women Voters of the South Bend Area made the award presentation via Zoom Aug. 25. The Making Democracy Work Award is an award given out each year by local League of Women Voters chapters to call attention to the value of membership in the league.

Ashe believes in her government and in herself to improve the lives of underserved populations. Like the early suffragists, she signed on for the long term in a legislative pursuit that took many years.

As a librarian, she worked to establish modified library cards for patrons living in homeless shelters and other forms of temporary housing. During her library career in St. Joseph County, she also directed special services, including the organization of literacy volunteers serving the immigrant community.

Among other advocacies, she encouraged engagement in democracy by attending League of Women Voters candidate events. Since 2012, she has hosted "Have You Read," a public access, live program about nonfiction books authored by African Americans and topics related to the African American experience.

Live 'Truth in Charity' hour with Bishop Rhoades

FORT WAYNE — On his weekly radio show "Truth in Charity," Bishop Kevin C. Rhoades discusses current events and Catholic social teaching, answers questions from listeners and more. Wednesday, Sept. 23, during Redeemer Radio's Tune-In for All-In fundraising event, listeners will be able to text questions for Bishop Rhoades to answer during the "Truth in Charity" hour to the Holy Cross College text line: 260-436-9598.

Tune-In for All-In will kick off with the bishop's on-air question-and-answer session, and then at 7 p.m. there will be a live virtual event that will highlight the expanded mission of Redeemer Radio to serve the most urgent needs of the Church.

Planning for worship, school and other gatherings continues to be a challenge for Redeemer Radio during the COVID-19 pandemic. Rather than schedule groups to come to the stations for the biannual Sharathon, the fall fund drive has been transformed into a virtual event that will draw people into the Catholic community while raising the funds needed to fulfill Redeemer Radio's mission to share Christ with listeners.

AROUND THE DIOCESE

Diocesan virtual confirmation retreat opens Oct. 4



Provided by John Pratt

Due to the COVID-19 pandemic, an in-person diocesan retreat cannot take place this year for those preparing to receive the sacrament of confirmation. The Diocese of Fort Wayne-South Bend is instead offering a flexible virtual retreat. By Oct. 4, a complete retreat package that parishes or schools can offer to students and their sponsors — with minimal effort — will be available offering video teachings, witness talks and other resources that can be accessed by parents or the candidates themselves. The retreat will be accessible on the diocesan webpage throughout the 2020-21 school year at diocesefwsb.org/confirmation-retreat. The above image, painted by Carmen Nunez, a 2020 graduate of Saint Joseph High School, South Bend, will brand this year's event. For more information contact John Pratt, director of Youth Ministry, at jpratt@diocesefwsb.org.

While Notre Dame Federal Credit Union underwrites a portion of the production cost, listeners can help sponsor each "Truth in Charity" episode from now through Easter. For a donation of \$500, the show will open with a thank-you to the person who is helping to underwrite that episode. "Truth in Charity" can be heard Wednesdays and Saturdays at noon on 95.7FM in Michiana, 106.3FM Greater Fort Wayne or anytime at RedeemerRadio.com.

'Together Strong: Life Unites' is theme of March for Life set for Jan. 29

BY KURT JENSEN

WASHINGTON (CNS) — The Sept. 10 announcement of the theme for the March for Life — "Together Strong: Life Unites" — made it clear the annual national event, in some form, will proceed next Jan. 29.

But details of how the march, rally and pro-life conference, which together have drawn as many as 100,000 participants in past years, will cope with COVID-19 self-quarantine restrictions in the District of Columbia were not part of the announcement.

Asked on EWTN's "Pro-Life Weekly" program that evening about whether people should start making plans, Jeanne Mancini, president of the March for Life Education and Defense Fund, said: "You know, everybody has to make that decision on their own. You know, considering their own situations, et cetera."

She added, "But I certainly would be (making plans), and I obviously will be there this year. I think that standing for life and standing for inherent human dignity of every life from conception to natural death is

all the more important this year when there is so much unrest, so much division in our country. We need to show that we are stronger together and that love and life unite us. They make us stronger."

In July, Mancini had said "we will continue to discern throughout this year what steps should be taken," regarding pandemic restrictions.

Social distancing and masks aren't the issue. Washington health authorities require a 14-day self-quarantine for visitors "participating in nonessential travel" from high-risk areas. The quarantine is adjusted every two weeks, and as of Sept. 8, was extended to visitors from 30 states.

That's a particular obstacle for the many high school and college groups who arrive on long-distance bus rides which have, over the decades, become the pulse of the event.

"If D.C. is still requiring a two-week quarantine for out-of-state travelers, I don't see a way for us to attend," said Ed Konieczka, assistant director of university ministry at the University of Mary in Bismarck, North Dakota. "We are taking care of the details that we can,

and recognizing which things are out of our control."

The university typically sends around 200 students and staff members to the march, and in 2018, some 20 students flanked President Donald Trump in the Rose Garden at the White House when he addressed the Mall rally on a video link. This past January, Trump addressed the rally in person, becoming the first president to do so.

The alternative to a Washington trip, Konieczka said, will be a rally that day in Bismarck. "We have been approached by the Diocese of Bismarck with a request to coordinate efforts to have the biggest March for Life event ever at our state capital. We have a shared vision for a large event, where any of our students unable to travel to D.C. will join with members of the diocese."

Planners of state marches face the same uncertainty. "Right now with COVID and the restrictions, we are playing it by ear in Chicago," said Denise Zabor, office manager for Illinois Right to Life.

Rieger calls 60 years of music ministry a blessing and privilege

BY VINCE LABARBERA

There's been an irrefutable "sound of silence" in the sacred liturgy at St. Therese Parish in Fort Wayne since Aug. 9 when Beverly Rieger retired after seven years as music director.

"It seems like I was born a musician," said Rieger last month as she reflected on a music career of more than 60 years. "I always knew how to read music and could tell what a piece of music sounded like just from seeing the notes. My mom said my music teachers could not keep me in music," she added.

Her life began in 1946 in Fort Wayne as the daughter of Albert and Barbara Knight. She has two brothers and three sisters. Rieger attended Most Precious Blood School for kindergarten, but after the family moved to a house directly behind St. Joseph - Hessen Cassel Parish, she completed all eight grades in a red brick, four-room schoolhouse known then as St. Joseph Grade School.

It was in June 1958 when she began a lifetime of music ministry. "I was 12 years old when the nuns in the school found out I could play," Rieger reflected. So, she began playing for every daily and Sunday Mass, as well as weddings. "I still remember walking down the country lane to St. Joseph Church at 7 a.m. to sing in the children's choir or to play for Mass." Back then there were no professional musicians for small churches like St. Joseph - Hessen Cassel.

"All this took place prior to Vatican II," she continued. To this day, she still can sing "by heart" in Latin, the first lines of many of the Masses for both weekdays and Sunday; the Requiem Mass for the dead; as well as Masses for feasts of the Blessed Virgin Mary.

When Rieger enrolled at Bishop Luers High School, she no longer could play for the daily morning Mass at her parish. But she did continue to play for the adult choir and for the Sunday Mass. About this same time - Oct. 11, 1962 - the Second Ecumenical Council of the Vatican, commonly known as the Second Vatican Council or Vatican II, opened during the pontificate of Pope John XXIII.



Provided by Beverly Rieger
Beverly Rieger retired this year after seven years as music director at St. Therese Parish, Fort Wayne. She has been involved in the musical aspect of liturgy in the diocese for more than 60 years.

"These years gave me a wide knowledge on the liturgy before Vatican II, the difficulties and joys of switching to an English Mass, and the times of experimentation with the new music possibilities in the late '60s and early '70s," she reported. "It grounded in me a love of liturgy and a sense of purpose that have never left me to this day."

Rieger has a Bachelor of Arts degree in organ performance from Indiana University, with a minor in piano and choral conducting. She also has a master's degree in process from the University of Notre Dame.

In 1967, she married her husband, Walt, at St. Henry Parish, Fort Wayne. Their three boys were born over the next 12 years. "My family life became of primary

importance with music ministry always my life work," Rieger said. "I took time off to have my first child and to take care of aging parents."

Walt taught math at Bishop Luers for 15 years and at Canterbury High School, Fort Wayne, for 35 years.

Their children are Andrew, 51, living in Philadelphia; Alan ("Jamie"), 47, of Indianapolis; and Jason, 41, of Chicago. All are married.

"All three of our boys followed their father's talent, and have a gift for math and science, while Jamie also has a real gift for music and art," Rieger said. They have eight grandchildren.

"I am very close to my two

brothers and three sisters as well," Rieger said. Marie and Steve live in Fort Wayne, Bill resides in South Whitley, Jean moved to California and Ruth dwells in Oregon.

Rieger's music and liturgy career in the Fort Wayne end of the Diocese of Fort Wayne-South Bend reads like this: St. Joseph - Hessen Cassel, 1958-65; St. Therese Parish, 1966-68 and 2013-20; St. Henry Parish, 1969-79; St. Joseph Parish, Roanoke, 1979-82; Queen of Angels Parish, 1983-97; director of the diocesan Office of Worship, 1997-2006; St. John the Baptist Parish, 2008-12; and retirement from St. Therese this year.

"I had to reach into my memory for these dates," she added, "so if they are not completely accurate, they are certainly close!"

Rieger also said she was privileged to direct beautiful "Advent Lessons and Carols" concerts at two parishes, St. John the Baptist for two years and St. Therese for four years.

Speaking of working with choirs, cantors and other musicians, Rieger added, "Over these years I have been blessed to serve with so many talented and dedicated musicians: the assembly, choirs, cantors, bells, chimes, guitars and many instrumentalists including adults, teens and children. I have assisted the families and played for thousands of weddings and funerals. What a wonderful 60 years of blessing for me. It has been a privilege!"

"The music of the Catholic Church over these many years has changed a lot in focus, but the ministry of music always has remained the same," she emphasized. "It's a ministry of prayer, music, discernment, relationships with people and always a team effort with the pastor and staff of each parish."

"At this time, I don't have any retirement or music plans in the future," she said. "At age 73, my life is entering the new phase of retirement. I have a piano at home, my electronic keyboard, all my percussion and ethnic flute instruments, and my guitar."

"I treasure all the years with all of you," she mused. "Let's see what retirement brings and what God brings forth into my life!"

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Eight Holy Cross brothers ordained deacons, priests

FORT WAYNE — A Mass of ordination for four Congregation of Holy Cross brothers to the priesthood, and four more to the ministry of deacon, was the occasion of a prayerful and socially distant gathering Sept. 5, the feast of St. Teresa of Kolkata, at the Basilica of the Sacred Heart, Notre Dame.

Friends and members of the extended family of Deacon Felipe Campos Reséndez, CSC; Deacon Robert Lisowski, CSC; Deacon Geoffrey Mooney, CSC; Deacon David Smith, CSC; and Father Joseph Pedersen, CSC; Father Vincent Nguyen, CSC; Father Zachary Rathke, CSC; and Father Gilbrian Stoy, CSC, were able to participate in the holy occasion via livestreamed video and in that way participate in their answer to the call to serve Christ “by whose ministry His Body, the Church, is continually built up here on earth into the People of God and the temple of the Holy Spirit,” said celebrant Bishop Kevin C. Rhoades.

Blessed Basil Moreau had a beautiful devotion to the Sacred Heart of Jesus and would preach about the Sacred Heart, the bishop noted during the homily. He also addressed the candidates with a quote from the holy founder of the Congregation of Holy Cross.

“In one of his sermons, Father Moreau said: ‘Happy are the Christians who direct their eyes and their longings to the heart of Jesus Christ. They will find a fertile source of love for God and for their neighbor, because in devotion to the Sacred Heart everything breathes and inspires love.’ Felipe, Robert, Geoffrey, David, Vincent, Mark, Zachary and Gilbrian have directed their eyes and their longings to the heart of Jesus Christ. Having encountered and experienced the deep and intimate love of Jesus, they have answered His call and come today before God’s altar to be consecrated to Him in a new way, to be anointed for the holy mission of preaching, serving and ministering that love as deacons and priests.”

Father Moreau invited the faithful to enter into the ever-loving heart of Jesus, a heart filled with blessings, the bishop continued. “And he said: ‘Above all, let those of us who are honored by the priesthood seek refuge in this loving heart, for we are particularly charged to bring others therein. Let us celebrate the holy mysteries in the heart of Jesus ... let us do all our priestly functions in the Sacred Heart, and it will spread over the exercise of our ministry the most abundant blessings.’

“I can’t think of any better advice to give to Vincent, Mark, Zak and Gil today. I pray that you will do all your priestly functions in the Sacred Heart as men immersed in the love of Jesus, whose love will spread to others through your life and ministry.



Photos by Matt Cashore, University of Notre Dame

The laying on of hands by fellow Holy Cross priests takes place during priestly ordinations at the Basilica of the Sacred Heart, Notre Dame, Saturday, Sept. 5. Four men entered into the vocation of the priesthood during the Mass, and four finally professed members of the order were ordained to the diaconate.



Bishop Kevin C. Rhoades invokes the Holy Spirit to come down upon Gilbrian Stoy, CSC, during the Mass of ordination.

This advice is also meant for Felipe, Robert, Geoff and David in their life and ministry as deacons this next year and afterwards, God-willing, as priests.”

The candidates had received a call to preach Jesus Christ as Lord and to live a life of humble service of God and His people, the bishop stated.

“Like Father Moreau, may you contemplate the Sacred Heart of Jesus often. ... Brothers about to be ordained, may your hearts be ‘rooted firmly in the Lord, warmed by the Holy Spirit and open and available to your brothers and sisters,’ especially to the poor and the suffering and to the lost sheep. God anoints you

today and He sends you, in the words of the prophet Isaiah ‘to bring glad tidings to the lowly, to heal the brokenhearted, to proclaim liberty to the captives and release to the prisoners.’

“Brothers, in prayer, may you discover God’s consolation, His peace and His powerful love. May you be channels of that consolation, peace and love to the people you serve, bringing people closer to the Heart of Jesus. May you follow the counsel of Blessed Basil Moreau and do all your ministry in the Sacred Heart, the Heart of the Good Shepherd. Trust Father Moreau’s words that in doing so, it will spread over the exercise of your ministry

the most abundant blessings.”

Several of the new priests and deacons have been, or will be, serving in parishes of the diocese. Two served diaconal years in diocesan parishes: Father Stoy at Christ the King Parish, South Bend, and Father Nguyen at Holy Cross Parish, South Bend.

Deacon Mooney will serve his diaconal year at Christ the King Parish, and Father Nguyen will be the parochial vicar at Holy Cross Parish.

Father Rathke has been appointed parochial vicar at St. Adalbert and St. Casimir parishes, South Bend, and Father Stoy will serve as parochial vicar at Christ the King Parish.



FATHER JOSEPH PEDERSEN, CSC



FATHER VINCENT NGUYEN, CSC



FATHER ZACHARY RATHKE, CSC



FATHER GILBRIAN STOY, CSC



DEACON FELIPE CAMPOS RESÉNDEZ, CSC



DEACON ROBERT LISOWSKI, CSC



DEACON GEOFFREY MOONEY, CSC



DEACON DAVID SMITH, CSC

Brothers of Holy Cross 200th anniversary

BY JILL A. BOUGHTON AND JENNIFER MILLER

Forming lives of holy 'connectedness'

Two hundred years ago, the first seeds were sown for what later became the Congregation of Holy Cross (CSC, for the initials of its Latin name, "Congregatio a Sancta Cruce"), which has had a long history in the Diocese of Fort Wayne-South Bend.

The congregation has three distinct "families" — priests, religious sisters and religious brothers — dedicated to serving God and His people. But the first to hear the call were the brothers.

Fittingly, the first canonized Congregation of Holy Cross saint was a humble brother, Brother André Bessette, CSC. As doorkeeper of what has since become an impressive shrine in Montreal, Canada, Brother André welcomed people from all walks of life and prayed to his patron, St. Joseph, for their needs. Many were healed through his faithful prayers.

On July 15, 1820, Father James-Francis Dujarie, who had already started a congregation of religious sisters to help re-Christianize post-Revolutionary France, accepted the first man interested in becoming a reli-

gious brother. Even though they were then called Brothers of St. Joseph, and postulant Pierre Hureau didn't even stay a year, 1820 marked the beginning of the group that became the precursor of the Brothers of Holy Cross.

In 1835, the ailing Father Dujarie asked Father Basil Moreau to assume leadership of the brothers; he envisioned a "family" of priests, brothers and sisters. Since Father Moreau had already gathered a group of auxiliary priests near the village of Sainte-Croix (Holy Cross), this joining of priests and brothers soon led to the Congregation of Holy Cross.

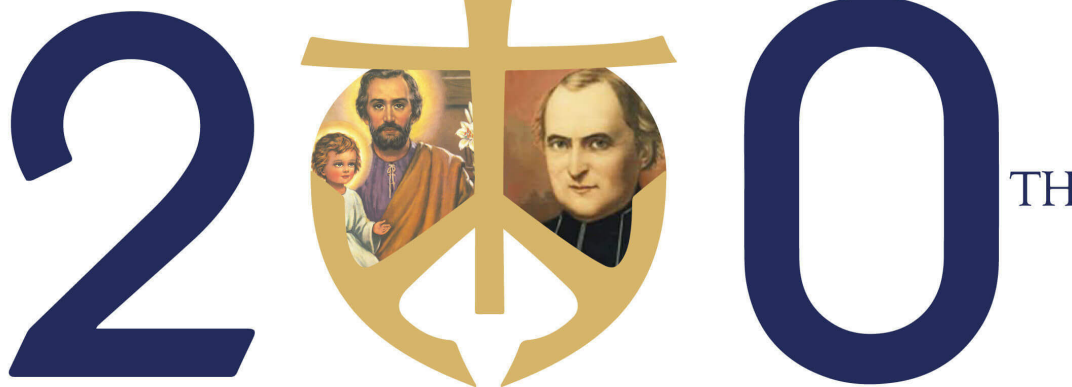
Although the Vatican has never permitted the Congregation of Holy Cross female religious to have the same superior general, and they have slightly different names in different regions of the world, the three Holy Cross branches remain kindred spirits.

"The Brothers of Holy Cross, their priest confreres, and all who are beneficiaries of their educational and pastoral ministry, join in thanking divine providence for the gracious gift

EDUCATORS

PIONEERS

DISCIPLES



ANNIVERSARY OF THE FOUNDING OF THE BROTHERS OF ST. JOSEPH

1820 - 2020

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of the vocation of service to the growth of the kingdom of God and ministry of the Church that he has given through the apostolic foresight of Father James-Francis Dujarie," testified Father Robert L. Epping, CSC, superior general of the congregation, which includes both brothers and priests "bound together in one indivisible brotherhood."

The brothers celebrated their anniversary with a July 15 panel presentation in Our Lady of Sorrows Chapel at Columba Hall, Notre Dame. Brother Philip Smith, CSC, head archivist, talked about the early days of the foundation, especially Father Dujarie's collaboration with Brother Andrew Mottais. Father Jim Connelly, CSC, discussed the early spirituality of the congregation under Father Moreau.

Brother George Klawitter, CSC,

who has written extensively on the history of the congregation, talked about the first schools the brothers ran in a France that was still reeling from the anti-Church ravages of the French Revolution.

In 1841, six Brothers of Holy Cross accompanied Father Edward Sorin, CSC, from France to Vincennes, Indiana, and then north to what became the University of Notre Dame in the Diocese of Fort Wayne-South Bend. Since that time, the brothers have exercised their ministries of education and service in countless ways.

Father Sorin regarded Brother Vincent Pieau, CSC, long-time novice master, as co-founder of Holy Cross in America. The longest living of the original brothers, Brother Francis Xavier Patoy, CSC, served South Bend as a carpenter and undertaker, digging the first graves at Cedar Grove

Cemetery. He and his companions constructed the first college buildings from bricks they made. Over the ensuing years, they served as teachers, supervised students, raised food for the university on St. Joseph Farm, ran the Notre Dame post office, and staffed Ave Maria Press, Saint Joseph High School and its predecessor, Catholic Central.

Administratively, there are two related CSC provinces, both headquartered at Notre Dame. The Midwest Province of Brothers includes 79 American brothers and 51 from Ghana. The United States Province of Priests and Brothers includes both priests and brothers of the Congregation of Holy Cross. They come from the United States, Chile, Peru and East Africa; most are priests, but there are also about 20 brothers either finally professed or in formation. This arrangement of

separate provinces, which began in the 1940s, enabled both priests and brothers to grow rapidly and expand their ministries. However, both provinces have the same superior general in Rome.

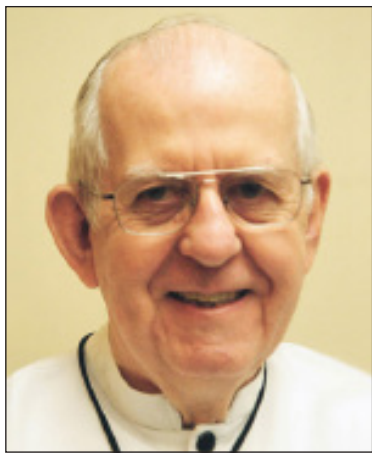
Of the 59 Holy Cross Brothers of the Midwest Province currently living in the diocese, most are "retired-creatively," in the words of their provincial superior, Brother Kenneth Haders, CSC. They continue to live the common life, work within the congregation and volunteer, especially in Holy Cross Village, a full-spectrum retirement community sponsored by the Brothers of Holy Cross. Some brothers teach and work at Holy Cross College.

Outside the diocese, the Brothers of Holy Cross have ministered in high schools, colleges, boys' homes and missions in the United States, Ghana and Bangladesh.

Religious brothers and priests both discern and accept God's call to poverty, celibacy and obedience. They claim no material goods as their own. They refrain from romance and marriage. They submit to the direction of their local bishop and their superiors in the Congregation of Holy Cross. Both live lives of prayer and service. However, priests are also ordained to administer the sacraments of the Church by celebrating the Eucharist, reconciliation and the anointing of the sick.

Brother Roberto Jimenez-Ortega, CSC, says this difference between brothers and priests constitutes one of his biggest challenges. "Most Catholics have no clue what a brother is; they're always comparing us to priests. It's a very different vocation. As much as he loves the Church, a brother's day-to-day reality is very different from a priest's."

Three CSC brothers witness to God's love in their lives, ministries



Brother Raymond Papenfuss, CSC, took his first vows in 1953. He sought out the order after witnessing the horrors of death camps in Poland during World War II. Sixty-seven years later, God's peace in his life is evident.

Brother Raymond Papenfuss, CSC, took his first vows in 1953. Drawn to religious life as a young boy, "several experiences determined my future. I was 12 years old when World War II ended. I remember seeing the horrors of the death camps in Poland and the savageness of the atomic bombs in Japan. The horror of these images made me want to do something with my life that would help in some way to improve or make life a bit better. I also wanted to be a teacher. The Holy Cross brothers provided an opportunity for both," Brother Ray explained.

Sixty-seven years later, God's grace has sustained him. Currently serving in South Bend in the Mission Department of the Midwest Province, Brother Ray's witness to God's peace is evident, from those he encounters at Dujarie House or reading at Mass. His countenance is filled with joy as he daily chooses to share God's love.

"The great thing that a vocation as a brother gives one is the freedom to reach out and be a brother to all that one meets. This is to model one's life as much as possible on the life of Jesus. He reached out in unconditional love to all that He met. That, to me, is the goal of any brother — to live a life of love as Jesus did," Brother Ray shared.

Brother Roberto Jimenez-Ortega, CSC, originally from El Paso, Texas, joined the congregation in 1988, after graduating from St. Edward's University. "I found that I would better serve the Church being a religious brother because I find that Christ is always guiding individuals outside the confines of a building and sacraments. I find that as I teach, I minister the love and affection of God through my ministry. I have the privilege of walking alongside people and learning from all they do.

Through this experience, I get joy and feel the love of God," Brother Roberto explained.

Looking back on being a Holy Cross brother for 33 years, he reflected: "The greatest joy of being a brother is serving God's people. I feel that God has led me to a life of connectedness. I find that my life is a mirror of Jesus' ministry. He was always around people and walked amongst them. He was involved with the synagogue, but indirectly. He knew the rules, rituals and continued traditions. He often preached at the synagogue, but was not directly involved with the rules and regulations. He was more concerned with the well-being of His flock."

Brother Robert W. Ackerman, CSC, is in his third year of temporary vows and final year of theology, a Master of Divinity student in the 2021 class at the University of Notre Dame. Originally from



Brother Roberto Jimenez-Ortega, CSC, says that as a Congregation of Holy Cross brother, he has the privilege of "walking alongside people and learning from all they do. Through this experience, I get joy and feel the love of God."

Burlington, Massachusetts, Brother Rob first entered the Old College Undergraduate Seminary program for the United States Province in the fall of 2013. He then entered the novitiate in 2017 and professed first vows in 2018. God willing, Brother Rob will profess final vows in the fall of 2022.

"The religious brother is the best-kept secret in the Church," Brother Rob shared. "We now have seven religious brothers in formation here at Moreau Seminary. When I entered, there were zero. There is great hope in this vocation, and more young men are responding to this particular call in their lives."

"To be a religious brother is first and foremost to be a man of God. I have found that my daily prayer is what helps me to live this vocation well on a daily basis. I am also inspired by my fellow brothers in Holy Cross, and they continually push me to live this life to its fullest extent," he shared.

"My call as a religious brother has brought me both joys and challenges in the short time that I have lived out this vocation. One of my greatest joys is being able to grow in my relationship with God in prayer and meditation. I have the privilege to have time to spend in the chapel each day and offer all that I have to the Lord.

"Another great joy for me is the ability to walk with the people of God as their brother," Brother Rob reflected. "At times, this line can be a little overused and become a cliché, but at the same time it is incredibly true. I have the privilege of walking alongside my brothers and sisters in a very particular way, and hopefully draw them into a closer relationship with the Lord."

— Jill A. Boughton and Jennifer Miller



Photos provided by Jennifer Miller

The Brothers of the Congregation of Holy Cross, Notre Dame, this year celebrate the 200th anniversary of their founding. Today, the youngest Congregation of Holy Cross brother is Brother Robert W. Ackerman, CSC.

**Congratulations,
Congregation of Holy Cross,
on the 200th anniversary of the founding
of the Brothers of St. Joseph.**

**Thank you for your guidance and vision
in establishing Holy Cross College in 1966**

*"Now that the foundation has been laid,
we must carry on this work of providence,
help it reach its goals, and cooperate with
whatever designs God may have for it."*

- Blessed Basil Moreau, letters

The Challenge of Forming Consciences for Faithful Citizenship



Part I of II: Our Call as Catholic Citizens

This brief document is Part I of a summary of the US bishops' reflection, *Forming Consciences for Faithful Citizenship*, which complements the teaching of bishops in dioceses and states.

Forming Consciences for Faithful Citizenship is the teaching document of the Catholic Bishops of the United States on the political responsibility of Catholics. It provides guidance for all who seek to exercise their rights and duties as citizens. As Catholics, we bring the richness of our faith to the public square. We draw from both faith and reason as we seek to affirm the dignity of the human person and the common good of all.

Everyone living in this country is called to participate in public life and contribute to the common good.¹ In *Rejoice and Be Glad* [*Gaudete et exsultate*], Pope Francis writes:

Your identification with Christ and his will involves a commitment to build with him that kingdom of love, justice and universal peace. . . . You cannot grow in holiness without committing yourself, body and soul, to giving your best to this endeavor.²

As Catholics, we are part of a community with profound teachings that help us consider challenges in public life, contribute to greater justice and peace for all people, and evaluate policy positions, party platforms, and candidates' promises and actions in light of the Gospel in order to help build a better world.

Why Does the Church Teach About Issues Affecting Public Policy?

The Church's obligation to participate in shaping the moral character of society is a requirement of our faith, a part of the mission given to us by Jesus Christ. As people of both faith and reason, Catholics are called to bring truth to political life and to practice Christ's commandment to "love one another" (Jn 13:34).

The US Constitution protects the right of individual believers and religious bodies to proclaim and live out their faith without government interference, favoritism, or discrimination. Civil law should recognize and protect the Church's right and responsibility to participate in society without abandoning its moral convictions. Our nation's tradition of pluralism is enhanced, not threatened, when religious groups and people of faith bring their convictions into public life. The Catholic community brings to political dialogue a consistent moral framework and broad experience serving those in need.

Who in the Church Should Participate in Political Life?

In the Catholic tradition, responsible citizenship is a virtue, and participation in political life is a moral obligation. As Catholics, we should be guided more by our moral convictions than by our attachment to any political party or interest group. In today's environment, Catholics may feel politically disenfranchised, sensing that no party and few candidates fully share our comprehensive commitment to human life and dignity. This should not discourage us. On the contrary, it makes our obligation to act all the more urgent. Catholic lay women and men need to act on the Church's moral principles and

become more involved: running for office, working within political parties, and communicating concerns to elected officials. Even those who cannot vote should raise their voices on matters that affect their lives and the common good. Faithful citizenship is an ongoing responsibility, not just an election year duty.

How Can Catholic Social Teaching Help Guide Our Participation?

In the words of Pope Francis, "progress in building a people in peace, justice and fraternity depends on four principles related to constant tensions present in every social reality. These derive from the pillars of the Church's social doctrine, which serve as 'primary and fundamental parameters of reference for interpreting and evaluating social phenomena.'"³ The four principles include the dignity of the human person, the common good, subsidiarity, and solidarity. Taken together, these principles provide a moral framework for Catholic engagement in advancing what we have called a "consistent ethic of life" (*Living the Gospel of Life*, no. 22).

Rightly understood, this ethic does not treat all issues as morally equivalent; nor does it reduce Catholic teaching to one or two issues. It anchors the Catholic commitment to defend human life and other human rights, from conception until natural death, in the fundamental obligation to respect the dignity of every human being as a child of God.

Catholic voters should use Catholic teaching to examine candidates' positions on issues and should consider candidates' integrity, philosophy, and performance. It is important for all citizens "to see beyond party politics, to analyze campaign rhetoric critically, and to choose their political leaders according to principle, not party affiliation or mere self-interest" (USCCB, *Living the Gospel of Life*, no. 33). The following summary of the four principles highlights several themes of Catholic social teaching for special consideration: these include **human rights and responsibilities, respect for work and the rights of workers, care for God's creation, and the preferential option for the poor and vulnerable.**⁴

The Dignity of the Human Person

Human life is sacred because every person is created in the image and likeness of God. There is a rich and multifaceted Catholic teaching on human dignity summarized in the *Compendium of the Social Doctrine of the Church*. Every human being "must always be understood in his unrepeatable and inviolable uniqueness. . . . This entails above all the requirement not only of simple respect on the part of others, especially political and social institutions and their leaders with regard to every man and woman on the earth, but even more, this means that the primary commitment of each person towards others, and particularly of these same institutions, must be for the promotion and integral development of the person" (no. 131). The *Compendium* continues, "It is necessary to 'consider every neighbor without exception as another self, taking into account first of all his life and the means necessary for living it with dignity' (*Gaudium et Spes*, no. 27).

Every political, economic, social, scientific and cultural program must be inspired by the awareness of the primacy of each human being over society.”⁵

Subsidiarity

It is impossible to promote the dignity of the person without showing concern for the family, groups, associations, and local realities—in short, for those economic, social, cultural, recreational, professional, and political communities to which people spontaneously give life and which make it possible for them to achieve effective social growth.⁶ The family, based on marriage between a man and a woman, is the fundamental unit of society. This sanctuary for the creation and nurturing of children must not be redefined, undermined, or neglected. Supporting families should be a priority for economic and social policies. How our society is organized—in economics and politics, in law and public policy—affects the well-being of individuals and of society. Every person and association has a right and a duty to participate in shaping society to promote the well-being of individuals and the common good.

The principle of subsidiarity reminds us that larger institutions in society should not overwhelm or interfere with smaller or local institutions; yet larger institutions have essential responsibilities when the more local institutions cannot adequately protect human dignity, meet human needs, and advance the common good.⁷

The Common Good

The common good is comprised of “the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily.”⁸

Human dignity is respected and the common good is fostered only if **human rights are protected and basic responsibilities are met**. Every human being has a right to life, a right to religious freedom, and a right to have access to those things required for human decency—food and shelter, education and employment, health care and housing. Corresponding to these rights are duties and responsibilities—to ourselves, to our families, and to the larger society.

The economy must serve people, not the other way around. An economic system must serve the dignity of the human person and the common good by **respecting the dignity of work and protecting the rights of workers**. Economic justice calls for decent work at fair, living wages, a broad and fair legalization program with a path to citizenship for immigrant workers, and the opportunity for all people to work together for the common good through their work, ownership, enterprise, investment, participation in unions, and other forms of economic activity. Workers also have responsibilities—to provide a fair day’s work for a fair day’s pay, to treat employers and coworkers with respect, and to carry out their work in ways that contribute to the common good. Workers, employers, and unions should not only advance their own interests but also work together to advance economic justice and the well-being of all.

We have a duty to **care for God’s creation**, which Pope Francis refers to in *Laudato Si’* as “our common home.”⁹ We all are called to be careful stewards of God’s creation and to ensure a safe and hospitable environment for vulnerable human beings now and in the future. Pope Francis, consistent with St. John Paul II and Pope Benedict XVI (World Day of Peace Message, 1990 and 2010), has lifted up pollution, climate change, lack of access to clean water, and the loss of biodiversity as particular challenges. Pope Francis speaks of an “ecological debt” (no. 51) owed by wealthier nations to developing nations. And he calls all of us to an “ecological conversion” (no. 219), by which “the effects of [our] encounter with Jesus Christ become evident in [our] relationship with the world around [us]”.¹⁰ Indeed, this concern with “natural ecology” is an indispensable part of the broader “human ecology,” which encompasses not only material but moral and social dimensions as well.

Solidarity

Solidarity is “a firm and persevering determination to commit oneself to . . . the good of all and of each individual, because we are *all* really responsible *for all*.” It is found in “a commitment to the good of one’s neighbor with the readiness, in the Gospel sense, to ‘lose oneself’ for the sake of the other instead of exploiting him, and to ‘serve him’ instead of oppressing him for one’s own advantage.”¹¹

We are one human family, whatever our national, racial, ethnic, economic, and ideological differences. Our Catholic commitment to solidarity requires that we pursue justice, eliminate racism, end human trafficking, protect human rights, seek peace, and avoid the use of force except as a necessary last resort.

In a special way, our solidarity must find expression in the **preferential option for the poor and vulnerable**. A moral test for society is how we treat the weakest among us—the unborn, those dealing with disabilities or terminal illness, the poor, and the marginalized.

Conclusion

In light of Catholic teaching, the bishops vigorously repeat their call for a renewed politics that focuses on moral principles, the promotion of human life and dignity, and the pursuit of the common good. Political participation in this spirit reflects not only the social teaching of our Church but the best traditions of our nation.

Notes

- 1 *Catechism of the Catholic Church*, nos. 1913-15.
- 2 *Gaudete et Exsultate*, no. 25.
- 3 *Evangelii Gaudium*, no. 221.
- 4 These principles are drawn from a rich tradition more fully described in the *Compendium of the Social Doctrine of the Church* from the Pontifical Council for Justice and Peace (Washington, DC: United States Conference of Catholic Bishops, 2005), no. 160. For more information on these principles, see *Forming Consciences for Faithful Citizenship*, 2016, nos. 40ff.
- 5 *Compendium of the Social Doctrine of the Church*, no. 132. This summary represents only a few highlights from the fuller treatment of the human person in the *Compendium of the Social Doctrine of the Church*. For the fuller treatment, see especially nos. 124-159 where many other important aspects of human dignity are treated.
- 6 *Compendium of the Social Doctrine of the Church*, no. 185.
- 7 *Centesimus Annus*, no. 48; *Dignitatis Humanae*, nos. 4-6.
- 8 *Compendium of the Social Doctrine of the Church*, no. 164.
- 9 *Laudato Si’*, no. 77.
- 10 *Laudato Si’*, no. 217.
- 11 *Compendium of the Social Doctrine of the Church*, no. 193. (See Mt 10:40-42, 20:25; Mk 10:42-45; Lk 22:25-27)

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New homeless shelter focused on boosting women's self-respect

BY JENNIFER BARTON

Ending homelessness is about more than giving a person a bed for the night, say two members of the board of directors of St. Joseph Missions. It is about lifting people out of the cycle of homelessness and addiction, raising their dignity as children of God and teaching them how to move forward with confidence.

Represented by Dr. Monique Hartle, president, and Lisa Fabian, executive director, the recently formed organization longs to tackle the root causes of homelessness as their new shelter for single women prepares to open in Fort Wayne in 2021.

Of the ministry, Fabian related, "It was founded by a group called Catholics on a Mission. They were bringing food, supplies and love to the homeless twice a month downtown, and they realized that they were seeing the same faces over and over. We think we're called to do something more for our homeless neighbors." From these early efforts, a board of directors came together in 2016 and began to research how to best aid those who find themselves living on the street.

The directors did extensive research into the city's most critical need and found that single women were the most underserved homeless population in Fort Wayne. In Fabian's mind, it was unthinkable that a woman had to suffer abuse or addiction before she was given access to a safe place to get back on her feet.

The shelter will be, first and foremost, emergency housing, and as of yet there is no set time limit that women can stay. Hartle said, "Our goal is to be almost like a clearinghouse for these women. They'll come in and the first seven days will be a rest period so they can be safe and figure out what they want to do and if they're willing to commit to making a change in their life, because our goal is to end their cause of homelessness."

During the rest period, guests will collaborate with social workers to determine what services they need. "We're going to be using other organizations in Fort Wayne so that we're not duplicating services. Some people might need vocational training, some might need drug and alcohol counseling, whatever the case may be," Hartle explained.

The women who seek help at St. Joseph Missions must be prepared to make serious changes in their lives if they wish to remain at the home. If not, they will have to leave.

Education is a large part of the necessary changes. St. Joseph Missions will offer classes in areas such as cooking, life skills and — most importantly — financial literacy, which is essential to helping women turn their lives around. Hartle sees these

classes as a great way for retired accountants or those with domestic skills to give back to those less fortunate.

"Those of us who have should take care of those who don't. This is an opportunity for us to do that ... I do this job for Him, because we have to answer for what we do and I think it's important to do the best you can while you're here."

In researching the causes of homelessness, board members spoke to formerly homeless people, including a current board member, to gain insight into the needs of the people they will be serving. Among the things they learned are the importance of a daily schedule and ways to earn the women's trust.

"Those are things we need to know. It's wonderful to think that we'll think of everything, but until you've lived through that experience, you don't," Fabian said.

Fabian affirmed that, saying, "That's the power of one. You can change someone's life just by believing in them and letting



Jennifer Barton



Provided by Nathan Moore

them know (that you do). ... If you don't give and you don't volunteer, then that opportunity is gone. One of the greatest gifts we're ever given is the potential that lies inside each one of us."

One of the board members, Nathan Moore, is a certified architect who used his experience to acquire a federal Emergency Solutions Grant. This will fund extensive renovations to ensure that the house will be structurally sound for at least the next 10 years. Renovations are expected to begin in October.

At its roots, the shelter is a Catholic, Christian foundation, serving the homeless through the example of the people who run it. Morning devotional and Bible studies will be offered, both of which are optional, though Hartle learned from similar shelters that guests often find faith elements to be instrumental in their healing. A grant from the Diocese of Fort Wayne-South Bend will allow for



Help • Housing • Hope

the inclusion of a chapel within the home.

The home is prepared to handle women with disabilities, and the board expects many residents will be afflicted with mental illness. St. Joseph Missions is also working with organizations such as Catholic Charities to aid women rescued from sex trafficking.

"Hopefully we will be seeing those women again — not as people who need our shelter,

but as inspiration for the current women at the shelter. Some even say, 'my story was even worse than yours and I've made it.' ... We're calling this sisterly love," Fabian said.

Although the shelter has not yet opened, many individuals and groups in the Fort Wayne area have already embraced the ministry, helping raise money for supplies, donating items such as hand-stitched quilts and pledging to paint murals to enliven

the home. A wish list will also be available on the website, www.stjosephmissions.org, along with additional ways to donate or to become involved in the ministry.

Vital to the success of the shelter, said Fabian, is to "respect the dignity of the individual, reinforcing their self-worth. We're there to raise them up, not drag them down. That's the only way they will get the confidence to achieve self-sufficiency and ultimately, fulfill their glorious potential."

At top, executive director of St. Joseph Missions Lisa Fabian and board member Nathan Moore, AIA, pose with a display board of the renovation plans for the house that will become a homeless shelter for single women in Fort Wayne. Below, a computerized visual created by CME Construction shows how the concrete patio will support a raised garden that will be cared for by the shelter's residents.



Jennifer Miller

At St. Pius X Parish in Granger, young people douse each other with colored chalk during an outdoor activity Sept. 13. The youth group at St. Pius X is led by Brittany Tull, who strives to engage them in fellowship and faith through various activities.

Ministry with youth —

Superstars of service: Brittany Tull

BY TAMI DELUCENAY

This year's catechetical theme, offered by the U.S. Conference of Catholic Bishops, "I received from the Lord what I also handed on to you, is a fitting theme for those embarking on a sharing of the faith with others. Throughout the diocese and across the country, youth ministers, along with all other parish catechists, will be commissioned on Catechetical Sunday, Sept. 20, to go out and bring Christ to all.

Reaching out to the youth at St. Pius X Parish in Granger is director of youth ministries Brittany Tull. She has been with St. Pius X for three years and has served on several diocesan youth event committees, including last year's confirmation rally. Through her gift of music she connects with teens in a special way.

"I play guitar, violin and sing in the St. Pius choir, and I enjoy being able to play music during our adoration times with the teens," shared Tull. "I heard God's call, during a major faith experience when I was 16 and at a youth conference, to serve the Church — to share what has been handed on to me, through my love and devotion to the Eucharist."

Tull is originally from Florida. She met her husband, James, during a summer session at the University of Notre Dame and eventually settled in South Bend. "I attended a Catholic church with my mom and received all

my sacraments; however, my brother and sister and I were also very active in the Protestant church my dad attended. It was my grandma who thought we needed more Catholic influence and signed for a summer conference at the Franciscan University of Steubenville campus in Ohio," Tull shared. "It was during adoration at the conference where I had a major conversion."

"I didn't realize until that moment that Jesus is truly present in the Eucharist. Jesus said to me, 'If you know me, then why don't you recognize me?' I knew I wanted to know Him even more. I chose to attend the Franciscan University of Steubenville for my undergraduate studies to learn and grow in my faith."

Upon graduation Tull discerned the need to learn more about catechesis and applied to the Echo program at the University of Notre Dame. Through the program she was able to apprentice for a parish in Texas for two years while taking coursework to complete a Master of Theology degree. Afterward, she served the parish for two more years.

At retreats, weekly gatherings and social justice activities, the youth at St. Pius X are very active and engaged. "This summer we were able to have our Rising Freshman retreat, which helps the teens continue to live their faith in high school. It's so important for the teens to have this transition time as they discover how they can play a part in helping the Church come alive."

Youth Ministry Leaders

Tull spends time training and developing a core team of volunteers who want to help in the youth ministry program. The team has learned to be very creative during this time of social distancing and the emptiness of social media.

"Teens have been hit very hard during this pandemic. They're old enough to understand but can't do anything about it. Youth ministry is here to fill this void and offer teens the opportunity to be in community. God created us to be in community with one another. Youth ministry has to meet in person," she said.

"Young people need this time of social gathering, so we meet outside as much as possible. I have each teen bring their own blanket to sit on: This is their 'no-mask place' while we are outside. During our teaching nights we gather in small groups on our blankets and have open discussions about the talk that has just been presented by one of the core team members. 'What does this mean, and how do I

live this out in my life?'

At St. Pius X, the Life Teen model is used for high school youth. It includes social justice activities, teaching nights, spiritual nights that include adoration and prayer experiences, along with a time to build community through interactive game activities.

"I feel it is so important to develop the whole person as we minister to these young people. We have a great time playing kickball and whiffle ball filled with shaving cream, having movie nights and helping each one find a way that works out best for them to live out their

faith," Tull said.

She introduces different ways of praying during "spiritual nights" that allow teens to experience the traditions of the faith. The teens have already learned how to pray the Spiritual Exercises of St. Ignatius of Loyola; the Daily Examen; tapped into their creative sides; and made icons on wood blocks — along with praying the rosary and spending time in adoration.

Tull wants the teens to know that Jesus is in charge of the Church, and that they need to trust in Him. "We are here to fight the good fight, do our best and trust in Him in all things."



Kingdom Builders

FALL SCHEDULE OF EVENTS

St. Vincent de Paul, FW	Sept. 10	CONFERENCE Sold Out	Nov. 12	Dec. 10
7-8:30 p.m.				
St. Charles, FW	Sept. 16		Nov. 18	Dec. 9
7-9 p.m.				
Sacred Heart, Warsaw	Sept. 22		Nov. 24	Dec. 15
7-8:30 p.m.				
Little Flower, SB	Sept. 17	Oct. 15	Nov. 19	Dec. 17
7-8:30 p.m.				

VISIT: www.buildingthroughhim.com for details

A necessary shake-up

We were newlyweds, and as a late wedding gift, a priest friend invited us to attend our bishop's annual fundraising gala. A black-tie affair, my husband needed a tuxedo and I a gown. Off to the department store we went, a bit reluctant to spend money on fancy clothes we thought we'd never wear again.

Fast forward to a random Friday three years later, and my husband walks out of the bathroom in his tuxedo, shoes shined, hair slicked down. I burst into laughter and asked him why he was wearing a tux moments before heading to work.

He explained that things were getting stale and boring in his classroom, and his high school Biology 1 students needed a shake-up — some fun on a Friday. So, he dubbed the day “Formal Friday,” donning his tux and bringing a smile and a laugh to 150 students.

My husband is nothing if not bold and clever.

When he got home that afternoon, I was eager to find out how the tuxedo had played with his students. Did they find him unbearably cheesy, or were they amused and more dialed in, thinking that if their teacher was willing to look a fool, then he was also willing to work hard to help them understand biology?

“It killed, Katie. I think I'm going to do this every week.”

And with that, he set off for the thrift store to find classic tuxedo vests and ties to spice up his future “Formal Friday” outfits.

Perceptive as he is, my husband knew his students needed a shake-up — so he did something amusing and unique to get them out of the mid-fall classroom funk. I admired his creativity in trying to find a way to bring energy and joy at the end of the week.

But it simultaneously made me feel guilty, as I realized I was in a rut myself — becoming lax, even lazy, with my prayer, and needing a shake-up.

I was far less perceptive of my own spiritual life's ruts: ignoring regular prayer, avoiding daily Mass, making excuses for not setting my phone down and reading Scripture, convincing myself I needed to scroll Twitter rather than dive into the word of God.

If you're too far down a spiritual rut, it's almost impossible to even realize you are stuck. The cavernous sides of the rut become comfortable, almost cozy.

Instead of looking up and out, and continuing to grow, we settle into a routine that perhaps proves detrimental to our relationship with the Lord, because it's overly familiar and not stretching us.

Virtue is formed when we're stretched — when we're pushed out of our comfort zones and challenged to talk to God in a new way and focus our attention on Him with renewed fervor. It's not that the rut was a bad place, it was just a place I wasn't growing. I was stuck, not blooming.

I set out to create my own “Formal Friday” routine. Wake up early, go to 6:30 a.m. Mass.



WINDOW SEAT WISDOM

KATIE PREJEAN MCGRADY

Pray a rosary during my daughter's midday nap instead of mindlessly staring at my phone. Cook a nice meal and dessert for Friday dinner, perhaps inviting friends over to enjoy it with us. I set out to mark the day as something unique, to use Friday as a reset to the week and get us excited for a weekend of family time.

And just like my husband's tuxedo in a classroom, my shake-up and renewed commitment to praying intentionally, serving my family in a special way and diving into Scripture on Fridays helped me push past a rut that had made me lazy and bored in my spiritual life.

It seems we may each need a tuxedo, especially after we've become aware of all the ways we aren't growing but are just spinning our spiritual wheels. How can you get out of the rut?

Katie Prejean McGrady is an international Catholic speaker and author.

New life in Catholic education

The start of the 2020-21 school season, however frustrating and uncertain, will miss about 150 Catholic schools that did not make it through the pandemic. It is hard not to grieve.

Yet, there is hope.

Picture new flora that sprouts and carpets the earth after a volcanic eruption. Our eruption, without fire and fury, is equally devastating. The evolution of the ecosystem of school personnel, relocation patterns, demographics, urban needs, technology and finances overpowered traditional Catholic schools.

The dogged efforts to hold on to or retrofit legacy models failed to halt the large-scale exit of about half of Catholic schools since the '60s. Nevertheless, in the past two decades, with urgency and many people stepping up, new approaches and mindsets have burst with boldness and vigor.

Let me name just a few. First, we now use a range of ownership structures — beyond a parish, for example — accompanied by new governance arrangements. These expand decision-making beyond one person or a few people to a board of pastoral, diocesan and lay members.

While broadening perspectives, expertise and resources, boards are also more likely to link mission to analyses, plans and goals that foster direction, coherence and stability. Well-managed boards also instill accountability and transparency.



OUR GLOBAL FAMILY

CAROLYN WOO

Second, extensive collaboration has brought together parishes, dioceses, networks of Catholic schools, universities, ministries such as Catholic Charities and Catholic health systems, local community services and business enterprises. Collaboration not only adds resources and services but enables transformation when individual enterprises act as a connected whole.

Collective purchase arrangements shave costs. External management partners have reversed enrollment declines, stemmed growing deficits and built solid platforms for future operations. Collaboration aligns with the Gospel spirit of sharing, trust and mutuality. Collaboration is a 21st-century skill that students must learn but schools cannot teach if the practice is foreign to them.

Third, curricula innovations have spread into big and small schools in cities and suburbs. Gaining ground is blended learning that encompasses both online learning and face-to-face

WOO, page 17

Trust in the Lord and call upon Him



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Twenty-Fifth Sunday in Ordinary Time Matthew 20:1-16a

The last section of the Book of Isaiah provides this weekend with its first reading.

Virtually none of the prophets of ancient Israel wrote when times were good, or at least when the prophets perceived the times to be good. Certainly, the author of the section of the Book of Isaiah, from which this weekend's reading comes, hardly regarded the times to be good.

An added dimension to the story of the unhappy plight then being endured by God's people is that when they returned from Babylon, where they and their ancestors had been in exile for

four generations, they found not relief but want.

Having greeted the fact that their exile was over with great rejoicing, convinced that God had provided for them and had rescued them, they felt betrayed and abandoned.

It is easy to imagine their dismay and anger. For generations, constantly urged by other prophets, they had trusted that God would provide for them when all was said and done. Now they were desperate, and God nowhere in sight.

This prophet had to restore their trust in God. Third Isaiah asked the people still to trust in God and to call upon God, the source of true strength, regardless of fleeting problems of the moment.

For this weekend's second reading, the Church offers a passage from the Epistle to the Philippians.

The Apostle Paul, in this letter's soaring language, proclaims the divinity of Christ, the Savior, the Son of God. Paul continues to explain the intimate, inseparable link between the Lord and

true disciples.

Come what may on earth, a disciple will never die if he or she is constant in loving God and following Christ in obedience to God.

St. Matthew's Gospel provides the last reading, a parable. This parable is set within the context of everyday life in Palestine at the time of Jesus. Agriculture was the pursuit of most. Life was hard. Poverty was everywhere.

Gainful employment was at a premium. Men looking for work and income came to village centers each morning, asking for work. Persons with projects came to these places and hired these men.

It was a buyer's market. No legal requirements for any minimum wage or contracts restrained employers in their pursuit of profit. Still, at least for Jews, certain expectations of fairness prevailed. (A “denarius” was a typical day's wage.)

Jesus uses the term “vineyard.” It immediately recalled Old Testament references to Israel as God's vineyard. So, the story had a theological and moral quality

from the beginning. God owned and operated the vineyard. He set the rules. God hired the workers and therefore provided them with survival itself.

Three powerful lessons emerge. God is almighty. God is enormously generous, not stingy or hardhearted. Finally, God's ways are not necessarily our ways, a reality we often forget.

Reflection

The long, tiring months of the current coronavirus pandemic have given a glimpse of what the ancient Jews, who heard Third Isaiah, and, later, the Lord Jesus, felt in their hearts. Will it ever end?

The temptation is to be disappointed by or even reject God and think He has failed us.

Emphatically, in these readings, the Church insists that God indeed is our hope, salvation and solid rock of security.

Hold onto God. If we repent, even late in the day, God's loving forgiveness will reward us lavishly. All perils will pass. A future awaits us. It is eternal.

READINGS

Sunday: Is 55:6-9 Ps 145:2-3, 8-9, 17-18 Phil 1:20c-24, 27a Mt 20:1-16a

Monday: Eph 4:1-7 11-13 Ps 19:2-5 Mt 9:9-13

Tuesday: Prv 21:1-6, 10-13 Ps 119:1, 27, 30, 34-35, 44 Lk 8:19-21

Wednesday: Prv 30:5-9 Ps 119:29, 72, 89, 101, 104, 163 Lk 9:1-6

Thursday: Eccl 1:2-11 Ps 90:3-6, 12-14, 17bc Lk 9:7-9

Friday: Eccl 3:1-11 Ps 144:1b, 2abc, 3-4 Lk 9:18-22

Saturday: Eccl 11:9—12:8 Ps 90:3-6, 12-14, 17 Lk 9:43b-45

COVID-19 vaccine myths

Several popular myths about COVID-19 vaccines have been gaining traction on social media in recent months, particularly in regard to messenger RNA (mRNA) vaccines being developed by Moderna, Sanofi, Pfizer and a handful of other companies. I would like to consider five of these myths.

Myth 1: For vaccines that rely on injecting patients with mRNA, the possible incorporation of these genes into our genetic makeup will fundamentally alter who we are as humans, moving us into a project of Transhumanism, the production of a "Human 2.0," etc.

Reply: Any incorporation of new genes into our chromosomes from a COVID-19 mRNA vaccine would be an exceedingly rare occurrence, if it were to occur at all. It is actually very difficult to get the genetic information of mRNA to integrate into our chromosomes, partly because this would mean a reverse directional flow of the so-called "Central Dogma of Molecular Biology": our DNA or chromosomes are read ("transcribed") to produce mRNA, which is then read ("translated") to make proteins. Even if the accidental and unintentional incorporation of an mRNA message into our chromosomes were somehow to occur following vaccination, this would not mean that we were creating "Human 2.0," since those genetic changes would not be expected to affect our sex cells, and therefore would not be transmitted to the next generation. Vaccinating people with an mRNA vaccine for COVID-19, therefore, does not imply that we are "remaking man" or heading down the path of Transhumanism.

Myth 2: The rapid pace of clinical trials means that vaccines will be unsafe and/or ineffective.

Reply: This could be a legitimate concern, if proper testing were to be curtailed or approval for public vaccination campaigns were to be granted ahead of conclusive safety and efficacy testing. Such approval, however, appears highly

unlikely when it comes to any of the major national regulatory agencies like the U.S. Food and Drug Administration, the European Medicines Agency or Australia's Therapeutic Goods Administration (with the possible exception of regulatory agencies in China and/or Russia).

Myth 3: "Luciferase" is the name of the bioluminescent enzyme contained in the vaccine, which seems connected to the "forces of evil."

Reply: Luciferase, an enzyme involved in firefly illumination, is being used in various testing and development stages ahead of the production of a COVID-19 vaccine but is not itself part of the injected material included in human vaccinations. Luciferase is a commonly used biomedical research tool, and has been used, for example, in lab animals to study the most effective way to deliver mRNA vaccines, whether by an injection into the skin, muscle or a vein.

Myth 4: Vaccine manufacturers have no legal repercussions for any bad effects from their vaccines.

Reply: Dr. John Grabenstein, retired global executive director of medical affairs for Merck Vaccines, offers the following corrective: "Manufacturers are indemnified for unforeseeable adverse events. They are not indemnified for negligence. This is standard practice."

With pharmaceutical companies' getting ready to immunize hundreds of millions of people, the question of who will cover claims for damages in case of unanticipated future side effects is quite important. Ruud Dobber, a member of the senior executive team at the pharmaceutical giant AstraZeneca, recently argued: "This is a unique situation where we as a company simply cannot take the risk if in ... four years the vaccine is showing side effects ... In the contracts we have in place, we are asking for indemnification. For most countries it is acceptable to take that risk on their shoulders because it is in their national interest." In the USA, for example, a 2005 law, known as the

evangelizes. It is the birthing ground of new energies and ideas.

The work is far from done: We need vision, scale and experimentation. Change of this magnitude is hard. Those who succeed are not the "born" change agents or those with money, but those who care deeply. I do believe that the love for Catholic education is deep and broad. This has led us to finally prioritize mission over method and vitality over control.

God makes all things new.

WOO, from page 16

facilitation. This can pivot the focus and control of learning away from teachers to students. Integrated and well-executed blended learning enables students to learn at their own pace following their own paths and setting their own scope of inquiry. This style of learning accommodates the current generation's learning styles, attention span and reliance on the internet.

The pandemic illustrates the flexibility needed and provided by blended learning. This has also opened up new opportunities in home schooling and micro-schools that serve 40 to 160 students.



MAKING SENSE OF BIOETHICS

FATHER TAD PACHOLCZYK

Public Readiness and Emergency Preparedness, or PREP Act, provides immunity from liability, apart from any willful misconduct, for products like vaccines that are developed to address a public-health emergency.

Myth 5: Using hydrogel nanotechnology to deliver an mRNA vaccine means there will be "big brother" monitoring and the introduction of microchips into the human body.

Reply: No microchips are present in vaccines. Hydrogel nanotechnology refers to the "lipid nanoparticles" which encase the mRNA. This is a glorified way of saying "very small oil droplet." Lipids are what our cell membranes are composed of, so when the mRNA vaccine is injected, the lipid of the vaccine particle merges with the lipid of the cell, like two oil droplets merging, and the piece of mRNA is delivered to the inside of the cell ("transfection"). These "lipid nanoparticles" could theoretically be misused to deliver other controversial substances into the body like microchips, but this does not mean they should not be used for valid purposes, like delivering life-saving mRNA vaccines during a pandemic.

Debunking these various myths does not mean that there aren't still questions and concerns about proposed COVID-19 vaccines. But we shouldn't argue against vaccines in ways that make neither ethical nor scientific sense.

Father Tadeusz Pacholczyk, Ph.D. serves as the director of education at The National Catholic Bioethics Center in Philadelphia.

SCRIPTURE SEARCH®

Gospel for September 20, 2020

Matthew 20: 1-16a

Following is a word search based on the Gospel reading for the 25th Sunday in Ordinary Time, Cycle A: a surprise about wages. The words can be found in all directions in the puzzle.

KINGDOM	LANDOWNER	TO HIRE
VINEYARD	USUAL	DAILY
STANDING	IDLE	FOUND
NO ONE	HIRED US	LAST
FIRST	RECEIVED	MORE
GRUMBLED	ONE HOUR	EQUAL
BURDEN	ENVOIOUS	GENEROUS

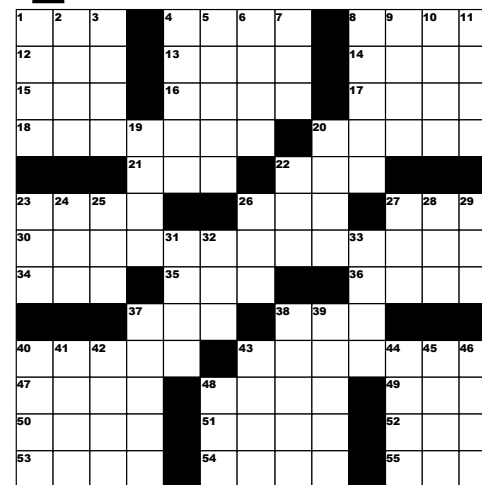
SURPRISE

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

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The Cross Word

September 20 and 27, 2020



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Readings: Is 55:6-9/Phil 1:20c-24, 27a/Mt 20:1-16a AND Ez 18: 25-28; Phil 2: 1-11; Mt 21: 28-32

- | | |
|--------------------------|-------------------------------|
| ACROSS | 30 "Any ___ in Christ" |
| 1 Hotel retreat | 34 Gross National Product |
| 4 "___ shall be first" | 35 Tally |
| 8 Strike on face | 36 Object |
| 12 Second day of the wk. | 37 Furthest back |
| 13 Rock of ___ | 38 Cousin |
| 14 Grotto | 40 Creep |
| 15 Sin | 43 Relieving pain |
| 16 Snare | 47 Capital of Peru |
| 17 Leave out | 48 Coin machine |
| 18 Isaiah was one | 49 Modern |
| 20 Servant | 50 Ended |
| 21 Vane direction | 51 Small particle |
| 22 Type of partnership | 52 Fish |
| 23 Slant | 53 Heredity component |
| 26 "Complete my ___" | 54 Loch ___ monster |
| 27 Distress call | |

- 55 Whichever
- DOWN**
- Tier
 - Happy cat sound
 - Air (prefix)
 - Bases for plaster
 - "___ on a daily wage"
 - Throne
 - Teaspoon (abbr.)
 - Berate
 - Dalai ___
 - Tel ___
 - Peter, for short
 - Mexican money
 - Eye infection
 - Record
 - The poor do
 - No room here
 - American College of Physicians
 - Not jelly
 - Solidify
 - Some worked only for ___ hour
 - Short-term memory
 - Defunct football league
 - Track
 - Son changed his ___
 - Informed
 - Ties
 - Tiny amounts
 - Jam
 - Tear apart
 - "___ I say to you"
 - Healing plant used for Jesus' burial
 - Has gyms
 - One time landowner went out to hire
 - Whirl
 - Iniquity

Answer key can be found on page 19

MARCH, from page 7

March for Life has taken place in Washington every January since 1974. It's always held on a date near the anniversary of the Supreme Court's 1973 rulings, *Roe v. Wade* and *Doe v. Bolton*, which legalized abortion on demand.

"I believe it's the rallying point for all of pro-life America," said Dave Bereit, the founder of 40 Days for Life, who co-hosted the theme announcement with Mancini.

Among those making remarks during the announcement were Carrie Severino, president of Judicial Crisis Network, and U.S. Rep. Chris Smith, R-New Jersey, who chairs the bipartisan Pro-Life Caucus in the House of Representatives.

"One of the most significant decisions a president has to make is who to put on the federal courts," Severino said. She warned of the danger of judges "who think it is their job to invent new constitutional rights.

The announcement video included a cameo from Vice



CNS photo/Tyler Orsburn

A young woman is seen with her child during the annual March for Life rally in Washington Jan. 24. Officials with the March for Life organization announced Sept. 10 the theme for the 2021 national rally and march marking the Roe anniversary will be "Together Strong: Life Unites." The event will take place in some form Jan. 29.

President Mike Pence, a long-time supporter of the March for Life, who said: "Stand for life. Because life is winning."

On Sept. 3, the Trump campaign, in a letter to a coalition calling itself "Pro-Life Voices for

Trump," cited how the president has been "transforming the federal judiciary" by appointing federal judges and Supreme Court justices "who would not legislate an abortion agenda from the bench."

The letter also promised to work for the passage of what's called the "pain-capable" abortion ban, which has criminal penalties for abortions performed when an unborn child is in at least the 20th week of gestation;

supporters of the measure cite scientific research showing a fetus at that stage can feel pain. Passage has been blocked by House Democrats and the threat of a Democratic filibuster in the Senate.

Trump also expressed support for the No Taxpayer Funding for Abortion Act sponsored by Mississippi Republican Sen. Roger Wicker, R-Mississippi, which would codify an end to federal funding for abortion such as that received by Planned Parenthood.

Co-chairing "Pro-Life Voices for Trump" are Marjorie Dannenfelser, chairman of the Susan B. Anthony List, and Christina Bennett, communications director for the Family Institute of Connecticut.

"We are resolved to end this," Dannenfelser said about abortion during the March for Life announcement. "That's why we're on a verge of a great victory. Life is winning in America, and we're just moments away ... from ending one of the great human rights abuses of our time."

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The Crossword

Sept. 20 and 27, 2020



CORRECTION

Today's Catholic mistakenly published, in the Sept. 13 issue, information about a Little Flower Holy Hour planned for Oct. 6. No Little Flower Holy Hour will take place on Oct. 6. We regret the error.

Redeemer Radio joins National Day of Prayer and Fasting

FORT WAYNE — Father John Riccardo, a favorite voice on Redeemer Radio and founder of Acts XXIX, is encouraging listeners to join together with fasting and prayer on Sept. 24 for repentance, healing and conversion across the country.

Redeemer Radio will interrupt its regular programming throughout the day to pray together for God's mercy on our land in these tumultuous days and the healing and conversion of hearts. To find out more tune into Redeemer Radio or listen live at www.RedeemerRadio.com, through the app or go to www.ActsXXIX.org.

Racism discussion to be hosted by St. Jude Parish

FORT WAYNE — St. Jude Parish will host a continuing discussion on racism, addressing "systemic racism" and "white privilege,"

REST IN PEACE

Decatur

Joseph T. Loshe, 89, St. Mary of the Assumption

Fort Wayne

John D. Blevins, Sr., 71, St. Vincent de Paul

Rozanne Hefty, 86, St. Charles Borromeo

John Sandor, 71, St. Vincent de Paul

Granger

Paul Clark, 77, St. Pius X

Harry Wruble, 93, St. Pius X

Bill York, 83, St. Pius X

Huntington

Chase C. Satterthwaite, 17, SS. Peter and Paul

Lawrence E. Scher, 86, SS. Peter and Paul

Mishawaka

Rita Tatum, 71, St. Bavo

James Van Laere, 78, St. Bavo

Notre Dame

Father Richard W. Timm, CSC, Basilica of the Sacred Heart

South Bend

Richard Vaerewyck, 92, St. Matthew Cathedral

Warsaw

Myra E. Rogers, 83, Sacred Heart

by exploring how systems put into place after slavery was abolished continued to give whites an economic and personal advantage on Thursday, Sept. 24, from 6:46-7:45 p.m. at St. Jude Thaddeus Hall, 2109 E. State Blvd. Parking is avail-

able in the lot next to the building. Social distancing will be practiced and face coverings are required. Friends are welcome. Registration is not required, but is helpful for planning. Call the parish office at 260-484-6609.

Three-mile walk/run supports Friends of the Poor

Friends OF THE POOR WALK/RUN

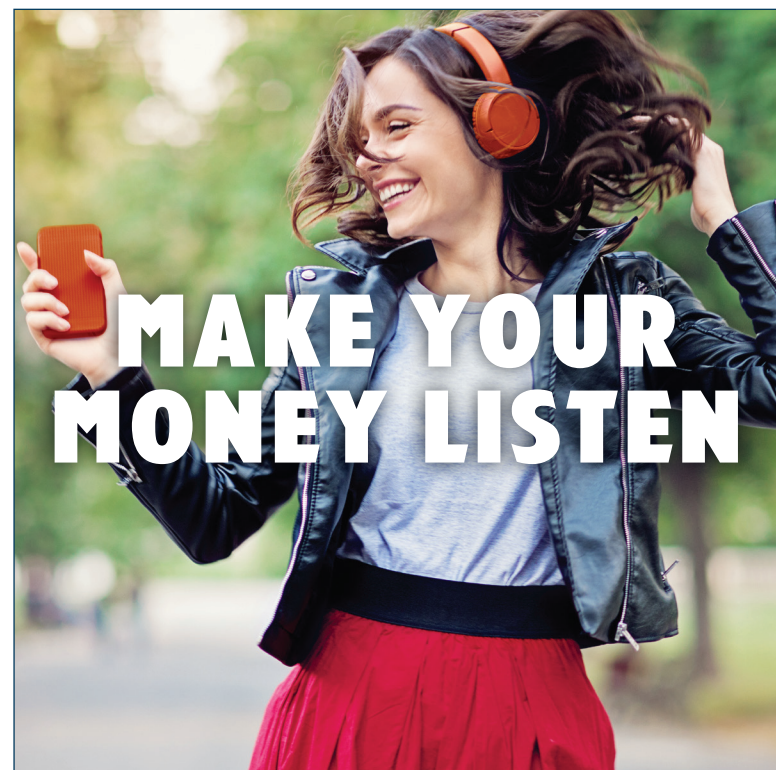
Sunday, Sept. 27
Parkview Field
Fort Wayne

Check-in begins at 1 p.m.,
event begins at 2 p.m.

Help the Friends of the Poor, the Fort Wayne Society of St. Vincent de Paul and Bishop Kevin C. Rhoades raise awareness of those living in poverty in Northeast Indiana.

Sign up to walk or run, then collect sponsorships; or sponsor someone who plans to participate. Bishop Kevin C. Rhoades will be among those who participate this year.

To register to walk with the bishop visit www.fopwalk.org/event/2493. To sponsor the bishop, visit www.fopwalk.org/walker/54804. T-Shirts and prizes available for those who pre-register.



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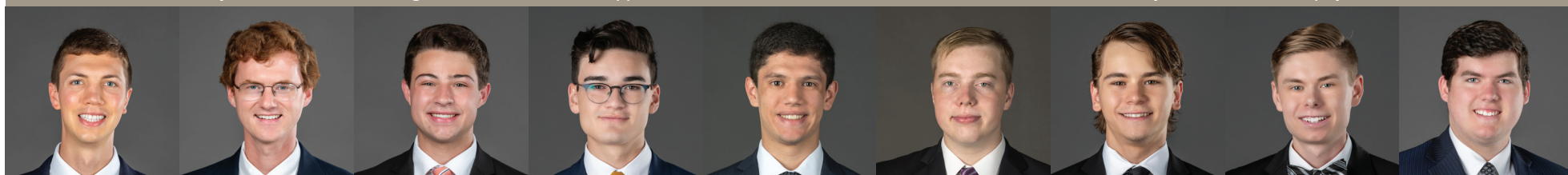
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