

TODAY'S CATHOLIC

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'Like dying and going to heaven' Couples blessed at wedding jubilee Mass



Joshua Schipper

A celebration of holy matrimony takes place at the Cathedral of the Immaculate Conception, Fort Wayne, Sept. 20. One husband who attended the Mass recalled the day he met his bride of 50 years as "Like dying and going to heaven."

BY JOSHUA SCHIPPER

Around two dozen married couples celebrating their 25th, 40th, 50th and 60th wedding jubilees were recognized and blessed at a wedding anniversary Mass celebrated by Bishop Kevin C. Rhoades Sunday, Sept. 20, at the Cathedral of the Immaculate Conception in Fort Wayne.

The bishop welcomed all those who were in attendance at the Mass and the couples celebrating their anniversaries from home, watching the liturgy via livestreamed video. The Mass remains available to watch on YouTube @diocesefwsb.

Tom and Barbara Federspiel, parishioners at St. Jude Parish, Fort Wayne, were among the couples marking their anniversary at the morning Mass. The Federspiels were celebrating their 50-year union.

Tom recalled the way that

the couple first met each other several decades ago. "She's been so faithful, so wonderful. I found her in a convent," he recalled. "She decided she wanted seven kids and she loved to cook, and I thought 'Oh! This is like dying and going to heaven!' So, I've been blessed."

He added that the best part of their 50 years of marriage was "probably the kids. We have six."

"That, and just sharing the joys and sorrows together. You don't have to do it alone," his wife added. "Church keeps us going."

During the jubilee Mass, Bishop Rhoades prayed for the couples. "May you continue to walk together on this journey, helping each other, encouraging each other, caring for each other and respecting each other," he said.

He reminded them that their journey has a destination: heaven. "Remember, your task in marriage is to help each other

get to heaven."

To this end, the Federspiels heavily involve themselves with the St. Jude Perpetual Adoration Chapel. At a time when many people are asleep, Tom spends hours in the chapel — a tradition he has continued each week for over 30 years. Barbara regularly adores in the morning hours.

Before the couples stood and held hands to renew their wedding vows, the bishop asked them to recall the graces they received on their wedding day.

"On the anniversary of that celebration at which you joined your lives in an unbreakable bond through the sacrament of matrimony, you now intend to renew before the Church the promises you made to one another. Turn to the Lord in prayer," he asked, "that these vows may be strengthened by divine grace."

The Federspiels, along with the rest of the anniversary-cele-

Numbers of note

1,135

Total years of marriage celebrated

25

Couples honored

4

Couples celebrating 60 years of marriage

13

Couples celebrating 50 years of marriage, the largest group

brating couples, turned to each other, holding hands and joining in prayer and thanksgiving for their spouse. Then they prayed together: "Blessed are you, Lord, for in the good and the bad times of our life, you have stood lovingly by our side. Help us, we pray, to remain faithful in our love for one another so that we may be true witnesses to the covenant you have made with mankind."

After the couples prayed, the bishop blessed them, saying "May the Lord keep you safe all the days of your life. May he be your comfort in adversity and your support in prosperity. May he fill your home with his blessings."

Another Mass to recognize anniversary couples will take place at 2 p.m. Oct. 11 at St. Matthew Cathedral, South Bend. It will be livestreamed as well, on the diocesan YouTube channel.

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PUBLISHER: Bishop Kevin C. Rhoades

Editorial Department

PUBLICATIONS MANAGER: Jodi Marlin
STAFF WRITER: Jennifer Barton
PAGE DESIGNER: Francie Hogan
ADVERTISING DESIGN: Molly Gettinger
NEWS SPECIALIST: Mark Weber

Business Department

BUSINESS MANAGER: Jennifer Simerman
BOOKKEEPING/CIRCULATION: Geoff Frank
circulation@diocesefwsb.org
BUSINESS SALES MANAGER: Erika Barron
ebarron@diocesefwsb.org

Website: www.todayscatholic.org
260-456-2824

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Today's Catholic,
P.O. Box 11169, Fort Wayne, IN
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editor@diocesefwsb.org

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Beyond secular politics —

October webinars offer Catholic voters a guide for informed decisions

BY VICTORIA ARTHUR

Amid the noise, confusion and competing voices of the 2020 election season, the Catholic Church offers clarity for the faithful and a call to approach the voting booth with a well-formed conscience.

In October, Catholics in Indiana will have the unique opportunity to hear the Church's perspective about these matters directly in their own homes. Three live webinars — "Beyond Secular Politics: Walking in Faithful Citizenship" — will combine the Church's timeless teachings with the latest in technology to bring important insights to Catholic voters. The webinars, which are free of charge and identical in content, will be sponsored and hosted by the Indiana Catholic Conference, the public policy voice of the Catholic Church statewide.

"While neither the Church nor the ICC supports or opposes a specific candidate or party, Catholics are called through fulfillment of our civic responsibility to shape morality in the political arena," said Angela Espada, executive director of the ICC. "We do this when we vote by remembering our Catholic social teachings of loving our neighbor, caring for the least among us and supporting policies that promote the common good. We are also

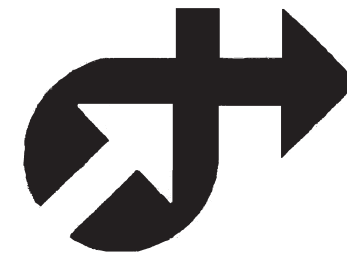
INDIANA CATHOLIC CONFERENCE

called to respect our environment and to protect the dignity of workers and society's most vulnerable members."

The webinars, scheduled for Oct. 5, 7 and 10, will be hosted live by Espada and newly appointed associate director of the ICC, Alexander Mingus. Content for the hourlong sessions will be based on the latest political participation guide published by the U.S. Conference of Catholic Bishops, titled "Forming Consciences for Faithful Citizenship."

"Unfortunately, politics in our country often can be a contest of powerful interests, partisan attacks, sound bites, and media hype," the bishops' document reads in part. "The Church calls for a different kind of political engagement: one shaped by the moral convictions of well-formed consciences and focused on the dignity of every human being, the pursuit of the common good, and the protection of the weak and the vulnerable."

This teaching document on the political responsibility of



Catholics is nothing new. The USCCB has produced a guide for Catholic voters in every U.S. presidential election year since 1976. Although the bishops update and revise the document every four years to reflect current issues facing the country, the guide is not an endorsement for any particular candidate for office.

Because of the intensity of the modern news cycle and the proliferation of social media, ICC leaders said that the Church's perspective is needed now more than ever.

"There is no better place to start than with our faith," Mingus said. "If we have the courage to begin with our faith as the foundation for our political engagement, we will naturally engage with clarity and charity. Otherwise, we risk tainting our faith with partisan interests."

He and Espada also view the webinars as an opportunity to enlighten Indiana Catholics about the ICC, which has served as the public policy voice for

the Church in Indiana for more than 50 years. The ICC offers the Church's perspective on major issues and engages lawmakers on the federal, state and local levels.

"Not to diminish the importance of this election, but there is an element of going beyond that — to understand our political participation as Catholics not just as casting a vote, but about having conversations with our friends and family members, to lovingly help them understand the entirety of Church teaching," Mingus said. "In addition, we can pressure our elected officials whenever they depart from policies that promote the common good."

"We can have a great impact on so many levels," he continued. "But limiting ourselves to angry comments on social media or text messages does little to convert the hearts of others."

For more information about the ICC, visit www.indianacc.org. This website includes access to I-CAN, the Indiana Catholic Action Network, which offers the Church's position on key issues. Those who sign up for I-CAN receive alerts on legislation moving forward and ways to contact their elected representatives.

To access the USCCB political participation guide, visit www.usccb.org.

Beyond Secular Politics

Webinars for Catholic voters

Monday, Oct. 5,
12-1 p.m.

Wednesday, Oct. 7,
5:30-6:30 p.m.

Saturday, Oct. 10,
10-11 a.m.

To register visit
www.indianacc.org

Historic designation for St. Rose of Lima Church

BY JENNIFER BARTON

People in Fort Wayne still jokingly ask residents of the small town of Monroeville, "Monroeville, are you guys still there?"

It's an ongoing joke, but St. Rose of Lima Parish in Monroeville is most definitely still there. It has even put itself literally on the map this year: Both the church and the rectory were accepted into the National Registry of Historic Places Aug. 27.

St. Rose staff learned about the designation when a letter was sent to Bishop Kevin C. Rhoades Sept. 1 from the Indiana State Historic Preservation Office. A certificate will be presented to parish representatives at the 2021 Indiana State Fair.

The process was a long and sometimes rocky one, the idea stemming from the parish's sesquicentennial celebration in 2018. Blane Ryan, parishioner and retired high school history teacher, spearheaded the campaign with the full backing of the parish. He worked with the Architecture and Community Heritage organization of Fort Wayne and historic preservationist Jill Downs to complete the application process and even helped fund the first application personally.

Father Lourdino Fernandes, affectionately known to his parishioners as Father Dino, was pastor of St. Rose at the time and gave Ryan permission. The first petition was rejected, but the parish refused to give up.

Few churches are listed on the National Historic Registry, according to Ryan. "Since St. Rose has always been a huge part of the community and we have quite a strong presence in Monroeville ... it would be fitting to see if we could get national historic landmark status," he said. "What really started sparking a lot of interest in the community was when we sold a calendar having old pictures of the church, which is really quite something. Kind of got the idea rolling around in my head."

Ryan believes the final decision by the state of Indiana was influenced by the fact that the church had been designed by famous Fort Wayne architects Wing and Mahurin. The duo designed many other buildings in the area, including the former city hall and Brookside Manor, home of Fort Wayne Foundry owner John Bass.

While historic, the current church is not the original building from the parish's founding in 1868. That building was lost to a fire in 1887 and rebuilt the next year. Only the Stations of the Cross and the bell were salvaged from the original church.



Photos by Jennifer Barton

The current St. Rose of Lima Church building has been placed on the National Registry of Historic Places. The designation honors its age of more than 100 years and qualifies the parish for potential funding to restore it to its original glamour.

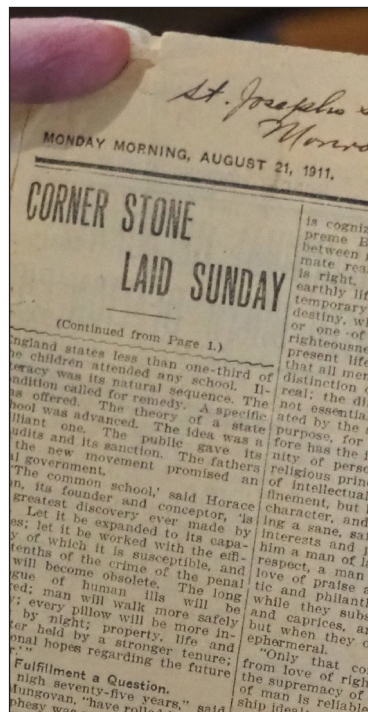
The current church has gone through many changes throughout the years, and now Ryan hopes to "restore it back to its former glory. Not that it's not beautiful now, but it is God's house."

He compared his ideas for St. Rose to the similar churches of St. Louis, Besancon in New Haven and St. Peter in Fort Wayne, which are both known for their beautiful and historic sanctuaries. Ryan wants people to enter the sanctuary and be awed by the beauty of the church and lift their thoughts to God.

With a bicycle path running through town and the Monroeville Community Center offering showers and laundry services to cyclists, Ryan sees this as an opportunity for a historic stop along the route. A sign designating the historic site could bring more people to St. Rose, and he would love to amaze them with the church's artistry.

More than anything, though, Ryan believes in preserving what was passed down by previous generations.

He clarified that even if a building is put on the registry, it doesn't mean it cannot be changed or renovated; it simply means that these buildings have government support for preservation. "I'm a firm believer that we



A newspaper clipping attests to the 1889 construction of the parish school.

have to save some of the older buildings," Ryan said. "We have to preserve the past for future generations. Tearing things down isn't the answer."

That doesn't mean the church hasn't seen its share of demolition. In 2013, St. Rose purchased the former Monroeville Elementary School building a



Public schedule of Bishop Kevin C. Rhoades

Sunday, September 27: 2 p.m. — Walk for the Poor for St. Vincent de Paul Society, Parkview Field, Fort Wayne
 Sunday, September 27: 4:30 p.m. — Mass and Dedication of St. Mary Magdalene Oratory, St. Vincent de Paul Church, Fort Wayne
 Tuesday, September 29: 8:30 a.m. — Mass and Pastoral Visit, Queen of Angels School, Fort Wayne
 Wednesday, September 30: 5:15 p.m. — Red Mass, Basilica of the Sacred Heart, University of Notre Dame
 Thursday, October 1: 7 p.m. — Confirmation Mass, St. Anthony de Padua Church, South Bend
 Saturday, October 3: 11:30 a.m. — Mass for Kingdom Builders Women's Conference, Ceruti's Banquet and Event Center, Fort Wayne
 Saturday, October 3: 5 p.m. — Red Mass, Our Lady, Queen of the Most Holy Rosary Cathedral, Toledo, Ohio



St. Rose parishioner Blane Ryan spearheaded the effort to recognize the church's historic status. He hopes it will bring visitors to the parish and increase the possibility of future restoration.

few blocks from the church and uses the location as the parish school. Around a hundred students are enrolled this year. The old St. Joseph School that was located next to the church was torn down to make way for a new parish hall, completed in 2019. The hall is named in honor of Father Fernandes.

Ryan hopes that with the historic designation, the parish can bring in grant money to fix some structural problems in both the church and the rectory. His plans are broad and long-reaching; he stated that he would like to see a "restoration, not a renovation," completing the necessary work properly and beautifying the church so that it can be enjoyed by generations to come.

A project of that nature would take years to complete and come at a high cost. "We're not exactly a rich parish," Ryan conceded, but the financial aid that St. Rose could receive through its historic status may ease some

of the financial burden. He sees that restoration as a means of uniting the parish toward a common goal.

Father Maicaal Lobo is the current pastor of St. Rose. He stated that the announcement is "good news." "We hope to get funds" to repair and update the church, he confirmed. And there is certainly a need for repairs to the 132-year-old building — particularly to the plaster on the ceiling and to some masonry on the outside.

"We are a small community — about 225 families — who are very passionate to keep the building; they contributed to buy the school, build the new hall," said Father Lobo. "St. Rose is a good parish. The people have been very generous, very cooperative." He would love to see the building that has stood for so many years continue into the future, he said.

Two Catholic women judges top short list as possible Supreme Court nominees

BY CAROL ZIMMERMANN

WASHINGTON (CNS) — Two Catholic women judges are on the short list of possible candidates to fill the vacant Supreme Court justice seat after the Sept. 18 death of Justice Ruth Bader Ginsburg.

The judges are Amy Coney Barrett, a federal appellate court judge in Chicago, and Barbara Lagoa, a federal appeals court judge in Atlanta.

President Donald Trump told reporters the afternoon of Sept. 19, and rallygoers later that evening, that he intended to pick a Supreme Court nominee in the coming days, and it would likely be a woman.

Senate Majority Leader Mitch McConnell, R-Kentucky, pledged hours after Ginsburg's death that he would hold a vote on Trump's nominee to fill the court vacancy despite blocking President Barack Obama's nominee in 2016, after Justice Antonin Scalia's death that February, because it was an election year.

McConnell and other Republicans have said the situation is different this time because the same party, Republicans, control both the Senate and the White House. To move Trump's nominee through the Senate would require a simple majority vote.

Democratic presidential candidate Joe Biden has said that if he wins the election, he should be



CNS photo/Matt Cashore, University of Notre Dame via Reuters
Amy Coney Barrett is pictured in this undated photo. She is a judge for the U.S. Court of Appeals for the 7th Circuit, and a law professor at the University of Notre Dame.

the one to nominate Ginsburg's successor.

One of the first names to emerge as possible contender for Ginsburg's seat — raised while mourners were gathered on the steps of the court chanting, "RBG!" — was Barrett, a 48-year-old who serves on the U.S. Court of Appeals for the 7th Circuit Court, based in Chicago.

The judge, a former law pro-



CNS photo/Tom Tracy, Florida Catholic
Florida State Supreme Court Justice Barbara Lagoa speaks at the 30th annual Red Mass reception of the St. Thomas More Society of South Florida in Fort Lauderdale Sept. 26, 2019. She was the first Hispanic woman to be appointed as a justice of the state Supreme Court and currently serves on the U.S. Court of Appeals for the 11th Circuit.

essor at the University of Notre Dame and a mother of seven, is not an unknown. She was viewed as a potential candidate for the nation's high court in 2018 after Justice Anthony Kennedy retired, a slot that was filled by Justice Brett Kavanaugh.

Barrett, a former clerk for Scalia, was the focus of Senate grilling during her 2017 confirmation hearing to serve on the 7th Circuit, when she was asked about the impact her faith would have on her interpretation of the law.

At the time, Sen. Dianne Feinstein, D-California, told her: "The dogma lives loudly within you, and that's a concern."

Barrett responded: "It's never appropriate for a judge to impose that judge's personal convictions, whether they arise from faith or anywhere else, on the law."

After this hearing, several Catholic leaders spoke out against the line of questioning used on her that focused on her faith.

Feinstein had referred to Barrett's speeches and a 1998 article she wrote about the role of Catholic judges in death penalty cases. The senator questioned Barrett about upholding *Roe v. Wade*, the 1973 Supreme Court ruling that made abortion legal.

When Sen. Dick Durbin, D-Illinois, asked Barrett if she considered herself an "orthodox" Catholic, Barrett said: "If you're asking whether I take my faith seriously and am a faithful Catholic, I am. Although I would stress that my present church affiliation or my religious beliefs would not bear in the discharge of my duties as a judge."

The other name that emerged as short-list contender for the Supreme Court — and quickly gained traction as a potential election boost for the Trump — was Lagoa, the 52-year-old

Miami-born daughter of Cuban exiles.

Last year, Lagoa spoke at a Florida reception of the St. Thomas More Society after the annual Red Mass, which prays for lawyers and judges, at St. Anthony Church in Fort Lauderdale. She said her Catholic education instilled in her "an abiding faith in God that has grounded me and sustained me through the highs and lows of life."

Lagoa, a judge of the Atlanta-based 11th Circuit, asked the audience if "one could be a strong advocate for one's client and still be a Catholic?" She answered the question by saying faith was "more than going to Mass every Sunday, and to me at least, it means having a personal relationship with God that in turn informs how we treat others."

She also gave the example of St. Thomas More and said he shows how legal professionals should not compartmentalize professional lives from spiritual lives to justify a lapse in faith or moral conviction.

"Perhaps it starts with reminding ourselves, even when it is hardest, of the dignity of each human being — even the most difficult opposing counsel — and it also starts with reminding ourselves that none of us are perfect and that we ourselves can contribute to or exacerbate a difficult situation," she said.

Tom Tracy, who writes for the Florida Catholic, newspaper of the Archdiocese of Miami, contributed to this report.

Congratulations and welcome ...



to Father Gilbrian Stoy, CSC, and Deacon Geoffrey Mooney, CSC,
who were ordained September 5,
at the Basilica of the Sacred Heart, Notre Dame.

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'Unrealistic' limits on public worship 'willful discrimination'

SAN FRANCISCO (CNS) — San Francisco's archbishop told hundreds of Catholics gathered near City Hall Sept. 20 that "it is because of our Catholic faith that we are being put at the end of the line" by city officials in enacting what could be the country's harshest pandemic restrictions on religious worship.

"The city continues to place unrealistic and suffocating restrictions on our natural and constitutional right to worship. This willful discrimination is affecting us all," said Archbishop Salvatore J. Cordileone. "Yes, discrimination, because there is no other word for it."

He made the comments in a homily at a Mass that followed eucharistic processions to a plaza near San Francisco's City Hall.

On Sept. 13, in a memo to all priests of the archdiocese, Archbishop Cordileone announced that three parishes were organizing eucharistic processions starting at different points and ending up next to City Hall, to be followed by Masses outside the Cathedral of St. Mary of the Assumption. He urged all parishes to participate.

More than 1,000 Catholics participated in the archdiocesan "Free the Mass" demonstration.

In his memo, in an op-ed in *The Washington Post* Sept. 16 and in his homily, the archbishop said Catholics are asking to be treated like anyone else in being able to exercise their right to worship in public at a "level consistent with other activities" in the city, like shopping, protesting and gathering in a public park.

Church leaders have no issue with the faithful being asked to following safety protocols amid the pandemic, he said, and he has reiterated that being asked to adhere to these measures is within the purview of city and health officials, but keeping people from worship is not.



CNS photo/Dennis Callahan, Archdiocese of San Francisco

San Francisco Archbishop Salvatore J. Cordileone speaks to faithful during a "Free the Mass" demonstration Sept. 20. During his sermon at the Cathedral of St. Mary of the Assumption, the archbishop called out the city for discriminating against Catholics by imposing harsh restrictions on public worship during the coronavirus pandemic. More than 1,000 people participated in the event and outdoor Masses.

"Months ago, we submitted a safety plan to the city including masks and social distancing, just like indoor retail stores did," explained in his homily. "The city said yes to indoor retail, but we Catholics are still waiting to hear back."

Right now, he said, people can shop at Nordstrom's at 25% capacity "but only one of you at a time is allowed to pray inside of this great cathedral, your cathedral? Is this equality? No, there is no reason for this new rule except a desire to put Catholics — to put you — at the back of the line."

The archbishop made several references to the "back of the line" and "end of the line" in his homily, titled "Going to the End of the Line for the Glory of God."

He said that Sunday's Gospel reading from Matthew reminded him of the time he spent as pas-

tor of Our Lady of Guadalupe Parish in Calexico, California, at the U.S.-Mexico border and his morning jog along the border fence.

"There I would see the exact scene Our Lord describes: men standing in the streets, waiting to be hired to work in fields so they could make a day's wage," he said. "Like the workers at the Eleventh Hour, these men were at the end of the line: the ones left out and ignored by society, the people barely able to survive."

One time he gave a ride to the bus station to a man who had entered the country illegally and was trying to get to the next stop to start his new life in the United States. He bought the man a ticket so he could continue on his journey.

"I was aware that I was breaking the law, since it is against the law to provide transportation to an undocumented immigrant," he continued. "But the highest law is love of God and love of neighbor, and that

law has to take precedence over the human-made law of the state when government would ask us to turn our backs on God or our neighbor in need.

"Now in San Francisco, all of us here are being put at the end of the line," he said. "No matter how rich or poor, no matter whether newly arrived or from families that have been here for many generations, it is our Catholic faith that unites us, and it is because of our Catholic faith that we are being put at the end of the line."

Archbishop Cordileone noted that amid the pandemic, the work of the Catholic Church of San Francisco has been ongoing, such as Catholic Charities' outreach to the homeless or and the efforts of the Society of St. Vincent de Paul assisting the needy at the parish level.

He thanked the priests, religious and "the sacrificing lay faithful, for what you are doing to keep the love of Christ alive and visible in these distressing times.



WELCOME FATHER ZIMMER

Congratulations to Rev. Dr. Eric Albert Zimmer on his Inauguration as the 10th President of the University of Saint Francis.

The USF community looks forward to continued growth and success under his leadership in the years ahead!



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St. Vincent de Paul Parish invites you to celebrate

VincentFest

Sunday, Sept. 27

Open House

to celebrate the blessing of the
Oratory of St. Mary Magdalene

noon-4 p.m. and 5:30-6:30 p.m.

followed by

Praise and Worship

6:30-8 p.m.

Outside in the Life Center Parking Lot

FOOD TRUCKS at 5:30 p.m.

Bring lawn chairs - social distancing required

Collection of items for St. Henry Thrift Store
all weekend in the parking lot

1502 E. Wallen Rd., Fort Wayne

Ruth Bader Ginsburg is remembered as 'jurist of historic stature'

WASHINGTON (CNS) — Supreme Court Justice Ruth Bader Ginsburg, who died Sept. 18 at age 87, has been described in countless tributes as a cultural icon and a giant despite her small size. "Our nation has lost a jurist of historic stature. We at the Supreme Court have lost a cherished colleague. Today we mourn, but with confidence that future generations will remember Ruth Bader Ginsburg as we knew her — a tireless and resolute champion of justice," said Chief Justice John Roberts in a statement released by the court. Ginsburg was surrounded by her family at her home in Washington when she died from complications of metastatic pancreatic cancer. The second woman appointed to the court, who served there for more than 27 years, is primarily remembered for her pioneering work for gender equality and for writing pointed dissents and asking tough questions. In anti-death penalty and pro-immigrant opinions, she sided with Catholic Church leaders, but she differed with them in her support for legalized abortion, same-sex marriage and the mandate that contraception be covered in all health insurance plans.

Social distancing central to cloistered nuns' sacrifice for the greater good

PITTSBURGH (CNS) — When it comes to social distancing, cloistered religious communities are way ahead of everyone. For thousands of years, secluded religious orders have been devoted to prayer and work, ordinarily in silence. The physical separation that is part of a cloistered life is a central aspect of their sacrifice for the greater good. Passionist nuns founded, with the help of Passionist fathers, their first American monastery in Pittsburgh in 1910. The nuns then formed the first retreat house for women in the region that includes Pennsylvania, Ohio and West Virginia. Three members of the Passionist nuns in Pittsburgh recently spoke about their lives amid the pain and uncertainty of the COVID-19 pandemic. Sister Mary Grace, who trained in her earlier life as a pharmacist and has been a Passionist for 15 years, said it's understandable that many people are having difficulty coping during the pandemic. "God made us in his own image, and God is Trinity, Father, Son and Holy Spirit, in relationship," she said in an interview for Catholic News Service. "Human beings are made for relationship. That's who we are. And so, to have that dimension cut off is a very painful and difficult thing."

Pregnant Workers Fairness Act called 'huge win for women'



CNS photo/Tyler Orsburn

A pregnant woman is seen outside the U.S. Supreme Court in Washington in this 2016 file photo. The Pregnant Workers Fairness Act was passed with a bipartisan vote by the House Sept. 17. The National Advocacy Center of the Sisters of the Good Shepherd said House passage of the Pregnant Workers Fairness Act Sept. 17 is a "huge win for women" because it prohibits employment practices that discriminate against making reasonable accommodations for job applicants or employees affected "by pregnancy, childbirth, or related medical conditions." This applies to private sector employers with over 15 employees as well as public sector employers.

Pew sees religious voters' support for 2020 nominees mirroring past elections

WASHINGTON (CNS) — Support for Republican President Donald Trump and Democratic presidential nominee Joe Biden from voters who identify as religious appears to adhere to earlier patterns, a Pew researcher told a Georgetown University panel Sept. 15. According to recent Pew Research Center polling, 59% of white Catholics say they're voting for Trump, with 40% supporting Biden. Hispanic Catholics shift the other direction, favoring Biden 65%. Ninety-two percent of Black Protestants say they're voting for Biden, and as for Trump, 83% of white evangelicals say they're either voting for

him or leaning in his direction. Elizabeth Podrebarac Sciapac, senior researcher at Pew, said the data also was consistent with exit polls from 2016. "Those might not be too surprising for anyone following these trends," she observed. Trump voters appear to be more deeply motivated. About two-thirds of white evangelicals say, "their vote for (Trump) is a true vote for him" and not just a vote against Biden, Sciapac said. Abortion, survey results indicate, is a more important issue for white evangelicals (61%) than for white Catholics (38%), Hispanic Catholics (39%) or Black Protestants (33%). The response on abortion trailed the COVID-19 pandemic, foreign policy, immigration and climate change as top election issues.

Knights of Holy Sepulchre give \$3.5 million in emergency aid to Holy Land

VATICAN CITY (CNS) — As members of the Equestrian Order of the Holy Sepulchre of Jerusalem around the world were experiencing their own COVID-19 lockdowns, they contributed some \$3.5 million to a special fund to support the Latin Patriarchate of Jerusalem, especially its schools and charitable outreach. "Despite the difficult conditions on a global level, generosity was not lacking," said a statement Sept. 17 from the order's Vatican headquarters. About 30,000 Catholic men and women around the world are knights or dames of the Holy Sepulchre, pledging to support

the church of Jerusalem. Cardinal Fernando Filoni, grand master of the order, announced in May a special COVID-19 Humanitarian Support Fund because "the Holy Land, where the very economic lifeblood of thousands of families lies in religious pilgrimages and tourism, has been seriously affected."

Christian communicators can bring hope to world in crisis, pope says

VATICAN CITY (CNS) — It is important to have Christian media that provide quality coverage of the life of the Church and that are capable of forming people's consciences, Pope Francis said. Professional Christian communicators "must be heralds of hope and trust in the future. Because only when the future is welcomed as something positive and possible does the present become livable, too," he said. The pope made his remarks Sept. 18 in a private audience at the Vatican with staff members of Tertio, a Belgian weekly magazine specializing in Christian and Catholic perspectives. "In the world we live in, information makes up an integral part of our daily life," he said. "When it is quality (information), it lets us better understand the problems and challenges the world is called to face," and it inspires people's attitudes and behaviors. "The presence of Christian media specializing in quality information about the life of the Church in the world, capable of contributing to the formation of consciences, is very important," he added.

Biotech company ends use of aborted fetal cell lines for vaccines

WASHINGTON (CNS) — Catholic pro-life leaders say they are seeing some progress in the development of vaccines with the use of ethical animal cell lines instead of cell lines derived from abortions. A case in point is the decision by Sanofi Pasteur to no longer use an aborted fetal cell line in producing its polio vaccines, a move recently approved by the U.S. Food and Drug Administration. Sanofi Pasteur, the largest biotech company in the world devoted entirely to vaccines, requested the agency's approval for switching from using an aborted fetal cell line called MRC-5 to using an ethical animal cell line to produce its polio combination vaccines Pentacel and Quadracel. The vaccines division of the French multinational pharmaceutical company Sanofi is one of the companies currently developing a COVID-19 vaccine by utilizing "cell lines not connected to unethical procedures and methods." Sanofi Pasteur also recently ended production of its stand-alone polio vaccine, Poliovax, which also had been manufactured using MRC-5, according to the president of the National Catholic Bioethics Center, based in Philadelphia.

Sisters of Providence to host first virtual Come and See retreat

SAINT MARY-OF-THE-WOODS — Join the Sisters of Providence of Saint Mary-of-the-Woods, Indiana, by Zoom for their first-ever virtual Come and See weekend retreat.

The event will begin at 7 p.m. on Oct. 23 and conclude at 2 p.m. on Oct. 24. It will be facilitated by Sisters of Providence Vocations Director Sister Joni Luna.

Those who attend the weekend retreat will learn more about the Sisters of Providence, and foundress St. Mother Theodore Guerin. They will meet sisters and hear how the Congregation lives out love, mercy and justice.

“Our aim and purpose remains the same as with other Come and See retreats, but the process we’ll use to deliver the message has changed,” Sister Joni said. “We are inviting women discerning religious life to join us. We will provide a space for women to slow down from their busy fast-paced lives and listen to what their call might be.”

“Attendees will become acquainted with the Sisters of Providence and our mission and interact with our women in initial formation. We will also provide a time and space for questions and wonderings about religious life in the 21st century.”

Sister Joni said this will be the congregation’s first time to conduct a Come and See Weekend retreat via Zoom.

“However, the advantages just might outweigh that loss. The way I see it, more women will be able to attend. It will be more cost-effective, and more importantly, women will be in the comfort of their own space which might just give them the confidence to log on with us.”

The retreat is open to single, Catholic women, ages 18-42.

For more information or to sign up, visit ComeandSee.SistersofProvidence.org or call Sister Joni at 361-500-9505 or email jluna@spsmw.org.

AROUND THE DIOCESE

Tools and Toys sale benefits St. Charles



Provided by Justin Purdy

Knight Pat Morello, left, and a St. Charles Borromeo parishioner try out a donation of tools to the St. Charles Knights of Columbus Council 451 first-ever Tools and Toys Garage Sale in August. The Knights hosted the sale to help generate funds for the Fort Wayne parish during the costly pandemic. Proceeds totaled more than \$3,600, far exceeding expectations, and all proceeds went directly to the parish.

Red Masses to be celebrated in diocese

BY JENNIFER MILLER

For more than 775 years, “Red” Masses have been celebrated annually. Asking God’s grace and wisdom upon the start of the judicial year, the Red Mass invites into worship and fellowship all persons in the legal profession.

Bishop Kevin C. Rhoades will celebrate two Red Masses this year on either side of the Diocese of Fort Wayne-South Bend. The Masses will begin at 5:15 p.m. on Sept. 29 in South Bend and at 5:30 p.m. Oct. 5 in Fort Wayne. Both will be hosted by the St. Thomas More Society. On the South Bend side, the Mass will take place in the Basilica of the Sacred Heart on the campus of the University of Notre Dame. In Fort Wayne, it will occur at the Cathedral of the Immaculate Conception.

Due to the COVID-19 pandemic, neither celebration will offer a reception or speaker afterward. All lawyers, judges, staff, regardless of religious affiliation, are welcome.

The first recorded Red Mass was in the year 1245 in Paris, France. The tradition had spread to England by 1310 and the start of the Michaelmas on Sept. 29, the feast of the Archangel Michael. To this day, a Red Mass is still celebrated at Westminster Cathedral in London.

The tradition spread to America. In 1928, in New York City, the first Red Mass was celebrated. Many cities across the country now offer a Red Mass, from Washington, D.C., to Atlanta. In the nation’s capital, representatives of all three branches of government gather to worship at a Red Mass on the Sunday before the Supreme Court reconvenes in October for its new term.

The name derives from the color of the scarlet robes worn historically by the judges, as well as the red liturgical vestments worn by the clergy. The Mass is celebrated in honor of the Holy Spirit, the source of all wisdom, understanding, fortitude and good counsel. These gifts are especially needed in the day-to-day labor of the legal profession. Canon lawyers and judges also celebrate the annual Red Mass, seeking the same blessing of wisdom and understanding.

At the Mass, the bishop will publicly invoke God’s blessings upon those entrusted with the administration of justice, and upon all public officials who serve the common good.

The South Bend Red Mass will be livestreamed via the Campus Ministry of the University of Notre Dame at www.campusministry.nd.edu.

The Fort Wayne Red Mass will be livestreamed on the diocesan Facebook page and YouTube channels.

Ave Maria Press honors retired publisher



Provided by Stephanie Sibal

Father Kevin J. Sandberg, CSC, left, presents former Ave Maria Press publisher and CEO Tom Grady with a bronze plaque of St. Joseph, a replica of one in the new Corby Hall. Father Sandberg is a member of the Ave Maria Press board of directors and honored Grady Sept. 11 for his 15 years of service to the Catholic publishing house. Grady has been in book publishing for 40 years, was named a 2020 Spirit of Holy Cross Award recipient earlier this year and received the Association of Catholic Publishers 2020 Hall of Fame Award in September.

Student-led ministry blessed at Indiana Tech

BY CHRISTOPHER LUSHIS

When Peter sees Jesus transfigured upon Mount Tabor, he exclaims, "Lord, it is good that we are here!" After witnessing this moment of glory, the apostles then begin their journey toward Jerusalem, where Jesus proceeds to enter into His passion, death and resurrection. This mountaintop experience allows Peter to contemplate the majesty of the Lord alongside his fellow companions and receive the strength and courage to face the trials that are soon to come.

Similarly, encountering Jesus through the sacraments, Scripture and faith-based community provides Catholics with the remedy for the trials and struggles life in a secular world can bring. These burdens are felt profoundly on many college campuses, where important questions of faith, morality, ideology and lifestyle are often answered with non-Christian, or even anti-Christian, responses.

At many of the institutions throughout the Diocese of Fort Wayne-South Bend, students have access to resources and support for deepening their faith and persevering through the daily challenges they face. This includes not only the Catholic colleges, but also those without any historical Christian designation.

At the Fort Wayne campus of Indiana Tech, since 2017 it has been the students themselves leading the charge to nourish their Catholic faith and turn it into action on campus. Senior Paxton Simerman, a graduate of Bishop Dwenger High School and parishioner at St. Charles Borromeo, has developed the Catholic Warrior student group as it hosts weekly on-campus Masses and Bible studies. Participants also are making arrangements for regular opportunities for reconciliation and eucharistic adoration.

These opportunities have provided a greater sense of fellowship, community and awareness for how the intentional group of disciples can live their faith in a largely non-religious environment. Simerman shared: "Right now we are doing a FOCUS-based Bible study on living out the Gospel that is geared toward college students. We're able to go deep in our conversations. One girl started coming who had been away from the faith for over a year. As someone who is trying to grow the ministry, I don't always see the effects, and I wonder about the work and effort put into the planning. But to receive feedback like that is a true Holy Spirit moment, reminding of the good work God does when we allow Him to work in our lives."

While the upswing in numbers has been modest, she

emphasized that "it has been amazing to see the group grow. Since it has become an official student organization, we've been able to publicly promote our events on campus and have seen consistent increases in student attendance and the length of time we spend discussing Scripture in our meetings. Because people with great knowledge and love for their faith are coming to participate, it allows us to go deeper. I wouldn't be able to lead a Bible study like this otherwise. The first couple weeks have been amazing, and I look forward to seeing how deep we can go."

Freshman Jessica Hartmus, a graduate of Bishop Luers High School, Fort Wayne, and a parishioner at Sacred Heart, stated: "In the college world, if you want to talk about anything religious, you have to first start with the formal philosophical proofs for God's existence, oth-



Photos provided by Randy Smith

erwise you're often dismissed or people don't care. But here, because we understand and agree on the basics, we can get into the more complex ideas about Scripture. I also know that since everyone here is accepting of my faith, I can be myself, and I don't have to be on the defensive about everything I believe. We can all discuss questions about Church teaching, how to understand it and respond intelligently about it."

She added that "it has been beautiful to see Paxton's leadership and humility as she seeks to learn more about her faith and guide the group, yet still acknowledging that she has much more to learn in her spiritual life."

"Sometimes I'll get a question in class about the Catholic perspective on something because the professor knows I'm Catholic," Simerman said. "In



Provided by Dave Stevens

Catholic students at Indiana Tech gather with Bishop Kevin C. Rhoades following a Mass celebrated on campus in 2018.

Catholic Indiana Tech students enjoy fellowship and discussion during a Bible study on campus. Catholic Warriors, a student-led group has continued to develop and maintain a Catholic identity and mission among members over the past several years. Local priests occasionally serve Mass for the faith community.

those instances, I know I can bring the issue to our group for further discussion. There have been times when I wasn't completely sure how to respond in the moment, but after bringing it to our conversations here, I could go back to my professor with a logical and comprehensive answer to their inquiry. Just because I'm leading this group doesn't mean I know everything. We're simply trying to provide new opportunities to give the Holy Spirit room to work in our lives."

Dave Stevens, senior director of institutional advancement, and associate professor Maximo Ortego serve as faculty advisors for the Catholic Warriors. They likewise shared their admiration for Simerman's leadership and initiative to provide a receptive Catholic environment for her peers, from which they can go forth in confidence to live their faith with enthusiasm. Additionally, they expressed their gratitude for the celebration of Mass on campus, which allows for practicing faculty and staff to participate as well.

Junior A.J. Smith, a home-school graduate and parishioner at St. Paul of the Cross, Columbia City, also said that Catholic Warriors offers an extra boost during the week

"Since Indiana Tech is not a Catholic or Christian school, it's nice to have an area and group on campus where I can be a sacramental Catholic and grow my faith. I've learned a lot from the Bible study and from the priests who come for Mass, since we have pizza and discussions afterwards. The priests have been open to sharing their vocation stories and answering various questions about the faith."

The priests who have supported Catholic students at Indiana Tech include Father Tom Shoemaker, Father Patrick Hake, Father Daniel Whelan and Father Wimal Jayasuriya.

"I'm impressed by the initiation of the group," shared Father Hake, pastor of St. Peter Parish in Fort Wayne. "They started that group without any help from a parish. They saw a need, a desire and took steps to bring it to reality. I'm very happy to support them. We need that sort of initiation at every level of the Church."

World Day of Migrants and Refugees Sept. 27

When pandemic threatened residency, immigrant turned to Catholic Charities

FORT WAYNE – The path to citizenship can be long and tedious, requiring many years of effort: holding a job, securing numerous character references, submitting forms, paying fees and visiting immigration offices in the U.S. and abroad. When all this is interrupted by a pandemic, it can suddenly put a family on the brink of financial ruin.

Israel has lived in the United States for 20 years, the last 15 of which have been in Fort Wayne. During this time, he held a steady full-time job, married Maddison, an American citizen, and become the father of two. Like many in the restaurant business, he was laid off when COVID-19 hit. He was not eligible for unemployment, though, because he is still working on gaining permanent residency. The rules of the stimulus also prevented Israel and Maddison from qualifying for that assistance.

“Those without permanent residency use a tax ID number, instead of a Social Security number,” said Luz Ostrognai, supervi-

sor of immigration services for the diocesan office of Catholic Charities. “That’s where Israel and Maddison fell through the cracks.”

Because Maddison is on maternity leave, Israel had been the main breadwinner. No income meant that essentials like their mortgage and utilities would go unpaid. Threatened with losing their home, Ostrognai was able to make an internal referral to the Catholic Charities Resource and Referral program so the family could receive COVID-19-designated assistance.

“Migrants typically face multiple issues in an economic downturn,” said Gloria Whitcraft, CEO of Catholic Charities. “Fortunately, we have the expertise to help them navigate the bureaucracy and find a solution.”

When the pandemic struck, Catholic Charities spent most of the first couple months securing grants and donations to assist the many individuals, families and small-business owners who

needed assistance. With these relief funds in-house, Israel and Maddison were able to stay afloat because Catholic Charities paid their mortgage and utilities.

“Many thanks to everyone who made this [assistance] possible,” said Israel. “It has been a lifesaver.”

Catholic Charities is present in Allen County and surrounding areas and is recognized by the Department of Justice as a provider of these legal services. In cooperation with the U.S. Conference of Catholic Bishops, Catholic Charities is also the only refugee resettlement agency in northern Indiana. The Board of Immigration Appeals (U.S. Department of Homeland Security) recognizes Catholic Charities’ Immigration Services as a program that provides accurate and affordable services to immigrants who seek to adjust their status, reunite with family members, obtain employment authorization, or file paperwork to make other status adjustments through U.S. Citizenship and Immigration Services, formerly the U.S. Immigration and Naturalization Service. Catholic Charities also provides citizenship classes and assistance with the process of naturalization.

Editor’s note: Luz Ostrognai is fully accredited in immigration services through the U.S. Department of Justice. Clients’ last names are withheld.

“Migrants typically face multiple issues in an economic downturn.”

GLORIA WHITCRAFT

As federal fiscal year nears, refugee resettlement agencies fear the worst

BY RHINA GUIDOS

WASHINGTON (CNS) — U.S. organizations that work to resettle refugees fear that an upcoming battle with the Trump administration over the number of displaced people allowed into the country may be the fiercest yet.

Even as the U.N. High Commissioner for Refugees pleaded this summer with countries to take in more of the 79.5 million displaced people worldwide, the United States, under the Trump administration, has consistently lowered each year the refugee cap — the maximum number of displaced people the country decides to be resettled in a year.

Within hours after taking office in 2017, the Trump administration announced it was cutting the cap of 110,000 allowed under the Obama administration to 50,000. Last year, the administration announced it was setting the cap at 18,000 refugees for the 2020 fiscal year, but fewer than 10,000 have been allowed in.

Under previous administrations, the refugee cap had averaged around 95,000, with about 85,000 resettled annually in recent years through the Refugee Act of 1980, which created the Federal Refugee Resettlement Program.

For decades, many U.S. Catholic organizations, along with other faith groups, have taken part in helping some 3 million who have found refuge via the program as they fled wars, persecution or famine.

But future U.S. participation in that process is in question.

News agency Reuters reported Sept. 10 that Trump administration officials may postpone refugee admissions altogether for the upcoming fiscal year, citing COVID-19 concerns, or soon announce further cuts to what is already the lowest refugee cap in modern history.

In a Sept. 10 press call hosted by Refugee Council USA, which included a panelist from Catholic Charities Dallas, a volunteer at a Catholic refugee resettlement agency, and Congresswoman Zoe Lofgren, among others, participants expressed worries about how the administration has chiseled away at the program and its possible demise if a second term of the Trump presidency comes to fruition.

In 2019, the State Department said about the cap on numbers that it was focusing on “assisting refugees where they are concentrated,” citing a “humanitarian and security crisis along the southern border that already imposes an extraordinary burden on the U.S. immigration system.”

The long-standing refugee program, Lofgren said, made

the United States “a beacon of hope for those fleeing terror, abuse, and brutal regimes,” and, “it serves as a much-needed reminder of the compassion that our nation needs right now.”

It helped panelist Sarah Soper, an Iraqi refugee, who now is a refugee resettlement specialist with Catholic Charities in Dallas. As long as she could remember, she said, she never “lived without a war” in her native Baghdad. She instead found a peaceful way of life when she came to the United States in 2013. She made the decision to leave after a traumatic event in Iraq.

“Because of the war, I lost my first child and that moment really changed all my life,” she said.

It taught her that being a good person doesn’t guarantee that something bad can’t happen to you when you live a country in conflict, she said.

“In a war zone, you can witness and be a victim (of) any brutal action,” she said during the Refugee Council USA panel.

Her brothers began working with the U.S. Army in the area as interpreters and she began helping nonprofits funded by UNICEF and UNESCO to help families in Iraq. Seeing that work was “the seed to start a new life in the United States,” she said.

“So, we, as a family applied to come to the U.S.,” she said.

Because of the federal refugee program, they now have been in the U.S. for nearly eight years.

Getting a new chance at life, she decided to help others do the same through Catholic Charities, she said, the place that had helped her in her journey in a new country.

“The agency really took care of me,” she said. “That moment when I started working to serve refugees, that was another moment which changed my life. I am in a position to share my personal experience with (refugees), to give them hope, besides the services.”

But she watched that experience crumble for many others as the consequences of drastically reducing the refugee program meant fewer people would be coming through the doors of Catholic Charities.

“It wasn’t easy in 2018 when they zeroed out my office, and we didn’t have refugees anymore,” because the Trump administration had reduced the number of people like her able to come in to the U.S., she said. “I cried my eyes out. I took it so personally because I really believe that every single human being in this earth deserves a safe land for himself, herself and for their children.”



The Challenge of Forming Consciences for Faithful Citizenship



Part II of II: Making Moral Choices and Applying Our Principles

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

Part I of the summary of the US bishops' reflection, *Forming Consciences for Faithful Citizenship*, considered the core principles that underlie Catholic engagement in the political realm. Part II is a consideration of the process by which these principles are applied to the act of voting and taking positions on policy issues. It begins with the general consideration of the nature of conscience and the role of prudence. The application of prudential judgment does not mean that all choices are equally valid or that the bishops' guidance and that of other church leaders is just another political opinion or policy preference among many others. Rather, Catholics are urged to listen carefully to the Church's teachers when they apply Catholic social teaching to specific proposals and situations.

How Does the Church Help the Catholic Faithful to Speak About Political and Social Questions?

A Well-Formed Conscience

The Church equips its members to address political questions by helping them develop well-formed consciences. "Conscience is a judgment of reason whereby the human person recognizes the moral quality of a concrete act. . . . [Every person] is obliged to follow faithfully what he [or she] knows to be just and right" (*Catechism of the Catholic Church*, no. 1778). We Catholics have a lifelong obligation to form our consciences in accord with human reason, enlightened by the teaching of Christ as it comes to us through the Church.

The Virtue of Prudence

The Church also encourages Catholics to develop the virtue of prudence, which enables us "to discern our true good in every circumstance and to choose the right means of achieving it" (*Catechism of the Catholic Church*, no. 1806). Prudence shapes and informs our ability to deliberate over available alternatives, to determine what is most fitting to a specific context, and to act. Prudence must be accompanied by courage, which calls us to act. As Catholics seek to advance the common good, we must carefully discern which public policies are morally sound. At times, Catholics may choose different ways to respond to social problems, but we cannot differ on our obligation to protect human life and dignity and help build, through moral means, a more just and peaceful world.

Doing Good and Avoiding Evil

There are some things we must never do, as individuals or as a society, because they are always incompatible with love of God and neighbor. These intrinsically evil acts must always be rejected and never supported. A preeminent example is the intentional taking of innocent human life, as in abortion. Similarly, human cloning, destructive research on human embryos, and other acts that directly violate the sanctity and dignity of human life including genocide, torture, and the targeting of noncombatants in acts of terror or war, can never be justified. Nor can violations of human dignity, such as acts of racism, treating workers as mere means to an end, deliberately subjecting workers to subhuman living conditions, treating the poor as disposable, or redefining marriage to deny its essential meaning, ever be justified.

Opposition to intrinsically evil acts also prompts us to recognize our positive duty to contribute to the common good and act in solidarity with those in need. Both opposing evil and doing good are essential. As St. John Paul II said, "The fact that only the negative commandments oblige always and under all circumstances does not mean that in the moral life prohibitions are more important than the obligation to do good indicated by the positive commandment."¹ The basic right to life implies and is linked to other human rights such as a right to the goods that every person needs to live and thrive—including food, shelter, health care, education, and meaningful work.

Avoiding Two Temptations

Two temptations in public life can distort the Church's defense of human life and dignity: The first is a moral equivalence that makes no ethical distinctions between different kinds of issues involving human life and dignity. The direct and intentional destruction of innocent human life from the moment of conception until natural death is always wrong and is not just one issue among many. It must always be opposed. The second is the misuse of these necessary moral distinctions as a way of dismissing or ignoring other serious threats to human life and dignity. Racism and other unjust discrimination, the use of the death penalty, resorting to unjust war, environmental degradation, the use of torture, war crimes, the failure to respond to those who are suffering from hunger or a lack of health care or housing, pornography, human trafficking, redefining civil marriage, compromising religious liberty,

or unjust immigration policies are all serious moral issues that challenge our consciences and require us to act.

Making Moral Choices

The bishops do not tell Catholics how to vote; the responsibility to make political choices rests with each person and his or her properly formed conscience, aided by prudence. This exercise of conscience begins with always opposing policies that violate human life or weaken its protection.

When morally flawed laws already exist, prudential judgment is needed to determine how to do what is possible to restore justice—even if partially or gradually—without ever abandoning a moral commitment to full protection for all human life from conception to natural death (see St. John Paul II, *Evangelium Vitae*, no. 73).

Prudential judgment is also needed to determine the best way to promote the common good in areas such as housing, health care, and immigration. When church leaders make judgments about how to apply Catholic teaching to specific policies, this may not carry the same binding authority as universal moral principles but cannot be dismissed as one political opinion among others. These moral applications should inform the consciences and guide the actions of Catholics.

As Catholics we are not single-issue voters. A candidate's position on a single issue is not sufficient to guarantee a voter's support. Yet a candidate's position on a single issue that involves an intrinsic evil, such as support for legal abortion or the promotion of racism, may legitimately lead a voter to disqualify a candidate from receiving support.¹

What Public Policies Should Concern Catholics Most?

As Catholics, we are led to raise questions about political life other than those that concentrate on individual, material well-being. We focus more broadly on what protects or threatens the dignity of every human life. Catholic teaching challenges voters and candidates, citizens and elected officials, to consider the moral and ethical dimensions of public policy issues. In light of ethical principles, we bishops offer the following policy goals that we hope will guide Catholics as they form their consciences and reflect on the moral dimensions of their public choices:

- Address the preeminent requirement to protect **human life**—by restricting and bringing to an end the destruction of unborn children through abortion and providing women in crisis pregnancies with the supports they need. End the following practices: the use of euthanasia and assisted suicide to deal with the burdens of illness and disability; the destruction of human embryos in the name of research; the use of the death penalty to combat crime; and the imprudent resort to war to address international disputes.
- Protect the fundamental understanding of **marriage** as the life-long and faithful union of one man and one woman

as the central institution of society; promote the complementarity of the sexes and reject false “gender” ideologies; provide better support for family life morally, socially, and economically, so that our nation helps parents raise their children with respect for life, sound moral values, and an ethic of stewardship and responsibility.

- Achieve comprehensive **immigration** reform that offers a path to citizenship, treats immigrant workers fairly, prevents the separation of families, maintains the integrity of our borders, respects the rule of law, and addresses the factors that compel people to leave their own countries.
- Help families and children overcome **poverty** and ensure access to and choice in **education**, as well as decent work at fair, living wages and adequate assistance for the vulnerable in our nation, while also helping to overcome widespread hunger and poverty around the world, especially in the policy areas of development assistance, debt relief, and international trade.
- Ensure full conscience protection and **religious freedom** for individuals and groups to meet social needs, and so enable families, community groups, economic structures, and government to work together to overcome poverty, pursue the common good, and care for creation.
- Provide **health care** while respecting human life, human dignity, and religious freedom in our health care system.
- Continue to oppose policies that reflect racism, hostility toward immigrants, religious bigotry, and other forms of **unjust discrimination**.
- Establish and comply with moral limits on the use of **military force**—examining for what purposes it may be used, under what authority, and at what human cost—with a special view to seeking a responsible and effective response for ending the persecution of Christians and other religious minorities in the Middle East and other parts of the world.
- Join with others **around the world** to pursue peace, protect human rights and religious liberty, and advance economic justice and care for creation.

Notes

1. *Veritatis Splendor*, no. 52.

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What comes after the pandemic?

While we are still in the midst of the worst pandemic of the past century, with almost 200,000 people dead in our country alone, Pope Francis is thinking about what comes next. What do we do the day after we exit the field hospital?

"The pandemic has put us all in crisis," the pope said in his Aug. 26 general audience. "After the crisis, a person is not the same. We come out of it better, or we come out of it worse."

What does worse look like? In his Sept. 9 talk, he reads the signs of the times. In the crisis we are now in, "some are taking advantage of the situation to instigate divisions: by seeking economic or political advantages, generating or exacerbating conflicts."

Worse still, "others are simply not concerned about the suffering of others; they pass by and go their own way," he said.

What does better look like? In a series of Wednesday talks starting Aug. 5, and soon in a forthcoming encyclical due out in October, Pope Francis is laying out his vision of a post-COVID-19 society that recognizes it is ill and seeks a path to healing. It is a mini-tutorial in the social teachings of the Church, grounded in the Gospels and the writings of his predecessors.

Pope Francis starts with a statement of fact: The pandemic has exposed our vulnerabilities. This is especially true in our country, where our health care, our schools, our social safety net have been overwhelmed. Those who suffer the most are the

poorest and weakest among us.

The Church has worldwide ministries that serve the ill and the poor, but it cannot solve these problems on its own. Pope Francis believes, however, that the Church's real treasure is its social principles and that it is the implementation of these principles that can "help us move forward in preparing the future we need."

These principles, drawn from the Gospels and elaborated on by the Church for more than a century, include the dignity of every person, the pursuit of the common good, the preferential option for the poor and the care for the earth.

We have seen many examples of heroism and Christian love during the pandemic: caregivers, first responders, neighbors and family who are motivated by an abiding awareness of the inherent dignity of every human being. Their example, the pope recognizes, is our model. "Let us ask the Lord to give us eyes attentive to our brothers and sisters, especially those who are suffering," he said Aug. 12.

In recognizing the inherent human dignity of each person, we realize that we must not simply seek a cure for the virus. We must seek a cure for "social injustice, inequality and the lack of protection for the weakest," the pope said Aug. 19. The Church calls this the preferential option for the poor: "This is not a political option; nor is it an ideological option, a party option," Pope Francis tells us. It is, instead, "at the center of the Gospel."



GREG ERLANDSON

AMID THE FRAY

In his Aug. 26 audience, the pope was blunt. The great global and societal inequalities, exacerbated by the pandemic, show that "the economy is sick." In a post-pandemic world, we need to seek not the most wealth for an individual or even for a society, but that which serves the common good of all.

The day after the field hospital, the temptation will be to return to what we had been doing before, to what seemed "normal." The pope is challenging us not to let normality mean the same disparities, injustices and degradation that we have lived with for so long.

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

'Hark! The herald angels

Our American culture is prone to make-believe. Fairies, mermaids, hobbits and gnomes are all popular pretend creatures in books, movies and gardens, capturing people's imaginations. Real, spiritual creatures, such as guardian angels, cherubs and archangels are often, ironically found to be less "believable" and more absurd than other made-up characters. Babies or deceased loved ones are even called angels, forgetting their true human nature. Who an angel really is and their spiritual value in our life of faith is recalled in a feast day, as the liturgical calendar turns towards the end of Ordinary Time.

On Sept. the 29, the Catholic Church celebrates three, real, important spiritual beings, the archangels Michael, Gabriel and Raphael. Until Vatican II, this was simply the feast of St. Michael Archangel, or Michaelmas. But in the new liturgical calendar, all three of God's messengers that are described by name in holy Scripture are remembered.

Each angel has a unique role to play, as well as a particular charism to focus on. We can ask for their intercession and support today especially in their particular areas of strength.

St. Augustine says: "Angel" is the name of their office, not of their nature. If you seek the name of their nature, it is 'spirit'; if you seek the name of their office, it is 'angel': from what they are, 'spirit,' from what they do ..."

These spiritual beings are special messengers of God. Unique from humans, they do not have



JENNIFER MILLER

LIVING THE LITURGICAL LIFE

material flesh and eat and drink, but rather are spiritual beings. Immortal, the angels have their own will and intelligence, but also shine forth the glory of God, as seen as Jesus' birth. The shepherds outside in the fields were dazzled and surprised by the bright light and voice of the angel with the heavenly host singing "Glory to God in the highest" as described in Luke 2:14.

Angels have been with Jesus Christ throughout His life, as described in the Catechism of the Catholic Church; "They protect Jesus in his infancy, serve him in the desert, strengthen him in his agony in the garden, when he could have been saved by them from the hands of his enemies as Israel had been. Again, it is the angels who 'evangelize' by proclaiming the Good News of Christ's Incarnation and Resurrection. They will be present at Christ's return, which they will announce, to serve at his judgment."

Like the saints, angels seek to glorify God, not themselves, and thus in remembering them, the faithful turn more toward God — kneeling side by side with

MILLER, page 13

Turning from sin leads to eternal life



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Twenty-Sixth Sunday in Ordinary Time Matthew 21:28-32

The Book of Ezekiel provides of this weekend's first reading. Pivotal in Jewish history was the time spent by Hebrew captives, and by their descendants, in Babylon, the capital of the then-powerful Babylonian Empire, located roughly in modern Iraq.

Babylonia had overtaken the Promised Land militarily, in a process forever ending the two Hebrew independent kingdoms. Many survivors were taken to Babylon.

Occurring in the sixth century B.C., this event is called the exile. For the Hebrew people,

the exile was a heartbreaking time. They were so far from their homeland. The exile seemed as if it would last forever. Indeed, it lasted for four generations. Likely many Jews fell away from the traditional religion of their ancestors.

These people were like people in any other time. Religion seemed for many to have failed. God had failed them.

During this time, Ezekiel wrote to respond to the fury and despair of the people. The prophet turned the tables. He confronted the people with their own sinfulness. Where was their devotion to God? How faithful had they been in being God's people? No one realistically could have argued that there had been no sin. Who deserted whom?

The Epistle to the Philippians is the source of the second reading.

Many early Christians were Jews by birth. Many of these Jews, such as Paul himself, had been pious in their religious practice, well-versed in Judaism. Many other early Christians were from pagan backgrounds. In early Christian communities,

persons of both these traditions lived side by side.

Such was the case in Philippi. Jewish symbols and references appear in the Epistle, but the city in no sense was Jewish. Jews were there, but Philippi was thoroughly pagan, an important military base in the Roman Empire, situated in what now is Greece.

Since Christians were in the minority, surrounded by dislike and suspicion at best, the Epistle tried to reinforce their commitment to the Lord and challenge them to be firm.

This epistle magnificently proclaims Christ, the Lord, as the Savior: the center, the focus, and the example to follow. He is the Redeemer! He is everything!

St. Matthew's Gospel furnishes the third reading. It recalls an encounter between Jesus and priests and elders. Since religion was a favorite topic for everyone at the time, even priests and persons learned in Judaism were interested in what Jesus said.

God is the father in the parable. The vineyard represents the heavenly kingdom. The sons

are humankind.

The message is about repentance. The first son refused to obey but reversed his decision. The second son promised to go into the vineyard but did not. Both sons, however, were invited to the vineyard. All people are the objects of divine love. Both sons stumbled, but one repented and was admitted as if nothing otherwise had happened.

Any sinner can repent and recover access to salvation.

Reflection

The weekend's readings are in the stream of readings heard earlier during the late summer and now early fall. The Church calls us to discipleship.

We should hear this call by admitting that we are sinners. Sin shames us and insidiously convinces us that God is hostile to sinners, that they are overwhelmed, helplessly trapped in a state of sin, despair and estrangement from God.

The greatest sinner can repent, first by recognizing that voluntary sinfulness cripples and

presents a course toward ruin.

Humbly, we can turn to God — any one of us. We must face the fact of our sin and ask forgiveness. God's love will strengthen us.

If we are as repentant as was the first son in Matthew's story, as wholehearted in our love for Jesus as joyfully exclaimed in the reading from Philippians, then God will welcome us to everlasting life.

READINGS

Sunday: Ez 18:25-28 Ps 25:4-9 Phil 2:1-11 Mt 21:28-32

Monday: Jb 1:6-22 Ps 17:1b-3, 6-7 Lk 9:46-50

Tuesday: Dn 7:9-10, 13-14 Ps 138:1-5 Jn 1:47-51

Wednesday: Jb 9:1-12, 14-16 Ps 88:10b-15 Lk 9:57-62

Thursday: Jb 19:21-27 Ps 27:7-9c, 13-14 Lk 10:1-12

Friday: Jb 38:1, 12-21; 40:3-5 Ps 139:1-3, 7-10, 13-14b Mt 18:1-5, 10

Saturday: Jb 42:1-3, 5-6, 12-17 Ps 119:66, 71, 75, 91, 125, 130 Lk 10:17-24

You're meant to be an eagle, not a chicken: a reflection on baptism

When I was doing full-time parish ministry, one of my favorite activities was performing baptisms. I put the word in the plural, for I hardly ever baptized one baby at a time, but usually 10 or a dozen. Typically, the quite-large group of family and friends would gather in the first several pews of St. Paul of the Cross Church about 2 o'clock on a Sunday afternoon, I would welcome them and do a very short description of what was about to happen, and then the happy cacophony of 12 babies crying at once would inevitably commence. I would shout my way through the prayers and the baptisms — and a general joyfulness would obtain.

Now that I'm a bishop, I have less occasion to baptize, and I do miss it. But an exception took place last week, when I was delighted to welcome into the Church Hazel Rose Cummins, the daughter of Doug Cummins and his wife, Erica. Doug is our associate producer for Word on Fire in Santa Barbara.

I would like to share with all of you what I preached to the group gathered outside (it's COVID-19 time) of San Roque Church in Santa Barbara for the ceremony. I asked them if they had heard the story of Father Matthew Hood, a priest of the Detroit archdiocese, who discovered, after watching a video of his own baptism, that he had been invalidly baptized. The deacon who had performed the ceremony did not use the proper words, and as a result, Father Hood had not in fact been received into the Church. And as a consequence of this, he had not validly received first Communion, confirmation or priestly ordination, since all of those sacraments depend upon the legitimacy of baptism.

Now, once this was found out, the Archbishop of Detroit administered all of the relevant sacraments to Father Hood and the young man was able to minister as a priest. You might think, "Well, that's a strange story with a happy ending," but it tells us, in fact, something extremely important regarding the Church's understanding of baptism. We believe that through the words and gestures of the sacrament, something happens. Baptism is not simply a celebration of a new life, or even an act of praying for and offering a child to God. If that's all it is, to paraphrase Flannery O'Connor, the heck with it. It is, rather, the visible sign of the invisible grace of incorporation into the mystical body of Jesus. It changes an objective state of affairs, whether we acknowledge it or not.

Having said all of this, I then stressed what we might call the subjective side of baptism. Since there were quite a few young people present, I used the well-worn parable of the eagle's egg that tumbled out of the nest only to fall amidst a flock of chickens. When the eaglet was hatched, the only world he came to know was that of chickens, and hence he spent his first years pecking on the ground and never spreading his great wings. One day, I continued, a majestic eagle flew overhead and spotted his young confrere on the ground, acting like a chicken. "What's the matter with you?" he asked. "Don't you know who you are?" He then taught the eaglet how to deploy his wings and soar.

So it goes in the spiritual order. Every baptized person is, objectively speaking, a child of God, divinized, and destined to be a great saint. But the problem is that most of those who have received this new identity promptly forget it and take on



WORD ON FIRE

BISHOP ROBERT BARRON

the beliefs and practices of the world. Following the prompts of television, movies, social media, pop stars and secularist ideologues, we give ourselves over to the acquisition of wealth or power or material success or fame. These things aren't bad in themselves but considering them our highest value and running after them with all of our powers amounts to pecking on the ground like chickens. What we need, I told the little congregation gathered for Hazel's baptism, is a strong community of people to remind this little girl who she is. They didn't make her a child of God; Christ did that through the mediation of baptism. But they can indeed teach her not to settle for being some pathetic simulacrum of who she is meant to be. Everything that they teach her, everything that they encourage her to do, should be directed to the great end of becoming a saint.

I have sometimes wondered what this country would be like if everyone who is baptized (which I believe is still most of the nation) lived up to his or her identity as a child of God. What if everyone who is meant to soar would, finally, stop poking around on the ground? It would be a true American revolution.

Bishop Robert Barron is an auxiliary bishop of the Archdiocese of Los Angeles and the founder of Word on Fire Catholic Ministries.

SCRIPTURE SEARCH®

Gospel for September 27, 2020

Ezekiel 18: 25-28 / Matthew 21:28-32

Following is a word search based on the First Reading and Gospel for the 26th Sunday in Ordinary Time, Cycle A: about God's ways. The words can be found in all directions in the puzzle.

YOU SAY	HOUSE	ISRAEL
MY WAY	UNFAIR	COMMIT
INIQUITY	WICKEDNESS	RIGHT
HIS LIFE	LIVE	TWO SONS
FIRST	CHANGED	DID NOT GO
BELIEVE	IN CHRIST	IN LOVE
SPIRIT	COMPASSION	MY JOY

CHANGED MIND

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

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MILLER, from page 12

them in prayer, asking for God's help. But humans are called to one day become saints. They will never become heavenly angels, as humans are made of matter and a different form of God's creation than angels.

Archangels are not fluffy, sweet Hallmark and Hollywood styled beings though. Often in Scripture when a person sees an archangel, they are filled with fear as with the shepherds or Zechariah, the father of John the Baptist in the Gospel of Luke. Mary herself, asks the Archangel Gabriel clarifications of "how this can be," being "greatly troubled at what was said" when he announces God's plan and asks if she is open to doing God's will.

The three archangels of this special September feast are ones of particular importance in sharing God's messages with humans throughout history. Raphael is described in the Old Testament book of Tobit, on a healing mission, helping Tobit in his blindness, protecting Tobias in his travels, as well as healing Sarah on her wedding night. Archangel Raphael's power to protect and heal is one of whole mind, body and soul. Gabriel is best remembered for the Annunciation, in the Gospel of Luke, but also is sent to Daniel in a vision and to Zechariah in the temple.

Archangel Gabriel's greet-

ing, "Hail Mary, full of grace" is repeated daily in every Hail Mary prayed. In the New Testament's Book of Revelation, it is Michael the Archangel, who leads the army of angels to cast out the devil and other rebellious angels into hell, and he will be present at the end of time to separate the righteous and the evil with the sword of justice. His protection is invoked throughout Church history, especially by Pope St. Gregory the Great, whose feast day was Sept. 3.

On their feast day, we can celebrate by re-reading these sacred Scripture passages with an open and pondering heart, listening in silence, with the Holy Spirit, to God's word. We can pray the powerful prayer of St. Michael the Archangel, often recited after Mass. At noon we can stop whatever work we are doing and pray the Angelus prayer, with the rest of the universal Church, to honor St. Gabriel with the words announcing the Incarnation. And we can ask for archangel's intercession with the St. Raphael prayer of healing for loved ones suffering.

Together we can remember that though we are made of mortal flesh, we live in a world filled with incredible, real, spiritual beings present all around us sharing with us of God's great plan of salvation.

Saint of the week



Januarius

Feast September 19

This Italian saint is famous for his relic, a phial of dark, solid blood that liquefies annually on three different feasts: the date commemorating his martyrdom, the date when the relic was transferred back to Naples, and the date marking a liquefaction that allegedly averted an eruption of nearby Mount Vesuvius. Januarius reportedly was killed during the persecution of Diocletian in 303. As bishop of Benevento, he was visiting some imprisoned deacons and laymen when he was arrested. These Christians were all condemned to death in an arena containing wild beasts, but when the animals wouldn't touch them, they were beheaded. Januarius, the patron saint of Naples, is also invoked against volcanic eruptions.

Mass marks beginnings of national shrine a century ago

BY MAUREEN BOYLE

WASHINGTON (CNS) — The Basilica of the National Shrine of the Immaculate Conception inaugurated its jubilee year Sept. 20 during a 100th anniversary Mass to commemorate the centennial of the placing of the shrine's foundation stone, upon which the largest Catholic church in North America was built to honor Mary.

"Like so many great churches throughout the world, this basilica is an enduring project of countless hands and gifts," said Washington Archbishop Wilton D. Gregory, the principal celebrant and homilist for the liturgy. "But above all, it is the grace of God that has made such a beautiful tribute to the Blessed Mother possible."

Archbishop Gregory said those who began the project a century ago could not have envisioned the thousands of faithful who would join the efforts throughout the decades to sustain and support the basilica.

"The Basilica of the National Shrine of the Immaculate Conception is the Gospel vineyard that the Lord has made so fruitful through the labors of thousands of people of faith," said the archbishop, who is the chairman of the National shrine's board of trustees.

Joining Archbishop Gregory in celebrating the Mass were Msgr. Walter Rossi, rector of the basilica; and the priests of the basilica — Msgr. Vito Buonanno, director of pilgrimages; Father Raymond Lebrun, spiritual director; and Father Michael Weston, director of liturgy and master of ceremonies.

Msgr. Rossi welcomed attendees to the Mass while recalling the historic milestone, which took place almost exactly 100 years ago to the day.

"The foundation stone is the very first stone around which this shrine was built and is now part of the Oratory of Our Lady of Antipolo," he said, referencing an oratory that Filipino Catholics sponsored to honor Mary.

In thanking all the shrine's supporters — past and present — Msgr. Rossi said: "Mary's Shrine would not be here today without the faithful support of our friends for the past 100 years. With your continued support, we look to the next 100 years of service to God's people and devotion to the Blessed Virgin Mary."

For the Mass, Archbishop Gregory carried the pastoral staff of Bishop Thomas Shahan, the first rector of the national shrine, a crosier which also was used by Baltimore Cardinal James Gibbons as he blessed and placed the foundation stone Sept. 23, 1920.

A chalice used during the Mass was the first chalice of the



CNS photo/Mihoko Owada, Catholic Standard

People attend Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington Sept. 20. The Mass celebrated the 100th anniversary of the laying of the shrine's foundation stone.

national shrine, used 100 years ago at the foundation stone placing Mass and made from jewelry donated to the shrine from the faithful throughout the United States in 1917.

Archbishop Gregory noted the many ethnic and cultural groups who established chapels within the shrine, which honor Mary and reflect their own religious devotions.

"Countless prayers and contributions have sustained and advanced the building of this great basilica that venerates the Mother of God," he said.

The national shrine is home to more than 80 chapels and oratories that honor Mary and represent the peoples, cultures and traditions that are the fabric and mosaic of the Catholic faith in the United States.

Among those are African, Austrian, Chinese, Cuban, Czech, Filipino, French, German, Guamanian, Hungarian, Indian, Irish, Italian, Korean, Latin

American, Lithuanian, Maltese, Polish, Slovak, Slovenian and Vietnamese chapels or oratories.

The national shrine, said the archbishop, above all is a project that "continues to witness God's grace and blessing for our country that thrives under Mary's title of the Immaculate Conception."

Due to the COVID-19 restrictions, the anniversary Mass was limited to 100 people on a first-come, first-served basis. Pope Francis granted a plenary indulgence — with the customary conditions of sacramental confession, eucharistic Communion, and prayers for the intentions of the Holy Father — for the centennial jubilee that began Sept. 20 and runs through Sept. 23, 2021.

Pope Francis visited the shrine Sept. 23, 2015, the 95th anniversary of the placing of the foundation stone.

With restrictions on people gathering at the shrine, the pontiff extended the indulgence to those who "due to reasonable

circumstances" are not able to be physically present, but do so by television, internet and radio and fulfill the three usual conditions.

A celebration is anticipated for next year's closing of the jubilee year, hopefully when the global pandemic is overcome, according to a national shrine statement.

Fidelis Chendi and his wife, Diana, were among those who attended the anniversary Mass. Chendi, an architect and a native of Cameroon, was involved in the 2017 construction of the massive mosaic that completed the Trinity Dome, the central and largest dome of the national shrine.

"It was a special honor to be here and give thanks," he told the Catholic Standard, newspaper of the Washington archdiocese. "The shrine is the house of Mary, who is the Mother of the Church. We are so lucky to be participating."

The Basilica of the National Shrine of the Immaculate Conception is among the 10 larg-

est churches in the world and is the preeminent Marian shrine and patronal church in the U.S.; it has been designated a national sanctuary of prayer and pilgrimage.

Among those who have visited the national shrine during its 100-year history are Pope Francis in 2015, Pope Benedict XVI in 2008, St. John Paul II in 1979 and St. Teresa of Kolkata on several occasions.

The first Mass was celebrated in the national shrine's Crypt Church in 1924. The shrine was blessed and dedicated in 1959 upon the completion of the superstructure of the Great Upper Church. St. John Paul raised the National Shrine to the status of Minor Basilica Oct. 12, 1990.

Boyle writes for the Catholic Standard newspaper of the Archdiocese of Washington.



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WHAT'S HAPPENING?

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

WAF annual First Saturday Mass and breakfast

FORT WAYNE — The annual First Saturday Mass and breakfast will be Saturday, Oct. 3, at the Cathedral of the Immaculate Conception, beginning with confessions at 7:30 a.m. Mass with Father Glenn Kohrman and Father Robert Garrow will be at 9 a.m., followed by a Marian procession to the breakfast at the Grand Wayne Center with guest speaker Tom McKenna, founder and president of Catholic Action for Faith and Family and St. Gianna Physicians Guild. Visit www.fatimafwsb.org for more information.

Memorial Mass for those who have lost a child

SOUTH BEND — Those who have lost a child before or after birth — whether recently or long ago — are invited to a special Memorial Mass on Monday, Oct. 5, at 7 p.m. at St. Thérèse, Little Flower Church, 54191 Ironwood Rd., celebrated by Father Terrance Coonan. Worshippers will have the opportunity to pray together with others who have suffered the loss of their children, and to take home a silk rose in honor of those children. Siblings and grandparents are

also welcome. Sponsored by Marriage and Family Ministry, Diocese of Fort Wayne-South Bend. For more information, contact Lisa Everett at 574-234-0687 or leverett@diocesefwsb.org. The same opportunity will be offered in Fort Wayne at a Mass on Friday, Oct. 23, at St. John the Baptist Fort Wayne, celebrated by Father Andrew Budzinski. Contact Cathy Burke 260-422-4611 or cburke@diocesefwsb.org for details.

The Marriage Course Online

MISHAWAKA — The Marriage Course is coming! Based on a beautiful, brand-new film series featuring couples and relationship experts from around the world, this free, seven-week program will take place online over Zoom on Thursday evenings from 8-10 p.m. from Oct. 8 through Nov. 19. Topics include "Strengthening Connection," "The Art of Communication," "Resolving Conflict," "The Power of Forgiveness," "The Impact of Family," "Good Sex," and "Love in Action." There is no group discussion, but rather, time built into each session for spouses to discuss the topic in the comfort and privacy of their own home using prompts from The Marriage

Course journal. The program is hosted by Deacon Frederick and Lisa Everett, and registration is open. For more information or to register, please go to www.diocesefwsb.org/marriage-course.

Public Fatima rosary rally

FORT WAYNE — St. Charles Parish will host a public rosary Saturday, Oct. 10, at 10 a.m. Please bring a chair or blanket for seating.

America Needs Fatima Holy Hour of Prayer

SOUTH BEND — America Needs Fatima Hour Holy of Prayer will take place at Christ the King Parish, 52473 SR 933, Oct. 10 at noon. The parish is located on the corner of Darden Road and SR 933 in South Bend. This will be an outdoor prayer event, so a lawn chair, rosary and mask are recommended. For additional information contact Esther Cyr at 574-272-6457.

Fish and tenderloin fry hosted by Knights

BLUFFTON — A fish and tenderloin fry, drive-thru only, will be from 4:30-7:30 p.m., Friday, Oct. 16 at St. Joseph Parish, 1300 N Main St. Adult meals \$10; child meals \$6.

REST IN PEACE

Angola

Joan Willig, 96, St. Anthony of Padua

Auburn

Mary A. Dolezal, 87, Immaculate Conception

Decatur

Mary E. Mendoza, 73, St. Mary of the Assumption

Ann M. Saalfrank, 71, St. Mary of the Assumption

Fort Wayne

Cynthia Maguire, 58, St. Charles Borromeo

Granger

Russell Sobecki, 60, St. Pius X

Huntington

Marilyn J. Clark, 87, St. Mary

Mishawaka

Theophil D'Hoore, 85, St. Bavo

New Haven

Sandra K. Brown, 79, St. Louis, Besancon

Alexa D. Cook, 25, St. John the Baptist

Marjorie R. Norton, 78, St. John the Baptist

Alvina P. Rogers, 85, St. John the Baptist

Roanoke

Phyllis Reith, 89, St. Catherine of Alexandria

South Bend

Patricia Beutel, 88, St. Jude

Check out all the happenings
www.TodaysCatholic.org/event



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Call 260-888-3539 to schedule a personal visit or learn more at ascensionliving.org



Three-mile walk/run supports Friends of the Poor



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.

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, or sought thine intercession was left unprotected.



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MR. BRIAN FLORIN



MR. BOBBY KRISCH



MR. DAVID LANGFORD



MR. RYAN TIMOSSO



MR. CALEB KRUSE



MR. STEPHEN HORTON



MR. JOHNATHON HICKEY



MARY, HEALTH OF THE SICK
AND HELP OF CHRISTIANS,
PRAY FOR US!

In 593, Pope Gregory the Great, had this icon of Mary, Salus Romani Populi (Health of the Roman People) carried throughout Rome, asking Mary's intercession for an end to the plague. Likewise, Pope Francis has prayed before this icon in the Basilica of Saint Mary Major, asking for an end to the pandemic. Tradition holds that the icon was written by St. Luke the Evangelist.



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FR. TERRY COONAN ASSOCIATE VOCATION DIRECTOR

successful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy bear and answer me. Amen.

to thy protection, implored thy help, or sought thine intercession was left unprotected. Inspired by this confidence, I fly with thee, O Virgin of virgins, my mother, to thee do I come, before thee I stand, joyful and