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# TODAY'S CATHOLIC

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## Barrett's Supreme Court nomination spotlights Notre Dame Law School

BY CAROL ZIMMERMANN

WASHINGTON (CNS) — If Judge Amy Coney Barrett is confirmed to the Supreme Court, she will be the first Notre Dame Law School graduate to sit on the bench of the nation's highest court and the only sitting justice with a law degree not from Harvard or Yale.

Notre Dame Law School, in South Bend, Indiana, is not just Barrett's past but very much still a part of her life now since she continues to be on its faculty while serving on the U.S. Court of Appeals for the 7th Circuit.

She began working at the law school in 2002 as a law professor focused on federal courts, constitutional law and statutory interpretation. She has been named distinguished professor of the year by three of the law school's graduating classes.

BARRETT, page 3



President Donald Trump arrives with federal Judge Amy Coney Barrett of the 7th Circuit Sept. 26 to nominate her to fill the U.S. Supreme Court seat left vacant by the Sept. 18 death of Associate Justice Ruth Bader Ginsburg.

CNS photo/Carlos Barria, Reuters

## Events mark inauguration of Father Dr. Eric Zimmer, president of USF

BY KEVIN KILBANE



Father Dr. Eric A. Zimmer speaks during his inauguration ceremony at the University of Saint Francis Sept. 26. Father Zimmer's tenure will be the first time the university has been led by someone other than a Sister of St. Francis of Perpetual Adoration, the order that founded the school 130 years ago.

Tim Brumbeloe/BFA Commercial Photography

The theme of Catholic identity carried through inauguration weekend events that took place Sept. 26 for Father Dr. Eric A. Zimmer, the new president of the University of Saint Francis, Fort Wayne.

Bishop Kevin C. Rhoades spoke about the characteristics of an "authentic" Catholic university education during his homily at a Mass that morning celebrated at the Cathedral of the Immaculate Conception to mark the occasion. During his inaugural address that afternoon at USF's Goldstine Performing Arts Center, Father Zimmer stressed that USF's Catholic identity makes it distinctive. He pledged to work to expand the Catholic nature of the school.

"The mission of an institution does not just happen," said Father Zimmer, who is the 10th president of the university founded and sponsored by the Sisters of

St. Francis of Perpetual Adoration. "It is worked on each and every day."

Attendance was limited to 130 people at the Mass and 250 people at the inauguration ceremony. Those in attendance wore masks and practiced social distancing according to COVID-19 safety precautions. The USF community and the public could watch both events on a livestream on USF's YouTube channel.

Those starting the day with the Mass included members of Father Zimmer's family and parishioners from St. Patrick Parish in Walkerton, where he had served as pastor from January 2016 until starting work July 1 as USF president. He succeeds Sister M. Elise Kriss, who retired June 30.

The Mass began with faculty and officials in academic robes — some in black and others in USF bright blue — processing down the cathedral's main aisle to sit in pews at the front of the church.

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# St. Vincent de Paul Society supported by Friends of the Poor Walk/Run



More photos are available at [www.todayscatholic.org](http://www.todayscatholic.org)

Photos by Jodi Marlin

Members of the Fort Wayne Society of St. Vincent de Paul, their families and friends head out from Parkview Field in downtown Fort Wayne Sept. 26 during the organization's walk/run for the poor. Pledges supported those who walked and raised money for the society's ministry to the poor or underserved within 23 parish-based conferences of the society.



Lara Schreck, executive director of the Fort Wayne Society of St. Vincent de Paul, participates in the walk with Bishop Kevin C. Rhoades.



Walkers traverse the downtown streets. The annual fundraising event raises much of the money needed in order for the organization to provide food, clothing, rent and other assistance to those in need throughout the following year.

**BARRETT, from page 1**

Marcus Cole, the law school's dean, described Barrett as an "absolutely brilliant legal scholar and jurist. She is also one of the most popular teachers we have ever had here at Notre Dame Law School."

And on a personal note, Cole said Barrett "is one of the most thoughtful, open-minded, considerate and kind people I have ever met. She lives a life of humility and grace, devoted to her family and community. Judge Barrett has served our nation with true distinction from the bench and would continue to do so if she were confirmed to serve on our nation's highest court."

After graduating from Rhodes College in Memphis, Tennessee, Barrett went to Notre Dame's law school on a full-tuition scholarship. She was editor of the school's law review and graduated summa cum laude in 1997.

The law school is where she met her husband, Jesse Barrett, who also was studying there. Jesse is a current partner at an Indiana law firm, and the couple's oldest child of their seven children is a freshman at the University of Notre Dame.

Many of Amy Coney Barrett's fellow professors, recent students and former teachers have praised her in recent op-eds, stressing her qualifications for the role as Supreme Court justice to fill the seat left vacant by the Sept. 18 death of Justice Ruth Bader Ginsburg.

And during her confirmation hearings with the Senate Judiciary Committee on her nomination to the 7th Circuit in Chicago, every full-time member of Notre Dame Law School's faculty signed a letter supporting her nomination.

"Amy is a role model for all of us, and will be a model of the fair, impartial, and sympathetic judge," the letter said.

Holy Cross Father John Jenkins, president of the University of Notre Dame, praised Barrett as a Supreme Court nominee in a Sept. 26 statement: "The same impressive intellect, character and temperament that made Judge Barrett a



Photos by John Martin

**University of Notre Dame Law School graduates Amy Coney Barrett and her husband, Jesse Barrett, attend the 2019 Red Mass at the Cathedral of the Immaculate Conception, Fort Wayne. Coney Barrett, a judge of the U.S. Court of Appeals 7th Circuit, now awaits approval from the Senate to fill a Supreme Court vacancy.**

successful nominee for the U.S. Court of Appeals will serve her and the nation equally well as a justice of the United States Supreme Court."

"An alumna and a faculty member of Notre Dame Law School, Judge Barrett has epitomized the university's commitment to teaching, scholarship, justice and service to society," the priest said. "She is a person of the utmost integrity who, as a jurist, acts first and foremost in accord with the law."

"I join her colleagues in the law school and across the campus in congratulating her on the nomination and wish her and her family well through what has become, sadly, a personally bruising confirmation process."

Father Jenkins and Cole, Notre Dame's Law School dean, attended the Sept. 26 White House ceremony where President Donald Trump announced Barrett as his Supreme Court nominee.

Many in the Rose Garden

crowd were not wearing face masks, nor were they seated with social-distanced gaps. Video footage showed Cole wearing a mask, but not Father Jenkins, who also was shown shaking hands. His actions sparked criticism on social media since the university president has urged students and faculty to wear masks and practice social distancing on campus during the COVID-19 pandemic.

A statement by a university spokesman, reported in Notre Dame's student newspaper, The Observer, said Father Jenkins and Cole received COVID-19 testing near the entrance to the White House and, after getting a negative result, were allowed to remove their masks before being escorted to the Rose Garden.

The statement also said that Father Jenkins would consult with the university's wellness center to determine if quarantine or further testing is needed after his travel to Washington.



Bishop Kevin C. Rhoades speaks with Coney Barrett during a reception following the 2019 Fort Wayne Red Mass.



**Public schedule of Bishop Kevin C. Rhoades**

Sunday, October 4: 12:30 p.m. — Confirmation Mass, St. Patrick Church, Fort Wayne  
 Monday, October 5: 5:30 p.m. — Red Mass, Cathedral of the Immaculate Conception, Fort Wayne  
 Tuesday-Thursday, October 6-8: Priests Continuing Education Virtual Workshop  
 Friday, October 9: 12:30 p.m. — Virtual Meeting of the United States Conference of Catholic Bishops Committee on Doctrine

2020  
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 FORT WAYNE

OCT. 5 AT 5:30 P.M.  
 CATHEDRAL OF THE  
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**ZIMMER, from page 1**

They were followed by several priests and then Father Zimmer and Bishop Rhoades, all in red vestments.

When he asked Father Zimmer what Mass he would like to celebrate for his inauguration, the new president chose the Votive Mass of the Holy Spirit, Bishop Rhoades said during his homily.

In the Gospel for the Mass, John 14: 23-26, Jesus refers to the Holy Spirit as “the Advocate.” That is a translation of the Greek word “Parakletos” or “Paraclete,” which means someone called to one’s side to assist the person, the bishop said. “We join Father Zimmer today in asking the Holy Spirit to assist him, to counsel him, to guide him in his leadership of the University of Saint Francis.”

Working as president of a Catholic university is one of the most challenging jobs in the Catholic Church, after that of serving as a bishop, Bishop Rhoades noted.

“We are grateful that Father Zimmer has accepted that challenge. He does so with faith and confidence in the Lord and with reliance on the Holy Spirit.” He added that Father Zimmer is committed to providing an authentic Catholic education.

“An authentic Catholic university is a community united in a common effort to find truth, goodness and beauty. It values the rich Catholic intellectual tradition. It sees faith and reason as complementary ways of getting at the truth.”

“The enterprise of Catholic education is the whole package,” the bishop added. “It assists students to achieve wholeness as human persons through cultivation of the mind, body and spirit. We want our students to not only to grow in intellectual knowledge, but also to grow in virtue. We want them to live good, moral lives. We want them to love God and to love and live the Gospel of Jesus. We want them to promote the common good, to be committed to the dig-



Kevin Kilbane

**Father Dr. Eric A. Zimmer, left, made a profession of faith and oath of fidelity to the Catholic Church during Mass on the occasion of his inauguration as the new president of the University of Saint Francis. The Mass was celebrated by Bishop Kevin C. Rhoades Sept. 26 at the Cathedral of the Immaculate Conception in Fort Wayne.**

nity of every human person, and to work for peace and justice in society.”

The bishop also thanked the Sisters of St. Francis of Perpetual Adoration, whose members founded what is now USF in 1890; Father Zimmer; and the USF board of trustees, faculty and staff for their commitment to preserving and strengthening the university’s Catholic identity.

Following the homily, Bishop Rhoades invited Father Zimmer to make a profession of faith and to take the oath of fidelity the Catholic Church requires of all presidents of Catholic colleges and universities. In taking the oath, Father Zimmer pledged to preserve union with the Catholic Church, to adhere to its beliefs and to follow the leadership of bishops and Church leaders.

The afternoon inauguration ceremony began with representatives from the student body,

faculty, alumni, board of trustees and guests welcoming Father Zimmer and wishing him well in his new role.

The speakers included Sister Clare Reuille, provincial treasurer for the Sisters of St. Francis of Perpetual Adoration, who have their provincial motherhouse in Mishawaka.

This is the first time in USF’s 130-year history that its leader hasn’t been a member of their religious order, Sister Clare said. She thanked Father Zimmer for accepting the job and all those involved in making it possible.

“You are an answer to our prayers,” she told him. “We pledge our continual hourly and daily prayers for you and the University of Saint Francis.”

After stepping to the podium to give his inaugural address, Father Zimmer said many of

America’s well-known colleges were founded by a religious denomination or faith tradition. Some of those universities since have shifted their missions away from those roots.

To succeed and thrive, he believes USF must offer students and families a unique Catholic experience.

“I want us to be distinctive,” he said. “I want us to be a place where faith and reason are complementary.” Students and faculty should feel comfortable talking about their faith in the hallways or in classrooms.

The university has taken steps in recent years to strengthen the faith life of students and staff.

In 2016, USF instituted sacred time. Each day at the time Mass is celebrated on campus, no university-sponsored activities can take place on campus so

students and staff can attend Mass or take time for reflection or personal prayer. In 2018, USF dedicated its St. Francis Chapel, the first free-standing chapel on its main campus.

In addition, all USF students take core classes that teach them the values of St. Francis and how to use them in their life. Those values are:

- Reverence for the dignity of each person
- Encouragement of a trustful, prayerful community of learners
- Service to each other, society and the Catholic Church
- Working for peace and justice

— Respect for creation  
Father Zimmer said USF will take other steps to strengthen the Catholic nature of the university, a goal requested of him by the Sisters of St. Francis of Perpetual Adoration.

He hopes to hire a priest full time who will staff the St. Francis Chapel and serve as a faith resource for students, faculty and staff.

USF will update its core classes to focus them more closely around the university’s Catholic identity. He also will explore possible use of evaluations to determine if students are learning the Franciscan values taught in the classes.

The university has put into action initiatives to increase the percentage of its students who are Catholic: among those are a new scholarship program started with a gift of \$50,000. Currently, about 30% of USF’s 2,271 students are Catholic, Father Zimmer said. He hopes the university can offer more scholarships to students graduating from Catholic high schools, to encourage them to attend USF.

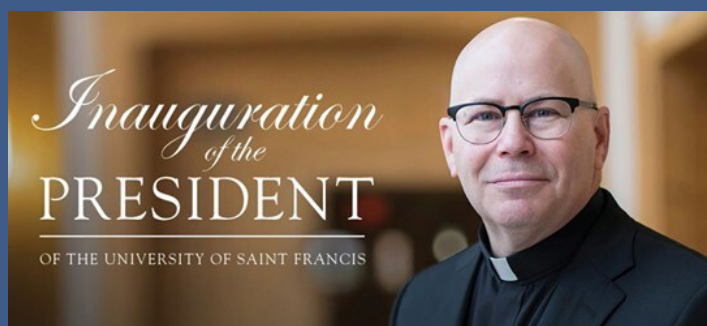
Recent years have been difficult for colleges. Many have closed, including some Catholic universities, he said.

“That will not be the University of Saint Francis,” he vowed.



Kevin Kilbane

**Members of the Sisters of St. Francis of Perpetual Adoration, the religious order that founded and sponsors the University of Saint Francis, were among those attending the Mass of inauguration of Father Zimmer as USF’s new president.**

**Watch the inauguration Mass**

To view a replay of the USF inauguration Mass, visit [USFFW on YouTube](#).

More photos are available at [www.todayscatholic.org](http://www.todayscatholic.org)





Kevin Kilbane

Father Dr. Eric A. Zimmer hugs a member of his family after the Mass for his inauguration as president of the University of Saint Francis. The Mass took place Sept. 26 at the Cathedral of the Immaculate Conception in Fort Wayne.



Tim Brumbeloe

## New president sees opportunities, challenges ahead

Describing himself in his inaugural address as an “unreformed and unrepentant English teacher,” Father Dr. Eric A. Zimmer brings an array of skills and experiences to his role as president of the University of Saint Francis.

A former Jesuit priest who grew up in suburban Detroit, Father Zimmer is a first-generation American college graduate. His parents immigrated to the United States from Canada in the 1950s. He appreciates USF’s ability to provide a good college education for students who may have trouble getting into college or going away to school.

Father Zimmer began his education career as a high school English teacher and later moved into other fields at the college level. He taught full time for seven years at the Mendoza College of Business at the University of Notre Dame. He taught and served as director of leadership development at the Creighton University School of Medicine in Omaha, Nebraska, and also taught previously at Georgetown University in Washington, D.C., and the University of Washington’s Rome campus.

He helped with fundraising at Notre Dame, Creighton and the National Office for Post-Abortion Reconciliation and Healing. He also created Jesuits.net, an online networking and communications tool used internationally by Jesuits.

Before starting work July 1 at USF, Father Zimmer also served as pastor for more than four years at St. Patrick Parish in Walkerton. Prior pastoral experience includes working with the Hispanic community in Omaha, Nebraska, and inner city and ground zero areas in New York City, as well as serving overseas in areas such as Nepal, India, Chile, France and Italy.

Looking ahead, Father Zimmer sees challenges and opportunities for USF.

A declining U.S. birth rate means fewer students will be enrolling in colleges and universities, he said in an interview before his inauguration. However, about 25% of USF students are Black or Hispanic. Those communities continue to grow in population, which should benefit USF, he noted.

The university broke ground Sept. 18 on a \$7 million new building at its Crown Point campus in northwest Indiana. The building will allow USF to double enrollment there to 400 students from the current 200, Father Zimmer said.

The university also is in conversations with health care systems to have USF health career programs embedded in their hospitals, he said. That would give students even more real-world experience.



Photos by Tim Brumbeloe

By way of the Mass, inauguration ceremony and dinner, Father Zimmer accepted the foremost leadership position of a university that is experiencing growth and embracing its Catholic identity.

# NEWS BRIEFS

## Pro-life leaders welcome 'Born Alive Executive Order' announced by Trump

WASHINGTON (CNS) — President Donald Trump's Sept. 23 announcement that he would issue a "Born Alive Executive Order" will "provide necessary legal protections for some of the most vulnerable in society," said Jeanne Mancini, president of the March for Life Education and Defense Fund. "These steps had to be taken," she said, "because some Democrats in the Senate promised to block legislation that mandates basic medical care for children who survive an abortion — an extremist view shared by vice presidential candidate Kamala Harris." Mancini made the comments in a statement she issued shortly after Trump announced the order in his remarks during the annual National Catholic Prayer Breakfast, which this year could not be an in-person event because of the pandemic and was livestreamed to over 10,000 registered participants. "We believe in ... the eternal truth that every child, born and unborn, is made in the holy image of God. ... I will always defend the sacred right to life," the president said. His executive order will "ensure that all precious babies born alive, no matter their circumstances, receive the medical care that they deserve. This is our sacrosanct moral duty," he said.

## Conversion is a daily battle fueled by grace, pope says

VATICAN CITY (CNS) — Conversion is an ongoing process that relies on God's endless patience and grace, Pope Francis said. Living a Christian life "is not made up of dreams and beautiful aspirations, but of concrete commitments, in order to open ourselves ever more to God's will and to love for our brothers and sisters," he said Sept. 27, talking about the day's Gospel reading before reciting the Angelus prayer with visitors in St. Peter's Square. He had also focused on the meaning of conversion the evening before when he celebrated Mass with the Vatican gendarme, or police, at the Altar of the Chair in St. Peter's Basilica. "The path to conversion is drawing near, it's closeness, but a closeness that is service," he told the officers. "Every time you draw near to serve (someone), you imitate Jesus Christ."

## Supreme Court denies appeals for two recent federal executions

WASHINGTON (CNS) — The Supreme Court denied the appeals of two federal death-row inmates in late September. On Sept. 22, it denied an appeal to postpone the

## 'Live the Gospel of Life' is theme for Respect Life Month



CNS photo/Gregory A. Shemitz

A car drives past a pro-life billboard in the Staten Island borough of New York Sept. 14. The U.S. Catholic Church observes October as Respect Life Month. Respect Life Sunday falls on Oct. 4. The observance "is a time to focus on God's precious gift of human life and our responsibility to care for, protect and defend the lives of our brothers and sisters," said the chairman of the U.S. bishops' pro-life committee. "Live the Gospel of Life" is this year's theme for the month, prompted by commemorations of the 25th anniversary of St. John Paul II's encyclical, "The Gospel of Life" ("Evangelium Vitae"), which was issued March 25, 1995.

execution of William LeCroy, who had argued that his execution should be postponed to allow his longtime lead attorney to attend. The attorney has leukemia and is vulnerable to COVID-19, so could not be present for health reasons during the pandemic. In the petition and emergency request filed Sept. 22, LeCroy's attorneys argued the inmate had a right to have his attorney present at his execution. They also said a district court was wrong to not approve changing the execution date. LeCroy, 50, was charged with the 2001 murder of a Georgia nurse. The Department of Justice said the district court denied LeCroy's motion to postpone his execution because it did not meet standards for a stay of execution. In a brief order, the Supreme Court similarly denied LeCroy's request to postpone the execution, with no recorded dissents. LeCroy died by lethal injection at the federal prison in Terre Haute, Indiana. Christopher Vialva, 40, similarly pleaded with the Supreme Court

for a delay. His attorneys asked the Supreme Court to halt his execution because of outstanding questions about whether federal executions need to be set by a court or can be set by the U.S. attorney general. In an unsigned order Sept. 24, the court refused to stop his execution. He was put to death by lethal injection a few hours later, also at the Indiana federal prison.

## Louisville archbishop says all must now work together 'for racial justice'

LOUISVILLE, Ky. (CNS) — Archbishop Joseph E. Kurtz of Louisville in a statement Sept. 23 said people should now "come together to work for racial justice," whatever their reaction is to decisions by the grand jury and the office of Kentucky's attorney general in the March 13 fatal shooting of Breonna Taylor by

police. "I again join with citizens throughout our community and the nation in mourning the tragic death of Breonna Taylor," the archbishop said. "There is no question that our nation's original sin of racism continues to destroy and harm the lives of persons of color and that racism extends through so many systems of our society ... educational, economic, religious, housing, criminal justice, voting and employment," Archbishop Kurtz said. "Our Church stands ready to work with civic, community, educational, business, and non-profit partners to address these issues," he added. Taylor, 26, was fatally shot after three Louisville police officers entered her apartment executing a search warrant. Officers Jonathan Mattingly, Brett Hankison and Myles Cosgrove knocked before forcing entry, but how the officers announced their identity before forcing entry has been disputed, according to news reports.

## Sister Norma Pimentel is one of Time magazine's 100 most influential people

WASHINGTON (CNS) — Sister Norma Pimentel, a Missionary of Jesus and executive director of Catholic Charities of the Rio Grande Valley, has received numerous awards over the years for her work in Texas with migrants along the U.S.-Mexican border, and she can now add a new title to her list: one of Time magazine's 100 most influential people in the world. In a Facebook message Sept. 22 about the honor, she gave credit to all those who work with her in the Diocese of Brownsville, Texas, "restoring human dignity to those in need. It is a recognition of the generosity of the people of the Rio Grande Valley and from throughout the United States. Together we recognize that we have a responsibility. We are a people of God, people driven by the presence of God in ourselves and in others. When we see human suffering, we cannot turn our backs, we must respond," she said. And she hopes that her name, in the magazine among athletes, politicians, activists and entertainers, will "bring more understanding and help people see more clearly what we can each do to respect all human life, especially the most vulnerable."

## New casting of Catholic sculptor's immigration artwork unveiled

WASHINGTON (CNS) — A new casting of a 3.5-ton bronze sculpture commissioned by the Vatican has made a temporary stop in Washington before it eventually finds a permanent home there. "Angels Unawares" was formally unveiled on a plaza at The Catholic University of America Sept. 27, the Church-proclaimed World Day of Migrants and Refugees. This year's theme, chosen by Pope Francis, is "Forced Like Jesus Christ to Flee." The statue will stay on the university's campus temporarily, before heading to its next stop — the campus of Boston College. It came to Washington from Our Lady of the Angels Cathedral in Los Angeles. After Boston, the sculpture is to make stops in other U.S. cities before returning to its permanent home at the university in 2021. Its sculptor, Timothy Schmalz, chose the artwork's title from Hebrews 13:2, which he expresses this way: "Be kind to the stranger; you don't know if they are angels unawares."

## Single Catholic women invited to 'Zoom and See' weekend

ADRIAN, Mich. — Single Catholic women ages 19-35 who are seeking a meaningful life of service and dedication to God are invited by the Adrian Dominican Sisters to their virtual "Zoom and See" weekend Oct. 23-24. Participants will join other women discerning whether they are called to religious life, particularly to life as a Dominican Sister of Adrian.

The weekend begins at 7 p.m. EDT Friday, Oct. 23, and concludes at 8:30 p.m. EDT Saturday, Oct. 24. It will include time for prayer, silence, faith-sharing and fun, as well as conversations about Dominican life and the life of a sister.

Register online at <https://tinyurl.com/ADSDiscern>. For more information, contact Sister Tarianne DeYonker, OP, vocation co-director, at [tdeyonker@adriandominicans.org](mailto:tdeyonker@adriandominicans.org) or call or text her at 517-920-1395.

## Ireland pilgrimage for young adults information session

MISHAWAKA — Young adults who are "ready to ascend the heights" are invited to a virtual information session Oct. 19 about a pilgrimage to Ireland planned for June 12-19.

Travelers on the pilgrimage to the land of saints and scholars will be led by Verso Ministries. The pilgrimage is designed specifically for young adults from the ages of 18-39.

During the information session, Sean Allen, director of Young Adult and Campus Ministry for the Diocese of Fort Wayne-South Bend, will walk through the itinerary, explain the package, introduce the pilgrimage leaders and chaplain and share more information about some opportunities for savings, such as a subsidy and scholarships.

# AROUND THE DIOCESE

## Oratory of St. Mary Magdalene dedicated



Joshua Schipper

The Oratory of St. Mary Magdalene, a perpetual adoration chapel on the campus of St. Vincent de Paul Parish, Fort Wayne, was dedicated and blessed by Bishop Kevin C. Rhoades during a Mass Sunday, Sept. 27. In his homily, the bishop said "Those who come to pray and adore the Lord here in this oratory, are called and strengthened, like Mary Magdalene was from her encounter with Jesus, to go forth from this oratory to love and serve Him in their brothers and sisters. apostles of the apostles."

The information session begins at 7 p.m. on Zoom and will last about an hour. For registration or more information, visit [www.diocesefwsb.org/yam-pilgrimages](http://www.diocesefwsb.org/yam-pilgrimages).

## Messy Family Project webinar for parents

MISHAWAKA — Mike and Alicia Herson, the parents of 10 and co-founders of the Messy Family Project, will provide a live, two-part workshop for parents over Zoom on Saturday evening, Oct. 24, and Sunday evening, Oct. 25, from 8:30 to 10 p.m. The topic for Saturday's workshop is "Messy Parenting 101." They will share practical advice, encouragement and tools to help spouses collaborate so that they can make a plan to parent their children.

The two-part workshop is free, but registration is required at <https://www.messyfamilyproject.org/workshops-fortwayne/>.

Sponsored by Marriage and Family Ministry, Diocese of Fort Wayne-South Bend. For questions, contact Lisa Everett at [lev-erett@diocesefwsb.org](mailto:lev-erett@diocesefwsb.org) or 574-234-0687.

## Sisters of Providence to host virtual Taizé

SAINT MARY-OF-THE-WOODS, Ind. — Join the Sisters of Providence for song, quiet contemplation and inspired readings during the ecumenical Taizé Prayer livestream service from 7-8 p.m. Tuesday, Oct. 13.

Persons of all faith traditions are invited to the gatherings, which take place on the second Tuesday of each month. The 2020 theme for Taizé is "Act justly. Love tenderly. Walk humbly." The monthly Taizé service is free to attend.

Join the livestream at <https://spsmw.org/event/taize-prayer-service-2020-06-09-2/2020-10-13/>.

Remaining Taizé Prayer gatherings through 2020 include Nov. 10 and Dec. 8.

## Day of Prayer and Fasting



Jodi Marlin

The National Day of Prayer and Fasting was observed Sept. 24 at St. John the Baptist Parish in Fort Wayne by eucharistic adoration, the celebration of the Mass and with prayers that included the rosary and the Angelus. Parishioners and the public stopped by to participate throughout the day, as did St. John the Baptist School classes.

## Knights build shed for discernment house



Provided by Justin Purdy

The St. Charles Knights of Columbus Council 451 recently assisted the Franciscan Confraternity of Penitents by demolishing an old shed and assembling a new metal one for storage. The FCP is converting the former Franciscan Brothers Minor residence near St. Andrew Church in New Haven into a women's discernment house. The facility will house single women considering religious vocations. The women will live the Franciscan way during their stay.

# Widows of Prayer communities ease the grief of loss, offer a holy purpose

BY KEVIN KILBANE

Becoming a widow is “not any fun,” said Rosalie Waldon of New Haven, who lost her husband, John Charles, in January. Then the COVID-19 pandemic hit, leaving her stuck sheltering in place in her apartment.

The Widows of Prayer community in Fort Wayne has given her a new purpose and support system.

“They are a very prayerful group,” said Waldon, 86, who began attending Widows of Prayer meetings in early September.

The organization is a private association of the faithful that offers a religious way of life for Catholic lay women who have been widowed, according to Catherine Fitzgerald of Huntington, the servant leader of the Widows of Prayer community in Huntington and the national organization’s regional councilor for the Diocese of Fort Wayne-South Bend and state of Indiana.

The Widows of Prayer communities in Huntington and Fort Wayne currently are the only ones in the diocese and in Indiana, Fitzgerald said. Members of the two groups held their monthly joint meeting Sept. 23 at the Archbishop Noll Catholic Center in Fort Wayne.

The Fort Wayne community currently has 15 members and four new candidates. The Huntington group has seven members.

The Widows of Prayer organization, which was founded in September 1994 in Appleton, Wisconsin, also includes three communities of widowed women in Wisconsin, one community in Minnesota and one in Oregon.



Kevin Kilbane

**Catherine Fitzgerald of Huntington, center, is the servant leader of the Widows of Prayer community in Huntington and the national organization’s regional councilor for the Diocese of Fort Wayne-South Bend and state of Indiana. The community prays during a joint meeting Sept. 23 at the Archbishop Noll Catholic Center in Fort Wayne.**

Members’ mission is to serve Jesus Christ by praying for priests and Church leaders, being devoted to the Blessed Sacrament and promoting adoration of Christ in the Eucharist, it said on the organization’s

website, [widowsofprayer.org](http://widowsofprayer.org). Members also are devoted to the Blessed Mother, St. Catherine of Siena, St. Monica and St. Elizabeth of Hungary.

Women seeking to join a Widows of Prayer community go through a three-year process of discernment and spiritual formation. At the end of both the first and second years, the candidate decides whether to promise to continue discernment and spiritual formation. After the third year, a woman can decide to make a private vow of consecration to live simply, chastely and obediently as a member of the Widows of Prayer.

Though members commit to living a life of prayer and to never remarrying, they continue with other aspects of their lives, such as being a parent and grandparent and living on their own.

“Family always comes first,” said Mary Lou Sohn, 77, of Fort Wayne, the servant leader of the Fort Wayne Widows of Prayer community.

Widows of Prayer was introduced to this diocese when Father John Guimond, OFM Cap, came from Wisconsin in 2000 to serve

as associate pastor at SS. Peter and Paul Parish in Huntington, said Fitzgerald, 81, who lost her husband, William, in 1992. When Father Guimond learned women in the parish hadn’t heard of Widows of Prayer, he organized a retreat day and shared information about the ministry and how women’s spiritual lives can grow.

He suggested the women think about it for a month and then they would get back together to talk about it, Fitzgerald said. Instead, she and other women went right over to the rectory to tell Father Guimond they didn’t want to wait a month to get started.

Fitzgerald later told her friend Sohn about Widows of Prayer. Sohn drove to Huntington to learn more about it.

“The ladies were so wonderful when I met them,” said Sohn, whose husband died in 1985.

She began driving to Huntington for meetings and bringing along three other widowed friends. The travel continued for two years and grew to three carloads of women from Fort Wayne. The decision then was made to have the Fort Wayne women start their own

Widows of Prayer community.

In 2003, the groups petitioned then-Bishop John M. D’Arcy to allow Widows of Prayer in the diocese. Their request was approved.

The Fort Wayne and Huntington communities each normally meet weekly with their own members and gather together once a month for a joint program.

The COVID-19 pandemic has altered their usual schedules, however. The Fort Wayne group has begun meeting again from 9:30 to 11 a.m. Wednesdays at St. Mary, Mother of God Parish in downtown Fort Wayne. The Huntington group, which normally meets 2:30-4:30 p.m. Tuesdays, is waiting for SS. Peter and Paul to allow lay groups to meet at the parish.

Participation in Widows of Prayer has enhanced their spiritual lives, local members said.

“It changed my life when I became a Widow of Prayer,” said Marilyn Brown, 80, of Fort Wayne, who felt called to this vocation while attending an event at the Our Lady of Victory Missionary Sisters’ Victory Noll campus in Huntington.

“When you are called by God and know He loves you, things become easier,” said Brown, who lost her husband in 2010.

One woman said that after her husband’s death in 1997, she tried going to a convent in Kentucky and to a monastery run by nuns in Rapid City, South Dakota, but neither seemed a good fit. She began attending Widows of Prayer meetings a year ago and recently made her first-year promise to continue. Her family and the world need prayer, she said.

Rosemary Davis, 84, of New Haven, said joining Widows of Prayer in August has strengthened her faith life.

“What I really like about it is we all have about the same views,” added Davis, who became a widow 18 years ago.

Sohn said joining Widows of Prayer has had a huge effect on her life.

“I feel closer to the Lord, I really do,” she said. “I do a lot of extra praying for the world, for priests.”

She also volunteers in more activities that put her faith in action, such as helping at the St. Andrew Soup Kitchen in Fort Wayne and making rosaries.

“I try to live the way the Lord would want me to live,” she said.

**More information about** Widows of Prayer is available by calling Fitzgerald at 260-356-8021 or Sohn at 260-484-6300. Information also is available at [widowsofprayer.org](http://widowsofprayer.org).

*let the children come to me  
dejad que los niños vengan a mi*

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CNS/Mike Crupi, Catholic Courier

## *Faithful Citizenship in a Divided Nation:* The Political Responsibility of Catholics

BY BISHOP KEVIN C. RHOADES

*The following is a talk given by Bishop Kevin C. Rhoades at Holy Cross College, Notre Dame, Sept. 24.*

In this talk on faithful citizenship and our political responsibility as Catholics, I will begin with a look at the division, polarization and extreme partisanship in our nation. I will look at the political homelessness Catholics who are faithful to the teachings of the Church feel, particularly in relation to our two main political parties and their platforms. I will look at our political responsibility as Catholics, as faithful citizens, in the situation we find ourselves in today. This entails fidelity to Catholic social doctrine, the lack of which has sadly led to polarization among American Catholics. I will look at some of the main polarizing issues in the cultural and political debate and where Catholics should stand on these issues in fidelity to our rich social doctrine. Such fidelity would lead to greater unity among Catholics, thus enabling us to be truly a leaven in society for greater unity and harmony.

Faithful citizenship demands that Catholics hold fast to the teachings of the Church and not succumb to the temptation of adopting positions of either political party that are inimical to the truths of our faith. In the United States today, being a Catholic and a faithful citizen does make us, in a sense, truly politically homeless. So how do we live and act and exercise our citizenship as so-called "resident aliens" or, as Archbishop Chaput calls us, "strangers in a strange land"? Of course, we should not be surprised to find ourselves in this position. Did not St. Paul teach

us that "our citizenship is in heaven"? And does not the letter to the Hebrews say: "Here we have no lasting city, but we seek the one that is to come?" Like God's people of old, we recognize that we are only pilgrims and sojourners on earth (Hebrews

11:13). This truth, however, does not exempt us from our responsibilities in the earthly city, including our political responsibilities, but it puts things in perspective, gives us hope and motivates us to bear witness to Christ and the truth of the Gospel in a polarized

society in need of justice, peace and fraternity.

Let us look at the division and polarization in our nation. We are all aware of the widening political chasm in our country. All you have to do is turn on any news channel on

TV or skim political news on the internet. There is not only a lot of disagreement on issues, which is nothing new, but a growing anger and outrage that some have called a "public epidemic in America." Many in the news media have fueled this anger through biased coverage, sensationalism and political flame-throwing. Social media, including Twitter, Facebook and blogs, have often become forums used more for the expression of divisive and nasty commentary than for constructive and civil dialogue. Traditional social mores and norms of conversation are thrown to the wind. Respect for those with whom one disagrees is often missing. It has become culturally acceptable to abuse and injure other people and damage and destroy their reputation. Even many Christians engage in such a manner, seemingly oblivious to the eighth commandment's prohibition of rash judgment, slander and calumny. The anonymity of social media emboldens some people to behave badly. We must not forget that we are not anonymous to God.

Pope Francis has recognized this, noting that "Christians too can be caught up in networks of verbal violence through the internet and the various forums of digital communication. Even in Catholic media, limits can be overstepped, defamation and slander can become commonplace and all ethical standards and respect for the good name of others can be abandoned" (*Gaudete et Exultate 115*). This lack of civil dialogue and respect for others is a moral and spiritual problem, an area in which



Provided by Lisa Kochanowski

**At the invitation of college officials, Bishop Kevin C. Rhoades speaks to students and faculty members of Holy Cross College, South Bend, Sept. 24 about forming one's conscience on the issues affecting this year's presidential election.**

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Christians should be setting a good example. Sadly, this is too often not the case. One need only look at some so-called “Catholic” media sites where rash judgment, defamation, slander and calumny are common. The vitriol and hate of some Catholics, even towards our Holy Father, Pope Francis, is disturbing. The vitriol and sinful anger in letters and emails bishops receive — that I have received — from some Catholics makes me shudder. I wonder how the writers can consider themselves good Catholics when their attitudes and words are so contrary to the Gospel of Jesus. Catholics should be part of the solution, not part of the problem that we face in our polarized society. We are called to be better.

There are a number of issues about which Americans today are polarized, represented by positions of our two main political parties. The Church does not approach these issues according to political ideology or party, but according to our moral teachings and the demands of faith. As the Church, we approach issues from the perspective of Scripture and Tradition. We engage in moral discernment of issues based on the social doctrine of the Church, an organic system founded in biblical revelation and in the tradition of the Church. Through its social doctrine, the Church brings the light of the Gospel to social questions and issues. The Church approaches social issues from a faith perspective, a faith that interacts with reason. The Church’s social doctrine, which is centered on the mystery of Christ and His Gospel, has rationality and makes use of the contributions of philosophy and the human sciences. It recognizes the insights and discoveries of science and only objects when science steps into the realm of moral judgments. The Church’s Magisterium has developed this social doctrine and teaches it authoritatively. Catholic social teaching provides the light of moral truth to Catholics in the formation of their consciences. It is also directed to all people of good will.

There are parts of the traditional platforms of both the Republican and Democratic parties that are in accord with Catholic social teaching. There are also parts of each platform that are not. This creates a dilemma for many faithful Catholics. They feel politically homeless. As a result, many choose to be Independent. Others choose to remain in their respective parties, though are critical of their party’s positions that are morally problematic. Others switch parties because they discern the other party to be more in line with their faith. In sum, there are Catholics in both parties who strive to maintain their Catholic identity above their party affiliation and others who have chosen to become independent.



There is also the sad reality of Catholics who choose their parties over the Church. They dissent from Church teaching in some areas by embracing positions of their party that go against Church teaching. This has led to polarization within the Church. Catholics who are more Democrat than they are Catholic and Catholics who are more Republican than they are Catholic have brought about a disunity that hinders our evangelizing mission. Rather than embracing and spreading the beautiful and prophetic social doctrine of the Church, they pay lip service to it or reject it completely. The Church is losing a great evangelizing opportunity because Catholics are divided by their political allegiances or by ideologies, instead of being united with the Pope and Bishops in fidelity to the Church’s moral and social teaching and to the obligations of justice and charity that we have in society.

This brings me to the central question of this talk: What does it mean to be a faithful citizen in our divided nation and what is our political responsibility as Catholics? To be a faithful citizen means putting one’s Christian discipleship ahead of allegiance to one’s political party and placing fidelity to the Church’s teaching ahead of any political ideology. If one is a Democrat, one should reject and work to repeal parts of the party platform

that are inimical to the truths of our faith. The same is true if one is a Republican. I believe every faithful Catholic today feels a certain political homelessness, whether they are Democrat or Republican. I am not necessarily recommending that people

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*Faithful citizenship demands that Catholics hold fast to the teachings of the Church and not succumb to the temptation of adopting positions of either political party that are inimical to the truths of our faith.*

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become Independent since, in doing so, one loses somewhat his or her voice, especially in states where they cannot vote in primary elections. If one chooses to be Independent, one must still be wary of embracing ideologies and positions contrary to the faith. Another option is joining another political party. Four years ago, I learned about

the American Solidarity Party, a relatively new political party that seems to have a platform largely based on the principles of Catholic social teaching, like past Christian Democrat Parties in Europe. It doesn’t seem that this party has gained much traction. Can a third party succeed in our nation? I’m not sure. With so much dissatisfaction among the electorate and given the political homelessness many feel, especially Catholics, I thought there was potential for the American Solidarity Party. Now I’m not sure. Most people have not even heard of it.

As citizens, we must not shirk our political responsibilities. As Catholics, we must not shirk our Christian responsibility to promote the common good. The Church teaches that the promotion and protection of the common good should be the purpose and goal of all political activity and of government itself. If we are tempted to withdraw from political participation, we must remember our moral responsibility to be engaged for the sake of the common good. The Catechism speaks of how our co-responsibility for the common good makes it obligatory, for example, to exercise the right to vote. Voting, however, is not the only way we can be engaged. I mentioned bearing witness to our moral truths and social doctrine within political parties. It is also important to do so in the

public square, in the media and even in everyday conversations. Witnessing to our values at work and in the community is also important. For example, active participation in pro-life groups and activities, in community efforts to combat racism, in organizations that help and advocate for the poor and needy, in campaigns of justice for immigrants, in ecological movements and activities for the protection of our common home, in peace-building initiatives, etc. There are opportunities in parishes for education and advocacy as well as through engagement in promoting the works of Catholic Charities and Catholic Relief Services.

Of course, these ideas for engagement presuppose one’s belief in the teachings of the Church. I believe that the polarization among American Catholics often results from lack of knowledge, misunderstanding, or sometimes simply dissent from the social doctrine of the Church. The remedy for this polarization, then, is truly learning and embracing this teaching. Imagine the good fruits for our nation if Catholics were united in our commitment to the common good, respect for the life and dignity of every human being, commitment to justice and peace, love for the poor and care for the earth, our common home. Imagine the good fruits for the Church’s evangelizing mission among youth and young adults. So many Catholic young adults are attracted to and energized by, the Church’s consistent ethic in fidelity to the Gospel of Jesus, the Gospel of life. They are turned off by the inconsistency (and even hypocrisy) of far-right and far-left ideologies.

I would now like to look at some of the issues about which Americans are polarized. Economic issues are perhaps at the forefront. For decades, polls have shown that most often the economy is decisive for many voters. Economic concerns and policies are hotly debated. Economic philosophies that diverge at a fundamental level create polarization, specifically regarding the activity of government in the economic sphere. On one side, people advocate for more government activity and regulation of business and the economy, with the concomitant need for more tax revenue. The other side sees this as socialism and advocates for less government activity and regulation and lower taxes. The first side sees this as inhumane capitalism and argues for more government intervention in economic matters. It is deeply troubled by income inequality, while the other is troubled by the infringement on economic freedom and fears the creation a welfare state. I am generalizing here. Economic philosophy is more complex, but for our purposes, I think this is adequate for describing the polarization over economics.

Immigration is another polar-

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izing issue. One side favors a more generous immigration policy, the legal admission of more immigrants and refugees to our country and a path to citizenship for those who are in our country illegally. The other side favors a more restrictive immigration policy, is skeptical about receiving refugees and opposes a path to citizenship for those who are in our country illegally.

There's polarization in our culture and politics regarding a whole constellation of issues dealing with human life: abortion, physician-assisted suicide, embryonic stem cell research, capital punishment and racism. On the matter of abortion, there is deep polarization between pro-life and pro-(legal) abortion advocates. The same with physician-assisted suicide and euthanasia. On the matter of capital punishment, there are those who strongly support and those who strongly oppose and often, at least among party elites, many of those who defend the life of the unborn do not defend the lives of those on death row and vice-versa. Even on the issue of racism, an evil which both sides condemn, one side sees it as a systemic problem, while the other sees it as an evil largely eradicated in our nation.

The environment is another polarizing issue. One side is deeply concerned about ecology and global environmental deterioration, global warming, the depletion of natural resources and the loss of biodiversity. This side advocates for a global political response as an urgent need and priority. Those on the other side may express some concern, but do not view the problem with the same urgency and are resistant to international regulation. They tend to resist environmental legislation that could interfere with the free market and may even deny any human causes of global warming.

This list of polarizing issues is not exhaustive, but they are the ones I hear most discussed in the political debates in our nation at the present time. It is troubling that some do not even desire to engage on the issues. The desire to have a productive conversation about the issues is increasingly absent because of an "us vs. them" mentality which is not good for our nation.

I invite you to reflect on our responsibility as Catholics to be engaged and to propose in conversation and in the public square the social doctrine of the Church. I will now try to apply our Catholic social doctrine to the polarizing issues I mentioned and the stance that Catholics should take in relation to these issues.

The first issue I mentioned is economics. Fundamentally, we believe, as the Catechism teaches, that "economic life is not meant solely to multiply goods produced and increase profit or power; it is ordered first

of all to the service of persons, of the whole man and of the entire human community. Economic activity, conducted according to its own proper methods, is to be exercised within the limits of the moral order, in keeping with social justice so as to correspond to God's plan for man" (CCC 2426).

Much of the polarization in our nation over economic policy has to do with the role of the government. As Catholics, we are not socialists: we believe in individual freedom and private property. At the same time, we are not economic libertarians. We do not believe in unbridled capitalism. We stand up for the dignity of workers and the moral requirement of just wages. We recognize the value and effectiveness of the free market yet believe that it must be firmly rooted in ethical objectives. Freedom in the economic sector must be circumscribed within a juridical framework that protects human dignity and serves the common good. Catholic teaching recognizes the need for government action, not to stifle economic freedom or enterprise, not to be invasive, but to defend and promote the common good and the right of everyone to economic initiative, respecting the principles of both subsidiarity and solidarity. Government has a duty to guarantee the security of a stable currency and efficient public services. The government

should not restrict the free initiative of individuals in business, but instead has "a duty to sustain business activities by creating conditions which will ensure job opportunities, by stimulating those activities where they are lacking or by supporting them in moments of crisis" (Pope John Paul II, *Centesimus annus* 48), as in the situation of the present

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*The desire to have a productive conversation about the issues is increasingly absent because of an "us vs. them" mentality which is not good for our nation.*

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pandemic. While observing the principle of subsidiarity, the state has a role in addressing social inequalities through economic policies that foster the participation of all citizens in economic life, providing just, efficient and effective public financing that encourages employment growth, helps sustain businesses and guarantees systems like Social Security and Medicaid that pro-

tect the weakest members of society. Government must ensure that public spending is directed to the common good and that there is a reasonable and fair application of taxes.

There is a lot of room for prudential judgment in applying the principles of Catholic social teaching in the area of the economy. Yet, the principles the Church upholds provide a framework that avoids the pitfalls and injustices of both socialism and unbridled capitalism. The Church's voice is needed to ensure that the demands of morality, without which justice and solidarity are not possible, are observed in the area of the economy.

The next issue: immigration, one of the most polarizing issues in the political debate four years ago. Since this issue is still such an emotional one today, it is critical that we have a rational civil dialogue on immigration in our nation. And here the voice of the Catholic Church needs to be heard. Though immigration is a political topic, it is also a moral issue because it involves the dignity of the human person, the basis of all Catholic social teaching. Many of today's immigrants have come here because of economic conditions in their home countries that undermine human dignity. Some have come here as refugees, escaping political or religious persecution. Some have come here legally and others ille-

gally, the latter being the subject of much of our political debate.

What does the Magisterium of the Church teach about immigration? Here's what the Catechism says: "The more prosperous nations are obliged, to the extent they are able, to welcome the foreigner in search of the security and the means of livelihood which he cannot find in his country of origin. Public authorities should see to it that the natural right is respected that places a guest under the protection of those who receive them" (CCC 2241). We can be proud of our nation's historic record in welcoming immigrants seeking security and the means of livelihood. My grandfather immigrated from Greece at a time of great economic hardship. He was always grateful for the welcome he received in our country. Notice the Church's teaching that more prosperous nations are obliged, to the extent they are able, to welcome foreigners in search of security and the means of livelihood they can't find in their home countries. We bishops believe that today our nation, with all its great resources, is not living up to this moral obligation, which is why we advocate for a more generous immigration policy, especially our responsibility today when there are at least 79.5 million people around the world who have been forced to leave their homes, among them 26 million refugees, about half of whom are under the age of 18. There is a natural right to migrate to flee violence, persecution and life-threatening poverty. We have a moral duty to welcome people in such dire straits, to the extent that we are able. This is a moral imperative in consideration of the universal common good.

Regarding the situation of those who enter our country illegally, it is important to note that the Church does not condone illegal immigration. At the same time, we insist upon the just and humane treatment of undocumented immigrants, upholding their human dignity, guarding their safety and preserving their family unity. This is a humanitarian issue. It involves the welfare of human beings created in the image of God. We believe that adopting a legalization program is the best way to preserve their human dignity. Of course, we agree about the need for proper screening of undocumented immigrants as a security issue, after which, recognizing, but not condoning, that our laws have been broken, we bishops favor allowing undocumented immigrants to earn the right to remain through their hard work and their good character. There may be just penalties imposed, depending upon the intent and the effect of the breaking of our laws, like paying a fine as well as any taxes owed. We do not consider undocumented immigrants to be criminals according to the standard use of the term,



CNS photo/Jose Luis Gonzalez, Reuters

Central American migrants are seen inside an enclosure in El Paso, Texas, March 27, 2019.

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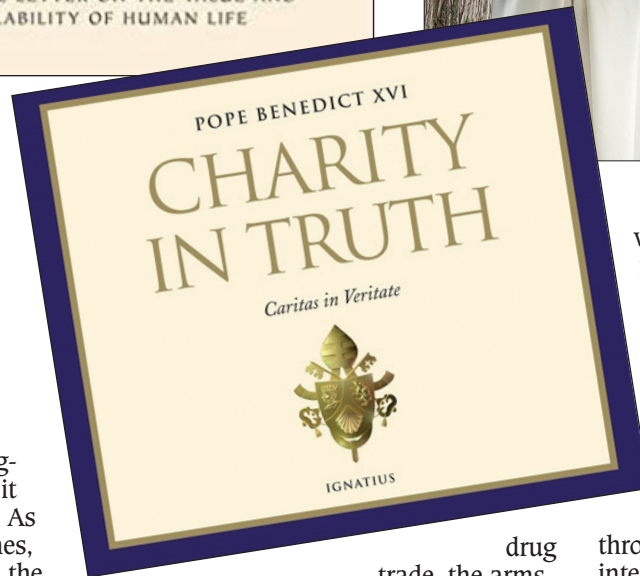
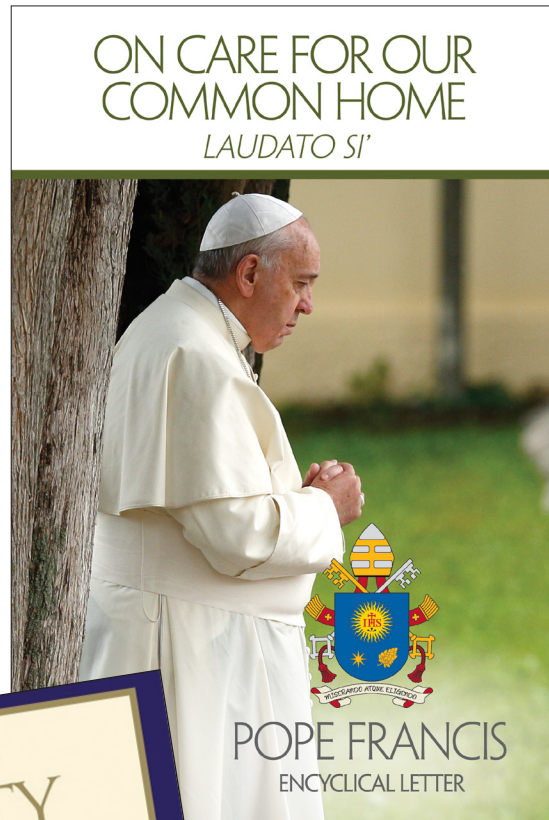
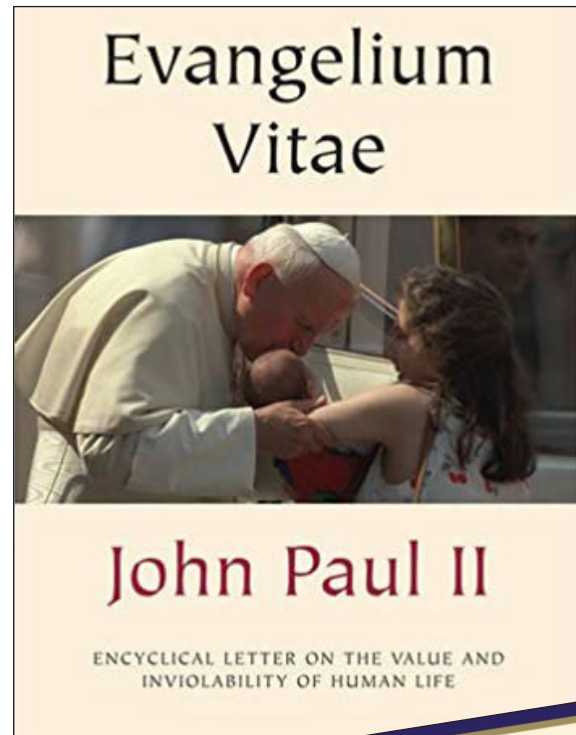
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since immigration violations have traditionally and rightly been enforced as violations of civil laws. I realize that there is some room for debate here, but I don't think there is room for debate on the issue of DACA. I believe there is a moral imperative for our nation to allow young people who were brought here as children and only know this country as home, the ability to become legalized.

As I now turn to the life issues, I would note that immigration can also be considered a life issue. The entire social doctrine of the Church develops from the fundamental principle of the inviolable dignity of the human person. A just society is only possible if it is based on respect for the transcendent dignity of the human person. The truth about the dignity of the human person from conception to natural death is the foundation for Church teaching on abortion, euthanasia, the death penalty, racism and immigration. Political authority has the duty to recognize and respect the inalienable rights of the human person, beginning with the right to life.

Just as economic libertarianism, rooted in individualism, is problematic in its understanding of freedom as absolute autonomy, a severing of freedom from moral truth by supporting extreme capitalism, so also social libertarianism, also rooted in individualism, is problematic in its understanding of freedom as absolute autonomy, a severing of freedom from moral truth by supporting legalized abortion.

"Laws which legitimize the direct killing of innocent human beings through abortion or euthanasia are in complete opposition to the inviolable right to life proper to every individual" (Pope John Paul II, *Evangelium Vitae* 72). The Church teaches that "abortion and euthanasia are crimes which no human law can claim to legitimize" (ibid 73). It is wrong for anyone and especially scandalous for Catholic public officials and political candidates, to support intrinsically unjust laws, such as those permitting abortion or euthanasia (cf. ibid). We, the U.S. Bishops, state the following in the new introduction to our document *Forming Consciences for Faithful Citizenship*: "The threat of abortion remains our preeminent priority because it directly attacks life itself, because it takes place within the sanctuary of the family and because of the number of lives destroyed." We do not consider attacks on innocent human life morally equivalent to other issues. It is the preeminent priority. Victims of abortion are the most vulnerable and defenseless members of the human family. Also, as Pope John Paul II taught: "It is impossible to further the common good without acknowledging and defending the right to life, upon which all the other inalienable rights of



individuals are founded and from which they develop" (*Evangelium vitae* 101). At the same time, we do not consider other issues regarding human life and dignity unimportant: it is not an either/or. As Pope Francis teaches, which we quote in the introduction to *Faithful Citizenship*: "The call to holiness requires a firm and passionate defense of the innocent unborn. Equally sacred are the lives of the poor, those already born, the destitute, the abandoned and the underprivileged, the vulnerable infirm and elderly exposed to covert euthanasia, the victims of human trafficking, new forms of slavery and every form of rejection." While we bishops affirm the preeminence of the threat of abortion as a priority, we state that "at the same time, we cannot dismiss or ignore other serious threats to human life and dignity such as racism, the environmental crisis, poverty and the death penalty."

The Catholic Church teaches a consistent ethic of life, an ethic that our nation desperately needs. There is an inconsistency in our political parties, where one party basically supports abortion on demand and the other supports the death penalty, for example. Though these are not morally equivalent issues, they both involve lack of respect for human life. Connected to our defense of the dignity of every human person, which is the source of all human rights, is our preferential love for the poor and the outcast, the marginalized. Connected to our defense of the dignity of every human person is our recognition of what Pope John Paul II called "the social sins which cry to heaven" (*Ecclesia in America* 56). These include the sins of violence, the

drug trade, the arms race, racial discrimination, inequality between social groups and the irrational destruction of nature (ibid). In the words of St. John Paul II, "There can be no true democracy without a recog-

*This has been a general overview of some, not all, of the important issues facing our nation, issues that reveal the polarization within politics and ultimately within our culture.*

ognition of every person's dignity and without respect for his or her rights. Nor can there be true peace unless life is defended and promoted" (*Evangelium Vitae* 101). We need a fundamental change in our culture. We need a new culture of life. The embrace of a consistent ethic of life based on the principle of the dignity of every human person would create "a new culture of love and solidarity" for the "true good" of our nation and "of the whole of human society" (ibid).

The final polarizing issue I

wish to address is the environment. In our Introductory Letter to *Faithful Citizenship*, we bishops state the following: "we must find ways to care better for God's creation, especially those most impacted by climate change – the poor – and protect our common home. We must resist the

throw-away culture and seek integral development for all." We should be grateful for the prophetic teachings of Popes John Paul II and Benedict XVI on the environment and especially for the prophetic encyclical of Pope Francis, *Laudato Si, On Care for our Common Home*. The Holy Father addressed that letter not only to Catholics, but to "every person living on this planet." This letter, which calls for "ecological conversion," has shaken many from passivity in the face of global environmental deterioration. I was personally awakened to this crisis in my visits with CRS to Ethiopia, Haiti, the West Bank and Gaza and El Salvador. It is disturbing and frustrating for me to see polarization among Catholics on this issue. So many can be blinded by political ideology. The Church's teaching is not ideological. We reject the fanaticism of environmentalists who ignore "human ecology," and we reject the fanaticism of deniers of climate change and the environmental crisis. "Care for creation is a moral issue. Protecting the land, water and air we share is a religious duty of stewardship and reflects our responsibility to born and unborn children, who are most vulnerable to environmental assault" (*Faithful Citizenship* 86). Protection of the environment is a responsibility for the common good of humanity, not only today, but tomorrow. We must all ponder the question posed by Pope Francis: "What kind of world do we want to leave to those who

come after us, to children who are now growing up?" (*Laudato Si* 160). This is a global issue and requires action by the international community through enforceable global political agreements to confront this problem. Decisive action to protect the environment is also needed within our nation. A healthy political discussion is needed to break the inertia. This is difficult when some will not even recognize the problem. Here, the Church's moral voice, together with the voice of scientists, needs to be heard to counter irrational and immoral ideologies which disregard the grave damage that has been done to the natural environment. All Catholics should share the sentiments of Pope Benedict XVI who said: "Preservation of the environment, promotion of sustainable development and particular attention to climate change are matters of grave concern for the entire human family" (*Letter to Patriarch Bartholomew, Sept. 1, 2007*).

Every issue I've addressed in this talk could have been a lecture or a book in itself. This has been a general overview of some, not all, of the important issues facing our nation, issues that reveal the polarization within politics and ultimately within our culture. I believe that the Church's social doctrine not only positively contributes to our nation's political discussions, but also addresses underlying problems, including our culture's increasing moral relativism and distorted notion of freedom, which hurt the common good of our nation. I have not had time to speak about the very important issues of religious freedom, marriage and family, peacemaking and avoiding war, issues on which there are also polarized viewpoints. There has been some political debate on these issues in the current election season, but, from what I've seen in the news, not as much as the issues I've presented in this talk. I could not, in the time allotted, treat all the issues of importance and necessity for the common good. In any event, I hope this talk has been helpful for your own reflection as citizens of our nation (this earthly city) and as citizens of the Kingdom of God (the heavenly city). May God bless you and our nation at this critical time!

**Watch the presentation**

**Visit @HolyCross CollegeSaints on Facebook.**

# October is Respect Life Month

## Parish engages all ages in pro-life advocacy

BY JILL A. BOUGHTON

When the word “stewardship,” is uttered, sometimes hands go immediately to checkbooks. When someone says “Respect Life,” images come to mind of holding signs in front of an abortion clinic.

At St. Pius X Parish in Granger, both terms manifest themselves in a much wider scope. In fact, initiatives that used to be considered “stewardship and evangelization” are now called “stewardship and engagement.” As the pastor, Msgr. William Schooler points out, “evangelization” is the responsibility of every baptized Christian, under the pastor’s leadership.

Betsy Quinn, director of the parish Office of Stewardship and Engagement, works full-time to draw every parishioner into the three-tiered ministry of prayer, service and sacrificial giving. A core team for each of those three tiers coordinates an annual renewal, inviting parishioners to grow in stewardship as a way of life: receiving God’s gifts gratefully and sharing them responsibly with others. Every new parishioner is assigned a mentor family for a year, so they have help getting involved in different parish ministries.

Stewardship is also practiced by every child in the parish school and religious education program; teachers help all to discern their gifts and use them to serve others. There is a particular Respect Life emphasis in the seventh grade. Students learn about and serve several community organizations: For the Center for Hospice, they make blankets for the bereaved and in the past have cooked meals with their families for residents of Hannah’s House in Mishawaka, a residence for single pregnant mothers.

When Msgr. Schooler asked her to become director of stewardship and engagement in 2006, some of the work involved marketing and development as the parish built an education center and then a new church. But Quinn sees prayer, service,



Provided by Betsy Quinn

**Prayer takes place in a nursing home prior to the COVID-19 pandemic. St. Pius X Parish strives on several fronts to serve those of all ages in the parish and the community**

faith formation and community-building as much more fundamental to stewardship. She reports to the parish regularly in an effort to increase accountability and transparency, and she’s also working on a gratitude program to acknowledge those who so generously share their time, talent and treasure.

St. Pius X recognizes that Catholics are called to respect life at every age and stage. For that reason, the respect life ministry as coordinated by volunteer Barb Williams includes not only prayer and practical action on behalf of the unborn and their parents, but also ministry to those in six senior residential facilities. The 16 outreaches led by 19 parishioners include ministries to young adults, those in mid-life, the bereaved and those of child-bearing years, who are supported under the umbrella of the Elizabeth Ministry. At the parish, “Respect Life” also embraces the Children of St. Angela Merici — those with special needs — and health care professionals in the Catholic Medical Association.

Because anti-racism is also an essential element of respecting life, that ministry is collaborating with the director of adult faith

formation and the Catholic social teaching ministry to host a three-week discussion this fall of the American bishops’ 2018 letter, “Open Wide Our Hearts.”

Like Quinn, Williams also stepped into her ministry at Msgr. Schooler’s invitation. Quinn calls her “the true hero,” who invests countless volunteer hours in leading this ministry. Among other things, she keeps up with communications from the U.S. Conference of Catholic Bishops so she can put a prayer intention in the bulletin every week about a different aspect of the seamless garment of life issues, enabling parishioners to pray along with the bishops.

Williams sends monthly respect life updates to 411 parishioners, making them

aware of specific needs. For example, the Christ Child Society of South Bend is running low on winter boots and size 8 shirts. Marie Burt, who coordinates the ministry, says generous people swiftly meet those needs.

“There are so many needs and so many good organizations,” said Williams, “but there are only so many hours in the day, and everyone isn’t called to do everything.” So, she highlights specific opportunities for service, inviting parishioners to pray about what God may be calling them to do. “Try something new!” she tells them. “We may feel as if we aren’t able to do much but doing even a little can make a difference. It takes many drops of water to fill a bucket.”

The current pandemic has changed the way some people can be served. The 62 volunteers who can no longer visit six local nursing homes have tried to keep in touch by sending the residents cards and Miraculous Medals. One parishioner asked others in her subdivision to make Easter cards and donate books and magazines so seniors would have something different to read.

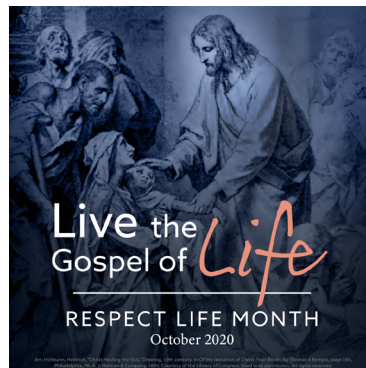
Vicki Geschke became involved in this ministry when her confirmation-age son was

looking for a service project. Since he found it easier to connect with their retriever than with unfamiliar adults, they hit on the idea of bringing the dog to Bell Tower. “We were so very touched by seeing ordinarily quiet elderly residents who beamed with joy as they stroked Annie and shared stories of their own beloved animals. Small kindnesses — huge impact.” Geschke continued to visit Bell Tower until March, “reminding our brothers and sisters that God hasn’t — and never will — abandon them in these years.”

Linda Osborn chose to become involved with the Women’s Care Center after she finished giving a Christ Renews His Parish retreat in 2014; she is now on the WCC staff but continues to coordinate parish service. “Joining Respect Life at St. Pius has brought me a joy that is unexplainable,” she said. “When Barb sends out her requests for help, I am able to participate in more meaningful prayer for all the ministries falling under ‘Respect Life.’ It’s made me more aware. In addition, I am able to do small things for the other ministries like give needed items to Christ Child or send cards to our elderly in nursing homes who are so lonely. It’s been a true blessing in my life.”

Since October is Respect Life Month, it’s an intense time for Williams and the entire respect life team. Besides intercessions in the prayer of the faithful at every Mass, there is a giant baby shower to benefit the Women’s Care Center, the Christ Child Society and Hannah’s House. Williams is always touched by the generosity of anonymous parishioners, who contribute many handmade baby items.

Parishioners are also encouraged to participate in 40 Days for Life going through October, the “LifeChain” from 2-3 p.m. Oct. 4 in front of Whole Woman’s Health in South Bend, the Michiana Right to Life banquet taking place virtually this year at 6:30 p.m. Oct. 22 and the diocese-sponsored memorial Mass for families who have lost infants before or after birth,





Since 1973, over 61 million babies have died by abortion. It's time to stop the violence! Pray to end abortion... and begin emotional and spiritual healing. St. Mary of the Assumption DECATUR and St. Joseph School



*It was you who created My inmost self; and put Me together in my Mother's womb; for all These mysteries I thank you, For the wonder of myself, for The wonder of your works.*

Psalm 139, 13-14

Corpus Christi Catholic Community SOUTH BEND

Love **LIFE**  
*as a heavenly gift!*

SS. PETER AND PAUL HUNTINGTON

RESPECT LIFE

“Even the weakest and most vulnerable, the sick, the old, the unborn and the poor, are masterpieces of God’s creation, made in his own image, destined to live forever, and deserving of the utmost reverence and respect.”

-Pope Francis

St. Patrick Church ARCOLA

“THE CONFLICT is between a culture that affirms, cherishes, and celebrates the gift of life, and

a culture that seeks to declare entire groups of human beings - the unborn, the terminally ill, the handicapped, and others considered ‘unuseful’ to be outside the boundaries of legal protection”

-Pope John Paul II

ST. LOUIS BESANCON

# Local plans being made to participate in National March for Life

FORT WAYNE — The National March for Life will take place Friday, Jan. 29, in Washington, D.C. Under current conditions, travel plans are easier to cancel at the last minute than to initiate, so arrangements have tentatively been made for youths from the Diocese of Fort Wayne-South Bend to join thousands of youths from across the country in demonstrating their pro-life beliefs.

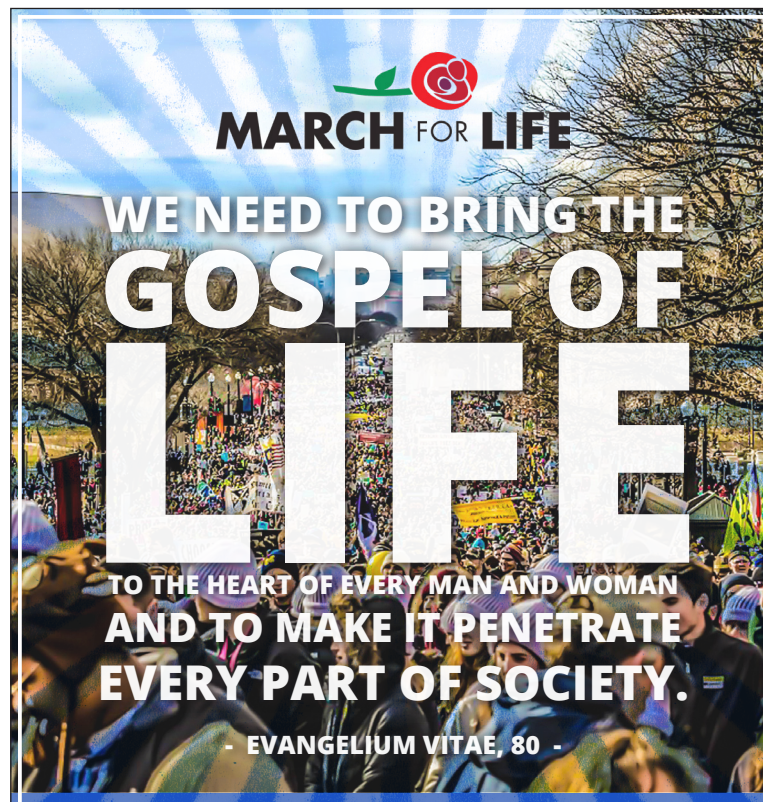
John Pratt, director of the Office of Youth Ministry, said that due to the pandemic, the pilgrimage will be shortened from three days to about 36 hours. Pilgrims will leave on Thursday evening as usual, but start their return trip Friday after the march ends and they enjoy a few hours of sightseeing.

Young people from all parishes are welcome. Participants will be required to wear masks during the bus ride, while indoors and possibly during the march itself. They will also be social distanced from fellow pilgrims during the bus ride.

A rally that usually takes place in the capital prior to the march will not take place in person this year, but rather virtually. Due to limits still being in place on the number of worshippers allowed in Washington, D.C., churches, Mass will instead be celebrated on the way to the capitol at the Basilica of the National Shrine of St. Elizabeth Ann Seton in Emmitsburg, Maryland.

Buses will depart the evening of Thursday, Jan. 28, from several locations in the diocese.

Registration opens Nov. 1 at [fwsbym.com/march-for-life](http://fwsbym.com/march-for-life) for both youths and chaperones.



*“You formed my inmost being; you knit me in my mother’s womb.”*

Psalm 119:13

ST. JOHN THE BAPTIST NEW HAVEN, IN



Photos by Joshua Schipper



Provided by Betsy Quinn

Three of last year's seventh grade St. Pius X School students make fleece tie blankets for the Center for Hospice Care. Their parish in Granger recognizes that Catholics of all ages are called to respect life at every age and stage.

GRANGER, from page 13

which will take place at St. Therese, Little Flower Parish.

Williams said her role in coordinating "Respect Life" ministries at St. Pius X keeps the

inherent dignity of each human person in the forefront of her mind and heart. "By interfacing with so many community organizations and parish ministries, I am reminded of what a caring, pro-life community we live in.

There are so many ways to share God's love with others. It's a blessing to be reminded of the myriad of good that occurs daily in our midst."

Being Pro-Life requires a choice. A choice to get involved.

Learn more at: [iChooseLife.org](http://iChooseLife.org)



Ways To Get Involved

- Life Defenders Workshop..... Oct 24
- Vote for Pro-Life Candidates..... Nov 3
- Northeast IN March for Life..... Jan 23
- National March for Life Trips ..... Jan 27-31

View our Voters Guide at: [www.iChooseLife.org/candidate-surveys](http://www.iChooseLife.org/candidate-surveys)

What Do You Choose? - [iChooseLife.org](http://iChooseLife.org)



*"Each of us is the result of a thought of God. Each of us is willed, each of us is loved, each of us is necessary."*

Pope Emeritus Benedict XVI

God, author of all life, bless, we pray, all unborn children; give them constant protection and grant them a healthy birth that is the sign of our rebirth one day into the eternal rejoicing of heaven.

Adapted from the rite of blessing of a child in the womb

CHRIST THE KING CATHOLIC CHURCH  
52473 STATE ROAD 933  
SOUTH BEND, INDIANA 46637



**Take my hand... not my life!**

St. Stanislaus Kostka  
55756 Tulip Road  
New Carlisle, Indiana

**"THE COMMANDMENT**

*'You shall not kill!'*

*always requires respecting and promoting human life, from its beginning to its natural end."*



John Paul II

ST. VINCENT DE PAUL CHURCH  
FORT WAYNE

"All life has inestimable value even the weakest and most vulnerable, the sick, the old, the unborn and the poor, are masterpieces of God's creation, made in his own image, destined to live forever, and deserving of the utmost reverence and respect."

POPE FRANCIS



IMMACULATE CONCEPTION CATHOLIC CHURCH, AUBURN

## Sweeter than the honeycomb

I'm certainly not the first person to observe that the tone of our civic discourse has gotten increasingly angry. I have recently come to realize, though, that some people actually like it that way.

This is not a sentiment confined to one end of the political or religious spectrum. Aristotle says in his "Rhetoric" treatise that people get particularly angry at others whom they view as their inferiors, because insolence from that quarter is especially unwarranted. We see this in the assumed moral superiority of the American left. People who disagree with them are haters, racists, homophobes and deplorable.

But Donald Trump has made a practice of charging his opponents with moral corruption. In the 2016 general election campaign, he called his opponent "Crooked Hillary." In the primary, he called the junior senator from Texas "Lyin' Ted" Cruz. The chair of the House Intelligence Committee he calls "Shifty Schiff."

It hasn't always been this way. So what's the engine that's driving us in this direction? Surely one factor is that everyone's doing it. That's how shouting matches become fights. Someone throws the first punch.

I have noticed that the level of anger also varies with the medium. I caution administrators to handle disagreements in person or on the phone rather than by email. The written word doesn't convey emotion and nuance as well as live conversation. You've

probably also noticed how the chat function on Zoom is always snarkier than the conversation on the screen.

But there is a third thing that might be more influential than either of these, and this is the thing I've been attentive to lately. Anger is something that people come to relish. The wrath of Achilles is the plot line of "The Iliad," and he says that it is "sweeter ... than the honeycomb dripping with sweetness, and spreads through the hearts of men." The Book of Sirach says the same thing: "Wrath and anger, these also are abominations, yet a sinner holds on to them."

In one way, anger is a morally neutral feeling, not unlike hunger, thirst or sexual desire. Some stimuli just set our blood boiling. It's our reaction that has the moral valence. What's more, sometimes the appropriate reaction is criticism or force. Who would not give vent to anger in defense of a child?

The feeling Achilles describes as sweeter than honey is not the immediate bodily change that follows some sort of attack. Aristotle reflects upon Achilles in his discussion of anger. He defines anger as an impulse to revenge caused by a slight to oneself or one's friends. The slight itself causes pain. The pleasure that Achilles feels, on the other hand, arises "from the expectation of revenge." Images of vengeance "cause pleasure, like the images called up in dreams."

This is the impulse that is



JOHN GARVEY

### INTELLECT AND VIRTUE

driving the anger abroad in our culture. We have reached the point where we take pleasure in the abuse of our political or religious opponents for its own sake. Any detail of one's personal life, no matter how long ago, is fair game if it tends to their destruction. Any slip of the tongue, caught on video, is an opportunity for ridicule. One who changes his mind is branded a hypocrite.

This is not just coarsening. It's wrong, in the way that gluttony, lust and greed are wrong. Emotions are natural and healthy feelings. Properly directed they drive us to good ends — health, love, sustenance, justice. But we should not be seduced into stimulating ourselves simply for the pleasure of satisfying them. As my children say, that's messed up.

John Garvey is president of The Catholic University of America in Washington, D.C.

## How does idealism affect marriage?

Those who seek to strengthen holy matrimony and stem the tide of failed marriages propose many remedies, among them better catechesis, improved marriage preparation and greater emphasis on the sacrament in sermons. All of these are fine ideas and necessary steps, but let's also ponder a deep but often unexplored root of the trouble with marriage today: idealism or unrealistic expectations.

Although we live in cynical times, many people still hold a highly idealistic view of marriage: that it should be romantic, joyful, loving and happy all the time. It is an ideal rooted in the dreamy wishes of romantic longing, but an ideal nonetheless. "Amor omnia vincit!" ("Love conquers all!") Surely, we will live happily ever after the way every story says.

Here's the problem: Many want their marriage to be ideal, and if there is any ordeal, they want a new deal. Yes, many are wandering about thinking, "I still haven't found what I'm looking for," to borrow from a U2 song.

There is no such thing as an ideal marriage, only real marriage. Two sinners have been married. A man and a woman with fallen natures, living in a fallen world that is governed by a fallen angel, have entered into the sacrament of holy matrimony. Like the graces of any sacrament, those of holy matrimony are necessary not because things are wonderful, but because they



MSGR. CHARLES POPE

### COMMUNITY IN MISSION

are oftentimes difficult. Marriage is meant to sanctify. Like baptism, it offers graces that unfold gradually. The graces unfold to the degree that, and at the speed with which, the couple cooperates with God's work.

It takes a lifetime of joy and challenge, tenderness and tension, difficulty and growth, in order for a husband and wife to summon each other to the holiness that God gives. Some of God's gifts come in strange packages. Struggles and irritations are often opportunities to grow and to learn what forgiveness, patience and suffering are all about. These are precious things to learn and to grow in. Frankly, if we don't learn to forgive we are going to go to hell (see Mt 6:14-15). Even the best marriages have tension; without tension there is no change.

This may not describe the ideal, happily-ever-after marriage, but it describes the real one: full of joy, love, hope and tenderness, but also sorrow, anger, stress and disappointment.

POPE, page 17

## Those in God's vineyard bear fruit in plenty



### THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

### Twenty-Seventh Sunday in Ordinary Time Matthew 21:33-43

The first section of the Book of Isaiah is the source of this weekend's first reading. In this reading, the prophet speaks directly to the people. He speaks as God, in the first person.

He employs an image with which his contemporaries would have been very familiar, the image of the vineyard. Vineyards filled the land. The prophet described the land of God's people as a vineyard. The people do not own the vineyard. It belongs to God. Lavish in generosity and care, God fills the vineyard with the choicest vines,

and God tends the vineyard.

The author of this section of Isaiah was very disappointed with his people. He saw them moving along a path toward destruction. Why the concern? The people were polluting God's vineyard. They became wild grapes, sour and bitter, unworthy of being in the beautiful vineyard. They were disloyal to God by being disobedient to God's law and lax and sullen in their religious observance. Especially troubling the prophet were the leaders of the chosen people. They flirted with neighboring pagan states, allowing the paganism of these neighbors to influence them.

The Epistle to the Philippians provides the second reading this weekend.

Philippi was an important military post in the Roman Empire, located in modern Greece. It was a thoroughly pagan community, probably with a scattering of Christians. Pagans looked upon Christians with disdain, at best, with deadly threats at most, because of the Christians' worship of the God

of Israel, living in Jesus as the Son of God, and because of their devotion to the Gospel values of love, sacrifice, and life with God. Before very long, this disdain for Christians in the empire erupted into outright persecution.

Understandably, this epistle sought to encourage and reassure Philippi's Christians, admonishing them always to be faithful to God, always to be holy and indeed to never to fear opposition or even persecution.

St. Matthew's Gospel is the source of the third reading. As has been the case in past weeks, the selection for this weekend is a parable. Again, the story is about a discussion between Jesus and the priests and elders. Voicing the parable, Jesus refers to a "landowner" of a vineyard, who, of course, is God. Remember the first reading? Vineyards often were used in the Old Testament to describe the nation of Israel.

The landowner, or God, planted a vineyard. It belonged to God. The people occupying the vineyard merely were tenants. God protected this vineyard by

surrounding it with a hedge, and then God went on a journey, leaving the tenants with the vineyard.

In due course the landowner sent servants to collect the yield, but the tenants had turned against God. Usurping ownership of the vineyard, the tenants killed the servants. God sent more servants. They were killed. Finally, the Son of God was sent, also to be killed. God drove the tenants from the vineyard.

### Reflection

The Church has called us to discipleship during these weeks. It restates this call in these readings.

Ultimately, today's lesson is not about doom and destruction, although Isaiah and Matthew feature unhappiness and death, and Paul wrote under a dark cloud. The message is about salvation and hope.

By disobeying, or ignoring, God, we bring chaos upon ourselves, as did the tenants in the Gospel story. We remove ourselves from God's vineyard by

our voluntary sinfulness.

Bad consequences are not final. We may choose to return to with God. The righteous prove that they are worthy to be in God's vineyard. Sinners are unworthy, but this message is not about despair and hopelessness, because God is merciful.

God accepts us back if we truly repent. He forgives us and we return to the vineyard, there to find life forever.

### READINGS

**Sunday:** Is 5:1-7 Ps 80:9, 12-16, 19-20 Phil 4:6-9 Mt 21:33-43

**Monday:** Gal 1:6-12 Ps 111:1b-2, 7-9, 10c Lk 10:25-37

**Tuesday:** Gal 1:13-24 Ps 139:1b-3, 13-15 Lk 10:38-42

**Wednesday:** Gal 2:1-2, 7-14 Ps 117:1bc, 2 Lk 11:1-4

**Thursday:** Gal 3:1-5 (Ps) Lk 1:69-75 Lk 11:5-13

**Friday:** Gal 3:7-14 Ps 111:1b-6 Lk 11:15-26

**Saturday:** Gal 3:22-29 Ps 105:2-7 Lk 11:27-28



# The Church's guidance for the Catholic voter

There is much to appreciate about working in the Catholic press, but every four years can become an occasion to think about a career change.

Every four years, not coincidentally, is election time, and it tends, unfortunately, to be an occasion for startlingly rude and histrionic behavior among some of our fellow pew sitters. Phone calls, letters and social media radiate with outrage and accusations. Groups claiming to be Catholic speak with absolute certainty about who a Catholic is allowed to vote for, railing against anyone, from pope to pastor, who they judge to be insufficiently in agreement with their infallible pronouncements.

This year is predicted to be worse than usual, as many a weary editor will tell you. Already we are hearing from organizations declaring who real Catholics cannot vote for. Not unexpectedly, they don't agree.

Meanwhile, some readers of Catholic media parse every adjective and adverb with forensic obsessiveness, seeking clues to a reporter's secret political agenda and quick to pounce on any perceived clue.

Several years ago, a Catholic newspaper ran a cover photo of that year's candidate at the Republican convention, and letter writers condemned the endorsement of the Republican that they thought it signified. Two weeks later, the same paper ran a cover photo of that year's candidate at the Democratic convention, and another crop of letter writers condemned the endorsement of the Democrat that they thought that signified.

In truth, they were the major

news events of those weeks, and they were given equal treatment, but that didn't stop readers from presuming bad intent.

Perhaps most frustrating for everyone are the phone calls from readers asking who the Church wants them to vote for. They can be forgiven for wishing it were that easy.

The U.S. bishops, however, are teachers, not dictators. They have gone out of their way to look at the principles that should guide the Catholic voter as she or he considers the issues at stake. Critical to the entire endeavor is a "well-formed conscience," and that takes some work.

To aid in this effort, the bishops publish every four years a document called "Forming Consciences for Faithful Citizenship." It lays out the bishops' agenda: forming Catholics who can analyze the choices they will face in the election booth from the point of view of Christian teaching. (The text can be downloaded as a free PDF from usccb.org, or it can be purchased from store.usccb.org.)

"Faithful Citizenship" argues that "the work of justice requires that the mind and the heart of Catholics be educated and formed to know and practice the whole faith."

It stresses four principles of Catholic social teaching that undergird everything from the protection of the unborn and all other innocent life to the treatment of the poor and the migrant: "The dignity of the human person, the common good, subsidiarity and solidarity." The document goes on to talk about each of these principles. It then suggests how to apply these principles to some of



GREG ERLANDSON

## AMID THE FRAY

the major issues of our day.

The goal of the bishops is not "to tell Catholics for whom or against whom to vote." What they do want Catholics to do is to knowledgeably assess the issues and candidates from the perspective of their faith.

Thou shalt not make purely partisan decisions in which faith is an afterthought, but thou shalt vote. In fact, the Catechism of the Catholic Church calls voting "morally obligatory" (No. 2240).

No political party perfectly aligns with the priorities and teachings of the Church, which is why this democratic exercise demands an educated conscience, prudence and humility. "Faithful Citizenship" is a great place to start.

Greg Erlandson, director and editor-in-chief of Catholic News Service, can be reached at [gerlandson@catholicnews.com](mailto:gerlandson@catholicnews.com).

perfect marriage are dashed on the shoals of reality.

Somewhere, not only in the Church's marriage preparation programs but also in our work of assisting personal formation, we need to teach that unrealistic expectations are ultimately destructive. Our ideals are not the problem per se; but we must become more sober about our conception of these ideals through the lens of expected comfort in everything and instant gratification. Growth takes time. Life moves through stages. Marriage is hard, but so is life. Cutting and running from the imperfect marriage — as some do rather quickly today — is not the solution. Sure enough, one imperfect marriage leads to another and perhaps yet another.

In the past, even the relatively recent past, people tended to stick things out, to work through some differences while agreeing to live with others. We would do well to regain something of this appreciation that earthly life is a mixed bag, that there are going

to be challenges. Marriage is no different. Though we may idealize it, we should be aware that we are setting ourselves up for resentment and disappointment if we don't balance it with the understanding that marriage is hard, because life is hard.

Clearly there are many other problems that contribute to today's high rate of divorce, but an overlooked root is the expectation of an ideal marriage. Yes, many want their marriage to be ideal, and if there is any ordeal, they want a new deal. (We would do well to remember that in a world full of adults behaving like this, it is the children who really get a raw deal.) This is a deeper and less discussed cultural root of our divorce problem, a deep wound of which we should become more aware.

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

# SCRIPTURE SEARCH®

Gospel for October 4, 2020

Matthew 21:33-43

Following is a word search based on the Gospel reading for the 27th Sunday in Ordinary Time, Cycle A: about accepting the one sent by God. The words can be found in all directions in the puzzle.

PLANTED	A VINEYARD	TOWER
LEASED	TENANTS	PRODUCE
SEIZED	BEAT	KILLED
TREATED	RESPECT	MY SON
THE HEIR	KILL HIM	DEATH
READ	STONE	REJECTED
OWN EYES	KINGDOM	TAKEN

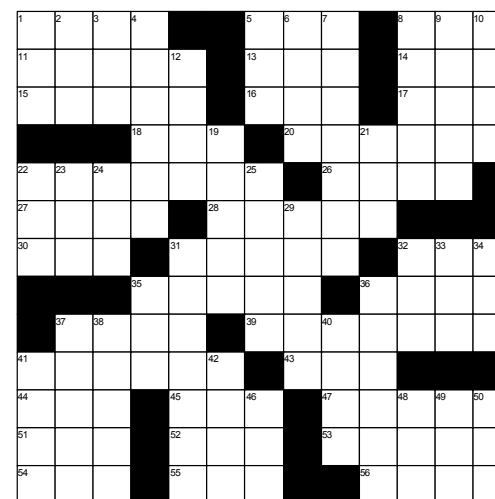
## CORNERSTONE

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M T J O E C U D O R P H
I O H C O H C P W E T X
H W D O M Y S O N A O J
L E E G E L L A E D N A
L R T S N A N D Y D E V
I T N T R I E H E H T I
K C A O L T K T S E L N
I E L N C A A I N F E E
L P P E D E D A L I A Y
Y S J K R B N J H L S A
A E D T L T A K E N E R
R R J F S E I Z E D D D
    
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# The Cross Word

October 4 and 11, 2020



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Readings: Is 5: 1-7; Phil 4:6-9; Mt 21:33-43 and Is 25:6-10a; Phil 4:12-14, 19-20; Mt 22:1-14

### ACROSS

- 1 Typesetting measurement
- 5 Certified public accountant
- 8 Opening
- 11 Wipes
- 13 \_\_\_ Francisco
- 14 River (Spanish)
- 15 Type of Greek column
- 16 Formal wear
- 17 Offer petition to God
- 18 Digital audio tape
- 20 Weakly
- 22 Where the fuel is kept
- 26 Dueling sword
- 27 Gold and silver

- 28 Gnashing
- 30 Aggravate
- 31 When women went to the Tomb
- 32 Division (abbr.)
- 35 Improvise a speech
- 36 Costa \_\_\_
- 37 Civil liberties group
- 39 Prince's crown
- 41 "Rich food and \_\_\_ wines"
- 43 Used to be
- 44 "\_\_\_ my people go"
- 45 Type of brake system
- 47 Popular condiment
- 51 "Take and \_\_\_"

- 52 Also
- 53 Squashes grapes
- 54 Food and Drug Administration
- 55 Finale
- 56 Cat's night call

### DOWN

- 1 Pressure unit
- 2 The other half of Jima
- 3 Container
- 4 "My soul \_\_\_ in peace"
- 5 Clock time
- 6 Wrote to Philipians
- 7 Fear
- 8 Used to make wine
- 9 Church walkway
- 10 Slow
- 12 Covers a sore
- 19 Complete
- 21 Miles per hour
- 22 Field of Vision (abbr.)
- 23 Wrath
- 24 *Christus* \_\_\_
- 25 Adapted to a dry environment
- 29 Arm joint
- 31 Teach
- 32 Crowd noise
- 33 Frozen water
- 34 Holds juice from wine press
- 35 Name that means "champion"
- 36 Prayer beads
- 37 Leading
- 38 Terra \_\_\_ (type of clay)
- 40 Used to file metal
- 41 Musical treble \_\_\_
- 42 Very dark
- 46 Turf
- 48 Popular papal name
- 49 South southwest
- 50 American Sign Language

Answer key can be found on page 19

### POPE, from page 16

Our notion of an ideal (happy, fulfilling, blissful) marriage is also seen through the lens of our culture that has gotten very good at supplying comfort: air conditioning, medicines, indoor plumbing and electricity, nearly instant communication, vast numbers of consumer products that are reasonably affordable, etc. This all creates the expectation that everything should be comfortable and everything should be just the way I want it. There is also in our culture an impatience and need for instant gratification culture that that comes from an efficient economy: "Rush shipping," "Have it delivered today!" "Buy it with one click" and "Download now." If the ideal marriage is not evident very soon, the disappointments and resentments along with impatience come very quickly.

There is a saying that "unrealistic expectations are premeditated resentments." How quickly unrealistic notions of the picture-

# Apostleship of the Sea becomes 'Stella Maris' in its 100th year

BY CINDY WOODEN

VATICAN CITY (CNS) — The Apostleship of the Sea is celebrating its 100th anniversary and changing its name to "Stella Maris," the Latin title of Mary, Star of the Sea, and the name by which most of the Catholic centers for seafarers are known.

As the maritime industry is struggling with the impact of COVID-19 and hundreds of thousands of sailors are stuck on ships, the men and women who staff and volunteer as part of the Catholic Church's Stella Maris outreach must "be inventive and find new ways to be present on the docks and be a church that sails with the people of the sea," said Father Bruno Ciceri, the Vatican-based international director of Stella Maris.

The Vatican announced the name change and released a new logo for the organization Sept. 28.

According to a press briefing Sept. 25 by the U.N. International Maritime Organization, COVID-19 travel restrictions and quarantines mean some 400,000 seafarers across the globe are stuck at sea or in an endless quarantine on ships in port and have been for months. And the 400,000 seafarers who normally would replace them have been left without jobs.

"Let us use this opportunity as we assume the name Stella Maris and refresh our logo to similarly renew and refresh our ministry to seafarers, fishers and their families," Father Ciceri wrote in a letter Sept. 24 to the 230 chaplains and thousands of volunteers who staff Stella Maris centers and reach out to sailors in more than 300 ports in 41 countries. In pre-COVID-19 times, they would visit 70,000 ships each year and interact with more than 1 million seafarers.

Before the COVID-19 pandemic, members of the Stella Maris apostolate planned to meet Oct. 4 in Glasgow, Scotland, where the ministry began in 1920, for a congress and a 100th anniversary Mass.

In a letter encouraging local celebrations instead, Cardinal Peter Turkson, prefect of the Dicastery for Promoting Integral Human Development, told members of the apostolate, "We are called to be open to the Spirit of renewal and find new ways and means to be the church sailing with the people of the sea."

Change is nothing new, especially for those working with seafarers, he said.

"Throughout the years, the maritime industry has changed enormously with the building of new larger and computerized ships, manned by smaller multinational, multicultural and multireligious crew, docking in ports far away from cities. These circumstances together with piracy, criminalization, abandonment and lastly the COVID-19 have increased the stress, the fatigue and the isolation of the crew.

"One of the distinctive characteristics of the work done by the pioneers of the Stella Maris was ships' visits carried out with dedication and enthusiasm, first along the banks of the River Clyde and after according to the development of the apostolate all over the world," the cardinal said.



CNS photo/  
Vatican stamp and coin office

**A Vatican postage stamp celebrates the 100th anniversary of the Apostleship of the Sea, a pastoral ministry for fishermen and those who work at sea.**

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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](http://www.todayscatholic.org/event). For additional listings of that event, please call the advertising sales staff at 260-399-1449 to purchase space.

**Mass at St. Patrick Oratory**  
LAGRO — A new Mass time of 11 a.m. on the first Sunday of the month is now in place for St. Patrick Oratory on Main St. In keeping with COVID-19 state rules, please wear a mask and socially distance.

**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](http://www.fatimafwsb.org) for more information.

**Anniversary Mass for 25, 40, 50 or 60 years of marriage**  
FORT WAYNE — An Anniversary Mass for couples married 25, 40, 50 or 60 years will be celebrated in South Bend Sunday, Oct. 11, at 2 p.m. at St. Matthew Cathedral. There will be no reception after Mass. Contact TheaMarie Burns at 574-234-0687 or [tmburns@diocesefwsb.org](mailto:tmburns@diocesefwsb.org) for information.

**Masses interpreted for the deaf resume**  
SOUTH BEND — Masses interpreted for the deaf are on the second and fourth Sundays of the month at 11 a.m. at St. Matthew Cathedral, 1701 Miami St. An interpreter from Community Services All Deaf provides American Sign Language. A Mass interpreted for the deaf will also be celebrated on the second Sunday of each month at the 11:30 a.m. Mass at the Cathedral of the Immaculate Conception in downtown Fort

Wayne. An interpreter from DeafLink, a service of The League for the Blind & Disabled Inc., will provide ASL. Contact Allison Sturm at [asturm@diocesefwsb.org](mailto:asturm@diocesefwsb.org) or at 260-399-1452 for information.

**Public Fatima rosary rally**  
FORT WAYNE — St. Charles Borromeo 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.

**Sensory-friendly Mass at St. Elizabeth Ann Seton**  
FORT WAYNE — A sensory-friendly Mass will be celebrated Sunday, Oct. 4 at 2 p.m. at St. Elizabeth Ann Seton Church, 10700 Aboite Center Rd. A sensory-friendly Mass provides a safe and comfortable setting for children and adults with sensory challenges, mental illness, or any kind of disability to feel engaged and experience Mass in a meaningful way. This Mass will be celebrated the first Sunday of the month at 2 p.m. for the remainder of 2020. Livestream: [www.facebook.com/belongingFWSB](http://www.facebook.com/belongingFWSB). Contact Allison at [asturm@diocesefwsb.org](mailto:asturm@diocesefwsb.org) or 260-399-1452 with questions.

## REST IN PEACE

<b>Auburn</b> Mary A. Martin, 78, Immaculate Conception	<b>Granger</b> Lydia Greico, 62, St. Pius X  Donald Hostetter, 86, St. Pius X	<b>South Bend</b> Barbara J. Berta, 82, St. Jude  Robert Foster, St. Matthew Cathedral
<b>Decatur</b> Peggy A. Snyder, 67, St. Mary of the Assumption	<b>Huntington</b> Betty G. Beeks, 94, St. Mary	Patrick Malone, 75, St. Anthony de Padua
William E. Whitright, 65, St. Mary of the Assumption	<b>Mishawaka</b> Karen Stuart, 58, St. Bavo	John Marshall, 81, St. Matthew Cathedral
<b>Fort Wayne</b> Dorothy Orban, 100, St. Charles Borromeo	Pauline Van Laere, 76, St. Bavo	William Mezykowski, 80, Holy Cross

Check out all the happenings  
[www.TodaysCatholic.org/event](http://www.TodaysCatholic.org/event)

### Catholic Kid's Corner

"Let the little children come to me." Mt. 9:14

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

This week, I will follow Jesus by:

Write your commitment in the box above then color in the footprint each day you take that step to walk with Jesus!

Find other faith-based activities and printables posted at the beginning of each month at [todayscatholic.org/kids](http://todayscatholic.org/kids)

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## Prayer: how women build up themselves and others

BY JENNIFER BARTON

**T**oo fat, too short, too ugly, too unorganized, too shy, too loud, too ordinary. Satan whispers sly little lies in the ears of women, even Catholic women, who sometimes get caught up in them and begin to believe.

Mary Jo Parrish is the founder of Kingdom Builders, a ministry that encourages and builds up women as children of God. She's heard those kinds of lies too and has worked to develop insight into ways women can combat those feelings of unworthiness. Her primary tools? Prayer and encouragement.

"I have often listened to the lies of the evil one, who whispers that I must be more pure, more perfect, more organized or have all my dishes and laundry done before I deserve to rest in the love of God. If only I work harder, if I offer up more suffering, if I can just stop falling into that sin, then I will be worthy of God's love," Parrish said. "All those requirements are exhausting and overwhelming."

Through reading Neil Lozano's book, "Unbound: A Practical Guide to Deliverance," Parrish learned to recognize the untruths of Satan and to renounce them. Once she began to do that, she said she experienced a peace and joy that they had stolen from her. "It was like the scales fell from my eyes and I could see the design of other women as well. The Divine Artist has created so many masterpieces."

Building up women and creating a structure of support has become a calling for Parrish. She advises other women to first deepen their love for God and allow Him to change their hearts before they attempt to provide help to others. Only then can women love other women in the way the Lord intends, she said. "When we do this, all else falls into place."

Prayer is the glue that binds a woman to God, said Parrish. She recommends to every woman

that she find a method of prayer that works best and make it a priority, even in the busyness of daily life. Parrish personally enjoys reciting the rosary; she has friends who prefer listening to podcasts on Formed.org or attending daily Mass or adoration. One woman confided that fasting helped her turn to God as a source of comfort.

The Kingdom Builders website has a section specifically geared toward different types of prayer, because it is vital to a woman's spiritual life.

"If prayer feels difficult, ask the Lord to reveal why. What are the barriers or lies the evil one uses to keep you from resting in God's love? Ask God to give you the desire to pray," she advised. "The evil one will attempt to make us feel bad about prayer. He will also tell us

our prayer must be perfect and without distraction. That is a lie to keep us from prayer."

At Kingdom Builders meetings, Parrish reminds women that they are unique and that no two women are in the same place in their lives. She commu-

nicates, often with personal admissions, that it's illogical to compare the cleanliness of an empty nester's home to a house bustling with young children.

When women put God first in their lives, Parrish said, "we are no longer tempted to fall into the shame of comparison because we feel and know we are loved individually and uniquely... He designed you to be uniquely you."

Sometimes even well-meaning women's ministries fall into the trap of grumbling rather than complimenting. Although

unburdening oneself does have some value, it can sometimes devolve into complaints and comparisons instead of seeking the will of God.

Parrish recommends that when speaking with a woman who's sharing a difficult matter,

instead of responding with a rote "I understand," her friend could ask her to pray together, leading her to the feet of the one who can give her true rest.

Women are often encumbered by the weight of all the things they believe they need to accomplish during the day, Parrish said. During a past Kingdom Builders meeting, she used the visual image of God revealing Himself to saintly women in their homes, because women often do not have the time to traverse mountains to meet Him. She noted that Teresa of Ávila, the great Spanish mystic, is credited as saying, "God moves among the pots and pans."

Using time in the domestic sphere is a wonderfully creative way to meet God, she continued. Medieval monks prayed at work; modern women can easily do the same by making their work into a prayer. Indeed, even exercise can be a fruitful prayer. Parrish calls this "workout and pray" rather than "work and pray."

Kingdom Builders has a core team of five women who regularly pray first-time visitors to a Kingdom Builders event will come and "claim their inheritance of peace and joy. I think all women need this message. Women love romantic movies and books because our souls were made to be desired, cherished, fought for, embraced, loved ... not just by a boyfriend or husband, but by Jesus Christ." It does not matter where one encounters the love that God outpours on His children, she said, but it is crucial to take that time with God before trying to build others up. "The more time we spend snuggled up with our Creator, the more He builds us, and the more powerful we become."



Jodi Marlin