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TODAY'S CATHOLIC

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Parents: Baby miraculously cured in utero, now 5, 'has changed our life'



CNS photo/Rick Musacchio, Tennessee Register

Daniel and Michelle Schachle hold their son Mikey, 5, near their home in Dickson, Tenn., June 2. Five years ago, Dan and Michelle prayed to Father Michael McGivney, founder of the Knights of Columbus, to intercede with God to save their son, still in his mother's womb, who was given no hope of surviving a life-threatening case of fetal hydrops.

BY ANDY TELLI

DICKSON, Tenn. (CNS) — Mikey Schachle, who turned 5 in May, climbs onto a stump in the yard of his family's home in Dickson.

He carefully takes stock of the short distance to the trampoline buried in the ground below him, then slowly steps off the stump into space and falls happily onto the trampoline as some of his 12 brothers and sisters surround him with smiles and hugs.

It's a scene that would have been impossible for his parents, Dan and Michelle Schachle, to imagine five years ago when they sat in a doctor's office to hear that their still unborn son had zero chance of living more than a

few days or weeks.

It took a miracle to save Mikey.

On May 27, Pope Francis approved the promulgation of a decree recognizing Mikey's cure from a deadly case of fetal hydrops while still in his mother's womb as a miracle attributed to the intercession of Father Michael J. McGivney, founder of the Knights of Columbus.

With the approval of the miracle, Father McGivney, who now has the title of "Venerable," will be beatified and receive the title "Blessed."

"I think God had a plan for Father McGivney. I think God had a plan for Michael," Dan Schachle said of his son's miraculous cure. "You have to be open to God's grace, you have to be open to

God's plan, because if you're not open to God's plan, he can't use you."

The Schachles like to tell people they met in prison. Michelle was a single mother with twin daughters working in the office of the chief of security at South Central Correctional Facility in Clifton, Tennessee, and Dan was working as a guard.

Their friendship blossomed into a romance and they were married Sept. 20, 1997. Michelle's daughters were 4 years old. "Dan married the three of us," she said. After marrying, Dan adopted the two girls.

Michelle had decided to become a Catholic, and on their wedding day she entered the Church.

"At first I kind of struggled

with Mary, which is funny to me now," considering her family is consecrated to the Blessed Virgin, Michelle said.

Praying to saints was another feature of the Catholic faith that was difficult for her to accept at first. "It just seemed to be wrong to go through anybody but Jesus," she said.

One aspect of Catholic teaching that Michelle had no trouble accepting was respect for life. "When I became Catholic, right to life was something I could grab on to," she said.

With a little time, Michelle began to fully embrace all the teachings and devotions of the Catholic Church, and they became

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The hidden pro-life issue —

Racism undermines dignity of the human person

BY JODI MARLIN

The deepest element of God's commandment to protect human life is the requirement to show reverence and love for every person and the life of every person."

The words of Pope St. John Paul II in his foundational 1995 encyclical, "The Gospel of Life," ("Evangelium Vitae") was a clarion call for modern-day Catholics to identify the ways in which human life was being threatened, and to act to restore value to the most basic gift given by God to mankind — the gift of life.

But there was a finer point to St. John Paul II's message, one of comfort for millions of people across the world today: that life itself is not all God wants for His children, but a life filled with dignity and love. Pope Francis has actively encouraged the same awareness during his pontificate and repeatedly pleaded for charitable treatment of the poor and disenfranchised, the migrant and the incarcerated.

The Catholic Church worldwide is recognized for being a leader in the fight for life, "from conception to natural death," as it's often phrased. But although the Black community has historically been the target of the abortion industry, the bookends of life are hardly the only points at which the dignity of people is threatened.

"That's what the corporal works of mercy speak to," said Katy Burke, associate director of the Marriage and Family Ministry for the Diocese of Fort Wayne-South Bend. Racism is a pro-life issue because it fails to respect the value and dignity of another person's life.

In a country awakened this year by the public deaths of Black citizens George Floyd, Breonna Taylor and Ahmaud Arbery at the hands of white police officers, Catholics are among those questioning their complicity in and their obligation to address racial injustice in the U.S.

"The message is that we're called not to simply tolerate all life, but celebrate every life," said Lisa Everett, deputy secretary of



CNS photo/Callaghan O'Hare, Reuters

A man prays at a memorial Aug. 6, 2019, three days after a racially motivated mass shooting at a Walmart store in El Paso, Texas. Racism is a pro-life issue because all people are created in the image of God, giving them the identical dignity and value.

the office of Evangelization and Discipleship. "When the dignity, and certainly when the life of any person is threatened, we're called to jump in and defend life.

"One of the principal documents of the Second Vatican Council, 'Lumen Gentium,' states that 'The Church is meant to be a sacrament of unity—a sign and instrument of union with God and of the unity of the whole human race.' But instances of racism don't always come to the point of someone's life being at stake — but also the fact of somebody's dignity being demeaned. ... It's the complete antithesis of the reverence we are supposed to show one another," said Everett.

Pope Francis emphasized the same truth in June, saying in a statement issued following Floyd's death, "We cannot tolerate or turn a blind eye to racism and exclusion in any form and yet claim to defend the sacredness of every human life.

Moved to action by widespread unrest following the deaths, the Office of Marriage

and Family Ministry organized a Facebook Live rosary on June 19, or "Juneteenth" — a commemoration of the end of slavery observed by Black communities.

For Everett, the rosary was a way to begin fulfilling her desire to recognize and validate the assertions of the Black community.

"We were meditating on the sorrowful mysteries of the rosary, and it really hit my heart in a way it hadn't before. I was looking at how the suffering of our Black brothers and sisters in this country, starting with slavery, really paralleled in so many ways the suffering of Jesus, and His passion and death."

The many challenges to life and the dignity of all people of the world compel Catholics to action. But sometimes one need is more urgent than another, and the argument exists that while Catholics have a mandate to value and protect all life, now is a moment in time when particular focus should fall on valuing and protecting the dignity of Black lives.

Everett gave an example.

"Let's say you're a married couple and your wife is just feeling down. And she says to you, 'Do you love me? And he responds, 'I love everyone.' Which, while a true statement, does not regard their relationship and does not give her comfort. She needs to know that he loves her at that moment, because she is the one who is experiencing some kind of suffering."

"This situation that we're in, I've seen it compared to the parable of the lost sheep," Burke added. "There was the one who was lost — in trouble and in need of the Shepherd — and so when the Shepherd leaves the 99, he's not saying 'You're not important to me,' he's saying, 'You're safe and you're doing OK. Because I know you're OK, I'm going to rescue my other sheep, who's in need right now — bring him back into the folder and make sure he's doing OK as well.'"

Prayer for the victims of racism, as well as for the conversion of hearts of those who perpetrate it is the place to begin addressing the sin of racism, say Everett and Burke. Not just because God promises to hear and answer prayer, but also the act of prayer helps individuals come to a greater awareness of racism and become motivated to address it.

An examination of conscience and making spiritual reparation can also be helpful in identifying where a person might have perpetuated a stereotype by joking or laughing something off or hurt someone by failing to speak up in a certain situation.

Everyone can increase their sensitivity to racial injustice. Everett and Burke said.

"Even for me: In preparation for the Juneteenth rosary, I read and I watched films I wouldn't normally have watched," said Everett. When you love someone, you want to know what they feel. "There were things I can't believe I had never heard of before. But I had never read it. Nor had I ever asked."

Because Christians are created for communion with God and with one another, Everett

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a lifeline when she needed them most.

As their family grew, Dan started looking for a new business opportunity and became a life insurance agent for the Knights of Columbus. He joined the Knights in 1994 and served as the Grand Knight of Council 8083 at his home parish, St. Mary Church in Savannah, Tennessee.

"The last thing I ever imagined myself being was a life insurance agent," said Dan, now the general agent for the Knights' insurance program in Tennessee, Kentucky and the eastern half of Arkansas, overseeing the work of 16 agents. "But once I read about Father McGivney and why he set us up, it was really eye-opening to me. It was love of women and children that drove him to start the Knights of Columbus."

Late in 2014, Michelle became pregnant with Mikey, their 13th child. Dan and Michelle hadn't planned on having such a big family. "We said yes to God one at a time," Michelle said.

Michelle's midwife at the Vanderbilt Women's Health program in Nashville referred her for an ultrasound. On the last day of 2014, she was undergoing the ultrasound when the doctors found markers indicating the child had Down syndrome, which is caused when a person has an extra chromosome.

"It didn't matter to us," Dan said. "It's actually a gift to our family."

But the doctors saw some other troubling signs and sent Michelle for more tests. On Feb. 25, 2015, the doctors told the Schachles their child might not survive.

The baby had a severe case of fetal hydrops, a life-threatening condition of an abnormal build-up of fluids in the tissue around the lungs, heart or abdomen or under the skin.

He pressed the doctor for a percentage on the chances their son would live. "She finally said, 'I've been doing this for 30 years and I've never seen anybody survive,'" he said.

The doctor told them "to have hydrops and a chromosomal diagnosis together, it's over," Michelle recalled.

The doctor tried to reassure them. There was no hope for their child, so they shouldn't feel guilty about terminating the pregnancy. The Schachles were told they could induce delivery right then or "let nature take its

course," Michelle said.

"I didn't like either one of those decisions," Dan said. "It made me mad. My job as a dad is to protect my children, not to kill them."

The condition was not only a threat to the baby but also could cause serious complications for Michelle, their doctor told them.

For Michelle, the concern was delivering a child stillborn, something that had happened when she was younger. "I became so afraid of delivering another baby stillborn," she said.

There was a moment when she asked herself, is it really an abortion if there is no hope? She quickly told herself yes it would be. "It was only a spit second, and then it was gone."

"We can both understand parents falling into that decision," Dan said.

Instead, Dan and Michelle turned to Father

McGivney for help. The Knights of Columbus have been promoting his sainthood cause since 1997 and the Schachles were members of the Father McGivney Guild, an organization established to support the cause.

As they were alone contemplating the news they had just received, "Dan was quiet for a moment," Michelle remembered. "He looked at me and said, 'Father McGivney needs a miracle. I just prayed that if Father McGivney saves him, I'm naming him Michael.'"

Until then, the couple had planned to name the child Ben.

The Schachles also had some powerful prayer partners. As they prepared for a Knights-sponsored pilgrimage in March 2015 to the Vatican, Spain and the Shrine of Our Lady of Fatima in Portugal, they sent out emails to as many people as they could, asking them to pray for the intercession of Father McGivney to save their son.

Throughout their pilgrimage, the Schachles also prayed for his intercession. Priests offered Masses for them in Rome and back home at their parish in Dickson, St. Christopher.

Four days after the Schachles returned home from the pilgrimage, Michelle went back to the doctor's office for another ultrasound to check the baby's fluid levels and the status of the hydrops.

"I was pretty scared," Michelle said. "The ultrasound technician, she kept looking and looking, she was taking a long time."

The technician eventually showed Michelle an ultrasound picture of the baby's face with none of the swelling and fluid buildup that was so apparent on

the last ultrasound. "This is the prettiest baby I've ever seen," she told Michelle.

Dr. Mary-Anne Carroll came into the room to talk to Michelle about the ultrasound. Michelle had never met Carroll before, having dealt with other doctors in the practice.

"She started talking about this and that, about what we're going to do when the baby is born," Michelle said. "I said what about the fluid in the lungs? She said, 'A lot of babies have a little fluid in the lungs. It's called wet lungs.'"

"Wait a minute, I was told there's no hope," Michelle said.

She consulted with her colleagues who confirmed the baby no longer showed any signs of fetal hydrops. "That was a very interesting and potentially unexplained finding," said Carroll, who now practices at the Texas Tech University Health Sciences Center in Lubbock, Texas. "It was an unexpected finding."

Without knowing the history of the case, "I would not have put together that this baby had hydrops," Carroll said.

"It was just there and then it was gone," Michelle said. "Then we were just pregnant with a baby with Down syndrome."

Michael McGivney Schachle was born at 2:23 p.m. May 15, 2015, more than two months premature, weighing 3 pounds, 4 ounces.

"Michael was perfect just the way he was," Michelle said.

Mikey was still facing serious health issues. Like many babies born with Down syndrome, Mikey had a heart condition that required surgery, which was performed seven weeks after he was born. He spent 71 days in the hospital.

At six months, he also nearly died because of a respiratory illness that kept him in the hospital for about six weeks more before he recovered.

Today, his health problems are under control and he is an active 5-year-old. "He's a healthy little boy," Dan said.

"We know this isn't anything we've done," Dan said. "Millions of people have been praying for Father McGivney. We're the happy beneficiaries."

"We have Michael," Michelle said. "Michael's life has changed our life."

Andy Tellis is managing editor of the Tennessee Register, newspaper of the Diocese of Nashville.



Public schedule of Bishop Kevin C. Rhoades

Sunday, October 25: 2 p.m. — Confirmation Mass, Culver Academy Chapel, Culver
 Monday, October 26: 10 a.m. — Meeting of the Bishop's Cabinet, Archbishop Noll Center, Fort Wayne
 Tuesday, October 27: 7 p.m. — White Mass, Cathedral of the Immaculate Conception, Fort Wayne
 Wednesday, October 28: 7 p.m. — Confirmation Mass, St. Jude Church, South Bend
 Thursday, October 29: 7 p.m. — Confirmation Mass, St. John the Evangelist Church, Goshen
 Friday, October 30: 7 p.m. — Confirmation Mass, St. John the Evangelist Church, Goshen
 Saturday, October 31: 10 a.m. — Confirmation Mass, St. John the Evangelist Church, Goshen



Province of Indianapolis Extension of Dispensation

22 October 2020

The following statement has been issued by the Catholic bishops of the Province of Indianapolis, which is comprised of the Archdiocese of Indianapolis and the dioceses of Gary, Lafayette-in-Indiana, Fort Wayne-South Bend and Evansville.

"While commending our pastors and pastoral life coordinators who have gone to great lengths to assure safe worship spaces in our churches, given the continued increase of COVID-19 cases in our state, the Indiana bishops hereby extend the dispensation from the obligation to attend Mass on Sundays and Holy Days of obligation beyond 1 November 2020 until further notice. The Indiana bishops will continue to monitor the situation to determine when it might be advisable to modify or lift the dispensation."

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suggested reaching out, based on that awareness, just to say, "I'm sorry for what you went through."

Listen to Black Catholics and take seriously what they have to say about systemic racism and their own experiences, she encouraged. On the diocesan website, view the prayer service for racial justice offered by Bishop Kevin C. Rhoades' Sept. 9, and the Juneteenth rosary, which is available to view on the Marriage and Family Ministry Facebook page. And if the situation is appropriate, show up in person to advocate for fair and equal treatment of Blacks, the way that Catholic faithful regularly show up to peacefully support the right to life of the unborn.

Perhaps more challenging is a personal mandate proposed Burke and Everett: Calling out people speaking with prejudice in the workplace or within the family.

"Call them out in truth and charity. This is what builds a culture of valuing life in all its

stages," said Burke.

"Words do matter, they're not just arbitrary things, said Burke. "The Word became flesh – the second person of the Trinity is the Word. So the way that we speak... really does matter and really does affect people."

The bishops of the United States encourage all to take steps to increase their awareness of racism as a pro-life issue. In their pastoral letter, "Open Wide Our Hearts," issued in 1998 but updated this year, they state that in Christ, the strength and grace can be found to make that journey.

"In this regard, each of us should adopt the words of Pope Francis as our own: let no one 'think that this invitation is not meant for him or her.' All of us are in need of personal, ongoing conversion. Our churches and our civic and social institutions are in need of ongoing reform. If racism is confronted by addressing its causes and the injustice it produces, then healing can occur. In that transformed reality, the headlines we see all too often today will become lessons from the past."



Tuesday, Oct. 27, 7 p.m.
Cathedral of the Immaculate Conception
1102 S. Clinton St., Fort Wayne

Bishop Kevin C. Rhoades will celebrate a White Mass for health care workers with the Fort Wayne Catholic Medical Guild. Everyone is invited, especially health care workers. Contact Julie Bryan at 260-222-6978 or fortwayne.cathmed@gmail.com for information.

www.fortwayne.cathmed.org

Supreme Court to hear cases emerging from administration's immigration policies



CNS photo/Tyler Orsburn

A border fence is seen Sept. 24, 2019, between El Paso, Texas, and Ciudad Juarez, Mexico.



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WASHINGTON (CNS) — The U.S. Supreme Court has agreed to hear cases stemming from President Donald Trump's immigration policies related to financing border wall construction and the requirement that asylum-seekers remain in Mexico until their claims are processed.

The court said Oct. 19 it would take up the cases after the Justice Department appealed lower court rulings against the policies.

The justices earlier had allowed the Trump administration to move forward with its plans as the cases wound their way through the federal courts.

In a 5-4 vote July 31, the justices gave the go-ahead for construction to continue on portions of the border wall with Mexico by declining requests from several organizations that the high court stop the work.

The decision came after the U.S. Court of Appeals for the 9th Circuit ruled in June that the administration's transfer in 2019 of \$2.5 billion in military funds to pay for border wall construction was an illegal overreach of executive authority.

In the second case, the Supreme Court in an order March 11 had granted the administration's request to continue enforcing its "Remain in Mexico" policy while a lower court's ruling that blocked the policy was being appealed to the high court.

The 2019 Migrant Protection

Protocols, as the policy is formally known, require asylum-seekers to stay in Mexico while their cases make their way through U.S. immigration courts.

The border wall case originated in 2018 as the Trump administration disputed with Congress how to fund barrier construction along the U.S.-Mexico border. Congress opposed the transfer of funds from the military budget for the wall, saying it alone allocates federal dollars.

The Supreme Court in July, in another 5-4 vote, declined to lift a stay imposed in 2018 that allowed the federal government to continue to build the barrier while the legal challenge to using military funds for construction continued.

Challengers to the funding plan, the Sierra Club and the Southern Border Communities Coalition, had asked the court to intervene, saying if the stay was not lifted the administration could finish the wall before the court ever had the chance to rule on the transfer of funding.

In 2018, the U.S. Conference of Catholic Bishops opposed the president's declaration of a national emergency to free up additional funding to construct the barrier along parts of the border.

The southern border wall has been a major part of Trump's platform since the start of his 2016 election campaign when he promised Mexico would pay

for it.

"Remain in Mexico" allows the Department of Homeland Security to return asylum-seekers to Mexico to await their claims to be heard. It was first implemented in January 2019 by department officials at the border crossing in San Diego, and it initially was limited to asylum-seekers from Guatemala, Honduras and El Salvador. The policy was expanded to crossings in Calexico, California and four Texas cities and widened to include more people from other Spanish-speaking countries.

In its ruling, the 9th Circuit said the plaintiffs in the case presented evidence that they as others returned to Mexico under the protocols "face targeted discrimination, physical violence, sexual assault, overwhelmed and corrupt law enforcement, lack of food and shelter and practical obstacles to participation in court proceedings in the United States."

In his filing with the Supreme Court, U.S. Solicitor General Noel Francisco said the lower court rulings against the protocols "nullify an essential effort by the government to address the unprecedented number of migrants arriving at our Southwest border." He said that not being able to enforce the policy would put an "immediate and unmanageable strain" on the U.S. immigration system.

Virtual Catechetical Day theme inspired by Pope Francis

BY DEB WAGNER

The Diocese of Fort Wayne-South Bend will launch a bilingual Virtual Catechetical Day for directors of religious education, catechists, youth ministers, parents and volunteers who work with youth on Oct. 24.

In past years, participants gathered for Mass, breakout sessions and lunch together. This year a virtual event is planned instead, in order to avoid bringing people together in one place and risking spread of the COVID-19 virus.

The focus will be bringing catechetical training to the parish level, with flexible options. People can gather at the parish and view the series of video presentations in its entirety, or in segments; catechists can gather in small groups or watch the videos alone.

The theme for the event is "Let the Children Come to Me: Encountering Christ in Catechesis." It is co-sponsored by the offices of Hispanic Ministry and Catechesis with talks offered in English and Spanish. There is no cost to participate.

The premise for this year's theme originates with Pope Francis. Dr. Jonathan Kaltenbach, director of the Office of Catechesis said: "From the beginning of his pontificate, Pope Francis has encouraged us to put evangelization and the basic proclamation, or 'kerygma,' of

the Gospel front and center – that Jesus accepted His cross and rose again to free us from our sins and bring us to the freedom of His kingdom."

Kaltenbach said this makes him recall the Emmaus account at the end of St. Luke's Gospel.

"On Easter Sunday, Jesus opens the Scriptures to the two disciples and accompanies them on their journey, but this is all directed to the Eucharist – the 'breaking of the bread.' The two disciples then have the joy and new strength to return the 7 miles on foot to Jerusalem that night and bring news of Jesus' resurrection to the other disciples." Kaltenbach said the lesson in this passage is that only by coming repeatedly and frequently to the Lord in worship and prayer are people who work with the youth of the diocese able to understand God's love for the youth and receive the strength to sustain them in the work of catechesis and evangelization.

During this past summer, the Vatican published a new "Directory for Catechesis" that is intended to help those who participate in the keynote and small groups see catechetical work through what Jesus did, so believers could experience eternity with God.

The keynotes, "The Kerygma and Catechesis" and "¿Cómo enseñar a los jóvenes a orar?" will be offered by Professor Paco Gavrilides, homiletics instructor at Sacred Heart Major Seminary in Detroit, Michigan.



Topics and Speakers

Keynote: The Kerygma and Catechesis – Prof. Paco Gavrilides

Prayer in the Family – Alicia Nagy

Getting More Out of Your Weekly Catechesis – Cyndi Wolf

Fostering Devotion in Children before First Communion – Betsy Williams

Practical Tips for Confirmation Preparation – Chad Helmkamp

Social/Emotional Health of Our Children during the Pandemic – Mary Glowaski

Since he converted to Catholicism in 1968, Gavrilides has dedicated his life to serving Christ and the Church with his passion to share the Gospel.

He is a teacher, speaker and evangelist who has worked with many dioceses, movements and individuals both nationally and internationally. He has been especially active in leadership formation, men's ministry, family ministry and evangelization among Hispanics and African Americans. Gavrilides is also a frequent conference speaker with public speaking ability in both English and Spanish.

With his help, participants will see how evangelization and accompaniment are directed, ultimately, to the worship of God with one's brothers and sisters in Christ.

At 11 a.m. on Oct. 24, there will be a live breakout session hosted by diocesan personnel on



PACO GAVRILIDES

Zoom about Catechesis during COVID-19. To receive the Zoom meeting information, advance registration is required and can be found at www.diocesefwsb.org/catecheticalday. This session will be recorded for future viewing.

Additional breakout session topics include prayer, parish ministry, sacramental preparation and the emotional and mental health of children. To participate, visit diocesefwsb.org/catecheticalday. For those who register for the Oct. 24, 11 a.m. Zoom breakout session, a link will be emailed prior to the discussion.

Keynote and breakout sessions are available as pre-recorded videos and can be watched any time. A sample schedule is provided for parish groups, and a participant packet offers prayers, reflection questions to accompany the videos and additional resources.



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Pope repeats call to divert funds from military to fight hunger

VATICAN CITY (CNS) — Repeating a call first made by St. Paul VI, Pope Francis urged a global move to divert money from national military spending and use it to “definitely defeat hunger.” Addressing representatives of the U.N. Food and Agriculture Organization Oct. 16, World Food Day, Pope Francis seemed to go a step further than St. Paul VI, who — in his 1967 encyclical “Populorum Progressio” — asked “world leaders to set aside part of their military expenditures for a world fund to relieve the needs of impoverished peoples.” Pope Francis, in his recent encyclical “Fratelli Tutti, on Fraternity and Social Friendship” and in his video message to the FAO, said that “a courageous decision would be to use the money spent on arms and other military expenditures to constitute a ‘Global Fund’ so that we can definitively defeat hunger and help the development of the poorest countries.” As the U.N. agency celebrated its 75th anniversary, Pope Francis told staff and members, “Your mission is beautiful and important, because you are working to defeat hunger, food insecurity and malnutrition.”

At Alberta meat plant, COVID-19 put Catholic social teaching into action

EDMONTON, Alberta (CNS) — The largest single outbreak of COVID-19 in North America may be one of the biggest lessons in the Catholic social principles of sacrifice, the value of work, care for the common good, and solidarity. More than 1,500 cases, resulting in three deaths, were linked to the Cargill meat-packing plant at High River in mid-April. Most of the employees were newcomers to Canada: either permanent residents or temporary foreign workers. The crisis situation created strong feelings of being scared, hungry, vulnerable and needing some reassurance. “Someone who is sacrificing of their life for another, I look at the workers in a realm that is very close to that,” said Ric Morales, executive director of the Calgary Catholic Immigration Society, which mobilized teams to help the Cargill workers and their families. “Here are people going out into a situation that some of them knew could be very risky. You have people who are going out knowing that they have to provide not only for their families in Canada, but there are people from their country of origin that are relying on them.” For 11 days, roughly 60 Calgary Catholic Immigration Society staff, along with volunteers and staff from the Alberta International Medical Graduates Association and Action Dignity, worked remotely with Cargill

Archbishop leads rosary, exorcism to bring peace to Portland



Ed Langlois/Catholic Sentinel

Catholics in Portland, Oregon, kneel to pray a rosary for peace and justice in a downtown park Oct. 17. A morning procession took place from St. Mary's Cathedral of the Immaculate Conception to a city park where Portland Archbishop Alexander K. Sample offered the rosary and conducted an exorcism for a city, which has witnessed peaceful racial justice protests peppered with riots for more than four months.

employees and their families in High River, putting in extended shifts. Morales said in a matter of days, cases skyrocketed from the mid-30s to more than 300.

When looking to future, include most vulnerable, Catholics tell G-20 forum

RIYADH, Saudi Arabia (CNS) — COVID-19 provides an opportunity for people to prepare the future, and religious leaders have an opportunity to make sure that preparation includes the world's most vulnerable, said Catholic participants in the annual G-20 Interfaith Forum. Leaders and representatives of major religions and global policy institutions participated in the Oct. 13-17 meeting streamed from Saudi Arabia's capital, Riyadh. Father Augusto Zampini Davies, an official at the Vatican Dicastery for Promoting Integral Human Development, told the forum that as well as causing enormous problems, COVID-19 is also worsening existing inequalities and injustices and showing the “inability of the

world to face a common problem together.” The Argentine priest said interreligious dialogue and cross-cultural cooperation are crucial in times of crisis. The world needs reconnection through values such as “fraternity, compassion, care,” as well as friendship and cultural enrichment, he said. As well as COVID-19, the forum is addressing modern slavery and human trafficking, the needs of migrants and refugees, hate speech and racism, and climate change, among others.

Those who accompany the dying inspired by ‘Samaritanus bonus’

WASHINGTON (CNS) — Much attention was given to Church teaching on assisted suicide and euthanasia when the Vatican released its Sept. 22 letter “Samaritanus bonus,” on the Care of Persons in the Critical and Terminal Phases of Life,” but Sister Maureen Weiss focused on the document's guidance on accompanying the dying, a key component to her vocation. Sister Maureen entered religious life in 1968, took her final vows as

woman religious with the Little Sisters of the Poor in 1978, became a nurse, and in a community that cares for the elderly poor, she has accompanied hundreds of men and women at the end of their earthly lives. “The Church wants people not to be abandoned during this moment,” she told Catholic News Service shortly after the 25-page letter “Samaritanus bonus” was released by the Congregation for the Doctrine of the Faith. “We accompany a baby at birth and at baptism. My community makes sure we're carrying them to eternity. That is the journey of our life.” Calling “‘Samaritanus bonus’” a “beautiful document,” Sister Maureen — who most recently was the administrator and mother superior of her community's Jeanne Jugan Residence for the elderly poor in Somerville, Massachusetts, before it was sold to the Visiting Nurse Association earlier this year — was particularly moved by the passage that says Christians must “know how to stay, to keep vigil, with those who suffer the anguish of death, to ‘console’ them, to be with them in their loneliness, to be an ‘abiding with’ that can instill hope.”

Vatican coins illustrate Bible stories, mark anniversaries

VATICAN CITY (CNS) — The most expensive Vatican commemorative coins for 2020 continue a numismatic series illustrating scenes from the Acts of the Apostles; the other mid-October issues mark important anniversaries and themes dear to the heart of the pope. The 50-euro gold coin, which sells for about \$1,170, features St. Paul holding a sword and a Bible. The 20-euro gold coin, which sells for about \$470, features St. Paul preaching at the Areopagus. The Vatican Philatelic and Numismatic Office released the coins, which are sold mainly to collectors, Oct. 16. On the same day, the office released a Philatelic-Numismatic Cover containing a bimetal commemorative two-euro coin and stamp with a special cancellation marking the 100th anniversary of St. John Paul II's birth. The smiling face of St. John Paul used on the stamp was inspired by a photo taken during his 1986 trip to Australia, the office said. “The lilies that make up the ornamental elements in the background — symbolizing honesty, chastity and purity — are a clear reference to the Virgin Mary, to whom the pope was very devoted and entrusted his Petrine ministry.”

In virtual seminar, Catholics urged to stand for faith in public square

PHOENIX (CNS) — Ahead of what has been described as one of the most contentious elections in the United States, the Diocese of Phoenix offered a perspective on the role and responsibility of Catholics in the voting booth during its recent “Catholics in the Public Square Seminar” livestreamed from the diocesan pastoral center. This biennial event normally draws several hundred attendees. But this year, pandemic restrictions limited in-person attendance for the event, and the livestream of the event received at least 3,160 views. In his homily for a Mass opening the Oct. 3 events, Phoenix Bishop Thomas J. Olmsted said Jesus told his disciples in the day's Gospel reading he had given them “the power to tread upon serpents' and scorpions,” a passage the bishop said “sounds like it was meant for the desert of Arizona.” Just as he sent the disciples, “Jesus is sending you and me as his witnesses in a nation experiencing calamity of sin, division and vitriol, to be his faithful disciples” and also “faithful citizens of our nation,” the bishop said. This means “forming our consciences well and recognizing that there's a hierarchy of issues that are involved, including that innocent human life is always a priority,” he explained.

Financial Report

2020

Dear friends in Christ:

Once again, we are publishing an accounting of the financial operations of the diocese for the fiscal year that ended June 30, 2020. This is done in the spirit of accountability and transparency.

For the fiscal year that ended June 30, 2020, our total gain was \$934,739 (from our audited financial statements), which you see on the attached with a comparison to 2019. This is only for the central operations of the diocese. It does not include the activity of the parishes, schools or missions in the diocese.

Respectfully submitted,
Joseph G. Ryan, Chief Financial Officer

DIOCESAN FINANCE COUNCIL

Most Rev. Kevin C. Rhoades
Very Rev. Mark Gurtner, JCD
Deacon James Fitzpatrick, Business Owner
Mr. Thomas Skiba, CPA
Mr. Jerry Kearns, Executive Director, OSV Institute
Mr. George Witwer, Business Owner
Mr. Michael Hammes, Retired Banker
Ms. Linda Teeters, CPA
Mr. Christopher Murphy, Bank Chairman/President/CEO
Mr. Timothy Dolezal, CFA
Ms. Meg Distler, Executive Director, Community Foundation
Mr. Robert Doelling, Attorney
Mr. Tom Schuerman, Parish Business Manager
Mr. James Schindler II, Business Owner
Ms. Donna Lamberti, Controller/Religious Congregation



DIOCESE OF
FORT WAYNE-SOUTH BEND



Diocese of Fort Wayne-South Bend Financial Report

SUPPORT AND REVENUE

	Without Donor Restrictions	With Donor Restrictions	Total Funds 6/30/20	Total Funds 6/30/19
Parish Quotas	2,570,885		2,570,885	2,439,815
Donations and Bequests	2,676,434	58,400	2,734,834	2,059,986
Net Investment Income	(12,846)	(214)	(13,060)	419,747
Unrealized Investment Gain (Loss)	1,013,247	10,769	1,024,016	1,271,575
Fundraising - Bishop's Appeal	5,597,019		5,597,019	5,491,342
*Insurance Premiums	20,228,869		20,228,869	20,190,800
Interest - Loans	460,235		460,235	474,004
Collections	230,594		230,594	290,659
Advertising	113,532		113,532	116,943
Sale of Merchandise	317,141		317,141	365,343
Fees, Rentals/Workshops	1,022,226		1,022,226	1,116,565
Subscriptions	66,534		66,534	71,623
Management Fee	131,919		131,919	108,488
Change in Value - Beneficial Trust Interest		(19,025)	(19,025)	(15,210)
Gain on Sale of Assets	(11,313)		(11,313)	3,018
Net Assets Released from Restriction	265,267	(265,267)		
TOTAL REVENUE	\$34,669,743	(\$215,337)	\$34,454,406	\$34,404,698

EXPENSES

	Without Donor Restrictions	With Donor Restrictions	Total Funds 6/30/20	Total Funds 6/30/19
Ministry Services	3,072,018		3,072,018	3,165,380
Educational Services	4,843,339		4,843,339	4,552,586
Communications	830,486		830,486	809,555
Fundraising	387,233		387,233	346,620
*Other Services	19,702,985		19,702,985	17,642,093
Administrative	4,683,606		4,683,606	4,376,593
TOTAL EXPENSES	\$33,519,667		\$33,519,667	\$30,892,827
Change in Net Assets	1,150,076	(215,337)	934,739	3,511,871
Net Assets at Beginning of Year	24,207,403	6,766,193	30,973,596	27,461,725
Net Assets at End of Year	\$25,357,479	6,550,856	\$31,908,335	30,973,596

*Note on insurance premiums and other services

The Diocese of Fort Wayne-South Bend is self-insured for medical benefits, unemployment compensation, automotive losses and property and liability losses as described below. Various religious organizations, parishes and schools participate with the diocese in the self-insurance plans. Premiums paid to the diocese by these organizations are included in insurance revenue.

An excess loss policy is purchased by the diocese from an independent insurance company to provide medical benefits on all claims exceeding \$200,000 per employee and dependents per year.

The diocese administers a self-insured pool to fund medical benefits on claims up to \$200,000 per covered employee. An independent administrator

processes all claims. Claims amounted to \$15,332,471 and \$12,884,315 for the years ended June 30, 2020 and 2019, respectively.

With respect to unemployment compensation, the diocese is also self-insured. Claims and benefits paid amounted to \$57,689 and \$43,277 for the years ended June 30, 2020, and 2019.

Worker's compensation coverage is provided through insurance by Church Mutual Insurance Company with Catholic Mutual Group as the broker.

Another way in which the diocese is self-insured is for individual automotive losses of \$100,000 or less. It has purchased excess loss policies covering individual losses exceeding \$100,000 and aggregate losses exceeding \$400,000 per policy year. In connection with

the automotive self-insurance, it has issued a letter of credit in the amount of \$1,000,000 to provide proof of financial responsibility in accordance with Indiana code.

The Fort Wayne-South Bend diocese is self-insured for individual property and liability losses of \$100,000 or less, and has purchased excess loss policies covering individual losses exceeding \$100,000 and aggregate losses exceeding \$500,000 per policy year. The diocese has excess liability in the amount of \$20,000,000 per occurrence and \$40,000,000 annual aggregate per location. Claims paid amounted to \$374,018 and \$487,944 for the years ended June 30, 2020 and 2019, respectively.

CENTRAL DEPARTMENTS

	June 30, 2020	June 30, 2019
Salary-Religious	508,409	430,594
Salary-Lay	2,935,976	2,746,246
Commissions	15,337	18,766
FICA	212,181	199,753
Unemployment Claims	57,689	43,277
Health and Accident Insurance	962,183	957,839
Pension and Benefits	254,661	265,992
Education, Seminars and Conferences	105,291	47,164
Postage	44,028	41,132
Telephone	83,680	88,834
Office Supplies	34,130	35,551
Printing	71,099	58,281
Equipment and Furniture	4,718	10,655
Travel	105,668	113,537
Auto	45,687	57,703
Depreciation	427,241	393,022
Legal and Professional	301,338	306,581
Public Relations	6,338	5,173
Employee Ssearch	29	1,466
Donations and Ministry Support	776,461	611,953
Miscellaneous	64,482	78,418
Repairs, Maintenance and Utilities	470,899	623,085
Bank Charges	82,364	52,788
Property and Liability-Self Insurance	3,238,166	3,509,071
Student Insurance	379,203	349,000
Memberships and Subscriptions	102,194	79,621
Advertising and Promotion	48,432	49,405
Program Expense (Religious Ed, Catechesis, Evangelization)	1,106,277	1,212,751
Paper Distribution	155,007	141,373
Freelance and News Service	53,068	57,086
Assessments (USCCB, ICC, Canon 1271)	140,777	139,864
Interest	908,876	877,364
Funding-Ministry, Education, P.I.N.	390,460	384,769
High School Subsidy	1,132,000	1,131,999
Insurance Claims	15,982,018	13,599,959
High School Scholarships	150,000	150,000
Tuition and Allowances	1,141,700	1,136,512
Catholic Charities Subsidy	325,000	325,000
High School Endowment Fund Distribution	280,000	280,000
Rent	6,600	7,200
Provision for Uncollectible Accounts	250,000	250,000
Additional Liability Self-Insurance	160,000	24,043
Total Expenses	\$33,519,667	\$30,892,827

GROUPS RECEIVING GRANTS FROM THE ANNUAL BISHOP'S APPEAL

St. Vincent de Paul Society,
Fort Wayne and South Bend
Vincent Village
Women's Care Center
Christ Child Society,
Fort Wayne and South Bend
St. Augustine Soup Kitchen
Little Flower Food Panty
Chiara Home
Franciscan Center
Sister Maura Brannick Health Center
Catholic Charities
Center for the Homeless
Logan Center
St. Martin's Health Clinic
Hannah's House
Life Athletes
St. Mary's Soup Kitchen
Dismas House of South Bend
Matthew 25

PARISHES RECEIVING GRANTS FROM THE ANNUAL BISHOP'S APPEAL

Cathedral of the Immaculate Conception
Holy Cross, South Bend
Holy Family, South Bend
Queen of Angels, Fort Wayne
St. Adalbert, South Bend
St. Anthony de Padua, South Bend
St. Bernard, Wabash
St. John the Baptist, South Bend
St. Joseph, Fort Wayne
St. Mary of the Assumption, Avilla
St. Mary of the Assumption, Decatur
St. Michael, Plymouth
St. Patrick, Arcola
St. Patrick, Ligonier
St. Vincent de Paul, Elkhart



DIOCESE OF
FORT WAYNE-SOUTH BEND

Learn more about the work of the Diocese of Fort Wayne-South Bend
Visit diocesefwsb.org

Responsible stewardship serves Christ and His Church

DIOCESAN AUDIT

The diocese is audited every year by Leonard J. Andorfer & Company, a certified public accounting firm, and, as in the past, no exceptions were noted. This means that the diocesan books, records and accounting policies are conducted in accordance with generally accepted accounting principles. This audit, along with the management letter, is presented not only to the Audit Committee, but to the entire Diocesan Finance Council; and the council is given time alone with the auditor, without the presence of diocesan officials, to be sure that they were given full access to all appropriate financial records.

For the past several years, the U.S. Conference of Catholic Bishops has required that the Diocesan Finance Council sign a report indicating the following: 1) that the council has met quarterly; 2) that the audit and the management letter have been reviewed; 3) that the budget has been reviewed. This report and certification must then be sent to the Metropolitan Archbishop of the Province, which, in this case, is the Archbishop of Indianapolis. We require similar reporting from our parishes to the diocese.

PARISHES

It is also important that there be accountability and transparency in parishes. According to canon law, every parish must have a Parish Finance Council. We have two internal auditors who do a financial review of every parish every two years; in addition, every parish is audited at the time of a pastoral change. During the past 13 years, we have sent this financial report, done by our auditors, to each member of the Parish Finance Council. This enables the review to be discussed at a regular meeting. As indicated above, controls have now been established similar to the accountability of each diocese.

It is important to understand how the Annual Bishop's Appeal has sustained the parishes. It was the hope of our lay leadership prior to the institution of the appeal that the parishes would benefit. This has become a reality. The appeal has increased the incentive of parishes to seek funds. During the 34 years since the appeal began, our parishes have engaged in major capital fund drives. Since then, fund drives for parishes have brought in over \$175,849,294 for new buildings and renovations approved by the Diocesan Finance Council. This includes parish initiatives linked to the Legacy of Faith. Also, over \$243,965,224, which would have been paid to the diocese under the previous system, now remains in the parishes. In addition, \$6.4 million from the appeal has been given in grants to parishes in need. The 33rd Annual Bishop's Appeal attained \$5,590,128.

UNPRECEDENTED TIMES

The year 2020 brought with it COVID-19 and a new set of unforeseen challenges, the likes of which our diocese had never encountered. Who would have ever imagined our churches would be closed for Mass? This created a 17% drop in parish offertory from March 1 through June 30 when compared to 2019. National collections were also down dramatically and 1/3 of parishes lost money in 2020. In response, the diocese enabled every parish to offer online giving options. Additionally, the Catholic Schools Office provided additional support and resources to diocesan schools as teachers and staff worked to provide online learning options for their students and maintain a healthy and safe environment, adhering to diocesan, local and state directives. Communications and ministries, both at the diocesan and parish levels, also worked to pro-



vide services in a new way. The use of new technology and livestream and virtual options ensured that pastors could continue to reach their parishioners, the diocese could serve the faithful, and Bishop Rhoades could continue to shepherd his flock.

HIGH SCHOOLS

Over \$86 million has been raised for building projects in our four high schools. The four high schools continue to flourish; but not without challenges. The Annual Bishop's Appeal gives \$1.7 million to the high schools every year, which has created a sense of stability. Next year, tuition will increase by \$200- \$400 in our high schools. Our high schools are audited every year by an independent CPA firm. You can contact the high school's business office for an audit report for the fiscal year ended June 30, 2020. Each high school has presented a balanced budget for the fiscal year beginning July 1, 2020. Two high schools have debts to the diocese and are paying on those debts. Two high schools have done pledge financing with an external source in connection with capital campaigns.

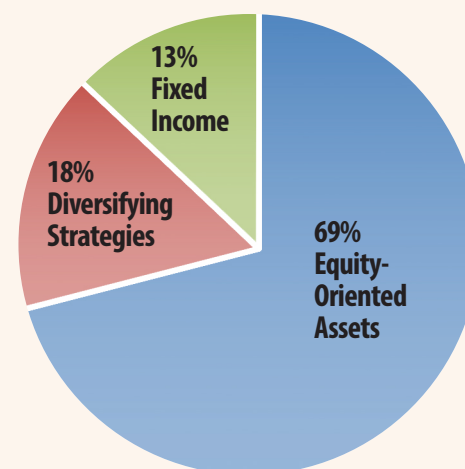
CATHOLIC COMMUNITY FOUNDATION OF NORTHEAST INDIANA

Both the Development Office and the Business Office helped put in place the Catholic Community Foundation of Northeast Indiana, which enables parishes, high schools and other diocesan institutions to raise funds for an ongoing endowment. Currently, there are 169 endowments in the Catholic Community Foundation. Talk to your pastor or school board about establishing an endowment for your parish and/or parish school. To establish an endowment and experience endowment growth involves planned giving — bequests, annuities, remainder trusts, as well as gifts and other creative ways by which you can make contributions. Funds placed in this trust will remain there and grow, and the interest realized will continue to fund the designated purpose for years to come. These are gifts that keep on giving. Those who contribute will determine the area where these funds are to be restricted. Regular annual reports and semi-annual newsletters are sent to the donors. The Catholic Community Foundation now contains \$53,897,975 as of 06/30/20.

INVESTMENTS

Our investments are overseen by Catholic Investment Services. Investments are placed carefully so as to avoid excessive risk. We have a very diversified portfolio, fully in keeping with Catholic moral teaching. CIS meets with our Investment Committee on a quarterly basis. In the fiscal year 6/30/20, investments gained 3.3%. The current asset allocation is detailed in the pie chart below. We expect continued volatility through the coming year.

Current asset allocation



AROUND THE DIOCESE

Ancilla College receives Lilly Endowment grant

DONALDSON – Ancilla College has announced the receipt of a \$1 million grant from the Lilly Endowment. The award is from Phase 2 of the “Charting the Future for Indiana’s Colleges and Universities” initiative which began in 2019.

The Lilly Endowment invited all of Indiana’s 38 accredited public and private colleges and universities to study options to

improve efforts to educate students and prepare them for success, while considering the financial future of their institution.

Ancilla’s proposal included plans to proceed with the collaboration with Marian University, which will grow opportunities for Ancilla students and funding to assist with improved technology in its strongest programs. The proposal allows Ancilla to secure technology which has become necessary for enhanced virtual learning.

The Lilly Endowment launched

the Charting the Future initiative because of its commitment to strengthen higher education attainment in Indiana and to help colleges and universities better prepare students for successful, meaningful lives.

Ancilla College is a ministry sponsored by the Poor Handmaids of Jesus Christ and is a part of The Center at Donaldson. Ancilla College is accredited by the Higher Learning Commission, a regional accreditation agency recognized by the U.S. Department of Education.

Grandparents Day at St. Rose of Lima School



Jennifer Barton

Kindergarten and preschool students of St. Rose of Lima School, Monroeville, wave to passing cars filled with their grandparents Oct. 16 outside the school. The parade took place to celebrate Grandparents Day.



A grandfather passes by during the parade. Around 30 vehicles, led by a local fire engine, drove around the school while students held up signs and waved.



‘Meters with a Mission’ serves Christ Child Society



Provided by Joy Olry

Retired parking meters in the city of Fort Wayne are being used for a new purpose: helping local nonprofits, including the Christ Child Society of Fort Wayne, weather COVID-19. Twenty-seven “Meters with a Mission” installed across the downtown are collecting donations from the public for nonprofit organizations. Businesses have adopted the meters and selected nonprofit beneficiaries of the donations; some companies will match the funds donated to their meter, up to a designated amount. The Christ Child Society’s meter is at 624 S. Calhoun St.

A rosary for our nation

I've found myself praying for my country a lot these days. As a family, we remember to do so when we say grace at dinner. At other times — usually after reading some terrible headline or seeing the latest total of fatalities from the coronavirus pandemic — I'll say a silent prayer as well.

So I welcomed the recent announcement by Archbishop Jose H. Gomez of Los Angeles that there would be a national Rosary for America. Now is certainly the time to request heavenly intercession amid our pandemics not just of disease but of polarization, anger and fear.

The prayer took place on Oct. 7, the feast of Our Lady of the Rosary. While it was announced only a week before, Catholic newspapers, television, radio and social media threw their support behind the event.

Archbishop Gomez introduced it, but he did not dwell on our ailments and our conflicts. Instead, he recalled the first Catholic missionaries in the New World, and he reminded us that we are the missionaries today called to bring the good news to the people.

"We ask Mary to look upon our nation with her mother's eyes," he said. "We ask her to intercede for this great nation."

"We pray that America might fulfill the beautiful vision of our missionaries and founders," he continued. "As a land where all men and women are treated as children of God. With equality, liberty and justice for all."

It was a simple appeal, and

what followed was simple as well. Various bishops from around the country took turns praying the decades of the rosary.

One decade was recited in Spanish. Without exaggeration or heavy-handedness, the great diversity of our Church was represented in various backdrops and chapels. In the faces of the young children who recited the Glory Be, in the faces of the women who recited the Fatima prayer and in the faces of the bishops themselves.

It was a prayerful visualization of our nation and our Church.

At the end, Archbishop Gomez asked Catholics to "light up the digital highways" by posting prayer intentions with the hashtag #RosaryforAmerica.

One of the unexpected blessings of the pandemic have been the events of public prayer. Most notable was the "urbi et orbi" blessing by Pope Francis on March 27. The powerful image of the pope alone in the darkening, rain-swept plaza of St. Peter's was perhaps the most iconic Catholic image of this time of sickness and fear.

Public processions have taken place as well. In San Francisco on Oct. 3, Archbishop Salvatore J. Cordileone led an hour-and-a-half procession through the Mission District to commemorate the city's patron saint and to offer thanksgiving for a relaxation of city restrictions on the celebration of indoor religious services.

Such public prayer in times



GREG ERLANDSON

AMID THE FRAY

of crisis has a long history in the Church. More than 1,500 years ago, St. Gregory the Great led a procession through Rome praying for a cessation of the bubonic plague. According to legend, he had a vision of St. Michael the Archangel sheathing his sword on the top of what is now called Castel Sant'Angelo, and the plague was stopped.

Our pandemics are still with us. Not just COVID-19, but also the pandemics of distrust and division, of inequality and want. As Archbishop Gomez declared, now is a time of missionary witness.

If Catholics in every parish and every diocese can transcend their divisions and unite to care for the hungry, the homeless, the unemployed, the sick and the grieving, perhaps the healing that our nation most desperately needs will take place. The sword will be sheathed, and our prayers will be answered.

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

Fleeing with the Lord

We fled. We woke up early, checked the weather reports, turned on the news and hastily packed the car, cramming in essentials: wedding photos, clothes, toddler toys, infant car seat in case the baby in my belly decided to come early.

And we left our home behind, a Category 4 hurricane barreling toward our beloved town.

I've evacuated from hurricanes before. It comes with the territory of being a resident of the Gulf Coast. But this evacuation, from my own house, with me in charge of packing supplies and boarding up windows, felt different, and not just because I was nine months pregnant.

I hung rosaries on every doorknob of the house before we left, whispered favorite Scripture passages over each room as I walked the halls, a Hail Mary on my lips as we locked the back door, closed the garage and drove away, unsure if we'd have a home to return to after the storm had passed.

Never have I felt more connected to Mary, shoving myself into our overloaded Subaru Forester to escape the wrath of an impending storm we were told could be the strongest to ever hit Louisiana. She must've been nervous as she and Joseph traveled to Bethlehem for the census, terrified when they fled to Egypt to avoid King Herod.

"Mary, pray for me," I begged. "Mary, comfort me," I mumbled. "Give me your strength," I prayed, as I thought about every change of plans she'd encoun-



KATIE PREJEAN MCGRADY

WINDOW SEAT WISDOM

tered in her young life. "How'd you do this, mom?" I thought. "How'd you handle this fear and uncertainty?"

Hurricane Laura brought destruction upon southwest Louisiana in the form of unfettered winds and flooding, and it tied the strongest storm to hit our state. Roofs were stripped from homes like tin cans being popped open. Windows blew out of buildings, glass littering rain-soaked floors.

Water crept into homes, seeping into the walls, dangerous mold quickly setting in due to the unforgiving Louisiana humidity. Power lines, water treatment plants, streetlights, stretches of road were wiped away, the city's infrastructure gone in hours. Every tree in the city seemed to be flattened, the landscape entirely different now.

There's a gasping sound you make when you see pictures of destruction. It's a quick intake of breath that then gets stuck in your throat, and your heart begins to pound as you realize "that's my parish," and "that's our favorite restaurant," and

PREJEAN, page 13

Take care of each other, showing compassion to the vulnerable



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Thirtieth Sunday in Ordinary Time Matthew 22:34-40

The Book of Exodus provides this weekend with its first reading. In ancient Jewish tradition, Exodus came from Moses. Therefore, in a most special way, it is the very word of God, since Moses represented God and was the link between God and the chosen people.

Through Moses, God gave to the Hebrews directions for every aspect of their lives. This weekend's reading from Exodus addresses several specific realities in life, such as the lending of money and treatment of others.

Every person has the right to be respected and treated justly. No one can be exploited or mis-

treated, not even strangers and not even enemies.

Respecting each person is the basic principle, founded on the notion of God as creator and final governor of human lives. God, through creating each person, conferred upon each person a dignity that cannot be diminished or denied.

For the second reading, the Church presents a reading from Paul's First Letter to the Thessalonians. The Apostle Paul reminds the Christians of Thessalonica that their faith has had its impact, for the better. They turned away from idolatry to accept the Gospel. It was a good decision.

Obey God, without exception, compromise or qualification. Following Jesus brings joy, the Apostle insists.

Bearing witness to Christ — evangelization, to use a theological term often advanced in modern times — is a reward and an opportunity for Christians. Paul urged the Christian Thessalonians to be models of evangelization for all the people of the region.

St. Matthew's Gospel provides

the last reading. It is a familiar and beloved text.

Often seen as an effort to trick Jesus, the question of the Pharisees in this story may have had a more pragmatic purpose. The Pharisees were teachers, constantly instructing others about the law of Moses and constantly calling others to obey this law. Reducing any teaching to a summary is always a good educational technique.

Even so, goodwill cannot be assumed without any other possibility. After all, many Pharisees disliked Jesus and would have liked to discredit the Lord's message if possible.

The Lord's reply in this exchange was crisp but profound. Recalling this weekend's first reading from Exodus, Jesus hardly departed from or repudiated Jewish religious tradition that originated in divine revelation, guidance given the people by God.

Christ went directly to the point. God is supreme. The true disciple must reach every decision with the standard of love for God, uncompromised and absolute, first in their minds; and with love for others. Given

human nature, herein lies the struggle. But true discipleship means active respect for every other person, since every human being is God's treasured creation.

Reflection

These readings were chosen for Catholics worldwide. Coincidentally, they offer sound advice to Americans, who in these days are contemplating the forthcoming election.

Genuine Christianity is more than an intellectual assent to certain theological propositions. While the creed of the Church is vital, Christianity means a way of life and a state of mind, founded upon a heartfelt, personal recognition of God's supremacy.

Inescapably, it requires loving others as God loves them, truly and concretely; and actually caring for them, always resisting any effort to belittle or exploit others, suppressing selfishness.

It is a tall order at any time, but especially important today, in this world in which so many are used and abused, indeed even in "advanced," "free" societies.

Even advanced human societies can be very guilty in offenses committed against God and against vulnerable people. Citizens must resist unholy human instincts.

Informed people in free societies, by witness and civic participation, actually are even more responsible since they can influence public policy and form the culture, essentially displaying, promoting, exalting and demanding God's love for all.

READINGS

Sunday: Ex 22:20-26 Ps 18:2-4, 47, 51
1 Thes 1:5c-10 Mt 22:34-40

Monday: Eph 4:32—5:8 Ps 1:1-4, 6
Lk 13:10-17

Tuesday: Eph 5:21-33 Ps 128:1-5 Lk 13:10-17

Wednesday: Eph 2:19-22 Ps 19:2-5
Lk 6:12-16

Thursday: Eph 6:10-20 Ps 144:1b, 2,
9-10 Lk 13:31-35

Friday: Phil 1:1-11 Ps 111:1-6 Lk 14:1-6

Saturday: Phil 1:18b-26 Ps 42:2-3,
5 Scdf Lk 14:1, 7-11

Four principles for Catholics during election season

Every four years, Catholics face an intense dilemma in regard to the vote. There are ardently Catholic Democrats who wonder how their co-religionists could possibly choose a Republican candidate, and there are ardently Catholic Republicans who express precisely the opposite opinion. And both sides, typically, look with eagerness to their bishops and priests to resolve the tension.

Each presidential election cycle, the Church endeavors to clarify the issue, usually to the satisfaction of very few. However, under the rubric of "once more unto the breach, dear friends," let me try to provide some direction by articulating four basic principles.

First, Catholic social teaching clearly goes beyond the split between Republican and Democrat, between liberal and conservative, and therefore corresponds perfectly with neither political camp. Anyone who says that either of our political parties perfectly, or even adequately, represents Catholic social thought is simply misinformed.

Broadly speaking, the Democratic Party advocates a number of themes and principles revered by the Catholic tradition: concern for the underprivileged, for the migrant and refugee, for the environment, as well as opposition to capital punishment and to all forms of racism. And again, broadly speaking, the Republican Party sides with Catholic teaching in a number of ways: opposition to abortion and euthanasia, defense of the traditional family, advocacy for conscience protection and freedom of religion.

Which of the two parties is more "Catholic?" It seems to me impossible to adjudicate the question in the abstract.

Are we left, therefore, simply in a lurch? Not quite, and this leads to the second principle I would like to explicate: among the various values mentioned, a priority must be given to the defense of human life, since life is the most fundamental good of all, the one without which the other goods wouldn't obtain. Therefore, in the political calculus of a Catholic, opposition

to abortion, euthanasia, and capital punishment should take pride of place. Now, just to keep things complicated, Republicans are relatively right in regard to the first two and Democrats in regard to the last one, though, to be sure, the number of those threatened by abortion and euthanasia is far greater than the number of those under threat of capital punishment.

Sometimes people will say that all lives are equally sacred, but in this context, that observation is something of a red herring. For the relevant question is not which lives are more sacred — those of the unborn, the elderly, the poor, the migrant — but which lives are more direly and directly threatened.

And this leads to a third principle: A Catholic may never vote for a candidate because that candidate supports a morally repugnant position, only despite that support and only because of balancing considerations. Thus, for example, a Catholic in good conscience could never say that she will vote for Joe Biden because the Democrat is pro-choice, and by the same token, a Catholic in good conscience could never say that he will vote for Donald Trump because the Republican is for capital punishment. Each would have to say some version of "despite his unacceptable position, I will vote for him because, in prudence, I have determined that other commitments of his and/or his own character counterbalances his objectionable opinion."

Does this lead us into somewhat murky waters? Frankly, yes, but that's necessarily the case when we're dealing not with matters of principle but matters of prudence.

And this last statement conduces to my fourth and final proposition: Catholics ought never to disagree in regard to moral principles, but they can indeed legitimately disagree about the best means to instantiate those principles.

So, for example, I think that every Catholic in America ought to embrace the political ideals that I identified above, some more characteristic of the left and others of



WORD ON FIRE

BISHOP ROBERT BARRON

the right. Every Catholic ought to be for protecting the environment, serving the poor, defending the traditional family, battling social injustice, advocating for religious liberty and freedom of conscience, etc. But not every Catholic is obliged to subscribe to the same means of attaining those ends. Liberal and conservative Catholics can disagree about the Paris climate accord, the legitimacy of offshore drilling, the advisability of reforming our health care system, changes to our tax laws, the level of the minimum wage, the best policy in regard to Wall Street regulation, etc., etc. Those latter issues are open to legitimate debate and are matters for prudential judgment.

Perhaps I might, in closing, not so much propose a fifth principle, as deliver myself of a "cri de coeur": Vote!

Some Catholics are tempted — and I will admit to feeling the tug of this temptation — that because things are so complicated politically for those who advocate Catholic social teaching, it is best to say, "a plague on both your houses." But this is not a tenable position.

In the Lord's Prayer, we petition, "Thy Kingdom come, thy will be done on earth as it is in heaven." The Gospel message does indeed draw us ultimately to eternal life on high with the Lord, but it also has real-world implications here below. If we Catholics don't involve ourselves in the political process, as messy as that often is, we permit Catholic social teaching to remain a set of harmless abstractions.

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

PREJEAN, from page 12

"that's my house."

For days I kept whispering, "Lord, have mercy." It became my near constant prayer, followed with, "Mary, wrap us in your mantle of protection," as more news poured in of what was destroyed, gone forever.

There comes a moment in everyone's life, when the road before you seems too long, too treacherous, too steep to climb. I think every resident of southwest Louisiana has been standing on that road since Aug. 27, when Hurricane Laura hit. Homes gone, businesses destroyed, schools caved in, churches flattened, and life as we know it

essentially on hold for the foreseeable future: The road before us is hard to walk.

But that road — steep and scary — is not walked alone. As the rebuilding efforts have begun, the cost of which is colossal, the pain of which is sometimes too much to bear, we walk that road with the merciful Lord and His protective Mother, "Lord, have mercy" and "Mary, protect us" on our lips.

Two days after the storm, my husband and dad drove back to Lake Charles to check on our homes. My husband called crying, "The rosaries are still on the door, babe!" Our roof was ripped up, our fence gone, the month-old swingset toppled over

and crushed, but the rosaries I'd hung on the inside and outside doors had not moved.

We fled. But we had not fled alone.

Our town was battered and beaten and will be for a long time. But we were not knocked down alone.

The road to recovery will be long, but we walk the road with Christ, who is present to us in every storm. Even the strongest storm to ever hit Louisiana. He's there in that storm too.

Katie Prejean McGrady is an international Catholic speaker and author.

SCRIPTURE SEARCH®

Gospel for October 25, 2020

Matthew 22:34-40

Following is a word search based on the Gospel reading for the 30th Sunday in Ordinary Time, Cycle A: Learning about the Law. The words can be found in all directions in the puzzle.

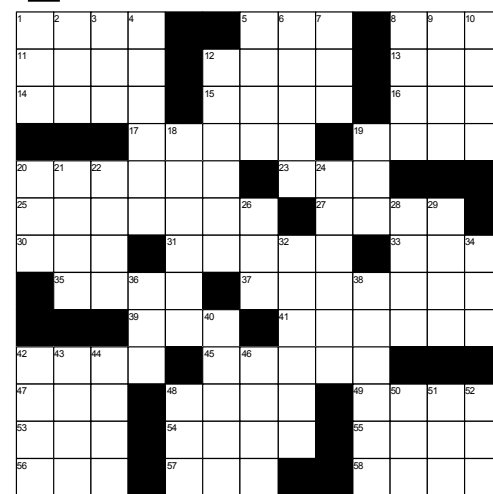
HEARD	SILENCED	SADDUCEES
GATHERED	ONE OF THEM	TEACHER
WHICH	(the) LAW	GREATEST
(he) SAID	YOU SHALL	LOVE THE LORD
YOUR HEART	SOUL	MIND
FIRST	SECOND	NEIGHBOR
YOURSELF	THESE TWO	PROPHETS

TWO RULES

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

The Cross Word

October 18 and 25, 2020



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Readings: Is 45:1, 4-6; 1 Thes 1:1-5b; Mt 22:15-21 and Ex 22:20-26, 1Thes 1:5c-10 and Mt 22:34-40

ACROSS

- 1 In ___ (together)
- 5 Computer part
- 8 Crow's cry
- 11 Look at
- 12 We partake of one ___
- 13 Frozen water
- 14 Opposed
- 15 In addition
- 16 God is ___-loving
- 17 30 days
- 19 "With all your ___"
- 20 Jonathan was David's
- 23 "___ and you shall receive"
- 25 Sea cow

- 27 Put on ___
- 30 Time zone
- 31 Utopian
- 33 Extremely high frequency (abbr.)
- 35 A psalm could be called one
- 37 God ___ Cyrus' right hand
- 39 Affirmation
- 41 Ruled Palestine at Jesus' time
- 42 "Endurance in ___"
- 45 ___ donna
- 47 Much ___ About Nothing
- 48 Legal claim to land
- 49 Very dry

- 53 Not (prefix)
- 54 Trigonometry
- 55 Mined metals
- 56 Old bread
- 57 Fox home
- 58 God called Cyrus by ___

DOWN

- 1 Resort
- 2 Japanese money
- 3 St. Peter used one
- 4 Claimed by Ukraine
- 5 Male foal
- 6 Turkish officer
- 7 Flying saucer
- 8 Italian greeting
- 9 Civil liberty group
- 10 Healthy
- 12 Touched down
- 18 Timely (2 wds.)
- 19 Winter sport
- 20 Madagascar franc (abbr.)
- 21 Freeway entrance
- 22 Within
- 24 Muslim bow
- 26 Electroencephalograph (abbr.)
- 28 Sales agents
- 29 Type of butter
- 32 Curving
- 34 32nd U.S. president
- 36 "An ___ for an ___"
- 38 Advent is a church ___
- 40 Steeple
- 42 At God's right ___
- 43 Incense gives off one
- 44 What every child wants
- 46 Guides 44D
- 48 Limited (abbr.)
- 50 Time period
- 51 Radioactivity unit
- 52 Compass point

Answer key can be found on page 15

Catholics lead state efforts to install Safe Haven Baby Boxes

BY JENNIFER BARTON

A pregnant teen girl killed by her baby's father because she didn't abort the child. Two babies discarded in dumpsters near a small college. These are some of the tragic stories that motivated the Knights of Columbus in Northern Indiana to fund a Safe Haven Baby Box in the South Bend area.

When former South Bend mayor Pete Buttigieg overturned their efforts to install one in his town, the Knights did not give up. Six months ago in nearby Mishawaka, Mayor David Wood announced his openness to allowing a baby box at a fire station in his city.

Ben Janszewski and Tim McBride, representing South Bend councils 10743 and 553, helped raise awareness of and funds for the baby box. Both men asserted that the work was a joint effort of many of the councils in South Bend and the surrounding area.

"This is what we're about," McBride stated. "The Knights are for life, make no mistake."

Janszewski was recently elected grand knight for the St. Therese Little Flower council. He became convinced of the need for greater action on his pro-life beliefs after viewing the movie "Unplanned" with his wife. "I never realized how intense it was in Planned Parenthood," he said.

About three years ago, many of the councils began discussing the idea of sponsoring a Safe Haven Baby Box at regional meetings. Members opened a dialogue between the Knights, the Safe Haven organization and St. Joseph County Right to Life.

A box costs \$10,000. A portion of that amount had already been raised when the original plan to install it in South Bend was derailed.

The release of the film "Unplanned" motivated Janszewski and his fellow Knights to make a baby box a reality in St. Joseph County. The councils placed donation boxes in the back of churches, and within six weeks the remaining funds had been raised. In another two weeks, the donation amounts had increased even more. The amounts given varied between \$5 and \$5,000, with the majority coming from the various South Bend councils.

"A large portion of the donations came from people really wanting to see this happen," McBride said. "Anything we can do to encourage a mother, who is often alone at this time."

Janszewski agreed, pointing toward the baby boxes already in place across the state and the few mothers who have safely given their children away in them.

"It costs so much, but if it saves maybe a dozen or so lives, is it worth it? Absolutely."



Photos provided by Chanel Cunningham

Safe Haven Baby Boxes have been installed in several Indiana cities to provide an option for mothers who cannot care for their newborns. In Mishawaka, the effort to install a baby box in that city was spearheaded by Knights of Columbus councils 10743 and 553.



The Knights also plan to continue their pro-life efforts by looking into an ultrasound machine to provide women in crisis pregnancies a view of their babies.

Janszewski moved to South Bend three years ago from Steubenville, Ohio, where his former council had funded one such ultrasound machine. "I never understood the impact of it before. An ultrasound really showed that it was a life. It is so needed," Janszewski said.

While all 50 states have had laws on their books since 1999 allowing parents to surrender newborn babies at hospitals or fire stations without fear of prosecution, some parents are still afraid of doing so face-to-face and having to answer questions. That is where Safe Haven Baby Boxes come in. They allow an anonymous means of surrendering a child who cannot be cared for, so that child can be adopted by a loving family.

Chanel Cunningham is direc-

tor of programs and administration at Safe Haven Baby Boxes. She is also a member of St. Elizabeth Ann Seton Parish

"It's better to have the boxes and not need them than to not have them and need them."

CHANEL CUNNINGHAM

in Fort Wayne. She became involved in the organization when her husband, Scott, was serving as state deputy for the Knights of Columbus. Cunningham helped bring Safe

Haven founder Monica Kelsey to Knights of Columbus events around the state as a guest speaker.

She supports the mission of Safe Haven to provide new mothers who might be alone and afraid with options for keeping infants safe. The organization offers education and awareness programs to communities by speaking in schools and community events, training emergency medical staff, running billboard campaigns and more.

With their pro-life mission, the Knights of Columbus have been a good fit to work with Safe Haven. "When we have communities wanting assistance with funding a baby box, I always reach out to the Knights," Cunningham stated. "When we have a baby box going live, I reach out to local councils to inform them so that they are aware of it."

Safe Haven is not only about placing emergency boxes in communities.

"We view the mission of our organization as bringing awareness of the Safe Haven laws," she continued. The organization maintains a national hotline for parents in crisis, and Cunningham reported that they have received phone calls from all 50 states, Canada and Mexico.

Since the baby boxes have been going into local fire stations around the state, nine babies have been safely surrendered in Indiana — five in the last year alone. More than that, though, 83 parents nationwide have been assisted in safely surrendering infants using the Safe Haven hotline.

Cunningham clarified that baby boxes are meant to be a last resort in the effort to save babies from life-threatening situations.

"I've been around the office for two years, and even before then you'd get that comment: 'How can a mother abandon their baby?'" She emphasized that Safe Haven does not judge mothers on the difficult decisions they are making. "We're just focused on saving babies."

In most cases, the baby boxes are a preventive measure. "It's better to have the boxes and not need them than to not have them and need them."

Ever since an abandoned baby was found deceased in Indianapolis in 2015, only one other baby has been abandoned outside of a hospital or fire station in Indiana, according to Cunningham. That child was found alive in a plastic bag in Seymour and was Hispanic. Armed with that knowledge, Safe Haven set to work providing information in Spanish to reach the Hispanic community. Translations were completed and distributed within a month.

"I feel like we're making an impact," Cunningham said.

In Columbia City, the mayor contacted Safe Haven to begin the process to install one there. Additionally, the Knights of Columbus have been part of the fundraising effort behind another baby box to be installed in Plymouth this year.

McBride doesn't consider the work his council is doing for the lives of babies to be optional. "Anything we can do to encourage a mother, who is often alone, to have her baby, we'll do it. We have the Women's Care Center and all, but it's my belief that this is a really good program."

With the excess funds raised, the Knights of Columbus hope to convince the new mayor of South Bend, James Mueller, to allow a baby box in that community soon. Fundraising is already three-quarters of the way to completion, and McBride hopes that councils in Mishawaka will aid their metropolitan neighbor with this lifesaving effort.

WHAT'S HAPPENING?

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

The Messy Family Project webinar for parents

MISHAWAKA — Join Mike and Alicia Hernon, parents of 10 and co-founders of the Messy Family Project, for a free, live, workshop over Zoom on Saturday evening, Oct. 24, and Sunday evening, Oct. 25, from 8:30-10 p.m. This two-part workshop is free, but registration is required at <https://www.messyfamilyproject.org/workshops-fortwayne>. Those who cannot join in person, sign up anyway to receive the recording of both sessions. For questions, contact Lisa Everett at leverett@diocesefwsb.org or 574-234-0687. Sponsored by Marriage and Family Ministry, Diocese of Fort Wayne-South Bend.

St. Mary Rosary Sodality Snowflake Bazaar

HUNTINGTON — St. Mary Church, 903 N. Jefferson St., will have a Snowflake Bazaar in the gymnasium Saturday, Nov. 7, from 9 a.m. to 3 p.m. and on Sunday, Nov. 8, after Masses. Contact Mary at mandmtill81@gmail.com for information.

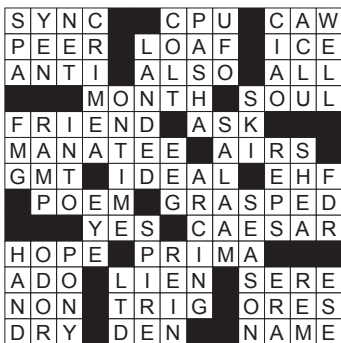
Adoration Under the Stars

FORT WAYNE — Bring blankets, chairs, hot chocolate, rosaries and the family and spend some quality time with Jesus Christ in the monstrance under the night sky of God's creation on the lawn in front of Our Lady of Good Hope Church, 7215 Saint Joe Rd. Prelude music will begin the Saturday, Oct. 24, evening at 7 p.m. and close with Benediction at 8:15 p.m. In case of inclement weather, the group will move inside. For information contact Father Daniel Whelan at 260-485-9615 or padredww@yahoo.com.

Sensory-friendly Mass planned

FORT WAYNE — A sensory-friendly Mass will be celebrated Sunday, Nov. 1 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. Contact Allison at asturm@diocesefwsb.org or 260-399-1452.

The CrossWord
October 18 and 25, 2020



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81, Immaculate
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Howard F. Morken, 86,
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St. Vincent de Paul

Stephen G. Rockstroh,
74, St. Therese

Mishawaka
Gail E. Neises, 92,
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South Bend
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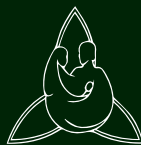
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Karey Khu's bitter melon, a fruit grown in Asian countries, is nearly ready for harvest. Karey and her husband, Htoo, raise traditional produce in garden plots provided to the local community.

A harvest of harmony on Fort Wayne's southeast side

BY JENNIFER BARTON

Gardening is often a solitary pursuit, but at St. Henry Parish in Fort Wayne, a community garden has a different mode of operation. Its most impressive harvest is not the bushels of vegetables the growers take back to their tables, but the fellowship that they share with each other.

Nearly 10 years after its inception, the garden has become a unifying spot in the ethnically diverse neighborhood. Gardeners from 15 different countries, including Mexico, Nigeria, China, Cambodia and Guatemala, are represented in the planting spaces on the 2-acre property.

While feeding their physical needs, the gardeners are feeding their spiritual needs as well. They have different backgrounds, ethnic roots and even different tastes for the food they grow, but they all have in common a generous nature.

Colleen Washington shares the turnip and collard greens that she grows with her family members and friends, who are thankful when she arrives with her harvest, she said. She also noted that any excess produce can be placed on a nearby table for anyone to help themselves to. Washington has been tending her garden boxes at St. Henry for around five years. In previous years, she had planted 22 boxes. This year, she is down to 16.

"St. Henry's has given us the opportunity to come down and pick as many boxes as we'd like," she said. "The only thing we have to do is bring our seeds; they donate the water."

Htoo and Karey Khu have been coming to St. Henry Community Garden to grow their

Gardeners from 15 different countries, including Mexico, Nigeria, China, Cambodia and Guatemala, are represented in planting spaces on the 2-acre St. Henry property.

own produce for about five years as well. Natives of Thailand, the family migrated to the area 11 years ago.

In their garden boxes, Karey explained that they grow many of the Asian vegetables they are familiar with but have a difficult time finding in America. "We keep the seeds for next year. Like sticky corn — you can't find in the store. I'm trying to do that because my family loves to eat that kind."

Their three children benefit from time spent in the garden as well. "Just yesterday we come and cleaned out the old things," Karey said.

Splitting their time between two jobs and raising children can be difficult, but Htoo sees the benefit of "teaching my kids how to garden, how to grow things in the garden," he said.

Even with their busy lives, Karey said that gardening is so enjoyable that she never feels tired working in the soil.

Ray Converset is a parishioner at St. Therese, a short drive from St. Henry. The parishes have a connection, as Father Matthew



Photos by Jennifer Barton

Coonan now serves as pastor for both. Converset has been utilizing the garden at St. Henry for around seven years, and he generously donates much of his excess crop to the food pantry at St. Therese.

"I found out early on that you couldn't consume everything, so it's pick and go to the table and try to give some away. I also have several African families that I donate food to, and I just have to keep harvesting and keep it in mind to give it away. I still have plenty for myself."

Though Converset doesn't live in the area immediately surrounding St. Henry Parish, he treasures meeting people from different cultures who come into the garden.

"It's great to mix and mingle with other people and get their ideas and see what they do: It's fun to come down and meet a lot of the other people. It gets you out of your little neighborhood."

Aside from sharing food, the gardeners also share tips on growing various plants. Converset showed his fall garden to the others, dem-

onstrating what he has been able to grow later in the season. "Being out here, it's kind of a learning experience," he explained. "You see somebody doing something, and you ask. Everybody's friendly."

Htoo and Karey became involved when they saw people working in the garden from their home across the street. They had started patronizing the thrift store at St. Henry, so it was a small step to asking the grounds manager, Paul Gerardot, for a gardening plot.

The family told another friend about the garden, and now that friend grows boxes of chili peppers to last all winter.

"That's a great example of the

communication with even different cultures or different kinds of people. If they're interested, we explain how we do it here. It's helpful for them, too," Karey stated.

St. Henry provides something that most of the houses in the area cannot give residents — space. The space to grow fresh food to supplement their tables and reduce their grocery bills. Washington has three children for whom she makes homemade spaghetti sauce and salsa from her yearly crops. "They won't eat sauce from the store anymore, they want my homemade sauce," she said with a laugh.

"It's self-assuring because you did it yourself — you grew that. And my family's happy. They see the hard work I put in and they appreciate it." Washington appreciates the parish for allowing her to use the space.

Other elements of gardening also rivals the food it puts on the table. The benefits of fresh air and time away are proven stress-relievers. Karey said, "It's stressful, from jobs, and coming here is relaxing to us."

Washington agreed. "I come down here for relaxation. Good for mind, body and soul. This is my peace."

COVID-19 has changed the population of the garden this year. Gerardot stated that most years every box is full, but this year saw many vacant growing spaces.

Washington remarked, "I just hope that the community will come back and participate. I don't know how it's going to pan out next year, but I'll be here."

Converset and the Khu family are in accord with that sentiment. As long as St. Henry provides the space, they intend to continue growing their crops and their friendships.