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TODAY'S CATHOLIC

Pope Francis extends blessing to diocese

BY TIM JOHNSON

VATICAN CITY — Bishop Kevin C. Rhoades was a concelebrant of the 7 a.m. morning Mass on Nov. 24 with Pope Francis at the chapel in the Domus Sanctae Marthae, where the pope lives. Bishop Rhoades read part of the Eucharistic Prayer in Italian.

The bishop is in Rome with a contingency from Saint Mary's College and President Carol Ann Mooney, who were expected to arrive in Rome this week for a presentation of a report titled "Voices of Young Catholic Women" to the pope.

In a telephone conversation with Bishop Rhoades on Nov. 24, he told *Today's Catholic* that the Mass, celebrated in Italian, was very simple and very prayerful. He said there were about 40 people in attendance and about half were priests. Bishop Rhoades was the only bishop at the Mass.

"I was very moved by Pope Francis' homily," Bishop Rhoades said. Pope Francis spoke of the day's Gospel (Lk 21:1-4) of the poor widow who gave all that she had — two small coins or mites —

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SERVIZIO FOTOGRAFICO - L'OSSERVATORE ROMANO

After the celebration of Mass Monday morning, Nov. 24, at the chapel at Domus Sanctae Marthae, Bishop Kevin C. Rhoades was greeted by Pope Francis. Bishop Rhoades concelebrated the morning Mass, reading part of the Eucharistic Prayer in Italian. After Mass, Bishop Rhoades greeted the pope, assured the pope of prayers from the diocesan faithful, offered thanks for the pope's ministry and shared the enthusiasm for the pope's upcoming September visit to the U.S.

Pope names bishop Hying to head Gary diocese

WASHINGTON — Pope Francis has appointed Auxiliary Bishop Donald J. Hying of Milwaukee as bishop of Gary, Indiana, and accepted the resignation of Bishop Dale J. Melczek, 76, who has headed the diocese since 1996.

The changes were announced Nov. 24 in Washington by Archbishop Carlo Maria Vigano, apostolic nuncio to the United States.

Bishop Hying, 51, has been an auxiliary bishop in Milwaukee since 2011.

Vatican Radio reports Bishop Hying is a native of West Allis, Wisconsin. Born to Albert and Catherine Hying (both deceased) on Aug. 18, 1963, he is the youngest of six sons. After attending St. Aloysius and Immaculate Heart of Mary grade schools, he graduated from Brookfield Central High School and Marquette University. He earned his Masters



BISHOP DONALD J. HYING

of Divinity from Saint Francis de Sales Seminary, and is currently pursuing a Doctor of Ministry degree from the University of St. Mary of the Lake/Mundelein Seminary.

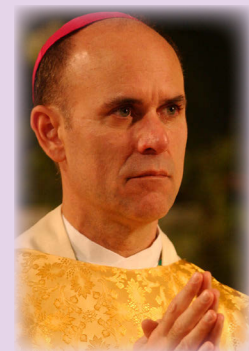
He was ordained to the Priesthood for the Archdiocese of Milwaukee on May 20, 1989.

The Diocese of Gary comprises 1,807 square miles in the state of Indiana and has a total population of 793,759 people, of which 185,100, or 23 percent, are Catholic.

Catholic News Service, Vatican Radio and the USCCB provided information for this story.

Bishop to celebrate 10th anniversary of ordination to episcopacy

Remembering the 10th anniversary of his episcopal ordination, Bishop Kevin C. Rhoades will celebrate Mass on Dec. 8, the feast of the Immaculate Conception, at the Cathedral of the Immaculate Conception in Fort Wayne at 12:05 p.m. The faithful are invited to the Mass. He was ordained a bishop on Dec. 9, 2004, for the Diocese of Harrisburg, Pennsylvania. He was installed the ninth bishop of the Diocese of Fort Wayne-South Bend on Jan. 13, 2010.



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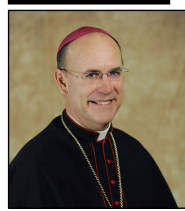
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Year of consecrated life



IN TRUTH AND CHARITY

BY BISHOP KEVIN C. RHOADES

The *Year of Consecrated Life*, announced by Pope Francis, begins this coming Sunday, the First Sunday of Advent, and will end on February 2, 2016, the Feast of the Presentation of the Lord. Pope Francis proclaimed this special year which also marks the 50th anniversary of the decree on religious life entitled *Perfectae Caritatis* of the Second Vatican Council.

This special year is an opportunity for us to grow in our appreciation of the gift of the consecrated life to the Church. It is also an opportunity to highlight this vocation and to invite young people to consider the possible call to follow Christ in the consecrated life.

What is the consecrated life? It is way of life that includes the profession of the three evangelical counsels: poverty, chastity, and obedience. The Catechism teaches that *the state of consecrated life is thus one way of experiencing a 'more intimate' consecration, rooted in Baptism and dedicated totally to God. In the consecrated life, Christ's faithful, moved by the Holy Spirit, propose to follow Christ more nearly, to give themselves to God who is loved above all and, pursuing the perfection of charity in the service of the Kingdom, to signify and proclaim in the Church the glory of the world to come (CCC 916).*

There are various forms of consecrated life in the Church. We are probably most familiar

with what is called "the religious life." This is the life of religious sisters, brothers, and priests who live a common life in a religious community. We are blessed in our diocese with many religious sisters, brothers, and priests. We have motherhouses of the following religious communities in our diocese: the Congregation of Holy Cross (sisters, brothers, and priests), the Sisters of Saint Francis of Perpetual Adoration, the Poor Handmaids of Jesus Christ, and the Missionary Sisters of Our Lady of Victory. There is also a novitiate of the Conventual Franciscan Friars in our diocese.

We are also blessed in our diocese with three communities that are "on the road" to becoming religious institutes: the Franciscan Brothers Minor, the Franciscan Sisters Minor, and the Poor Sisters of Saint Clare (a cloistered, contemplative community).

Besides "the religious life," there are also other forms of consecrated life in the Church. These include secular institutes (whose members live in the world); consecrated virgins; and consecrated hermits. All these forms of consecrated life are lived within a permanent state of life recognized by the Church.

I think we need a renewed appreciation of the consecrated life as a gift of the Holy Spirit to the Church. Some are quite pessimistic about the future of consecrated life in the context of today's society and culture. But I am not so pessimistic. Realistically, we have seen a steep decline in the number of consecrated men and women. Yet, I believe that the tide can be turned. I believe that God is still calling men and women to radically follow the Gospel as religious brothers, sisters and priests; as consecrated virgins; as hermits; and as members of secular institutes. Pope Saint John Paul II called the consecrated life "an integral part of the Church's life." He said

(and I agree) that "the Church and society itself need people capable of devoting themselves totally to God and to others for the love of God."

Ultimately, embracing the consecrated life is a response to God's love. Those who embrace this life desire to love and serve the Lord with great generosity, devoting their whole lives to the service of Christ and His Church. I hope and pray that the Year of Consecrated Life, in highlighting this beautiful vocation, will be an occasion for fresh efforts in the promotion of vocations to the consecrated life.

In a homily last year at a Mass with seminarians and novices, Pope Francis said the following: *People today certainly need words, but most of all they need us to bear witness to the mercy and tenderness of the Lord which warms the heart, rekindles hope, and attracts people towards the good. What a joy it is to bring God's consolation to others!* I think this is a good description of the mission of consecrated women and men in the Church: to bring to others the consolation of God and to bear witness to His mercy. Of course, this mission will only be fruitful if the consecrated men and women themselves have experienced the Lord's mercy and consolation. This is why prayer is a central part of the life of consecrated men and women. Liturgical and personal prayer is integral to every form of consecrated life.

I hope that this Year of Consecrated Life will bear much good fruit for the Church in our diocese and beyond. I hope it will be a time of special blessing for all our brothers and sisters who are living in this state of life. Let us pray for them, their fidelity, and their growth in holiness. Let us also pray for an increase in vocations to the consecrated life in our diocese and throughout the world.

Prayer for the Year of Consecrated Life

O God, throughout the ages you have called women and men to pursue lives of perfect charity through the evangelical counsels of poverty, chastity, and obedience. During this Year of Consecrated Life, we give you thanks for these courageous witnesses of Faith and models of inspiration. Their pursuit of holy lives teaches us to make a more perfect offering of ourselves to you. Continue to enrich your Church by calling forth sons and daughters who, having found the pearl of great price, treasure the Kingdom of Heaven above all things. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.



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Prayer for the
**YEAR OF
CONSECRATED
LIFE**

WAKE UP THE WORLD!
— 2015 Year of Consecrated Life —

Parishes revived by 'Mass Mobs'

BY TIM JOHNSON

SOUTH BEND, FORT WAYNE — “Mass Mobs” have infiltrated the Diocese of Fort Wayne-South Bend.

Inspired by “Mass Mobs” in Buffalo, New York, Detroit, Cleveland, Pittsburgh and New York City, the faithful make a monthly visit to a historic and heritage church, most often in the inner city where attendance has been low or the parish struggles financially.

Through websites, or social networking on Facebook or Twitter, the faithful are informed which parish is on the monthly roster and then visits that parish en masse a particular date and time.

Christopher Simpson, who serves as spokesman for the newly formed “South Bend Mass Mob,” told *Today's Catholic* that after realizing there are great churches in South Bend, the Knights of Columbus helped rally the faithful for the upcoming first Mass Mob in South Bend at St. Stanislaus Church, which will be on Saturday, Dec. 6, at 4:30 p.m.

“The bishops suggested that the Knights take on Mass Mob,” said Bartholomew Timm, one of the South Bend organizers. “We believe we have the manpower and the capability to organize the Mass Mobs, and the Knights have a long history of performing charitable acts and working in the community. While we welcome participation of anyone in the community, at present this first Mass Mob is being totally coordinated by the Knights.”

The goal of the Mass Mob project is to raise awareness in the community about the presence of these churches, to encourage Catholics to come back to Church, and to help parishes that may be struggling because of a lack of parishioners by raising awareness and raising funds through the presence of the Mass Mob.

Timm related that in South Bend, “We start by talking with the parish pastor to set a time and date. We gather as much history of the church as we can, and we will take pictures of the church, for use on our social media. We will also put the history and these pictures on a disc for the parish to use as it sees fit. Our plan is to help them as they move forward is to do our best to make them aware, if they aren't already, of the resources of the diocese, and of the Knights of Columbus.”

“If a parish has a commitment to a certain cause — such as collecting coats for children in the winter — we would encourage participants to bring a coat to donate.” Timm added. “Our goal as Knights is to help where we can.”

“At present we have a half dozen parishes targeted,” Timm said, noting that the parish list is based on consultation with Bishop Kevin C. Rhoades. “And we want to generate interest and excitement so we will be announcing them three to four weeks in advance of the Mass Mob. This is different from models in other cities where parishes are



BARTHOLOMEW TIMM

This first South Bend Mass Mob visit will be at St. Stanislaus Parish on Saturday, Dec. 6, at 4:30 p.m. Information is available on the Facebook page, “South Bend Mass Mob,” at www.SouthBendMassMob.com or through Twitter at @SoBendMassMob.

selected by those voting on the webpage.”

The South Bend Mass Mob has a Facebook page. “Please come and ‘like’ us, and invite all your friends to ‘like’ us and to accept an invitation to attend the event on Dec. 6,” Timm encouraged. They also have a website — www.SouthBendMassMob.com — and a Twitter account — @SoBendMassMob.

In Fort Wayne, the faithful already held their first Mass Mob pilgrimage to St. Henry Parish in the southeast part of the city at the 10:30 a.m. Mass on Nov. 9.

The Fort Wayne group is coordinated by real estate agent Karen Ewing and Sheri McBride, director of underwriting and advertising at Redeemer Radio. McBride coordinates the Facebook page, “Fort Wayne, South Bend Mass Mob,” and has utilized social media to inform those interested.

Karen Ewing told *Today's Catholic*, “The Holy Spirit has orchestrated this idea in ways beyond our understanding.”

After reading about the successes in Detroit, Ewing posted on Facebook, “Who is in on this awesomely, amazing, spiritual idea with me?”

The Facebook page has garnered a large number of followers in a very short time.

McBride noted that oftentimes the faithful become insular in their own parish life. “We thought it would be a really great idea to encourage people to look at the universal Church and visit parishes they

always wanted to visit,” McBride said.

Another reason for the Fort Wayne group is architectural interest — visiting glorious old churches, well established in and outside the city — to help the faithful appreciate the historical significance of the parishes in the diocese.

The Mass Mob at St. Henry on Nov. 9 doubled the church's 10:30 a.m. Mass Sunday attendance. Father Dan Durkin, pastor of St. Henry Parish, noted that there were 120-plus more people than usual at that Mass.

“Whenever there are more people in attendance it usually lifts my spirits,” Father Durkin said. “We did what we usually would do, adding a little more of a hospitable spirit and a smile on our face. We would welcome this happening here at St. Henry's in the future.”

He added, “Our services for the poor got a shot in the arm. ... Other parishes are stepping forward with food collections and the like.”

“What St. Henry's does need is more people to come back home and remember their roots and pray that we can continue to love the Lord with all our heart,” Father Durkin said, adding, “Miracles happen here all the time. We would welcome their return anytime.”

The Fort Wayne group will visit a selected parish on the second Sunday of the month. The name of the next parish pilgrimage will be released on Facebook the week after the visitation. For more information “like” the Facebook page at “Fort Wayne, South Bend Mass Mob.”



PUBLIC SCHEDULE OF BISHOP KEVIN C. RHOADES

- Tuesday, Dec. 2, 10:30 a.m. to 3 p.m. — Advent Day of Recollection for Priests, Saint Martin de Porres Church, Syracuse
- Wednesday, Dec. 3, 12:30 p.m. — Meeting of Diocesan Finance Council, Holiday Inn Express, Warsaw
- Friday, Dec. 5, 10:30 a.m. — Meeting of Hispanic Apostolate, Our Lady of Guadalupe Parish, Warsaw
- Friday, Dec. 5, 7:30 p.m. — Confirmation Mass, Corpus Christi Church, South Bend
- Saturday, Dec. 6, 4 p.m. — Confirmation Mass, Holy Cross Church, South Bend



CNS PHOTO/PAUL HARING

The banners of six new saints hang from the facade of St. Peter's Basilica as Pope Francis celebrates their canonization Mass in St. Peter's Square at the Vatican Nov. 23. From left are: Euphrasia Eluvathingal, an Indian Carmelite sister and member of the Syro-Malabar Catholic Church; Ludovico of Casoria, an Italian Franciscan priest who founded the Grey Franciscan Friars of Charity and the Grey Franciscan Sisters of St. Elizabeth; Giovanni Antonio Farina, an Italian bishop of Vicenza and the founder of the Teaching Sisters of St. Dorothy; Kuriakose Elias Chavara, the Indian founder of the Carmelites of Mary Immaculate, a Syro-Malabar Catholic order; Nicholas of Longobardi, an Italian friar of the Minim order; and Amato Ronconi, a 13th-century Italian lay Franciscan and founder of a hospice for the poor, which is now a home for the elderly in Rimini, Italy.

Pope, creating six new saints, uses new formula

BY CINDY WOODEN

VATICAN CITY (CNS) — Using a newly simplified rite, Pope Francis proclaimed six new saints and praised them for the love and self-giving with which they served God and built up His kingdom by serving the poor and needy.

Creating the two Indian and four Italian saints Nov. 23, the feast of Christ the King, the pope said, “They responded with extraordinary creativity to the commandment of love

of God and neighbor,” dedicating themselves, “without holding back, to serving the least and assisting the destitute, sick, elderly and pilgrims.”

The Mass in a St. Peter's Square still damp from an early morning rain began with the canonizations using an even briefer formula than what had become standard with St. John Paul II. The formula had been expanded by now-retired Pope Benedict XVI in 2012.

Diocesan Black Advisory Board; leaders of the New Evangelization

BY KATHLEEN KERSHNER

SOUTH BEND — Pope Francis, in a recent general meeting, has once again called Catholics to more authentically embody an apostolic Church. From the earliest days of his pontificate he has commended each Catholic to take the personal responsibility of building a “culture of encounter.” Priests and laity alike have been challenged to leave their comfort zones and to take, as a matter of personal responsibility, the role of finding and welcoming the marginalized and the outcast. “The Spirit compels us,” he said in Vatican City on Sept. 17, “to encounter our brothers and sisters, even those most distant from us in every way, to share with them the love, peace and joy of the risen Lord.”

Ironically, the faithful need not necessarily exit the doors of the Church to heed this call, but perhaps turn and see the “distant one” sitting in the pew right behind him. A minority within a minority, black American Catholics can find themselves feeling as though they are strangers or visitors in their own Church. Members of the Diocesan Black Catholic Advisory Board are seeking ways to educate parishes of this reality and engage their Catholic family in a “culture of encounter” between the members of their own parishes as well as those outside of the Church.

Returning from the National Black Catholic Congress in July 2012, South Bend business consultant James Summers knew he had been given a Gospel mandate. Set afire by the joy of truly celebrating the Mass with more than 2,200 participants from across the United States,

he returned to South Bend with a desire to help other black Catholics know the joy of the heritage of their faith.

“My family has been Catholic for seven generations,” he said. “My wife’s family has been Catholic for 10 generations. We love our faith. But we understand that all too often, people of color feel like visitors in their own church. We also see our chance to help dispel misunderstandings of our faith in the African American community.”

Deacon Mel Tardy, of St. Augustine Church, South Bend, explained the dilemma that often leads to the migration of blacks from the American Catholic Church to other Christian denominations. Referencing the famous work of W.E.B. Du Bois, “The Souls of Black Folk,” Deacon Tardy described the difficulty that arises for the black Catholic. DuBois put in writing the feeling that Tardy has often felt, “the unreconciled strivings of being pulled in two different directions. You really want to be both (African American *and* Catholic) without sacrificing either. But people won’t let you do that.”

On the one hand, he described encountering African American Christians who don’t understand why he would want to be a minority in his faith culture, while from within the Church, a subtle disapproval against incorporating types of cultural expression that, he believes, allows the Mass to be a communal celebration. Movement and style of music, spontaneous praise answers as part of the liturgy, has led some to criticize, “that’s not really Catholic.” He explained, “We are doing Catholic things, we are just doing them from our cultural expression.”

In a survey conducted in 2011



PROVIDED BY JAMES SUMMERS

James Summers, member of the Diocesan Black Catholic Advisory Board, is owner of the Summers Group, LLC, a business consulting firm dedicated to “the kind of meaningful contributions that enhance a brand, promote genuine employee pride and change communities for the better.”

by social scientists Donald B. Pope-Davis and Darren W. Davis of the University of Notre Dame, it was found that 86 percent of black Catholics believe that “integrating African-American religious expression into the liturgy is important.”

Summers, who has created a successful business model based on the study of diversity and inclusion, explained, “It’s not that one is better than the other, but for us to get the opportunity to be exposed to others is a good thing. And I don’t think it happens enough.”

In terms of his business praxis, Summers shared, “I think where my faith life has led me to be as a person has absolute impact on the way I believe one operates in business, the way one connects with people, the way that one reaches out to and connects with the community.”

As a consultant he explained, “We’re steadily trying to teach one another in terms of interacting more effectively and building better relationships in the workplace. Well, don’t you think we should be doing that in our Church?”

Still in the early phases of strategic planning the Diocesan Black Catholic Advisory Board invites others to join this apostolic initiative. “We’ve only scratched the surface of our efforts,” states Summers. “We need our fellow Catholics in the Fort Wayne area and throughout the diocese. We need their input and we need to better understand their needs.”

For information visit www.diocesefwsb.org under Evangelization and Special Ministries.

SAINTS

CONTINUED FROM PAGE 3

The new rite did away with the three “petitions” used by Pope Benedict; the cardinal prefect of the Congregation for Saints’ Causes would ask the pope three times to canonize candidates and the pope would respond by asking God to “sustain with His grace” the act of canonization and not allow the Church to err in such an important matter. In response to the third petition, the pope would recite the formula for canonization.

Instead Nov. 22 Cardinal Angelo Amato, congregation prefect, requested Pope Francis canonize the six candidates and the pope responded by introducing a litany of the saints, praying that through their intercession God would “sustain with His grace the act which we now solemnly undertake.”

After singing the litany, Pope Francis read the canonization formula, proclaiming the new saints:

- Kuriakose Elias Chavara, the Indian founder of the Carmelites of Mary Immaculate, a Syro-Malabar Catholic order. Born in 1805, he died in 1871.

- Euphrasia Eluvathingal, a member of the Carmelites founded by St. Chavara. She lived 1877-1952.

- Nicholas of Longobardi, an Italian friar of the Minim order, who lived 1650-1709.

- Giovanni Antonio Farina, an Italian bishop of Vicenza and the founder of the Teaching Sisters of St. Dorothy. He died in 1888.

- Ludovico of Casoria, the 19th-century Italian founder of the Grey Franciscan Friars of Charity and the Grey Franciscan Sisters of St. Elizabeth.

- Amato Ronconi, a 13th-century Italian lay Franciscan and founder of a hospice for the poor, which is now a home for the elderly in Rimini, Italy.

In his homily at the Mass, Pope Francis focused on the feast of Christ the King and the description in the day’s first reading (Ezekiel 34:11-12, 15-17) of how God shepherds His people.

“These verses,” the pope said,

“are interwoven with verbs which show the care and love that the Shepherd has for His flock: to search, to look over, to gather the dispersed, to lead into pasture, to bring to rest, to seek the lost sheep, to lead back the confused, to bandage the wounded, to heal the sick, to take care of, to pasture.”

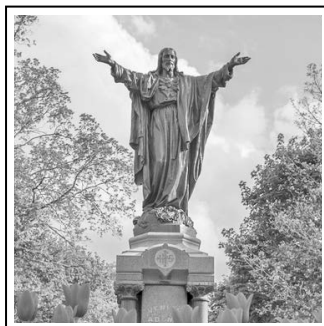
The Old Testament description

is “fulfilled in Jesus Christ,” he said, and those who minister in Christ’s name — the pope, the bishops and priests — must follow His example “if they do not want to become hirelings. In this regard the people of God have an unerring sense for recognizing good shepherds and in distinguishing them from hirelings.”

Thousands of Catholics from

India, especially from Kerala, traveled to the Vatican to celebrate St. Chavara and St. Eluvathingal. Meeting the pilgrims briefly Nov. 24, Pope Francis said the two Indians “remind each of us that God’s love is the source and the goal and the support of all holiness, while love of neighbor is the clearest demonstration of love for the Lord.”

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Jesus invites all to take risk 'of being more,' says Chicago archbishop

BY MICHELLE MARTIN

CHICAGO (CNS) — At his installation as the ninth archbishop of Chicago Nov. 18, Archbishop Blase J. Cupich urged the congregation at Chicago's Holy Name Cathedral to fearlessly share their faith recognizing that God calls them "to more" and "to greater things."

Before an overflow crowd, the archbishop said he had "a bit of a panic attack" when he saw the day's Gospel reading was about Jesus walking on water and calling His disciples to follow Him.

"I realize this new responsibility is going to be demanding," he said in his homily, "but seriously folks, I don't do 'walking on water.' I can barely swim. So I hope this image in today's Gospel is not reflective of anyone's expectations."

During the Mass at Holy Name Cathedral, the Archdiocese of Chicago welcomed its ninth archbishop with several outpourings of applause and gratitude for Archbishop Cupich and his predecessor, Cardinal Francis E. George.

After Cardinal George began the Mass, Archbishop Carlo Maria Viganò, apostolic nuncio to the United States, read the apostolic mandate from Pope Francis appointing Archbishop Cupich to Chicago and he formally accepted.

Then Archbishop Viganò and Cardinal George escorted Archbishop Cupich to the cathedra, the bishop's chair, and he was presented with a crozier used by Cardinal George Mundelein. A standing ovation from the congregation led directly into the "Gloria."

It was the first time since becoming an archdiocese in 1880 that a Chicago archbishop lived to see the



CNS PHOTO/CHARLES REX ARBOGAST, REUTERS

Archbishop Blase J. Cupich walks down the center aisle of Holy Name Cathedral in Chicago at the start of his installation Mass Nov. 18. Pope Francis named Archbishop Cupich in September to succeed Cardinal Francis E. George as Chicago's archbishop.

transfer of authority to a new ordinary.

Archbishop Cupich chose the date for his installation because it is the commemoration of the dedication of the Basilicas of Sts. Peter and Paul in Rome. He grew up in Sts. Peter and Paul Parish in Omaha, Nebraska, the parish that his grandparents helped to found.

During his homily, the archbishop explained that all four of his grandparents were immigrants from Croatia, and the date was meant to recognize immigrants. It's also the feast of St. Rose Philippine Duchesne, who ministered to native people, so the date recognizes both Native Americans and the contributions of religious sisters, he said.

Talking about the day's readings, he followed up his remark about "Jesus walking on water" and his quip about how he himself "can barely swim," by saying that among the lessons the Gospel story is meant to teach is that the experi-

ence of sharing life with God should prompt us to seek others to share that life with them, just as Jesus sought His disciples in the boat, even if it "seems so daunting, as daunting as walking on water."

To do that authentically, Christians must reach back to their own baptismal calling, he said.

That's what bishops must do as they continue to work in the aftermath of the sexual abuse crisis.

"Working together to protect children to bring healing to victim survivors and to rebuild the trust that has been shattered in our communities by our mishandling is our sacred duty, as is holding each other accountable, for that is what we pledge to do," he said.

Jesus does more than seek out his apostles in that Gospel passage, Archbishop Cupich said. He also

invites Peter to join Him on the water. "Jesus invites us, not only to take the risk of leaving our comfort zone, but also to deal with the tension involved in change ... and to challenge each other to do so," he said.

Then Jesus got into the boat, despite all the fear, doubt and jealousy that was ruling the relationships among the apostles, he said, and that demonstrates how Jesus accompanies His people.

"His coming to us, His communion with us is not for the perfect, but is for the salvation of souls, for the lost, the forlorn and those who are adrift," the archbishop said. "That is why now, in our day, Peter, in his successor, Pope Francis, urges us to take up the task of crossing the seas to seek out, to invite and accompany others, because the risen Christ is in the boat with us," he concluded.

Archbishop Cupich's homily was heard by a congregation that included seven cardinals and about 95 archbishops and bishops as well as hundreds of priests. It also was broadcast live on all Chicago news stations, the Eternal Word Television Network and Relevant Radio.

All eight of the archbishop's sib-

lings attended the installation. They, and their children and grandchildren, made for a family group of about 55 people, most of whom came to Chicago Nov. 17 and got to spend some time sightseeing before that evening's rite of reception for the new archbishop at the cathedral.

One evening, the family had dinner at the cardinal's residence cooked by the Polish women religious who take care of the residence, according to Margaret Altman, Archbishop Cupich's sister.

"It was a lovely Polish meal," she told the *Catholic New World*, Chicago's archdiocesan newspaper.

They also took time for Chicago-style pizza and shopping, and the men in the family saw the Chicago Bears beat the Minnesota Vikings at Soldier Field Nov. 16.

Many family members had attended Archbishop Cupich's ordination as a bishop in Rapid City, South Dakota, in 1998, and his installation as bishop of Spokane, Washington, in 2010, but the scale of the events in Chicago was quite a bit bigger, said Kathy Schulte, Archbishop Cupich's sister.

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Obama immigration plan largely welcomed; critics challenge its legality

WASHINGTON (CNS) —

President Barack Obama's package of actions affecting millions of people without legal immigration status received support from Catholic organizations, labor unions and immigration advocates even as critics contended that the steps he announced violated the Constitution.

Advocates for the immigrant community, including national and international church agencies, continued their call for Congress to enact comprehensive immigration reform that would include much of Obama's executive action announced Nov. 20.

Among the supporters of Obama's action was Archbishop Thomas G. Wenski of Miami, chairman of the U.S. bishops' Committee on Domestic Justice and Human Development.

He was joined by more than 200 people attending the archdiocese's annual Catholic Legal Services banquet celebrating the accomplishments of immigrant Americans in greater Miami in watching the president's televised speech. The response of the immigration lawyers in attendance was generally positive, he said.

"What President Obama did will provide relief for a significant number of people," the archbishop told Catholic News Service Nov. 21. "But it's just that. It's sort of like putting a Band-Aid on a wound. We still need Congress to act to provide comprehensive immigration reform. That's the real solution."

Archbishop Wenski urged critics in Congress to "take a deep breath and get control of themselves and enact comprehensive immigration reform."

"They should be able to do that in a bipartisan way. What Obama did was provide relief for a significant number of people. But it's not sufficient. He couldn't do anything more than what he did. He did everything possible within his legal authority."

Elsewhere, some of the most vocal reactions came from members of Congress. Predictably, the comments broke along party lines, and the debate among legislators on exactly what shape immigration



CNS PHOTO/TYLER ORSBURN

Immigrant families gather at CASA de Maryland's Multicultural Center in Hyattsville, Md., to watch President Barack Obama's national address on immigration Nov. 20. The president extended deferral of deportations to parents of millions of U.S. citizens and legal residents.

reform will take will likely continue into the future.

In a statement released after Obama's speech, House Speaker John Boehner of Ohio said: "By ignoring the will of the American people, President Obama has cemented his legacy of lawlessness and squandered what little credibility he had left."

Boehner said the president's "my way or the highway approach makes it harder to build the trust with the American people that is necessary to get things done on behalf of the country" and that now "Republicans are left with the serious responsibility of upholding our oath of office. We will not shrink from this duty, because our allegiance lies with the American people."

"We will listen to them, work with our members and protect the

Constitution," he added.

As soon as the president finished speaking, several Republican leaders called his planned immigration reform an abuse of power because Obama had not worked with Congress on it. Some threatened to file lawsuits in an attempt to block the president's actions.

Sen. Rand Paul, R-Kentucky, said he "will not sit idly by and let the president bypass Congress and our Constitution."

In a statement released after the president's speech, he said: "President Obama is not above the law and has no right to issue executive amnesty. His actions blatantly ignore the separations of powers and the principles our country was founded on. The president has said 22 times previously that he does not have the power to legislate on immigration."

Sen. Marco Rubio, R-Florida, said immigration reform was needed but he disagreed with the president's plan, saying the borders must first be secured and immigration laws enforced.

"The president's actions now make all of this harder and are unfair to people in our immigration system who are doing things the right way," he said in a statement.

Even before the president publicly announced his immigration plan, congressional Democrats promised to stand behind his efforts.

"Immigrant communities have waited too long for House Republicans to catch up with the American public's support for comprehensive immigration reform," said a Nov. 17 letter to the president signed by leading top Democratic senators.

House Democrats sent Obama a similar letter Nov. 13 signed by 116 representatives who demanded "bold and meaningful executive action" and said they would stand behind the president in his efforts to "to protect American families, strengthen local communities and grow the economy."

After the president's announcement, Senate Majority Leader Harry Reid of Nevada called the plan "great news" to keep families together.

"The American people have waited for us to fix our country's broken immigration system," he said, in a statement, noting that the lack of congressional action on this issue left the president "no option but to take matters into his own hands."

He also called the plan a "good first step" but "only a temporary solution," and urged his Republican colleagues to "put their partisan politics aside and focus their efforts on passing legislation that will permanently fix our broken immigration system."

Among agencies working with immigrant communities in the delivery of services, the plan was welcomed.

At Catholic Charities USA, Father Larry Snyder, president, said the organization was hopeful Obama's

plan will lead to much-needed legislation to provide workers with a path to permanent citizenship. He welcomed aspects of the president's plan that would prevent families from being split up and protect children fleeing violence in their homeland.

"In the Gospel of St. Matthew, Jesus says that when we welcome a stranger in His name, we welcome His presence into our hearts," Father Snyder said in a statement. "In the faces of these men, women and children, we are called to see the face of Christ and provide a just and compassionate welcome in a way that represents their inherent dignity as fellow daughters and sons of God."

Bill O'Keefe, vice president of advocacy and government relations at Catholic Relief Services, said the president's actions are "a temporary solution to problems in our outdated and unjust immigration system," but still serve as "a ray of hope to the hopelessness in much of Mexico and Central America."

O'Keefe said in a statement that the conditions that push migrants to leave their homelands in the first place must be addressed alongside any legal reform effort.

The agency called for deeper investments in job creation, education and the revitalization of rural economies in Honduras, El Salvador and Guatemala so that children and families in those countries can overcome poverty and insecurity that leads to migration.

The humanitarian agency Church World Service said the president's action upholds the dignity of the immigrants struggling to survive. The Rev. John L. McCullough, president and CEO, said in a statement that the organization's supporters and participants had prayed, fasted and organized on behalf of immigrants for years in an effort to change immigration laws.

"Our immigration system has been broken for far too long. The president has the full constitutional authority, and a moral obligation, to keep families together and stop needless deportations. We applaud this historic action," he said.

"As people of faith, we believe in the dignity of all people, in the unity of all families and in the power of redemption, and that the implementation of this executive action should reflect those values," he added.

Frank Sharry, founder and executive director of America's Voice, an organization working on immigration reform, called Obama's action "the biggest victory for immigrants and their allies in the last 25 years."

"Giving some 5 million immigrants a chance to work legally and live in dignity, combined with the end of the misnamed Secure Communities program, is a significant step towards bringing our dysfunctional immigration system into balance after years of ramped up deportations, out-of-control enforcement and millions of families being ripped apart," Sharry said in a statement.

Contributing to this story were Dennis Sadowski and Carol Zimmermann in Washington.

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SJRCM Recognized as Top Performer by The Joint Commission

MISHAWAKA — Saint Joseph Regional Medical Center (SJRCM) has been recognized as a 2013 Top Performer on Key Quality Measures by The Joint Commission, the leading accreditor of healthcare organizations in the United States.

SJRCM in Mishawaka and Plymouth were both recognized as part of The Joint Commission's 2014 annual report "America's Hospitals: Improving Quality and Safety," for attaining and sustaining excellence in performance for heart attack, pneumonia and surgical care. SJRCM in Mishawaka was also recognized for its achievements with heart failure. The Top Performer program recognizes hospitals for improving performance with evidence-based interventions that increase the chances of healthy outcomes for patients with certain conditions.

"We strive to be the most trusted healthcare partner in our community," said Al Gutierrez, SJRCM president and CEO. "We will continue to set the standard for quality care, providing our community with access to leading healthcare and peace of mind. I thank our dedicated associates in Mishawaka and Plymouth for their devotion to quality and their commitment to our calling."

To be a 2013 Top Performer, SJRCM had to meet three performance criteria based on accountability data shown to improve care. Nationwide, only 37 percent of hospitals received Top Performer recognition.

"Delivering the right treatment in the right way at the right time is a cornerstone of high-quality healthcare," said Mark R. Chassin, president and CEO, The Joint Commission. "I commend the efforts of SJRCM for its excellent performance on the use of evidence-based interventions." 40stbavogoodnews

St. Bavo begins 'Celebration of the Good News'

MISHAWAKA — About 80 people gathered on the evening of Nov. 12 to inaugurate a new one-hour "Celebration of the Good News" at St. Bavo Church. A distinctive combination of praise-and-worship music, a parishioner's short faith-sharing story, and a voluntary, wide-ranging array of personal petitions offered up from the pews preceded the group's reflective joining in the Lord's Prayer.

Pastoral Associate Gus Zuehlke made brief remarks in the gently lit church after a parishioner spoke of spiritual challenges he and his family had faced in life.

Zuehlke had worked on the concept for the gathering with Joe Higginbotham, the parish's director of liturgy and music, in coordination with pastor Father Barry England, who was present in the assembly.

Their goal, Higginbotham said, is to make the celebration a monthly event at St. Bavo's that will draw in

AROUND THE DIOCESE

FRANCISCAN BROTHERS MINOR PROFESS PERPETUAL VOWS



JOE ROMIE

A Mass of Solemn Religious Profession of Perpetual Vows for the Franciscan Brothers Minor was celebrated by Bishop Kevin C. Rhoades on Nov. 19, at St. Andrew Church in Fort Wayne. Following Mass with Bishop Rhoades from left are Father David Mary Engo, minister general, Brother Crispin Maria of Our Lady Help of Christians, Bishop Kevin C. Rhoades and Brother Pio Maria of Our Lady Co-Redemptrix.

people from inside and outside the parish who want "extra time for intimate prayer, plus fellowship within a group of people seeking to draw closer to the Lord." The group did its own community-building after the celebration by sharing refreshments in the parish center.

A recent series of "Arise Together in Christ" sessions in the parish helped to generate some of the attendance, Higginbotham noted, because people "want to continue the journey they've started toward a closer relationships with the Lord."

He added, "We hope many motivations will attract a variety of Catholics to place our joys, sorrows, thanks and needs before our Savior as a peaceful break in the work week."

The celebrations are planned for the first Wednesday of each month, and the next gathering is Dec. 3, at 7 p.m. Zuehlke urged those attending to bring friends with them in December. All are welcome.

'Adopt' an alpaca for the holiday season

SAINT-MARY-OF-THE-WOODS — White Violet Center for Eco-Justice (WVC), a ministry of the Sisters of Providence of Saint Mary-of-the-Woods, is offering the opportunity to "Adopt an Alpaca."

"It's an ongoing event," WVC Director Lorrie Heber said. "They make great Christmas gifts. This is a great opportunity during the holiday season."

Through the program, people can "adopt" an alpaca for one year for a donation of \$100, or they can "adopt" an alpaca for six months for a donation of \$50.

The adoption fee helps cover the cost of routine medical care and boarding.

Those who take advantage of the "adoption" will receive a certificate of adoption with a photo of their adopted alpaca. In addition, those who "adopt" their alpaca prior to Dec. 5 will receive a free handmade felted alpaca fiber ornament. Heber added all those who adopt an alpaca are welcome to stop by WVC to see their animal. For information about White Violet Center for Eco-Justice visit www.WhiteViolet.org.

The adoption process can take place online, in person, by mail or via the phone. Those paying via check should make checks payable to White Violet Center, Adopt-An-Alpaca 2014, Mission Advancement, 1 Sisters of Providence, Saint Mary-of-the-Woods, Ind. 47876.

For more information, call 812-535-2932 or email rmorton@spsmw.org.

USF to celebrate Christmas events

FORT WAYNE — The University of Saint Francis will offer Christmas at USF with featured events the first three weekends in December. Scheduled events are as follows:

- The USF Jazz Ensemble and Guitar Ensemble will present a free concert at 7 p.m., Friday, Dec. 5, in the North Campus auditorium.

- "Star of Bethlehem 2014" will be offered at Schouweiler Planetarium, Achatz Hall, on Saturday, Dec. 6, at 3 p.m. and 7:30 p.m. and Sunday, Dec. 7, at 12:30 p.m. and 3 p.m.; Wednesday (senior day), Dec. 10, at 12:30 p.m. and 3 p.m.; Fridays, Dec. 12 and 19 at 7:30 p.m.; Saturdays, Dec. 13 and 20, at 3 p.m. and 7:30 p.m.; and Sundays, Dec. 14 and 21, at 5 p.m. The 90-minute program follows the path of the Wise Men in 3 B.C., then views Fort Wayne's winter sky. Admission is \$4 for adults and \$3 for visitors under 18 and senior citizens. A maximum of \$14 per family is charged.

- Christmas in the Castle will be from 4-6 p.m., Friday, Dec. 5; 12-5 p.m. on Saturday and Sunday, Dec. 6 and 7; and 4-6 p.m. Monday, Dec. 8. Visitors will tour all three floors of historic Brookside, the former Bass mansion, decorated for Christmas by local florists and designers. Admission is \$6 per person, with a

\$25 maximum for a family of six. Free parking is available at the North Campus on Spring St. Tickets may be purchased in the North Campus lobby on event days, and shuttles will be available.

Private guided tours will be offered from 12-5 p.m., Tuesday, Dec. 9. Tours will last one hour and must be arranged prior to Dec. 1 by calling 260-399-8140. Cost for this private tour is \$10 per person, with group rates available. Senior Day in the Castle will be from 12-5 p.m., Wednesday, Dec. 10. Admission is \$4 per person, and group rates are available. Brookside is handicapped accessible.

- A Fair Trade Alternative Shopping Bazaar will be held from 12-5:30 p.m., Sunday, Dec. 7, at the North Campus. The shopping bazaar features local merchants offering handicrafts of disadvantaged producers from all over the world.

- The last Sunday Mass of the semester will be celebrated at 5 p.m. in St. Francis Chapel in the west end of Trinity Hall. Following Mass, the university community will lead a candlelight procession across Mirror Lake to the site of the Living Nativity.

- The Lighting of the Lake will honor special loved ones on Dec. 7 at 6 p.m. in the Pope John Paul II Center amphitheater. As a symbol of Christmas, vigil lights will encircle part of Mirror Lake. Luminaries dedicated to loved ones can be purchased for the light display at \$10 each by calling 260-399-8037 by Dec. 4. This free event is followed by the Living Nativity.

- A USF tradition, the Living Nativity will take place at 6:10 p.m., Sunday, Dec. 7, in the amphitheater next to the Pope John Paul II Center on the main USF Spring Street campus. Parking is available off Leesburg Road and admission is free.

- Handel's "Messiah" will be presented Dec. 7 at 7:30 p.m. in the Robert Goldstone Performing Arts Center at 431 W. Berry St. This performance will include full, traditional Messiah score using 21st century technology to digitally enhance voices and instruments. Tickets are \$30 for premier seating, \$20 for general admission and \$10 for students over 13. Tickets can be purchased at the ArtsTix Community Box Office, ticket.artstix.org or by phone at 260-422-4226. Tickets may also be secured through Heartland at 260-436-8080. USF faculty, staff and students can receive free tickets by showing USF identification at the Heartland Sings office on Leesburg Road. This production is made possible by a collaboration of Heartland, the Diocese of Fort Wayne-South Bend and the University of Saint Francis.

- The National Contemporary Painting Exhibition, Brenda Moore Exhibition and the 50th Anniversary of Rolling Stones Visit to Fort Wayne in Photos by Stephan Perfect will be on display in the John P. Weatherhead Gallery at Rolland Center from Nov. 17 through Jan. 16, with closures on Nov. 28 and 29 and Dec. 23-Jan. 1 for holidays. The exhibit is free.

- Oh Blindness To The Future, Kindly Given — Recent Works by Tim Parsley will be displayed in the Lupke Gallery at the North Campus from Nov. 17 through Jan. 16, 2015. The exhibit is free.

For information visit sf.edu/christmas.

ADVENT

Can you hear the whispers?

By Kay Cozad

The season of Advent, which marks the start of the new liturgical year in the Catholic Church, is a time of prayerfully preparing our hearts for the coming of the Lord on Christmas day. It is a time of quiet expectation and joy as we watch for the ways Christ manifests in our lives presently. But we also look to the future for the time when Christ will come again. This year Advent, sometimes called "little Lent," because of the penitential sense of preparing, begins on Nov. 30 and extends over four Sundays to Christmas Eve, Dec. 24.

This Advent season Today's Catholic suggests creating a family night each week to spend time together preparing for the incarnation of Christ. This program includes suggestions for prayer, activity, refreshments, sharing and closing. Choose a day and time that works best for your family and try to stick with that specific time throughout Advent. Take turns reading the prayer and Scripture if appropriate.

The program is based on the traditional Advent wreath, one of the most popular customs of the Advent season. The four candles, three of which are purple and one rose, are traditionally placed on a circular base surrounded by evergreen branches and are lit on successive Sundays to symbolize the light of Christ.

Now look to the four weeks of Advent and celebrate your family and your faith.

HOPE

(For first purple candle)

The first week of Advent, Sunday, Nov. 30 to Saturday, Dec. 6, symbolizes hope with the purple Advent wreath's "prophet's candle" reminding us that Jesus is coming.

Prayer: Heavenly Father, we gather with grateful hearts for this first family night in Advent. Be with us and guide us with Your grace as we prepare our hearts in hope for the coming of Your Son Jesus Christ. Amen.

Activity: Fashion an Advent wreath as a family. Be as creative as possible (for suggestions visit any Advent wreath website). Reverently light the first purple candle, the candle of hope.

Sharing: Read 1 Peter 1:13. Each take a turn sharing a hope for the future. Write them on strips of Christmas stationery and place them around your Advent wreath. Share hot chocolate with marshmallows and a candy cane.

Closing: Sing "O Come, O Come Emmanuel" together.

FAITH

(For second purple candle)

The second week of Advent, Sunday, Dec. 7 to Saturday, Dec. 13, symbolizes faith with the "Bethlehem candle" reminding us of Mary and Joseph's journey to Bethlehem. We light the first and second purple candles.

Prayer: Lord, we gather tonight in love to deepen our faith in You. Open our hearts to the whispers of Your spirit as we faithfully anticipate the birth of our Savior, Jesus Christ. Amen.

Activity: Create construction paper Christmas cards with cut out pictures or drawings and loving verses to share with friends, relatives and loved ones. Make some to take to a nursing home or hospital too.

Sharing: Read 1 Corinthians 16:13-14. Each take a turn sharing a time of struggle from the past week and how faith helped them through. Share spiced tea and popcorn.

Closing: Sing "O Come All Ye Faithful" together.



JOY

(For the pink candle)

The third week of Advent, Sunday, Dec. 14 to Saturday, Dec. 20, symbolizes joy with the “shepherd’s candle” reminding us of the joy the world experienced at the coming birth of Jesus. Sometimes called Gaudete (Rejoice) Sunday we celebrate that our waiting for the birth of Jesus on Christmas day is almost over. We light the first two candles as well as the pink candle as rose is a liturgical color used to signify joy.

Prayer: *Dear Lord, we come to You with joy in our hearts as we anticipate the birth of Your son on Christmas Day. Be divine light for us this week as we rejoice and celebrate the coming of our savior. Amen.*

Activity: *Play family charades and portray Christmas characters from favorite Christmas movies.*

Sharing: *Read Psalm 5:12-13. Each take a turn sharing a special joy in their life. Share eggnog and pretzels.*

Closing: *Sing “Joy to the World” together.*

PEACE

(For last purple candle)

The fourth week of Advent, Sunday, Dec. 21 to Wednesday, Dec. 24, symbolizes peace with the “angel’s candle” reminding us of the message of the angels: “Peace on earth, good will toward men.” We light all four candles.

Prayer: *Father of all creation, You are the loving light in our lives. Rekindle in us Your peace as we remember Your promise of salvation. Keep us mindful of your eternal love and help us share it throughout the world. Amen.*

Activity: *Create a family Christmas play. Each take a figure of the Creche from the family Nativity scene. One person becomes narrator of the Christmas story and each family member becomes the voice of the figure they hold. Reenact the Nativity story. Be creative.*

Sharing: *Read Luke 2:1-20. Share stories of Christmases past. Read the hopes for the future that the family wrote on the first family night. Share milk and Christmas cookies.*

Closing: *Sing “Silent Night” together.*

YEAR OF CONSECRATED LIFE



Year of Consecrated Life events to help laity learn more about religious

BY CAROL ZIMMERMANN

WASHINGTON (CNS) — In an effort to help lay Catholics gain a deeper understanding of religious life, priests, brothers and women religious intend to open their convents, monasteries, abbeys and religious houses to the public one day next February.

“If you’ve ever wondered what a brother or religious sister does all day, you will find out,” said Dominican Sister Marie Bernadette Thompson in announcing the open house scheduled for Feb. 8, 2015.

The open house is just one of the events for the upcoming Year of Consecrated Life, which begins the weekend of Nov. 29-30 — the first Sunday of Advent is Nov. 30. It will end Feb. 2, 2016, the World Day of Consecrated Life.

The special year dedicated to consecrated life was announced by Pope Francis and is similar to previous themed years announced by popes such as Year of the Priest (2009-2010) or Year of St. Paul (2008-2009).

The year also marks the 50th anniversary of “Perfectae Caritatis,” a decree on religious life, and “Lumen Gentium,” the Second Vatican Council’s Dogmatic Constitution on the

Church. The purpose of the year-long celebration, according to a Vatican statement, is to “make a grateful remembrance of the recent past” while embracing “the future with hope.”

Bishop Michael F. Burbidge of Raleigh, North Carolina, chairman of the U.S. Conference of Catholic Bishops’ Committee on Clergy, Consecrated Life and Vocations, announced the Year of Consecrated Life events at an Oct. 1 news conference at the USCCB headquarters in Washington.

He said the scheduled events will provide an opportunity, especially for young people, to see how men and women religious live. He also urged heads of religious orders to let his committee know of activities they are planning so they can be publicized.

Sister Thompson, council coordinator of the Council of Major Superiors of Women Religious, said the purpose of the open house gatherings will be to provide people with an encounter with men and women religious and also an encounter with Christ.

Sister Marcia Allen, a member of the Sisters of St. Joseph of Concordia, Kansas, and president-elect of Leadership Conference of Women Religious, said another initiative for the upcoming year is called “Days with Religious,”

during which laypeople will have opportunities to join men and women religious in works of service throughout the summer of 2015.

She said these opportunities, to be announced locally, will not only give laypeople the chance to “work with us side by side” but will also enable them to become aware of the charisms of different orders.

Sister Allen said she hoped the experience would be a “coming together for the sake of the Church’s presence” in the modern world.

The third major initiative for the year is a day of prayer scheduled Sept. 13, 2015.

“We will join hands and hearts with you that day,” said Father James Greenfield, president of the Conference of Major Superiors of Men, who noted that throughout that day people will be invited to join religious men and women for vespers, rosary or holy hours.

The priest, who is a member of the Oblates of St. Francis de Sales of the Wilmington, Delaware-Philadelphia province, said he hoped the year would not only encourage new vocations but also would allow people to “see our commitment with fresh eyes and open their hearts to support us with a renewed energy that stirs us all to embrace our pope’s ongoing call for the new evangelization.”

Although the year’s events are intended to give laypeople a deeper understanding of consecrated life, the men and women religious also said they will most likely benefit.

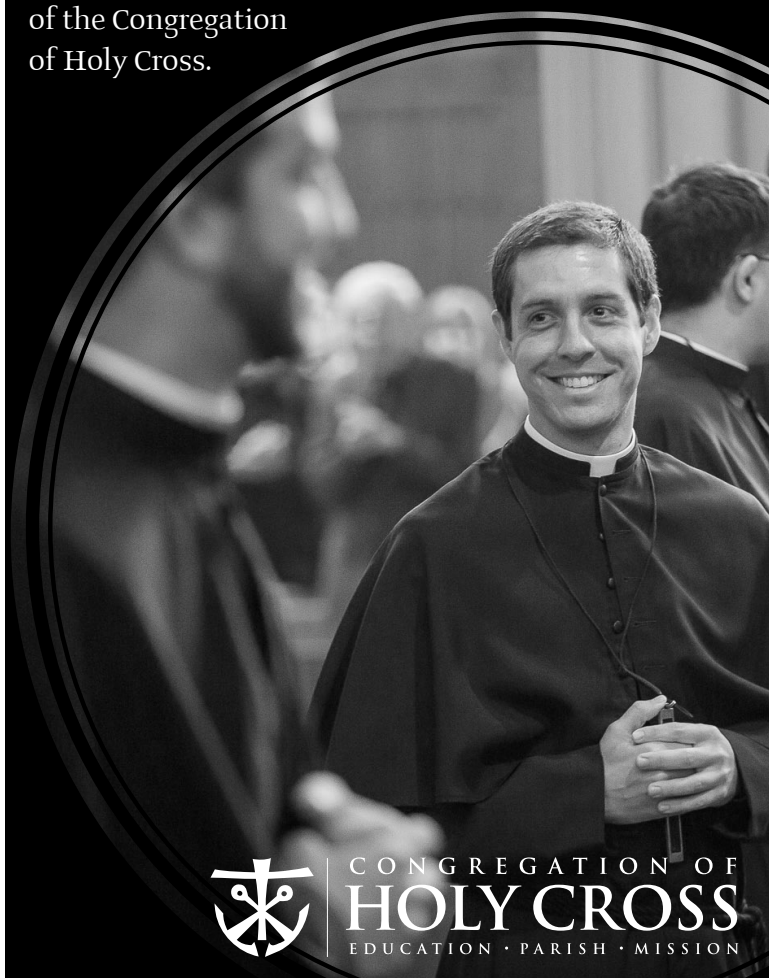
Sister Thompson said she hopes women religious experience a renewed joy in their vocation and Sister Allen stressed that by simply explaining their order’s charisms to others should give the sisters a deeper understanding and appreciation of their ministries.

“Whenever you think you are giving something you always end up receiving more,” she said.

Prayers intentions, prayer cards, a video on consecrated life and other resources are available at www.usccb.org/beliefs-and-teachings/vocations/consecrated-life/year-of-consecrated-life/index.cfm.

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Three novices continue their 'adventure of God's love'

BY KAY COZAD

MISHAWAKA — According to the Sisters of St. Francis of Perpetual Adoration, on Aug. 10, six young women were admitted to the novitiate after completing a year of postulancy. During the investiture ceremony the postulants were robed in the habit and white veil and presented with their new religious names. Three of the six novices hail from the Diocese of Fort Wayne-South Bend and are embracing religious life with zeal.

Kim Davis, now known as Sister Mary Bosco, is one of four children of Philip and Susan Davis and is from Ossian, where she was a parishioner of St. Therese Parish. She admits that she first heard the call to religious life as she prepared for her first Communion, and though she met the Sisters of St. Francis of Perpetual Adoration at Bishop Luers High School during a vocation event in her sophomore year, she still felt reluctant to join. After a year of college and part-time work and another year of discernment Davis asked to be a member of the community.

Sister Mary Bosco says she was drawn to the Sisters of St. Francis of Perpetual Adoration for several reasons. "I love the simplicity and Gospel way of life of St. Francis," she says, adding the fact that they wear habits, a reminder of their consecration, inspired her.

Celeste Warrell, known as Sister Mary Augustine, comes from St. John the Baptist Parish, South Bend. The second oldest of the eight children of Dr. Gerald and Michele, Warrell was home schooled through high school and graduated from Indiana University South Bend with a bachelor's degree in biochemistry, and then obtained a master's degree in biochemistry and molecular biology from Michigan State University. She first thought of religious life in early grade school, reading the lives of the saints in children's books.

After meeting the Sisters of St. Francis of Perpetual Adoration at retreats at their Mishawaka mother-house, Warrell spent the years of her higher education in discernment. She says, "A year into the Ph.D. program, everything was going great — except for the gnawing restlessness and emptiness in my heart. At the same time, the thought of being a religious sister came back!"

Sister Augustine feels she has grown in faith during her year of postulancy and says, "I have especially learned to grow in trust in God. 'Letting go and letting God take over' is not a one-time event. It doesn't stop after the recognition of my vocation. ... Rather, trust in God calls for a daily surrender of ourselves, our time, our sense of and desire 'to be in control.'"

The third novice, Janet Hilger, now known as Sister Michael Marie, is from Fort Wayne, one of 12 children of Joseph and Elaine Hilger. She attended Queen of Angels Parish, where she also received her elementary education. Hilger became acquainted with the Sisters of St. Francis of Perpetual Adoration when they came to Bishop Dwenger High



SISTER MICHAEL MARIE



SISTER MARY BOSCO



SISTER MARY AUGUSTINE

School, where she was a student, for Vocation Days from which her interest in religious life was sparked.

As Hilger's interest in religious life grew she narrowed her search down to congregations that were loyal to the Catholic Church "with a contemplative/active apostolate."

All three of the novices agree wholeheartedly that their parents' example of holiness and fidelity to their own vocations nurtured their own vocation to religious life. And all three agree that they were drawn to the Sisters of St. Francis of Perpetual Adoration charism of Eucharistic Adoration and their spirit of true joy. Ultimately all three of these inspired women feel a sense of peace and of being at home in the congregation.

As for spreading the word on vocations, in addition to participating in vocations events at high schools and parishes as well as discernment retreats, all agree with Sister Mary Bosco who feels that just being present and witnessing the love of

Christ will encourage others. "We can strongly encourage vocations by sharing Christ's love with everyone we meet through the simplest, every day actions, from spending time in prayer with them to playing games," she says.

Sister Michael Marie adds, "A novice or professed sister can encour-

age vocations simply by being a witness and wearing the habit. You might be surprised how much the habit attracts attention. People watch your example and it can certainly be a conversation starter."

Sister Mary Bosco concludes, "I have always dreamed of adventure, of going to far off countries, making

a name for myself, and living a comfortable life. But now I'm beginning to understand that real adventure is not travelling about the world, but, instead, travelling into the hearts of everyone we meet. Real adventure is love, and I want to live the most adventurous life possible. Do not be afraid to follow the Holy Spirit."

Sisters of Saint Francis of Perpetual Adoration Mishawaka, Indiana



"The grace of our holy vocation is the greatest grace that could come to us after baptism, and we ought to be most grateful for it."
Blessed Maria Theresia Bonzel, Foundress



Ssfpa Vocations Vocations Director: Sr. Lois www.ssfpa.org 574.259.5427

Celebrating the Year of Consecrated Life

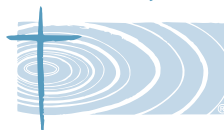


Poor Handmaids (pictured from left to right) — Sister Shirley Bell, Sister Nancy Raboin and Sister Marybeth Martin

The Poor Handmaids of Jesus Christ,

an international congregation of apostolic women religious within the Roman Catholic Church, ministers to and with people of all faiths. We minister with the poor, the sick and children in nine countries including the United States. We invite others to join us in various facets of education, pastoral and social work, neighborhood-based health ministries, spiritual guidance and care for the environment.

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[facebook.poorhandmaids.org](https://www.facebook.com/poorhandmaids.org)

Revisiting the argument from desire

One of the classical demonstrations of God's existence is the so-called argument from desire. It can be stated in a very succinct manner as follows. Every innate or natural desire corresponds to some objective state of affairs that fulfills it. Now we all have an innate or natural desire for ultimate fulfillment, ultimate joy, which nothing in this world can possibly satisfy. Therefore there must exist objectively a supernatural condition that grounds perfect fulfillment and happiness, which people generally refer to as "God."

I have found in my work as an apologist and evangelist that this demonstration, even more than the cosmological arguments, tends to be dismissed out of hand by skeptics. They observe, mockingly, that wishing something doesn't make it so, and they are eager to specify that remark with examples: I may want to have a billion dollars, but the wish doesn't make the money appear; I wish I could fly, but my desire doesn't prove that I have

wings, etc.

This rather cavalier rejection of a venerable demonstration is a consequence, I believe, of the pervasive influence of Ludwig Feuerbach and Sigmund Freud, both of whom opined that religion amounts to a pathetic project of wish-fulfillment. Since we want perfect justice and wisdom so badly, and since the world cannot possibly provide those goods, we invent a fantasy world in which they obtain.

Both Feuerbach and Freud accordingly felt that it was high time that the human race shake off these infantile illusions and come to grips with reality as it is. In Feuerbach's famous phrase: "The no to God is the yes to man." The same idea is contained implicitly in the aphorism of Feuerbach's best-known disciple, Karl Marx: "Religion is the opiate of the masses."

In the wake of this criticism, can the argument from desire still stand? I think it can, but we have to probe a bit behind its deceptively simple surface if we are to grasp

WORD ON FIRE



FATHER ROBERT BARRON

its cogency. The first premise of the demonstration hinges on a distinction between natural or innate desires and desires of a more artificial or contrived variety. Examples of the first type include the desire for food, for sex, for companionship, for beauty and for knowledge; while examples of second type include the longing for a fashionable suit of clothes, for a fast car, for Shangri-La or to fly through the air like a bird.

Precisely because desires of the second category are externally motivated or psychologically contrived,

WORD, PAGE 13

Islam, ecumenism and regional conflict on pope's agenda in Turkey

THE VATICAN LETTER

FRANCIS X. ROCCA

VATICAN CITY (CNS) — Almost every papal trip abroad is a complex mix of the religious and political, and that will be especially true of Pope Francis' Nov. 28-30 visit to Turkey.

Given the country's crucial geographic position straddling Europe and Asia, its historic importance for both Christianity and Islam and the wars now raging in neighboring Syria and Iraq, Pope Francis will have to address a variety of urgent topics during his three-day visit. Here are five of the biggest issues that await him:

• **ECUMENISM.** Like his predecessors Blessed Paul VI, St. John Paul II and Pope Benedict XVI, Pope Francis will visit Turkey Nov. 30, the feast of St. Andrew, patron saint of the Ecumenical Patriarchate of Constantinople, in what is today Istanbul. His primary reason for visiting will be to strengthen ties with the Ecumenical Patriarch Bartholomew, considered first among equals by Orthodox bishops.

Pope Francis already has a strong relationship with Patriarch Bartholomew, having met with him several times at the Vatican and in Jerusalem. Yet this meeting could have special value, not only because of its location, but because it will come a little more than a month after a stressful incident in the Vatican's relations with the Russian Orthodox Church, which accounts for about 40 percent of the world's more than 225 million Orthodox Christians.

• **CATHOLIC-MUSLIM DIALOGUE.** Pope Francis has used dramatic words and gestures to show his desire for closer relations with the Islamic world. He has written that "authentic Islam and the proper reading of the Quran are opposed to every form of violence," and invited both Muslim and Jewish religious leaders to pray for peace in the Vatican Gardens. In April 2013, a few weeks after becoming pope, he famously washed the feet of two Muslims during a Holy Thursday liturgy at a juvenile detention center in Rome.

Turkey will be the fourth Muslim-majority land, and by far the largest, that Pope Francis has visited since becoming pope. For nearly five centuries, until the abolition of the sultanate in 1922, the country's rulers claimed the role of caliph, leader of the world's Sunni's Muslims. While no one in Turkey can plausibly claim to speak on behalf of global Islam today, the country's heritage makes it a prominent platform from which to address the faith as a whole.

During the last papal visit to Turkey, in 2006, Pope Benedict's moment of prayer in Istanbul's Blue Mosque went far to ease an international furor over his speech in Regensburg, Germany, in which he had quoted a medieval description of the teachings of Islam's prophet

Muhammad as "evil and inhuman." Pope Francis will also go to the Blue Mosque, for what the Vatican has described as a private visit with no plans for prayer.

• **MUSLIMS IN EUROPE.** Pope Francis will meet Nov. 28 with Mehmet Gormez, head of Turkey's Presidency for Religious Affairs, called the Diyanet, which oversees Muslim worship and education in the country. In September, Gormez complained that the pope had not done enough to combat "violence and discrimination" against Muslims in the West, exemplified by a rising number of attacks on mosques in Germany.

"This won't be done by such things as washing a young girl's feet or arranging interreligious soccer games," Gormez said, referring to two of the pope's most prominent gestures toward interreligious harmony.

• **CHRISTIANS IN TURKEY:** The papal visit will be a natural occasion for leaders of Turkey's minuscule Christian population — much less than 1 percent of a total of 76 million — to repeat longstanding grievances over official and social discrimination.

Observers say official treatment of Christians has improved since the Justice and Development Party, originally of Islamic inspiration, took power in 2002. The government points to a 2011 decree returning state-confiscated property to various non-Muslim religious communities as an example of increased tolerance. To encourage the spirit of such moves, Pope Francis could recall the five-century tradition of multiculturalism under the Ottoman Empire, a heritage that Turkish leaders today increasingly recall with pride.

• **SYRIA AND IRAQ:** Pope Francis is almost certain to repeat earlier calls for the protection of Christians and other minorities in the war-torn countries of Syria and Iraq, both of which border Turkey. In August, the pope said the use of force by a coalition of countries could be justified to stop Islamic State fighters, whose persecution of minorities and videotaped decapitations of hostages have drawn expressions of outrage from all over the world.

The pope is likely to tread lightly if at all on such geopolitical calculations, but he is sure to praise Turkey for accepting a vast number of refugees from the wars — as many as 1.6 million from Syria alone.

Advent: a call to conversion



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

1st Sunday of Advent Mk 13:33-37

This weekend the Church begins Advent. It also begins the use of biblical readings from Year B of its three-year cycle.

It also is the start of a new liturgical year. Each liturgical year is carefully planned so that the seasons, and the major feasts, guide us through our very own worship into a closer relationship with God in Christ.

The liturgical readings are chosen to teach us about the Lord, to relay to us the Lord's message and to make us better aware of God's mercy for us as humanity and for us individually.

The first reading is from the third section of Isaiah. When it was composed, the Jews were in a quite difficult situation. The exiles had been allowed to return to the Holy Land from Babylon, but this return brought them home to no paradise. Life was miserable.

The prophet called for faith in God, not only as almighty, but as true to the covenant, to the belief that God would protect the chosen people.

The prophet appeals to God, in the name of the people, for relief. However, the prophet does not say that the people are being treated unfairly, at least in terms of God's care for them. The prophet

makes clear that sin has led the people away from God, and this estrangement has produced their woes.

Paul's First Epistle to the Corinthians provides the next reading. Counseling the Christian of Corinth was a challenge for Paul. Not only did temptation and vice surround them on all sides, but also they argued among themselves. Paul had to call them to faithfulness, and also he had to try to influence them to put their differences with each other aside.

He saw disciples as having enormous religious potential, able themselves to draw more closely to God and also able to infuse the goodness of Christianity into the circles in which they moved.

St. Mark's Gospel is the source of the last reading. It offers us a theme found quite often in the New Testament, namely that Christ will come to earth again, but in this Second Coming the Lord will be the victor.

When the Gospels were written, even in the case of the Gospel of Mark, the oldest of the four as they now exist, Christians were numerous enough, and geographically distributed enough, to catch the public eye. Yet they were not numerous enough to be able to stand against their enemies. The culture was an enemy. Soon, the political system would be an enemy.

Problems, if not dangers, lay ahead. The atmosphere was tense, uncertain and frightening. Thoughts of the Second Coming naturally were appealing. The reading, quoting the Lord, reminded the early Christians that they did not know the future. Life for them could change dramatically and suddenly.

The message was clear. The only permanent reality is God. If

anyone truly is with God, there is no need to fear.

Reflection

Advent is much more than a religious gloss over the rush of preparing for Christmas. It is a call for personal conversion, to bring Christ into our hearts and lives.

Using Mark's Gospel, it builds on the belief that nothing else is as permanent, or as important, as the reality of God, and the reality of our need to be one with God in Christ.

Advent is an opportunity for us to face this reality, an opportunity to achieve this union with God.

The very busy nature of the season merely serves to remind us to sharpen our focus.

If we respond to this opportunity, then Christmas becomes not a national holiday, not even a religious commemoration, but the moment when we truly bring God into our lives, having prepared ourselves for this wondrous encounter.

READINGS

Sunday: Is 63:16b-17, 19b; 64:2-7 Ps 80:2-3, 15-16, 18-19 1 Cor 1:3-9 Mk 13:33-37

Monday: Is 2:1-5 Ps 122:1-9 Mt 8:5-11

Tuesday: Is 11:1-10 Ps 72:7-8, 12-13, 17 Lk 10:21-24

Wednesday: Is 25:6-10a Ps 23:1-6 Mt 15:29-37

Thursday: Is 26 1-6 Ps 118:1, 8-9, 19-21, 25-27a Mt 7:21, 24-27

Friday: Is 29:17-24 Ps 27:1, 4, 13-14 Mt 9:27-31

Saturday: Is 30:19-21, 23-26 Ps 147:1-6 Mt 9:35 — 10:1, 5a, 6-8

Physician-assisted suicide and confronting our fears

The prospect of a very attractive, recently married young woman with a terminal illness facing excruciating pain and suffering as she dies is enough to move anyone. The life and death of 29-year-old Brittany Maynard recently captured enormous media attention when she declared she was moving to Oregon to commit suicide after having been informed by her doctors that she had an aggressive form of brain cancer and likely had only six months to live. She brought her life to a close on Nov. 1, a date she had selected ahead of time, by taking a lethal dose of barbiturates prescribed by her doctor.

In the public discussions that have ensued, some have ventured to argue that suicide under such desperate circumstances would, in fact, be justifiable. A recent online article from *Time* magazine observed that few fault those who were trapped on the top floors of the Twin Towers on 9/11 when they jumped to their deaths below as the flames surged around them. Similarly, the article suggests that those who face the prospect of a difficult, pain-racked death from a terminal disease should be able to take their own life through physician-assisted suicide without fault or blame.

For those jumping out of the Twin Towers, however, we recognize a horrific situation of desperation, and even the possibility of a kind of mental breakdown in those final panic-stricken moments. Their agonizing choice to hurl themselves out of the building to their deaths below would be, objectively speaking, a suicidal act, and would not represent a morally good choice, but their moral culpability would

almost certainly be diminished, if not eliminated, by the harrowing circumstances in which they found themselves, driven by raw terror more than by anything else. Clearly, grave psychological disturbances, anguish or grave fear of suffering can diminish the responsibility of the one committing suicide.

Yet in the face of a terminal medical diagnosis, it is not reasonable to let our fears dictate our choices; instead it behooves us to confront and resolve those fears without yielding to panic and without allowing unpleasant future scenarios to loom large in our imagination.

Brittany Maynard not only greatly feared a difficult death for herself, but also argued that protecting her family from pain and suffering was an important consideration in her decision to carry out physician-assisted suicide: "I probably would have suffered in hospice care for weeks or even months. And my family would have had to watch that. I did not want this nightmare scenario for my family." Yet even with very noble intentions and a loving concern for our family, we can unwittingly become overzealous in our desire to "protect" them from suffering.

Brittany's desire to protect her family and friends from pain by committing suicide also led her to cross over critical moral boundaries such that she deprived her family and friends of the chance to love her through her sickness. Suicide in any form runs contrary to our duty to love — to love ourselves and to love our neighbor — because it unjustly breaks important ties of solidarity we have with family, friends and others to whom we continue to have obligations. It is always violent to eliminate suffering by eliminating



MAKING SENSE OF BIOETHICS

FATHER TAD PACHOLCZYK

the sufferer. We effectively give up on the Creator and all He has created. We refuse the help of our neighbor, the love of a family member or even the beauty of another sun-drenched day to lighten our affliction.

Even as our lives wind down, we have a calling to be good stewards of the gift of life. Hospice and palliative care, along with careful pain management, can lighten our burdens during the dying process. The mutual support of family and friends enables us, and them, to grow in unexpected ways. By respecting and working through the dying process, we can encounter deep and unanticipated graces. We may recognize the need to ask for and receive forgiveness from others and from God. We may become aware of God's presence and receive a strengthened faith. We gain peace in our dying days and hours by accepting our mortality and our situation, journeying down the road that still opens ahead of us, even as it becomes shorter, living it with the same tenacity and generosity we did when the road was yet longer.

Father Tadeusz Pacholczyk, Ph.D. is a priest of the Diocese of Fall River, Massachusetts, and serves at The National Catholic Bioethics Center in Philadelphia.

WORD

CONTINUED FROM PAGE 12

they don't prove anything regarding the objective existence of their objects: some of them exist and some of them don't. But desires of the first type do indeed correspond to, and infallibly indicate, the existence of the states of affairs that will fulfill them: hunger points to the objective existence of food, thirst to the objective existence of drink, sexual longing to the objective existence of the sexual act, etc. And this is much more than a set of correspondences that simply happen to be the case; the correlation is born of the real participation of the desire in its object.

The phenomenon of hunger is unthinkable apart from food, since the stomach is "built" for food; the phenomenon of sexual desire is unthinkable apart from the reality of sex, since the dynamics of that desire are ordered toward the sexual act. By its very structure, the mind already participates in truth.

So what kind of desire is the desire for perfect fulfillment? Since it cannot be met by any value within the world, it must be a longing for truth, goodness, beauty and being in their properly unconditioned form. But the unconditioned, by definition, must transcend any limit that we might set to it. It cannot, therefore, be merely subjective, for such a characterization would render it not truly unconditioned. And this gives the lie to any attempt — Feuerbachian, Freudian, Marxist or otherwise — to write off the object of this desire as a wish-fulfilling fantasy, as a projection of subjectivity. In a word, the longing for God participates in God, much as hunger participates in food. And thus, precisely in the measure that the desire under consideration is an innate and natural desire, it does indeed prove the existence of its proper object.

One of the best proponents of this argument in the last century was C.S. Lewis. In point of fact, Lewis made it the cornerstone of his religious philosophy and the still-point around which much of his fiction turned. What particularly intrigued Lewis was the sweetly awful qual-

ity of this desire for something that can never find its fulfillment in any worldly reality, a desire that, at the same time, frustrates and fascinates us. This unique ache of the soul he called "joy."

In the Narnia stories, Aslan the lion stands for the object of this desire for the unconditioned. When the good mare Hwin confronts the lion for the first time, she says, "Please, you are so beautiful. You may eat me if you like. I would sooner be eaten by you than fed by anyone else." To understand the meaning of that utterance is to grasp the point of the argument from desire.

Father Robert Barron is the founder of the global ministry, Word on Fire, and the rector/president of Mundelein Seminary. He is the creator of the award-winning documentary series, "Catholicism" and "Catholicism: The New Evangelization." Learn more at www.WordonFire.org.

SCRIPTURE SEARCH

Readings for November 30, 2014

1 Corinthians 1:3-9 / Mark 13:33-37

Following is a word search based on readings for the First Sunday of Advent, Cycle B: waiting for the revelation of God. The words can be found in all directions in the puzzle.

GRACE	PEACE	GOD OUR FATHER
OUR LORD	GIVE THANKS	KNOWLEDGE
GIFT	CALLED	HIS SON
THE TIME	WILL COME	A MAN
HOME	IN CHARGE	OWN WORK
WATCH	EVENING	COCKCROW
SUDDENLY	I SAY	TO ALL

WAITING

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E D S K N A H T E V I G
E M O C L L I W E M O H
G C I W C A L L E D U I
D W A T C H C H O P R N
E Y L N E D D U S E L C
L A N A N H R D V A O H
W S J G I F T E J C R A
O I H S A K N O K E D R
N H S T W I E C A R G G
K O H L N J R M E L V E
N E H G J O A L L E L J
R C H O W N W O R K H C
    
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Saint of the week:



John Damascene

c. 675 - c. 749

The last of the Greek fathers, John was born in Damascus, Syria. He succeeded his father as chief representative of the Christian community to the caliph in Damascus, then under Islamic rule. However, after serving some years, he was forced to resign in 719 because of his faith. He entered a monastery in the mountain wilderness between Jerusalem and the Dead Sea, and lived there until his death. As a priest, he devoted himself to prayer and writing, producing 150 works on theology, philosophy and religious education, as well as a defense of the veneration of icons and numerous hymns. His work was widely cited in the Middle Ages. Pope Leo XIII declared him a doctor of the church in 1890.

Sports

ANDREAN DEFEATS LUERS IN SEMI-STATE ACTION Hopes of a trip to Lucas Oil Stadium were dashed as Bishop Luers suffered a heart-breaking loss to Andean (14-0) in IHSAA northern semi-state football action on Saturday night, Nov. 22. The Knights went ahead 15-14 with 5:40 remaining in the contest after C. J. McCarter's 18-yard scoring run and two-point conversion run. But with 1:05 left, the 59ers kicked a field goal to go ahead for good, 17-15. — *Michelle Castleman*

Notre Dame vs. Maryland women's basketball challenge slated for Dec. 3

BY MATT CHUPP

NOTRE DAME — Eight months after they met in the NCAA Women's Final Four, Notre Dame and Maryland will square off again on Dec. 3, at 7 p.m., at the Allen County War Memorial Coliseum in Fort Wayne, in one of the featured games of the eighth annual ACC/Big Ten Challenge.

Game tickets are on sale via ticketmaster.com and the Fort Wayne Coliseum Box Office and are \$15 for adults and \$9 for youth and seniors. Fans can also go to und.com/BuyTickets to purchase tickets for this event.

The Fighting Irish, who will play this "off-site" home game in Fort Wayne due to a facility conflict at Purcell Pavilion, are slated to make their third visit to the Summit City, but first since Jan. 24, 1979, when they defeated Indiana University-Purdue University (IPFW), 49-41, during Notre Dame's second season of varsity competition.

Notre Dame athletics is no stranger to the Allen County War Memorial Coliseum, having served

as the host school for a pair of post-season events that took place at the 13,000-seat facility, which currently is the home of the NBA D-League champion Fort Wayne Mad Ants and the East Coast Hockey League's Fort Wayne Komets.

In 2004, Notre Dame played a men's basketball NIT second-round game against Saint Louis at the coliseum, posting a 77-66 win behind a career-high 39 points from All-America guard Chris Thomas. Then in 2010, Notre Dame played host to the NCAA Midwest Regional hockey championship in Fort Wayne, with Miami (Ohio) winning twice on the Summit City sheet to earn a trip to the NCAA Frozen Four.

"What a great opportunity to play in front of some of our outstanding fans from not only the Fort Wayne area, but all of eastern Indiana and western Ohio," Fighting Irish head Coach Muffet McGraw said. "We're going to be centrally located within about a two-hour drive of not only the Notre Dame campus and all of Michiana, but also the hometowns of two of our players (sophomore forward and Fishers, Indiana, native Taya

Reimer, and freshman forward and Kettering, Ohio, product Kathryn Westbeld), not to mention that terrific crowd support we had during our NCAA first- and second-round games in Toledo last March.

"Notre Dame has had such a great partnership with the (Allen County War Memorial) Coliseum for many years, especially with all the tremendous work they've done to help us put on the men's NIT game and NCAA hockey regional in the past decade," McGraw added. "We've been exploring the possibility of playing down there for a while, and we're thrilled to be able to make this happen with such a high-profile event."

For more information on the Notre Dame women's basketball program, sign up to follow the Fighting Irish women's basketball Twitter pages (@ndwbb), like the program on Facebook (facebook.com/ndwbb) or register for the Irish ALERT text-messaging system through the "Fan Center" pulldown menu on the front page at UND.com.

Queen of Angels to host pre-season showcase

BY MICHELLE CASTLEMAN

FORT WAYNE — The Queen of Angels Invitational will play host to the 22nd annual pre-season showcase for many hoopsters in the Catholic Youth Organization (CYO) league. While others are out doing their "Black Friday" shopping, 10 boys' teams and seven girls' teams from the Fort Wayne area will kick off their 2014-15 campaign in the three-day event on the courts of the University of Saint Francis, long-time coordinator, Denny Jamison, reports.

Although they graduated their five starters from a year ago, reigning boys' champs, St. Joseph-Hessen Cassel will be back in hopes of defending their title. In his 10th season with the Squires, Coach Jim Knapke lists a whole new line-up of eight eighth graders and two seventh.

"We have a solid, smart and disciplined group. We have good shooters and good ball handling and

I think we will do a good job passing the ball. What we lack in speed this year, we gain in height," he predicts.

On the girls' side, the eighth-grade team from St. Charles returns after winning the 2013 tournament as seventh graders in an impressive, come-from-behind, 31-30 victory over a talented group of eighth graders from St. John, New Haven.

Also competing in the early challenge for girls' teams this year will be Most Precious Blood. In his rookie season, Coach Nick Pepler detailed, "I am looking forward to starting our season at the tournament over Thanksgiving break." The second-grade teacher at Most Precious Blood lists three eighth graders (Mikayleigh Clark, Olivia Dickerson and Krista Moore) and five seventh graders (Abigail Bassett, Martina Beam, Julia Giron, Len Len Schmell and Solaire Young) on his combined team roster. Their goals for the season are to "have fun and play hard."

All Diocese Team

The following Bishop Luers High School girls' golf All Diocese Team members were not placed in the recognition page Nov. 23, 2014.

They include:



Sarah Braun, junior, St. Therese



Brianna Burelison, senior

NOTRE DAME VS. MARYLAND

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WHAT'S HAPPENING?

WHAT'S HAPPENING carries announcements about upcoming events in the diocese. Send in your announcement at least two weeks prior to the event. Mail to: Today's Catholic, P.O. Box 11169, Fort Wayne 46856; or email: fhogan@diocesefwsb.org. Events that require an admission charge or payment to participate will receive one free listing. For additional listings of that event, please call our advertising sales staff at (260) 456-2824 to purchase space.

Advent Lessons and Carols

Notre Dame — An Advent Lessons and Carols service will be held Sunday, Dec. 7, at 7:15 p.m. in the Basilica of the Sacred Heart and will feature all of the basilica choirs, including the Notre Dame Liturgical Choir, Women's Liturgical Choir, Folk Choir, Handbell Choir and Basilica Schola. All are welcome to attend.

Our Lady of Guadalupe Mass planned

Notre Dame — A special bilingual Mass with Bishop Kevin C. Rhoades will celebrate the feast of Our Lady of Guadalupe on Friday, Dec. 12, at 5:15 p.m. in the Basilica of the Sacred Heart. Join in prayer and song with the Notre Dame Folk Choir, Coro Primavera de Nuestra Senora, Mariachi ND and Ballet Folklorico.

Holiday bazaar and craft fair

South Bend — Holy Cross School will have a holiday bazaar and craft fair Saturday, Dec. 6, from 9 a.m. to 2 p.m. Enjoy crafts, homemade gifts and treats and lots of food with many Christmas gift ideas.

Messiah sing-along planned

Fort Wayne — The Bach Collegium, Thomas

Remenschneider, conductor, will have a Messiah sing-along Sunday, Dec. 7, at 2 p.m. at Queen of Angles Church, 1500 W. State Blvd. Admission is \$5. Scores provided if needed. Cookies and coffee served at intermission.

Knights plan fish fry

Fort Wayne — The Knights of Columbus Council 451, 601 Reed Rd., will have a fish fry on Friday, Dec. 5, from 5-7 p.m. Tickets are \$8 for adults and \$4 for children 12 and under.

St. Nick Six

South Bend — The St. Nick Six will be Saturday, Dec. 6, at 9:30 a.m. at St. Joseph Church, 226 Hill St. New 3K run in addition to a 6K run, 3K walk and "Run, Run Rudolph .06K" for children first grade and younger. Bring new or gently used shoes to donate to neighbors in need. More details and online registration at www.stjoeparish.com.

Sunday Advent film series planned

South Bend — A Catholic film will be shown each Sunday of Advent at 2 p.m. at The Life Center, 2018 Ironwood Circle, followed by a discussion. The Life Center will provide snacks and paper products. Please bring your own drinks. All single Catholics over 18 are welcome.

Day of recollection planned

Fort Wayne — An Advent Day of Recollection will be Saturday, Dec. 6, at Our Lady of the Angels Oratory, 2610 New Haven Ave. Mass at 7:45 a.m. will be followed by Eucharistic Adoration and Holy Hour with Confession. Coffee and pastries followed by stations of the crib, mid-day prayer and potluck lunch ending at 1 p.m. Catholic books and gifts available. Free will offering. Call

260-739-6882 for information. Sponsored by Confraternity of Penitents.

Winter play announced

Fort Wayne — Bishop Luers drama department will present 'You're a Good Man, Charlie Brown' Friday, Dec. 5, at 7:30 p.m. and Saturday, Dec. 6, at 2 and 7:30 p.m. \$10 tickets can be reserved by calling 260-456-1261.

Henry-Keefer Merit Scholarship/ Placement Exam time announced

Fort Wayne — All incoming freshman of Bishop Luers High School are required to take the placement exam Saturday, Dec. 13, for admissions purposes. The Henry-Keefer Merit Scholarship will be awarded to the top 10 scoring students. Awards total \$10,000. Students should arrive by 7:45 a.m. Test at 8 a.m.

Bishop Dwenger High School ThanksGathering set Nov. 28

Fort Wayne — Bishop Dwenger Alumni and friends are invited to a "ThanksGathering" event on Friday, Nov. 28, from 8-11 p.m. at Crazy Pinz Entertainment Center, 1414 Northland Blvd. Enjoy live music by the band "Moderate Pain," which includes BDHS graduates. Admission is free; food and drinks will be available for purchase; games extra. Children are welcome. For information contact Molly Schreck at 260-496-4775 or mmschreck@bishopdwenger.com.

March for Life plans being made now

All high school teens are invited to join the diocesan March for Life youth pilgrimage traveling to Washington, D.C., in January. Space is limited. Learn more and register at www.fwsbYM.com.

REST IN PEACE

Albion

Sara Jane Lensing, 84, Blessed Sacrament

Avilla

John Jack McDonald, 96, Presence Sacred Heart Home

Ege

William A. Sobasky, 71, Immaculate Conception

Elkhart

Marie Holzshuh, 92, St. Thomas the Apostle

Fort Wayne

Julie J. Gabet, 50, Sacred Heart

Helen P. Roggy, 95, Our Lady of Good Hope

Walter D. Savieo, 89, St. Vincent de Paul

Richard L. Brames, 82, St. Jude

Michael E. Reckeweg, 68, St. Patrick

Judith Ann Sorg, 75, St. Joseph-Hessen Cassel

Patricia A. Hager, 88, St. Patrick

Angela M. Sell, 79, St. Vincent de Paul

Gerald E. Harber Sr., 84, St. Vincent de Paul

Sarah A. Miller, 76, St. Jude

Joseph H. Daniel, 86, St. John the Baptist

Granger

Robert W. Nowacki, 67, St. Pius X

New Carlisle

Larry Joe McCoy, 77, St. Stanislaus

Notre Dame

John J. Fuchs, 91, St. Joseph Chapel

Plymouth

Hilton J. Swain, 79, St. Michael

South Bend

Robert A. Good, 77, St. Therese Little Flower

Lucille B. Krakowski, 98, Our Lady of Hungary

Dorothy J. Herczeg, 91, Holy Family

Nicholas P. Petrella Jr., 84, Christ the King

Rita L. Sipotz, 86, St. Stanislaus

Lois Geraldine Blenke, 87, St. Jude

Wabash

Roy Tudor, 96, St. Bernard

Waterloo

Nancy Marie Schannen, 71, St. Michael

Thanksgiving dinner to be offered to seniors

Fort Wayne — The Knights of Columbus Council 451 will have a Thanksgiving dinner for all seniors Thursday, Nov. 27, from 11 a.m. to 1 p.m. Reservations are requested to 260-493-1914 by Nov. 20. There is no charge, but donations are welcome.

Community Thanksgiving dinner

Bremen — St. Dominic Parish along with Horizon Ministries, the Bremen United Methodist Church and St. Paul United Church of Christ are co-sponsoring a free Thanksgiving dinner at St. Isidore Hall, 803 W. Bike St., from noon to 3 p.m. on Thanksgiving day.

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POPE

CONTINUED FROM PAGE 1

to the Temple treasury, while the rich offered their surplus wealth. The pope spoke of how the widow is an image of the Church.

"I like to see the Church in this figure, the Church which is, in a sense, a widow, because she is waiting for her Bridegroom who will return," Pope Francis said.

"But she has her Bridegroom in the Eucharist, in the Word of God, in the poor, yes: but she is still waiting for His return," Pope Francis added. "This is the attitude of the Church."

"This widow was not important. Her name did not appear in newspapers. No one knew her. She did not have any degrees. Nothing. She did not shine her own light," he said, according to Vatican Radio.

The pope said, "This is what makes me see the Church in the figure of this woman. The Church must not shine on her own light, but the light that comes from her Bridegroom. That comes right from her Bridegroom. And over the centuries, when the Church wanted to have her own light, she was wrong."

"When the Church is humble and poor, then 'it is faithful' to Christ, giving all it has for the Lord and others, leaving nothing for itself," reported Vatican Radio.

Pope Francis said the Gospel captures two tendencies always present in the history of the Church. Church tempted by vanity and the 'poor Church,' which, the pope said, "must have no other riches than her Spouse," like the humble widow.

Pope Francis said, "Let us pray to this widow, who is certainly in heaven, to teach us to be the Church like this, giving everything we have in life: leaving nothing for us. Everything for the Lord and for others. Humble. Without boasting of having our

own light, always seeking the light that comes from the Lord."

After Mass, Bishop Rhoades said all gathered in the chapel in quiet prayer with the pope. Pope Francis then greeted Bishop Rhoades.

Bishop Rhoades assured Pope Francis of the prayers of the diocese and the pope offered his blessing upon the Diocese of Fort Wayne-South Bend. Bishop Rhoades thanked Pope Francis for his ministry to the Church and said he looked forward to his visit to the United States in

September for the World Meeting of Families.

Bishop Rhoades said Pope Francis asked for the prayers of the diocese.

Bishop Rhoades told Pope Francis he can count on our prayers.

Vatican Radio and Catholic News Service provided information to this story.

Break down isolation, stigma of autism, pope says

BY LAURA IERACI

VATICAN CITY (CNS) — Pope Francis called for greater acceptance of people with autism spectrum disorders and their families to break down the "isolation" and "stigma" that burdens them.

"Everyone should be committed to promoting acceptance, encounter and solidarity through concrete support and by encouraging renewed hope," the pope said Nov. 22 during a meeting with people with autism disorders, also known as ASD, and their families, and with 700 participants in a three-day conference on autism and related disorders, organized by the Pontifical Council for Health Care Ministry.

Pope Francis called the daily challenges for people with autism spectrum disorders and their families "a cross" and noted the need to develop more "comprehensive and accessible" support networks.

The accompaniment of people

with autism and their families must not be "anonymous or impersonal," he stated. Rather, it must involve "listening to the profound needs that arise from the depths of a pathology which, all too often, struggles to be properly diagnosed and accepted without shame or withdrawing into solitude."

The pope said support networks should extend to include "grandparents, friends, therapists, educators and pastoral workers," who "can help families overcome the feelings that sometimes arise of inadequacy, uselessness and frustration."

He thanked families, parish groups and various organizations for the care they provide people with ASD, noting that such care is the "direct responsibility" of governments, institutions and Christian communities. He concluded by encouraging researchers in their work of discovering treatments and therapies to help and prevent the disorders.

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