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Answering the call to discipleship at Bishop Dwenger High School



Mollie Shutt

During a Mass celebrated at the Fort Wayne high school Jan. 13, Bishop Kevin C. Rhoades baptized and confirmed Bishop Dwenger students Jilian Christlieb and Richard Levine Jr. The students are pictured in the school chapel with the bishop and Father Robert Garrow, school chaplain, right.

BY PATRICK MURPHY

FORT WAYNE — Two milestones were commemorated Friday in Fort Wayne when Bishop Kevin C. Rhoades made his annual pastoral visit to Bishop Dwenger High School. Two students, Jilian Christlieb and Richard Levine, were welcomed into the church through baptism and confirmation, while the bishop celebrated his seventh year as the ordinary of the Diocese of Fort Wayne-South Bend.

"This is a day of joy for the Dwenger community and the whole church, as two young people become Christians today, receiving the great blessing from God of becoming His children, becoming a brother and sister of Jesus in His Body, the holy, Catholic Church," the bishop said in his homily during Mass in the gym.

"Centuries before the coming of Christ as man, the prophet Ezekiel announced that God would sprinkle clean water upon the people to cleanse them from their impurities, from sin, and that God would give them a new heart and place a new spirit within them. This is what happens at baptism. It purifies one from all sins and it also makes the person a new creature, an adopted child of God, a member of Christ, and a temple of the Holy Spirit. Richard and Jilian, this is the great gift you receive today.

"Baptism is the seal of eternal life and confirmation is the seal of the Holy Spirit, the indelible sign that consecrates you to the Lord," he told the young people. "Of course, all of us are called to keep the seal until the end of our lives by remaining faithful to the promises and demands of our baptism, to keep the faith by living the Gospel of Jesus."

While the sacraments involve grace and God's blessing, Bishop Rhoades continued, and they are the first steps on the path to holiness, they do not confer perfection.

"Sometimes we might stumble on the path, but the important thing is to that we get up and keep walking. That's why we should be thankful for the sacrament of reconciliation in which God gives us the grace of forgiveness, so we can get up after we fall."

It was indeed a special day, according to sponsors of the young Christians who were received into the Catholic Church. "She's happy and very proud," said Kathy Pedro, Christlieb's confirmation sponsor. Her dad, Joseph Christlieb, said she made the choice to become a Catholic "on her own, and we fully support her decision."

Levine's sponsor, Colton

Buescher, who is also a classmate, said receiving the sacraments had already made a big change in his friend's life. "This is the first day of the rest of his life," Buescher noted, "and it's with Christ." Levine's mother, Melinda Stuller, said, "I'm excited he is committing his life to God."

Many of the school's 1,000-plus students were gathered in the bleachers to enjoy the bishop's appearance. Prior to the Mass, one of them, Jada Smith, said she was anxious to see the bishop later in the day as he visited classrooms — something he relishes. "It's cool that he supports our school," the sophomore said.

In his homily, Bishop Rhoades complimented the choir and said he seldom, if ever, passes up a chance to visit students.

DWENGER, page 16

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Actor did St. Ignatius' spiritual exercises to prepare for priest role

BY MARK PATTISON

WASHINGTON (CNS) — Actor Andrew Garfield underwent the spiritual exercises of St. Ignatius of Loyola, founder of the Society of Jesus, as part of his preparation for playing a Jesuit priest in Martin Scorsese's new film, "Silence."

Garfield's spiritual adviser for this Jesuit journey was Jesuit Father James Martin, editor at large of *America* magazine, a Jesuit journal, the author of several books, and who has some measure of television fame for being the chaplain of the old "Colbert Report."

"I studied with Father Martin all things Jesuit and attempted to crack what it means to be a soldier for Christ. The basis of that was the exercises for me," Garfield told Catholic News Service in a Jan. 11 telephone interview from New York.

Garfield, whose ancestry is Jewish but who was raised in a nonreligious household, did the 30-day retreat, although not in the customary way. He spent the third week of the retreat at a retreat house in Wales. "It was a silent week, and intense," he recalled. The actor, who has dual British-American citizenship, said he returned to the United States for the conclusion of the retreat near his Los Angeles home.

"Yeah, it was remarkable, really. I was so grateful for the sacred time," he said.

Garfield was also given a small mountain of books and films by Scorsese to prepare him for the role of Father Sebastian Rodrigues, a 17th-century Portuguese Jesuit who goes to Japan in hopes of refuting a report that a favorite priest who once taught him in the seminary had renounced the faith during his missionary work there. Despite Garfield's box-office success in two "Amazing Spider-Man" films, he had to audition for the role.

"I was sent the script by my agent," he told CNS. "He said Marty's (Scorsese) been trying to make this film for 28 years, and it's looking good this time." Upon reading the script, Garfield added, "I really connected to the material. I was really interested in the themes and the journey the character goes on."

Another key aspect of his preparation for the role was fasting, so Garfield's frame



CNS photo/Paramount

Andrew Garfield stars as Father Sebastian Rodrigues in a scene from the movie "Silence." Garfield underwent the spiritual exercises of St. Ignatius of Loyola, founder of the Society of Jesus, as part of his preparation for playing a Jesuit priest in Martin Scorsese's new film.

would look believable on screen. "The physical rigor of losing weight was very, very, very painful and tricky, and created a tremendous kind of psychosis, but it was also very useful and was the only appropriate thing. ... It was a spiritual process as well. It was a very immersive thing that I'm grateful for," he said. Filming in Taiwan with his newly gaunt body, though, was another thing: "My goodness, it was hot."

Garfield said his takeaway from "Silence" is "endless. What I've been given by playing this role and being with Marty, being with Father Martin, doing the exercises, it's impossible to sum up. I've been given so many different graces for the whole experience. By the end of it, of filming, I don't even need the film to come out or for people to like it. The year of preparation, those months making the film were worth it."

He added he doesn't like to watch himself on screen, but "I do have to say when I was watching 'Silence,' I forgot that I was in the film because the film is so overwhelming and

transportive. ... It's a great film."

Garfield's assessment is shared, at least in part, by John Mulderig, CNS' associate director for media reviews. "Silence" is "dramatically powerful but theologically complex work best suited to viewers who come to the multiplex prepared to engage with serious issues," Mulderig said. "Those willing to make such an intellectual investment, however, will find themselves richly rewarded."

Mulderig called the film "an often visually striking drama that's also deeply thought-provoking and emotionally gripping. And the performances are remarkable all around. But the paradoxes of the narrative demand careful sifting by mature moviegoers well-grounded in their beliefs."

It received a classification of L — limited adult audience, films whose problematic content many adults would find troubling — for religious themes requiring mature discernment, much violence, including scenes of gruesome torture and a brutal, gory execution, as well as rear and partial nudity.

From struggle to development: a Dominican's narrative of the Catholic Church in Vietnam

BY MOLLY GETTINGER

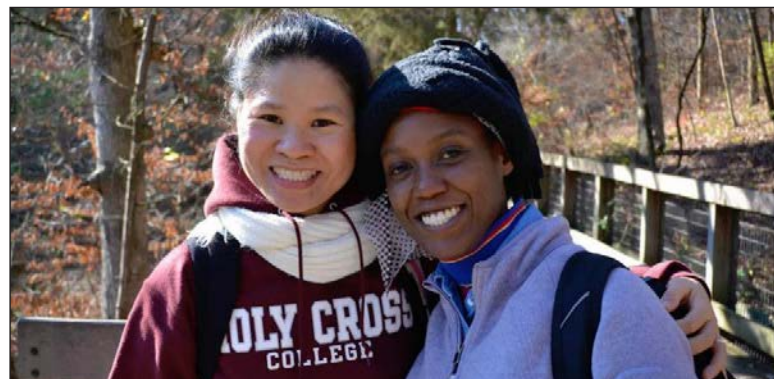
"My family was the only family area in that area that was Catholic."

These are the words Sister Kim, a Dominican religious from Vietnam. Currently a master of divinity student at the University of Notre Dame, Sister Kim plans to bring the theology she has learned back to Vietnam to work toward a country that is freely religious and where the dignity of women is upheld.

She was born in 1969 in North Vietnam, where her communist surroundings limited her

and her family's ability to openly practice religion. At the time, the Catholic Church was struggling to survive. In 1954 the Council of Geneva had divided Vietnam into northern and southern zones, and Catholicism was persecuted in North Vietnam.

Sister Kim grew up in a large city near Queen of the Rosary Cathedral in Haiphong. The cathedral had the only two practicing Catholic clergy, the bishop and an elderly priest. In 1954, with the impending advent of communism, nearly all priests



Molly Gettinger

Besides studying, Sister Kim, OP, left, takes time to enjoy the beauty of God's creation in America. She intends to return to her native Vietnam after finishing a master's degree in divinity at the University of Notre Dame, to share what she has learned. She is pictured with a fellow religious from Uganda.

New embassy a sign of pope's love for Palestine, President Abbas says

BY JUNNO AROCHO ESTEVES

VATICAN CITY (CNS) —

Palestinian President Mahmoud Abbas thanked Pope Francis for his support of the country's new embassy to the Holy See.

"This is a sign that the pope loves the Palestinian people and loves peace," Abbas told the pope Jan. 14 before heading to the inauguration of the Palestinian embassy to the Holy See in Rome.

The pope welcomed Abbas with open arms, embracing the president and saying, "It is a pleasure to welcome you here."

"I am also happy to be here," Abbas replied.

The Vatican said the two leaders spoke privately of the contribution of Catholics in Palestine and their "promotion of human dignity and assistance for those most in need, especially in the fields of education, health and aid."

The pope and Abbas also discussed the peace process and expressed hope that "direct negotiations between the parties may be resumed to bring an end to the violence" and to find "a just and lasting solution."

"To this end, it is hoped that — with the support of the international community — measures can be taken that favor mutual trust and contribute to creating a climate that permits courageous decisions to be made in favor of peace," the Vatican said.

The protection of holy sites "for believers of all three of the Abrahamic religions" was also discussed, the statement said.

After the pope and president spent more than 20 minutes speaking in private, Abbas introduced Pope Francis to the Palestinian officials traveling with him.

One member of the delegation joked with the pope about

the pope's favorite soccer team, San Lorenzo, before giving Pope Francis a soccer jersey with the colors of the Palestinian flag.

Abbas presented the pope with five gifts: a Byzantine-style icon of Jesus; a stone from the Church of the Holy Sepulcher in Jerusalem, the site of Jesus' crucifixion; documentation from the Presidential Committee for the Restoration of the Church of the Nativity; a book documenting Palestine's diplomatic relations with the Holy See; and a gold-plated icon of the Holy Family.

The pope gave the president a gold commemorative medallion of the Holy Year of Mercy and Arabic translations of "Amoris Laetitia" ("The Joy of Love") and "Laudato Si", on Care for Our Common Home."

Taking his leave, Abbas warmly embraced the pope and went to meet with Cardinal Pietro Parolin, Vatican secretary of state, and Archbishop Paul R. Gallagher, Vatican secretary for relations with states.

Issa Kassissieh, Palestinian ambassador to the Holy See, said the new embassy was "a significant achievement for the Palestinian people, considering that the pope has taken a moral, legal and political stand through recognizing the state of Palestine."

In an interview Jan. 12 with Palestinian news agency, WAFA, Kassissieh said the new embassy "marks the outcome" of improved relations between Palestine and the Holy See after the signing in June 2015 of an agreement that supports a two-state solution to the ongoing conflict in the Holy Land.

Abbas' visit came on the eve of an international peace conference in Paris Jan. 15 aimed at restating the international community's support for the peace process.

However, Israeli Prime

Minister Benjamin Netanyahu denounced the gathering as a "rigged conference" that seeks to adopt anti-Israeli policies.

"This pushes peace backward. It's not going to obligate us. It's a relic of the past. It's a last gasp of the past before the future sets in," Netanyahu said Jan. 12 following a meeting with Norway's foreign minister, Borge Brende.

President-elect Donald Trump's proposal to move the U.S. embassy in Israel from Tel Aviv to Jerusalem is also a cause for concern for the Palestinian government as both states claim the city as their rightful capital.

The two-state solution would split the city and allow for Palestine to claim East Jerusalem as their capital. Israel, however, claims the entire city as its capital.

According to WAFA, Abbas wrote to Trump Jan. 9 and said the move likely would have a "disastrous impact on the peace process, on the two-state solution and on the stability and security of the entire region."

Following his meeting with Pope Francis, President Abbas told journalists he hoped President-elect Trump would not move forward with the proposal.

"We are waiting to see if it happens. If it does it will not help peace and we hope it does not happen," Abbas said.

Despite the looming threats to the peace process, President Abbas said he hoped that the example set by the Palestinians agreement with the Vatican will allow European countries to follow suit in order to achieve peace.

"I met his Holiness and (thanked him that) the Holy See has completely recognized Palestine as an independent state and I hope that other states will follow the Vatican's example and recognize the state of Palestine," Abbas said.



Public schedule of Bishop Kevin C. Rhoades

Wednesday, January 25: 6:30 p.m. — Presentation of Lampen Lecture, Ancilla College, Donaldson

Thursday, January 26: 5:30 p.m. — Opening Mass of the National Prayer Vigil for Life, Basilica of the National Shrine of the Immaculate Conception, Washington, D.C.

Friday, January 27: 9:30 a.m. — Youth Mass and March for Life, Washington, D.C.

Saturday, January 28: 9:30 a.m. — Mass, Basilica of the National Shrine of the Immaculate Conception, Washington, D.C.

Bishop tours the Middle East



Provided by Bishop Kevin C. Rhoades

Bishop Kevin C. Rhoades continues his tour this week of Catholic Relief Services projects underway in Israel, Gaza and the West Bank. The group's first stops included Jerusalem; an Israeli refugee settlement; and Ramallah, a Palestinian city in the West Bank. Look for more coverage of the bishop's trip in next week's Today's Catholic.

Elkhart County marches in defense of the unborn



Photos by Kevin Haggengjos

Elkhart County Right to Life and the Pro-Life Holy Innocents Pro-Life Action Group hosted a rally at the Lerner Theatre in Elkhart Saturday, Jan. 14. Melissa Ohden, an abortion survivor, spoke, along with several "Silent No More Awareness" members. Following the rally participants marched through the streets of the downtown, led by members of the Knights of Columbus St. Jude Council 1043.

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SISTER KIM

Continued from Page 2

fled to the South. Seminaries closed and Catholics in the villages far from the cathedral could not attend Mass or receive the sacraments. Additionally, Catholics could only work manual labor jobs. Religious discrimination was everywhere.

"I went to a public school where all my classmates were non-Christian," she recalled.

"Because my family was practicing Catholics, we were isolated among our friends and neighbors. We were not allowed to go to University like everybody else, even though we were very good students."

It was not until 1995 that Sister Kim was able to follow her vocation of becoming a religious, entering the Dominican Sisters of St. Rosa of Lima in South Vietnam. Later, in 2005, the sisters were welcomed into North Vietnam.

Since becoming a religious — amid teaching, becoming a principal at a school for young children and studying — Sister Kim has come to understand her vocation as promoting the inherent dignity of women, as well as learning theology and spreading

the truth of the Catholic Church in Vietnam.

"Women in the rural village work with their parents starting at a very early age, even as early as four," she shared. "Women raised in the villages do not have a childhood: They do not hope for a happy life. Very few are educated beyond elementary school, as education costs money and is seen as unnecessary." Instead, women are expected to be wives and mothers. Often married young, by the time a woman is in her early 20s she will usually have several children. And while motherhood is

"I am here to promote human dignity ... and promote love of God and neighbor so that the Catholic Church in Vietnam can develop."

SISTER KIM

a beautiful gift from God, it can be distorted when promoted at the expense of recognizing a woman's capability to contribute to society in broader ways, she said.

Before coming to South Bend to study, Sister Kim started a program called the Foundation for Poor Children and Young

Women, which focuses on promoting human dignity — especially that of women. The program hosts workshops for young women, providing them time and space to listen, build community, play games and pray.

Participants are always in different places in their education; often, they are behind. The foundation seeks to inspire them to understand that they do have value and can learn, and con-

nects this to the inherent dignity they have because they were created in the image and likeness of God.

"In Vietnam now, the situation is very complicated," Sister Kim shared. No longer is the Catholic Church in Vietnam struggling to survive; rather, there is space for growth and development, although still within the confines of what the government will allow. As of 2015, Catholic universities are permitted: The first one opened in Saigon in September.

For Sister Kim, studying at Holy Cross College and the University of Notre Dame has been an invaluable gift, a gift that will continue to grow and flourish as she continues her studies and then returns home. "I have done a lot of ministry in Vietnam, but with the lack of theological education, I did not have the resources to learn new skills." She left the country to acquire a theological background in hope that others will not have to do the same.

"After I finish my study, I want to go back to Vietnam and spread theology. The government wants us not to think: They want to do the thinking for everyone. When I go back I will have to be really careful. I want them to know I am not a dangerous person. I am not against the government. I am here to promote human dignity, care for the poor, uphold the dignity of women and promote love of God and neighbor so that the Catholic Church in Vietnam can develop."

Editor's note: Sister Kim's last name has been withheld.



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Lawmakers to consider death penalty ban for those with serious mental illness

INDIANAPOLIS — Legislation to ban the death penalty for those with serious mental illness was introduced in the Indiana General Assembly Jan. 4. The Indiana Catholic Conference, the public policy arm of the Catholic Church in Indiana, supports the legislation.

Senate Bill 155, authored by Sen. James Merritt, R-Indianapolis, removes capital punishment as a penalty for those suffering from one or more of six various types of serious mental illness.

Those diagnosed with schizophrenia, bipolar disorder, major depressive disorder, delusional disorder, post-traumatic stress disorder or traumatic brain injuries qualify for the exemption. The bill defines "serious mental illness," commonly referred to as SMI, using the American Psychiatric Association's Diagnostic and Statistical Manual of Mental Disorders criteria.

Merritt said he supports the death penalty, but draws a "bright line of distinction" between someone who is rational and normally functioning and commits a murder out of revenge or for other reasons, and a person who lacks normal mental faculties or control of themselves.

If passed, Merritt said those on death row in Indiana with serious mental illness could appeal their sentences and have them commuted to life in prison without parole. "If a person is mentally ill, they are mentally ill. My intent of the bill is that no person who is mentally ill would be put to death because they committed murder," Merritt said the fate of his bill is uncertain as "it is very early in the process," but he plans to work very hard to get a hearing for the bill.

Glenn Tebbe, executive director for the Indiana Catholic Conference, said the church

INDIANA CATHOLIC CONFERENCE

BRIGID CURTIS AYER

opposes the use of the death penalty in nearly all cases, noting that its use is permitted when it is the only means to protect the common good. Tebbe added that Catholic teaching also asserts an individual must have maturity and consciously choose an action for one to be morally responsible. Indiana no longer executes the mentally disabled or minors because they may not be fully responsible for their actions, he said.

"Those who are mentally ill have an impediment that limits their culpability regarding their actions also," said Tebbe. "As with the previous modifications in Indiana's application of the death penalty, this change to exempt those with serious mental illness from execution is prudent and just. While Senate Bill 155 does not eliminate the use of the death penalty, it does restrict its use and corrects an injustice in its application. We support the bill."

Tebbe asserts the death penalty ban for those with serious mental illness does not exempt an individual from being held accountable. Rather, removing

the death penalty as an option for punishment allows the state to fulfill its obligation to the public and to the individual.

In Catholic teaching, Tebbe said, it's the state's duty is to protect the common good and to render an unjust aggressor unable to do harm. Punishment, in addition to defending the public order and protecting people's safety, should have the effect of correcting the guilty party and providing restitution. SB 155, in the view of the ICC, provides for public safety and does not take away an opportunity to correct and help the offender.

Matthew Willis, program director for the Hoosier Alliance for Serious Mental Illness Exemption, said, "I think it's really important that we protect those who we deem not morally culpable from the death penalty. We've already decided to exempt juveniles and those who are intellectually disabled: Those with serious mental illness share the same inability to understand the nature of their crimes and know the consequences of their crimes."

Willis is aware of at least six other states that are actively seeking legislation to exempt those with serious mental illness, including Virginia, Idaho, Tennessee, West Virginia, Ohio and South Dakota. Connecticut exempted those with serious mental illness from the death penalty in 2006, but subsequently banned the death penalty

completely.

Willis said there are 12 people in Indiana with active death sentences — one woman and 11 men. "There are two men who definitely had SMI at the time of their crime," he noted, "but this number is not concrete because it's possible other defense teams may argue their clients fit the exemption as well." To give a perspective on numbers, Willis said Mental Health America, a national support and advocacy group for mental health, in one analysis estimates that between 5 and 20 percent of people on death row have a serious mental illness.

Willis firmly believes there is a real chance of the bill passing, as he's seen Indiana lawmakers open to expanding treatment and funding for mental health issues in recent years.

Senate Bill 155 is assigned to the Senate Judiciary Committee and awaits a hearing. Tebbe said he hopes the bill gets a hearing within the next few weeks.

The ICC offers several resources to stay up to date with legislative action reports, review position papers or join the Indiana Catholic Action Network. As a part of its 50-year anniversary, the ICC produced videos to explain the role and importance of its involvement in public policy making. Visit www.indianacc.org.



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St. Louis archbishop decries proposal affecting reproductive health choices

ST. LOUIS (CNS) — A proposed city ordinance seeks to make St. Louis a “sanctuary for abortion,” said Archbishop Robert J. Carlson, who called the measure an attack on the “most deeply held moral and religious convictions of the people of this great city.” The legislation would amend the city’s anti-discrimination law and add pregnancy and reproductive health decisions as protected classes. The bill, sponsored by Alderwoman Megan Green, has been referred to the city’s Housing, Urban Development and Zoning Committee. Reproductive health decisions, as defined by the measure, would include any decision related to the use or intended use of any drug, device or medical service, including use of contraception or fertility control, or planned abortion. The proposal would affect employers, organizations and individuals, prohibiting them from discriminating against people or entities that make decisions related to abortion, birth control or artificial reproduction services.

Upcoming synod needs young people’s voices, pope says

VATICAN CITY (CNS) — Pope Francis asked young people to tell him, their bishops and pastors about their hopes and struggles and even their criticisms. In preparation for a meeting of the Synod of Bishops focused on youth, the pope wrote a letter to young people, saying the church wants “to listen to your voice, your sensitivities and your faith, even your doubts and your criticism. Make your voice heard,” the pope told young people. “Let it resonate in communities and let it be heard by your shepherds of souls.” The pope’s letter was released Jan. 13 along with the preparatory document for the synod. The document includes a series of questions to be answered by national conferences of bishops and other church bodies. The responses, along with input from young people themselves, will form the basis of the synod’s working document. Pope Francis chose “Young people, faith and vocational discernment” as the theme for the synod gathering, which will be held in October 2018.

Catholic priest found dead in northern Mexico

MEXICO CITY (CNS) — A Catholic priest has been found dead in northern Mexico, marking another attack on clergy in a country where the widespread violence of the past decade has not spared

NEWS BRIEFS

Catholic Relief Services facilitates new beginnings



Oscar Leiva/Silverlight for CRS

With a new year come hope and new beginnings. No one knows that more than Virginia Gomez and young mothers like her in Comitancillo, Guatemala. But until recently, young, new lives were the most fragile in Comitancillo, where malnutrition poses a deadly problem for infants and toddlers. Catholic Relief Services is working with 10,500 vulnerable families there every year so that children, pregnant women and new moms can have better access to food and health care. CRS distributes food and water filters and teaches mothers like Gomez how to prevent malnutrition, treat common illnesses and improve hygiene.

church leaders. The body of Father Joaquin Hernandez Sifuentes, 42, was discovered Jan. 11 in Parras de la Fuente, approximately 90 miles west of his working-class parish in Saltillo, while his vehicle was discovered abandoned in another state, the Coahuila state prosecutor’s office said in a statement. Details on the disappearance of Father Hernandez remain uncertain, although Saltillo Bishop Raul Vera Lopez said Jan. 11 that two suspects had been arrested. Father Hernandez was last seen celebrating Mass New Year’s Day at Sacred Heart of Jesus Parish in a community known as La Aurora and was scheduled to take vacation thereafter. Colleagues became suspicious when they were unable to reach Father Hernandez on his cellphone, according to a diocesan statement. His room in the parish residence appeared messy, with draws left open and clothing strewn on the floor — uncharacteristic for Father Hernandez — while his suitcase had been left behind, along with his reading glasses.

Bishop disappointed with change in U.S. policy to Cuban refugees

WASHINGTON (CNS) — The chairman of the Committee on Migration at the U.S. Conference of Catholic Bishops said he was disappointed with President Barack Obama’s new policy ending a long-standing agreement that allowed Cubans who arrive in the U.S. without visas to remain in the country and gain legal residency. “Effective immediately, Cuban nationals who attempt to enter the United States illegally and do not qualify for humanitarian relief will be subject to removal, consistent with U.S. law and enforcement priorities,” Obama said in a Jan. 12 statement. “By taking this step, we are treating Cuban migrants the same way we treat migrants from other countries.” The repeal of the policy, dubbed “wet foot, dry foot,” was effective immediately and followed months of negotiations. It

was praised by the Cuban government as “an important step in advancing relations” between the two countries. In a Jan. 13 statement, Bishop Joe S. Vasquez of Austin, Texas, migration committee chairman, said the U.S. bishops have “welcomed normalizing relations with Cuba,” but he also noted that “the violation of basic human rights remains a reality for some Cubans and the ‘wet foot, dry foot’ policy helped to afford them a way to seek refuge in the United States.”

U.S. doctors, nurses treat Syrian refugees for free in Jordan

MAFRAQ, Jordan (CNS) — American doctors and nurses on a medical mission to Jordan are performing badly needed surgeries and other medical treatment free of charge to thousands of Syrian refugees who can no longer afford basic health care. Dr. Bassel Atassi of the Little Company of Mary Hospital, a not-for-profit Catholic commu-

nity hospital on Chicago’s South Side, led the 80-member mission. Fanning out across Jordan, under the auspices of the Syrian American Medical Society, teams provided cardiac, eye and orthopedic surgeries; others offered care in pediatrics, obstetrics, dentistry, pain management and nephrology for refugees, inside camps and in the community. They also aided poor Jordanians. Atassi, originally from Homs and Aleppo, Syria, said the brutal, nearly six-year Syrian conflict has scattered his immediate family around the globe. One of the two main oncologists at Little Company, Atassi praised the hospital for its support. “The hospital donated medications and other supplies to the mission. The last time I was here in the fall, the hospital asked me to speak at a big meeting about the mission, showing my documentary video. They are very appreciative of this effort,” Atassi told Catholic News Service.

Take a risk by following Jesus, pope says at Mass

VATICAN CITY (CNS) — Following Jesus and entering into a relationship with him comes with risks, including the risk of looking foolish sometimes, Pope Francis said. The Gospels are full of stories about people who took a risk to follow Jesus and those who, filled with bitterness and concerned with their own pride and status, simply sat by the wayside watching Jesus pass, the pope said Jan. 13 during his early morning Mass in the chapel of the Domus Sanctae Marthae. “Jesus knew that many of the people who followed him did not have the purest of intentions. They were looking for help and healing,” he said, but he allowed them to approach “because he knew that we are all sinners.”

Europe’s Catholic, Orthodox leaders say they’ll stand against terrorism

OXFORD, England (CNS) — Catholic and Orthodox leaders have pledged to stand together against fundamentalism and terrorism, as well as resisting forces working to erode and destroy religious belief in Europe. “Terrorist violence against people considered unbelievers or infidels is the extreme degree of religious intolerance -- we unreservedly condemn it and deplore that such acts have developed in the soil of a misguided religious culture,” the church representatives said in a joint message Jan. 13. “The constitutions of our states guarantee the fundamental rights of the human person. Nevertheless, in our societies, forces are always at work to marginalize or even erase religions and their message from the public space. We believe Europe needs more than ever the breath of faith in Christ and the hope it provides.”

Spring classes at Forever Learning

SOUTH BEND — Want to take a “Novel Approach to Philosophy?” Travel the Camino de Santiago? Maybe brush up on your iPad skills? If so, mark your calendar for Tuesday, Feb. 21, when registration at Forever Learning Institute for these classes and over 80 more is set to begin.

One of the unique qualities about Forever Learning is the real-world experience that instructors bring to the table. Technology instructor Richard Sunshine holds a Ph.D. from Princeton University and has an amazing amount of experience in developing databases for RCA and Whirlpool Corporation. Robert Lordi, Ph.D., spent most of his career teaching English literature and drama at the University of Notre Dame and will delve into Shakespeare with Forever Learning students this spring. Yolanda Suggs, a licensed instructor, will again bring her love for Zumba to students at the Forever Learning campus at St. Therese, Little Flower Catholic Church, South Bend, as well as the FLI satellite location at the Jewish Federation of St. Joseph County. Students may view all course offerings online at www.foreverlearninginstitute.org or call the institute to reserve a course guide.

Classes begin March 6.

AROUND THE DIOCESE

St. Jude students send military care packages



Provided by Dr. Donna Adler

Seventh- and eighth-grade students at St. Jude School in South Bend adopted a unit on the front line in Iraq, for receipt of Christmas care packages as part of a collective service project. With the coordination of the Faith Formation Office, they shipped 41 boxes of edibles and hygiene items to about 30 soldiers. Platoon commander Chris LaCroix said it was not possible to “put it into words how happy they were. You guys really took care of us with all the things we love. ... You all have made our Christmas a special one and one we won't forget.” Pictured is one of the soldiers with a selection of hot sauce condiments.

Registration takes place Feb. 21, 22 and 23. Students may register for classes online, by mail, or in person at the institute, 54191 Ironwood Road, South Bend. For more information contact Eve Finnessy, executive director, at 574-282-1901 or director@foreverlearninginstitute.org.

Redeemer Radio now accepting donations of vehicles

FORT WAYNE — A new donation program can now turn unwanted vehicles into valuable profits for Redeemer Radio.

Director of Development, Jennifer Zurbuch commented how every donation to Redeemer Radio makes a difference. The process is simple. The vehicle is usually picked up in 3-5 days at the donor's convenience. Must provide a clean title and make sure the vehicle has a motor and no major damage. A receipt for the donation will be sent as a follow-up in the mail that can be used for tax purposes.

The unwanted vehicles accepted include cars, trucks, motorcycles, boats, RVs and more. Some restrictions apply. Call 866-628-CARS (2277) for more information.

Marian physics student visits CERN

BY ANDREW MENTOCK

A senior at Marian High School in Mishawaka was invited to Switzerland last fall to participate in an experiment that few physicists will have the chance to experience during their lifetimes.

James Twaddle, 17, traveled to Geneva to use the legendary particle detectors located at the headquarters of the European Organization for Nuclear Research, or CERN. The opportunity surfaced because he was a standout participant in the University of Notre Dame's summer particle physics program known as QuarkNet.

CERN is perhaps most well known for its involvement in the discovery of the Higgs Boson. “For a Ph.D. physicist to go to Geneva to do research at CERN would be a coup,” said Rebekah Randall, Twaddle's physics teacher at Marian. “But for a high school student who hasn't even completed one year of physics to not only visit but to do research there (is) exceptional. Unheard of, perhaps.”

Twaddle traveled to Geneva with his two instructors from QuarkNet, Brian Dolezal and John Taylor, both local high school teachers. The research project they worked on wasn't necessarily cutting-edge science, but it was visual; and the opportunity to use the equipment at



Photos provided by James Twaddle

An LHC magnet is displayed on the grounds of CERN, the European Organization for Nuclear Research, in Geneva, Switzerland. Marian High School senior James Twaddle visited the facility and performed an experiment there last fall.

CERN was very informative.

Perhaps the best part of the trip, they said, was the opportunity to be around some of the best physicists in the world and observe them interacting with each other.

“It's the holy grail of science: the most important experiment on the planet,” said Dolezal, a teacher at Saint Joseph High School in South Bend. “You have thousands of scientists from around the world, and what's really impressive is that the physicists may be working with someone from a country who does not speak the same language as them.”

Twaddle was able to learn from the world-renowned scientists as well.

“We were fairly busy with the experiment and weren't able to go into the city of Geneva too often, so we spent a lot of time in the CERN cafeterias,” said Twaddle.

“While sitting there, I could overhear the conversations of people talking about what experiments they were doing and what theories they had. Having that constant contact and hearing and learning about particle physics for that long was fantastic.”

The three visitors group set up an experimental device that showed collision data from a diverted piece of the main particle stream. They discovered some new and interesting directions in which to go for further research, directions future students will be able to use as they continue to



James Twaddle, right, tours the European Organization for Nuclear Research, or CERN, facility with Brian Dolezal and John Taylor, his instructors at QuarkNet. QuarkNet is a science program in which the University of Notre Dame participates.

study the subject.

In addition to having a wonderful, once-in-a-lifetime experience, Twaddle also discovered a mature understanding of and fascination with physics.

“What I find interesting about physics is its ability to describe and discover the entire physical universe around us, and maybe even other ones that we can't touch,” said Twaddle, who is interested in declaring physics as one of his majors when he goes to college next year. “And it describes all of this purely through human intuition and mathematics. I just find a great fascination with being able to not only describe the physical world with numbers, but also to discover new things about it that

we could never touch or measure ourselves.”

This is the kind of attitude those around him seem to have come expect from Twaddle.

“James is a great physics student — hard-working and careful, thorough with his answers. He's one of the top in his class, but he is also kind and helpful towards others,” said Randall.

“Sometimes it's difficult (for him) to work with other students, especially in a group situation where he understands something and they don't. (But) James is always supportive and engages in discussion with his peers, helping them understand ideas without making them feel slow on the uptake.”

Adoption fills the heart of South Bend couple

BY JENNIFER MILLER

"Many moms have nine months to prepare for a baby. I had one day!"

That's how Mariagrazia D'Angelo explained the adoption process of her son, Alex. "We received a call from the Department of Child Services and had to say yes or no." Would they be open to caring for a week old newborn baby in foster care?

After 15 years of marriage, the D'Angelos longed for children. Both naturally caring and nurturing people from large Italian families, they discerned that God had called them to be parents. But since their marriage on St. Nicholas Day in 1997, they were unable to conceive — then Mariagrazia suffered a severe car accident. Doctors were never able to give them a medical reason for their infertility, but suggested hormones injections. Mariagrazia never felt safe with them, so for years she and Donald waited, prayed and hoped.

Parishioners of St. Anthony of Padua, their faith was a natural part of their lives. They both trusted in God's will, despite the difficulties. The love they lived was a love that knew both joy and pain.

The D'Angelos first turned to a private adoption agencies and began filling out paperwork and undergoing evaluations and testing. The process was difficult and expensive. Through a colleague at work, Donald heard about adoption and foster parent



Provided by Donald and Mariagrazia D'Angelo

Donald and Mariagrazia D'Angelo prayed and leaned on each other, trusting in God's will, during a lengthy and emotional adoption process — one that ended with their becoming parents to baby Alex two years ago.

opportunities through DCS in the state of Indiana. They took classes for over a year, baby-proofed their house and became licensed foster parents in July 2012. The D'Angelos were open to any infant, of any race or special needs. "For us, a child is a child. They are no different. All are special; all are loved."

Right away they were contacted by DCS, but discerning a good match was painful. Mariagrazia remembers well the many chil-

dren they had to say no to, for a variety of reasons. "It's important to see what is a good match for them and for you," she pointed out.

Some children had siblings that had to stay together, and the D'Angelo's small home could not hold them all. Other children had suffered such abuse that the couple thought they would not be the best fit to care for them. "I cried every time. It was so hard to say no," Mariagrazia remem-

bered. Each time they declined they would pray for the child and for a family to care for them, for the next six months.

About to give up, she went home to her parents in Italy for Christmas. She finally prayed, "whatever and whenever God wants, we will say yes. I became more peaceful in those weeks." And on Jan. 1, 2013, the feast day of Mary Mother of God, a baby boy was born.

He was the 13th child of a cocaine-addicted mother who gave 12 of her children up for adoption. He was first given to a single woman as a foster mother but she found it difficult to provide for the newborn. The D'Angelos were next on the list. Donald received the call and spoke to Mariagrazia, who was coming home the next day from Italy. She wasn't sure what to say, but like Joseph, the foster father of Jesus, Donald felt in his heart that they should say yes.

"Let's take the chance," he recalled. After he picked Mariagrazia up from the airport, they drove to Babies R Us.

The next day Alex arrived. He came with only one bag, containing a change of clothes and two diapers, and a pacifier in his mouth. The previous foster mother took a look at the D'Angelos and exclaimed, "Oh my goodness! He looks just like you!"

For the next 19 months Donald and Mariagrazia's hearts were expanded and challenged even more. They had hoped to adopt baby Alex at some point, but his birth mother changed her mind and was considering keeping him, even though she never visited or was able to stay clean enough to do so. Donald's hope, which was positive for so long, began to wane, although he tried his best to care for his nervous wife and newborn.

Mariagrazia, even in her own desire to be his mother, would pray for Alex's birth mother, thinking that was the best place for a baby. "I felt guilty," she recalled. Years before, she had read books from Catholic

Charities that had various perspectives on adoption, and she remembered the love that a birth mother had to have for a child in order to offer him or her for adoption. "We never can judge what circumstances they are going through," she realized.

Mariagrazia remembers being surprised of how long the process took, as well as how much the judge wanted to give Alex's birth mom a chance. The last court date was set for June 2014. The birth mother never showed.

On that date, the course of their lives changed. For the next four months, Alex could then be considered for adoption from foster care. While Donald began to feel hopeful again, Mariagrazia continued to have sleepless nights, worried someone would come and take Alex away.

On Sept. 5, 2014, a beautiful, sunshine-filled day, the D'Angelos legally adopted their son. Alex, then 19 months old, received a new, permanent birth certificate with their names on it.

"God does have a plan, Mariagrazia said, "Becoming parents, for us, was not 'if,' but 'when.'"

Right away they desired to have Alex baptized. "We wanted to welcome him into the family, and celebrate him," she shared. They brought him to Roccadaspide, Salerno, Italy, to celebrate the sacrament, where all of their extended family and even the elderly ladies sitting on doorsteps and bus stops knew and welcomed him. "He is quite a celebrity there, "Mariagrazia said with a laugh. "The older ladies wait for him with candies and treats and he just runs up to them giving hugs and smiles."

Prayer and people's friendship were so important during the process, she reflected. Talking with a family going through the adoption process and showing them compassion are helpful ways that individuals can support a family going through it. And pray — always pray — she suggests.

Mariagrazia has a book, "God found us you!" that she plans on sharing with Alex when he starts asking questions about when he was a baby. She reflected that she experienced pains and realities of motherhood, but in a different way than many mothers do. She did not have the physical pain of pregnancy, delivery or post-partum recovery, but knows well the emotional heartache, aching in her soul and nights and days of waking and caring for a baby. She never saw an ultrasound or heard a prenatal heartbeat, but knows the joy of finally meeting her child, holding him and rocking him to sleep.

"We would go through this all over again, a thousand times more," Donald said.

The couple is open to speaking with other adoptive parents. They can be reached at donald_dangelo@yahoo.com.



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St. Joseph Intermediate Campus
(3rd - 5th)
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Mishawaka, Indiana 46544

St. Monica Middle School Campus
(6th - 8th)
223 West Grove Street
Mishawaka, Indiana 46545



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FOOD, FELLOWSHIP, & FAITH
FOR YOUNG ADULTS IN THEIR 20s AND 30s

In MY diocese

St. Mary Mother of God



Downtown Fort Wayne parish rises from adversity, reaches out

BY SARAH DUSTMAN

One of the unique things about St. Mary Mother of God Church in downtown Fort Wayne is that most of its parishioners commute from the city's suburbs, as well as neighboring towns, to attend. Almost every zip code in the Fort Wayne area is represented at the church, which is composed of around 250 families and 611 individuals. They celebrate Mass and other sacraments with Father Phillip Widmann, their pastor of almost 12 years. St. Mary has a long, rich history in the heart of the city and an abundance of ministries that greatly impact the surrounding community, making it an integral part of the local fabric.



FATHER PHILLIP WIDMANN



A cross-section of Catholics from all over the city of Fort Wayne considers St. Mary Mother of God Church, downtown, their home parish.



The cornerstone of this church was laid out by Bishop Dwenger in July 1886, dedicated in 1887 and struck by lightning in 1993.

History

French missionaries and other priests celebrated Mass around the area of the three rivers in Fort Wayne from the late 1600s until about the end of the Revolutionary War in 1783. The first Catholic Church in Fort Wayne was originally called St. Mary, but the name changed to St. Augustine after the arrival of Father Julien Benoit in 1840 and the completion of the interior of the church. In 1842, a German-speaking priest named Father Francis J. Rudolf assisted Father Benoit with the German-speaking members of the congregation of St. Augustine, which would eventually become the Cathedral of the Immaculate Conception.

Eventually, the German-speaking members of St. Augustine wanted to form

a church that preached the Gospel in German. In 1848, 30 German families split from St. Augustine to form that church, the excavation for which began the same year. On Nov. 29, 1848, the families processed from St. Augustine to their new church. The celebrant, Rev. F.X. Weninger, led the procession, dedicated the church to the service of God and named it "The Mother of God Church."

In 1857 a newer and larger Mother of God Church became necessary because of an increase in the number of parishioners. The cornerstone was laid in 1858 by Bishop Luers; and with a 200-foot Gothic steeple, the new church became the tallest building in Fort Wayne. It was destroyed in January 1886, however, when a boiler exploded and the church caught fire.

This did not discourage the pastor or parishioners. Father John Oechtering rallied the congregation and, just two days after the fire, they met to discuss building a new church, which they wanted to be 10 feet wider and 30 feet longer than the cathedral. The cornerstone of the new church was laid out by Bishop Dwenger in July 1886, and the church was dedicated in December 1887.

St. Mary Boys' School, an addition to the parish, was built



For more than 30 years, parishioners of St. Mary have run a soup kitchen as one of their many outreach programs to the city's poor and homeless.

St. Mary Mother of God

1101 S. Lafayette St.
Fort Wayne, IN 46802
260-424-8231

www.stmarysfw.org

Mass Schedule:
Sunday at 10:45 a.m.
Holy Day at 5:15 p.m.

In MY diocese

Cathedral of the Immaculate Conception



Landmark of the faith, in the heart of Fort Wayne

BY RACHEL BATDORFF

Located at the core of the city of Fort Wayne, downtown on South Clinton Street, the Cathedral of the Immaculate Conception adds to the city in several ways: through the enormity and beauty of the building's architecture, the culturally diverse Catholic community it serves and through its traditional approach to the practice of faith.

Bishop Kevin C. Rhoades is often at the parish for special events and to celebrate Mass, and he draws large crowds of the faithful. Msgr. Robert Schulte is rector of the cathedral and one of three priests who have the day-to-day responsibility of celebrating Masses there.

Msgr. Schulte said the building and location serve partially as a regional attraction.

"Since we're located downtown, we draw people from all over Allen County. They're drawn to the beauty of the church and the architecture." Cathedral staff often field inquiries and calls related to religion and Catholicism, as well as to various diocese initiatives and events. Residents look to the cathedral with other concerns as well.

"We're located in the core of the city, so during the week the surrounding community will come to us for various needs — such as food and shelter," Msgr. Schulte said.

The Cathedral of the Immaculate Conception is not



MSGR. ROBERT SCHULTE



Photos from Today's Catholic archives

The Cathedral of the Immaculate Conception, located in downtown Fort Wayne, brings beauty, service and tradition to the Allen County community.



Religious education students at Cathedral of the Immaculate Conception Parish dress as saints for a Mass celebrated on All-Saints Day.



The Cathedral of the Immaculate Conception is the home of the Bishop's Chair and contains the crest of the Most Rev. Kevin C. Rhoades, Bishop of Fort Wayne-South Bend.

Sue Jordan said. "This past December, parishioners distributed cookies and wassail to those who attended. Blessing bags are made by our religious education students, consisting of toiletries and a prayer card, which are distributed by the St. Vincent workers."

Cathedral parish membership consists of 875 registered households, including over 1,900 individuals. Full- and part-time staff members wear multiple hats to service the needs of both the community and parish.

"We're a more traditional parish," Msgr. Schulte explained. "Our worship consists of almost exclusively organ music and hymns. It's a great atmosphere to pray and worship."

Weekday Masses at the cathedral take place at 8 a.m. and 12:05 p.m. in the St. Mother Theodore Guerin Chapel. "The 12:05 p.m. lunch hour Mass is very popular for those working downtown," Msgr. Schulte noted.

The sacrament of reconciliation is offered at 7:30 a.m. and 4:30 p.m. Monday and Friday in the chapel, and at 7:30 a.m. Tuesday through Thursday; Adoration of the Blessed Sacrament takes place Friday afternoon from 12:30 p.m. until

just a pilgrimage destination and local symbol, however. Just like other churches in the diocese it is a parish, and it engages in the ministries of a parish.

Monday through Thursday, from 1-3 p.m., the disadvantaged in the community can seek assistance at the cathedral through its members who belong to the St. Vincent de Paul Society, a society that consists of men and women who seek to grow spiritually by offering services to those in need. Those eligible can receive food vouchers, clothing vouchers and other assistance. On average, 400 people every month are helped.

"The third Wednesday of every month, the committee members host a food distribution," Pastoral Associate

Cathedral of the Immaculate Conception

1122 S. Clinton St.
Fort Wayne, IN 46854
260-424-8231

www.cathedralfortwayne.org

Mass Schedule:
Sunday at 8:30, 11:30 a.m.;
5 p.m.
Saturday at 5 p.m.
Holy Day at 7 a.m.;
12:05, 5 p.m.

5 p.m. benediction.

The cathedral also sponsors several school-age children.

"Because we do not have a school of our own, we have over 30 children from our parish sponsored at area Catholic schools," Mgrs. Schulte continued. "Overall, we have a pretty active parish life."

The Cathedral of the Immaculate Conception runs several programs that distinguish the church from other parishes. Highlights include Soup N Stations, a lending library and services geared towards the Burmese community.

"Lenten Simple Soup dinner of meatless soups are provided by various ministries at our parish during Lent, every Friday beginning March 3 at 6 p.m.," Pastoral Associate Sue Jordan said. "Dinner is followed by Stations of the Cross at 7 p.m."

The lending library, located in the Cathedral Center in the parish office area, contains a multitude of Catholic books available for parishioners to borrow, take home, read and return, Jordan said.

Additionally, Father Peter Dee De invites all members and families of the Burmese community for special Masses held in the St. Mother Theodore Guerin Chapel at least once a month, she said.

"Adults and children sing and pray in the Burmese language." The Knights of Columbus have started a chapter at the cathedral, and many Burmese have joined under the direction of Father Dee De.

A new initiative and a new program are also available at the parish. A hearing loop system installed last month will help hard-of-hearing parishioners and visitors during Mass; the parish also provides a sign language interpreter on the second 11:30 a.m. Mass of every month. For the musically inclined, a bell choir is in the process of being formed under the direction of Music Director Michael Dulac.

Religious education events held at the cathedral and featuring Bishop Rhoades as the speaker often result in the parish's most well-attended programs.

"Religious Education has a steady enrollment each year," Jordan said. High school teens help in each of the classrooms, where children enjoy activities, crafts and opportunities to deepen their prayer lives.

Visit the parish website, www.cathedralfortwayne.org, to view the upcoming programs and events scheduled to take place at the cathedral.

ST. MARY

Continued from Page 9

in 1903. Two years later, girls were also enrolled but were taught in a separate building. The school closed in 1963 following a decline in parishioners, then reopened in the fall of 1964 as a mission school for Catholics and other children in the parish district area. The school closed again in 1969.

On Sept. 2, 1993, lightning struck the St. Mary church steeple, causing a fire. Only a few items, such as the Blessed Sacrament, some altar artifacts and statuary were salvaged before it was deemed unsafe to gather more. On May 22, 1994, a final ceremony and closing of the remains of the church took place. Demolition began in the fall, and due to requirements such as a site review and preparation of the ground, ground breaking for the new church did not begin until March 1997. It was dedicated in May 1999.

While there have not been any physical changes to St. Mary since this construction, the church did undergo a significant name change. Around World War I it became St. Mary Catholic Church, removing "Mother of God." In 2014, Father Widmann petitioned to restore both designations and name it St. Mary Mother of God Catholic Church, reasoning that the title "Mother of God" was the first title given to Mary. The name change was granted.

Ministries

St. Mary Mother of God is rich with ministries that strive to help the community. They include food distribution, the provision of shelter and material goods, efforts to make spiritual connections and the provision of an understanding and appreciation of other faiths and cultures.

One of its most well known ministries is the St. Mary's Soup Kitchen, established in 1975. The soup was originally made on the pastor's stove, but the ministry moved to the church basement in 1980 and into a separate facility in 1998. It's the largest soup kitchen in northeast Indiana, serving over 250,000 meals annually.

Matthew 25 Health and Dental in Fort Wayne was established after a prayer group at the parish studied the Gospel of Matthew and felt called to live its message. The clinic opened on Clay Street in 1976 and provided free medical services to low-income individuals without insurance. At first the clinic was only for health services, but dental services were added in 1979. Matthew 25 is the only full-time clinic in Allen County that offers medical, dental, vision and hearing services in one facility.

Other ministries at St. Mary include Pastoral Care, which visits homebound parishioners, prays with them and gives them Communion; Haiti Outreach, which raises funds and sends supplies to a school and church in Haiti; the Bells of St. Mary's, which provides scholarships



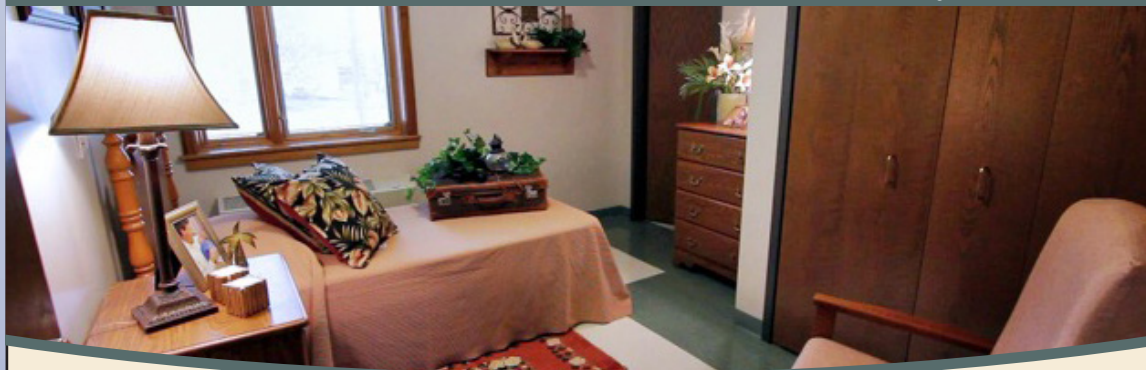
The parish has maintained its identity and devotion to Mary throughout a history that includes two fires and an adjustment to its name.

for Catholic school students and has helped over 700 children so far; Ave Maria House, located across the street, which allows individuals to warm up in cold weather, take a shower, do laundry, use the phone and make connections with other people; and many more.



The image of the Immaculate Conception of Mary can be seen throughout the cathedral, cast in stone and stained glass.

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25 Victory Noll Drive
Huntington
260-224-6848

www.saintannecommunities.org

My daughter's word

I thought I might let my 19-year-old tell you something in her own words.

"I was praying about a word that God might give me to focus on this year, because my mom had told me before that every year she receives a word through prayer around Advent and then that word plays into her life somehow during that year. She feels God is calling her to focus on that word, usually associated with a virtue. So anyway, I thought maybe God was calling me to receive a word too.

"I was praying about it and the word 'stay' kept coming into my mind. I wasn't really happy with that word, because I didn't think it could relate to my life at all.

"'Stay' as in 'stay in school?' 'Stay' at my college, Saint Mary's? 'Stay' in Indiana? I didn't know what it meant. But I kept praying about it, and I would receive it during and after Mass; so I thought maybe it meant, 'stay at Mass,' pray a little longer or stay in Adoration. And so I would.

"One day I had gone to the Grotto at Notre Dame with my friends and was praying there. I had just lit a candle and offered it up for some intention that I now can't remember. But I knelt down to pray and as I finished my prayers I heard the word 'stay' in my mind again.

"I really didn't want to stay at that moment, because I had prayed for everyone I wanted to; but I thought, 'OK, God, I'll stay.' So I said another Hail Mary for one of my family members and as I was finishing, I heard some-

one crying and turned to see next to me a girl. The sobbing got louder and louder. I didn't know why, but she was kneeling there, just sobbing uncontrollably. I didn't know what to do, so I quietly got up and went over to my friends and told them about it. I wanted to see if the girl was OK and I felt like we should approach her, but I didn't want all of us to go up to her at the exact same time because that might be overwhelming for her.

"After a minute or so, I walked up to her and asked if she was all right.

"She was still uncontrollably crying and could barely get it out that no, she wasn't OK and that she was going through something really hard. I stayed there by her, with her, and asked if I could pray with her and for her. She said 'OK,' and I asked her what her name was. She told me. Then I said out loud, 'God, give (girl's name) the strength to get through this problem she is having. Please help her be alive with Your plan and help her have good support of her friends and family. Help them to encourage her and help her through whatever struggles she is dealing with.' Then I said a Hail Mary with her.

"We made the sign of the cross and stood back up to just sit there at the grotto for a few minutes, and we talked. I found out this girl was also a Saint Mary's student, and I asked if she wanted to come with my friends and me on the bus back to campus. Turns out the girl is somebody I'd gone to (high) school with, but that she was



EVERYDAY CATHOLIC

Theresa A. Thomas

two or three years older than me so I didn't really know her. She rode the bus back with my friends and me, and it ended up being fine. She actually laughed on the way back at something one of my friends said.

"Looking back now, if I hadn't stayed when I felt prompted, I wouldn't have been able to comfort this girl; I wouldn't have been able to talk to her. I wouldn't have been able to pray with her. And she said she really needed prayers. I told her I'd be praying for her for a while.

"So, I still don't really know this girl. I haven't seen her in a while. But I am still praying for her and I have to believe it is helping. I also know she must be one reason I got the word "stay" that night in my thoughts. She is what the word was there for, at least that one night. I think I need to continue to listen whenever I hear God telling me in my heart the word 'stay,' which I'm sure now is my word for the year. I need to stay and pray and wait to see what God has in store."

Theresa Thomas is the wife of David and mother of nine children.

New Year's wishes for some Catholic brethren

The year 2017 promises to be a challenging year for the Catholic Church: thus, some New Year's wishes.

I wish Catholic progressives a calmer 2017 than they managed in 2016. The last months of the year now fading into the rear-view mirror were marked by an extraordinary number of bilious attacks on those raising questions about Pope Francis's apostolic exhortation, "Amoris Laetitia" from the party of dialogue, collegiality and pluralism. The biliousness was, to be sure, replicated in spades on traditionalist websites; I'll get to that momentarily. Still, the gang that regularly declares itself the cutting edge of a Catholicism that has "turned the page" and "moved on" displayed an astonishing amount of defensiveness, often couched in cheesy psychologizing, in 2016. That behavior hardly suggests people confident of their position and the future of their project.

I wish Catholic traditionalists a 2017 in which they take comfort from the fact that the living parts of the world church are those that have embraced all-in Catholicism, more formally known as the symphony of Catholic truth. The parallel fact, of course, is that "Catholic Lite" characterizes the dying parts of the church in Europe and elsewhere; but I hope no one, wherever they're located on the Catholic map, takes any satisfaction from that meltdown. Facts are facts, though, and if the progressive narrative of a great con-



THE CATHOLIC DIFFERENCE

George Weigel

temporary Catholic renaissance under the banner of mercy is ill-supported by the data, so is the traditionalist lament that the end is at hand. Thirty-five years of building the Church of the New Evangelization cannot be deconstructed in a relative blink of the eye. It just isn't happening.

I wish for all those involved in the "Amoris Laetitia" debate in 2017 a serious wrestling with the bottom-line issue in this argument, which is the reality of revelation. Does Vatican II's teaching that divine revelation judges history, including this historical moment and its sociological realities, still guide the church? Does the plain meaning of the words of Jesus and Paul on the character of marriage, and on the worthy, life-giving reception of holy Communion, bind us as it has bound Christians for millennia? If not, why not? (And let's discuss this without the red herring of "fundamentalism," please.) Might those committed to an interpretation of "Amoris Laetitia" that yields an "internal forum" solution to difficult

WEIGEL, page 13

Jesus, the Messiah, heals us of our sin



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Third Sunday In Ordinary Time Matthew 4:12-23

The Book of Isaiah supplies this weekend's first reading. It offers us a powerful lesson.

Isaiah lived in time when God's people were skating on thin ice. They still had their independence, at least after a fashion. Hebrew kings still reigned in the kingdoms of Judah and Israel. The religious, social and political structures all still gave lip service to the ancient religion and to the holy covenant between God and the Chosen People.

Everything, however, was

at risk because devotion to the covenant and obedience to God's law were at low ebb and covetous neighbors were nearby.

Isaiah loudly warned that disaster was just around the corner. He said that the people could rescue themselves by returning to religious faithfulness and by obeying God, as the prophets had taught. He thereby implied a certain potential within the people. They were weak because they ignored God: but if they were determined, they could be virtuous and resist all enemies.

For its second reading, the church has selected a section from St. Paul's First Epistle to the Corinthians.

Paul obviously loved the Corinthian Christians. He yearned to see them saintly and eternally with the Lord; but just as obviously they troubled him, because they seemed so attracted to the many vices of their great, worldly and wealthy city, and they seemed so vulnerable to the feelings of competitiveness and insecurity that vex all humans if not checked.

Never willing to be passive or indifferent, Paul loudly called the Christians in this community to be true to their identity with Christ.

He taught a basic message. Earthly reward will pass, more quickly than many might realize. Earthly wisdom is only folly, disproven so often. True wisdom is to understand the meaning of the cross, and this understanding requires grace, available only to those who earnestly follow the Lord.

St. Matthew's Gospel supplies the last reading. It is situated in Capernaum, the fishing village located at the northern tip of the Sea of Galilee. Jesus was there after leaving Nazareth. His public ministry had begun.

As a center of commerce, albeit very modest commerce, Capernaum saw many people come and go. Jesus used this coincidence as an opportunity to encounter many people. He called them to fidelity to God and repeated for them the admonitions of the Hebrew prophets.

In this place Jesus met Andrew and then Simon, whom He renamed Peter. These broth-

ers became the first of the apostles in the sequence of calling. In time, Christianity was to grow from, and build upon, the apostles.

It is interesting that the Gospels, such as the case in this reading, refer to these apostles so specifically by giving their names. The Gospel leaves no doubt whatsoever about their identity. It was vital in the early church that the teachings of the genuine apostles be known and be kept intact.

Reflection

These readings remind us of how blind we humans can be and also of how powerful humans can be.

In the first reading, Isaiah criticized the people for their religious listlessness, but he also presumed that, if they wished, they could reverse their wayward hearts and turn again to God.

In essence the same message was in the second reading, from Paul's First Epistle to the Corinthians. He boldly denounced the Corinthians' sins

and quarrels. By calling them to conversion, he insisted that they had the power within themselves to be holy.

We are sinners, but we need not be sinners. Sin binds us. We truly can be free by seizing the power of our wills, allowing divine grace to empower us even more and disdaining sin to be one with Christ.

The teachings of the apostles guide us and draw us to the Lord.

READINGS

Sunday: Is 8:23—9:3 Ps 27:1, 4, 13-14 1 Cor 1:10-13, 17 Mt 4:12-23

Monday: Heb 9:15, 24-28 Ps 98:1-6 Mk 3:22-30

Tuesday: Heb 10:1-10 Ps 40:2, 4ab, 7-8a, 10-11 Mk 3:31-35

Wednesday: Acts 22:3-16 ps 117:1-2 Mk 16:15-18

Thursday: 2 Tm 1:1-8 Ps 96:1-3, 7-8, 10 Mk 4:21-25

Friday: Heb 10:32-39 Ps 37:3-6, 23-24, 39-40 Mk 4:26-34

Saturday: Heb 11:1-2, 8-19 (Ps) Lk 1:69-75 Mk 4:35-41

Thinking through the temptation of cohabitation

Men and women clearly need each other and naturally gravitate toward arrangements of mutual support and lives of shared intimacy. Because women are frequently the immediate guardians of the next generation, they have a particular need to ascertain if there will be steady support from a man prior to giving themselves sexually to him. The bond of marriage is ordered towards securing this critical element of ongoing commitment and support.

Cohabitation, where a man and woman decide to live together and engage in sexual relations without marriage, raises a host of issues and concerns. Sex, of course, has a certain power all its own, and both sides may be tempted to play with it in ways that are potentially damaging — all the more so when they decide to cohabit.

One concern is that cohabitation can often become a rehearsal for various selfish patterns of behavior. It perpetuates an arrangement of convenience, popularly phrased as, “Why buy the cow when you can get the milk for free?” Even as many women try to tell themselves they are “preparing” for marriage by cohabiting with their partner, they may sense the trap of the “never-ending audition” to be his wife and become intuitively aware of how they are being used. Cohabitation also invites the woman to focus on lesser concerns like saving on rent or garnering transient emotional attention from her partner by moving in with him and becoming sexually available.

Even as a woman becomes attuned to the power of sex from an early age, she can eventually fall prey to an easy mistake. Aware that sexual intimacy is also about bonding, she may suppose that by surrendering this deeply personal part of her-

self through cohabitation, she now has a “hook” into a man and his heart. While such an arrangement can trigger various platitudes (that he “cares for her,” “loves her,” etc.), experience shows it doesn’t typically help him reach the commitment reflected in those all-important words, “Will you marry me?”

Cohabitation, in fact, is a relationship that is defined by a holding back of commitment. The notion that it somehow allows both parties to “try out” a marriage beforehand is conveniently make-believe, a kind of “playing house,” mostly because it’s impossible to try out something permanent and irrevocable through something temporary and revocable. As Jennifer Roback Morse has described it, “Cohabiting couples are likely to have one foot out the door throughout the relationship. The members of a cohabiting couple practice holding back on one another. They rehearse not trusting.” They don’t develop the elements crucial to a successful marriage, but instead keep their options open so they can always beat a hasty retreat to the exit. Or as Chuck Colson has put it: “Cohabitation — it’s training for divorce.” Many studies confirm that the divorce rate among those who cohabit prior to marriage is nearly double the rate of those who marry without prior cohabitation.

Some researchers believe that individuals who cohabit are more unconventional to begin with, being less committed to the institution of marriage overall and more open to the possibility of divorce. Others suspect something more insidious — that living together slowly erodes people’s ability to make a commitment by setting them up into patterns of behavior that work against succeeding in a long-term relationship. Both may actually be true.



MAKING SENSE OF BIOETHICS

FATHER TAD PACHOLCZYK

Various risks correlate strongly with cohabitation. Compared with a married woman, a cohabiting woman is roughly three times as likely to experience physical abuse and about nine times more likely to be murdered. Children also tend to fare poorly when it comes to these live-in arrangements. Rates of serious child abuse have been found to be lowest in intact families; six times higher in step-families; 20 times higher in cohabiting, biological-parent families; and 33 times higher when the mother is cohabiting with a boyfriend who is not the biological father. Cohabiting homes see significantly more drug and alcohol abuse and bring in less income than their married peers. Cohabitation is clearly bad for men, worse for women and terrible for children.

“Marriage,” as Glenn Stanton notes, “is actually a very pro-woman institution. People don’t fully realize what a raw deal for women cohabitation is. Women tend to bring more goods to the relationship — more work, more effort in tending to the relationship — but they get less satisfaction in terms of relational commitment and security.” While marriage doesn’t automatically solve every problem, it clearly offers a different and vastly better set of dynamics than cohabitation for all the parties involved.

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

WEIGEL

Continued from Page 12

marital situations explain how that approach will not lead to an Anglican-like unraveling of doctrine? Might those who interpret “Amoris Laetitia” in light of the full teaching of John Paul II’s “Familiaris Consortio” show us examples of how this approach has proven pastorally effective?

I wish for all 2017 “Amoris Laetitia” debaters a recognition that the confusions of the faithful about pastoral care for the divorced and remarried have less to do with sacramental discipline, the doctrine of grace or the reality of revelation, than with the nature of marriage itself. Contemporary western culture

has dumbed marriage down to a mere contract of mutual convenience, perhaps marked by some measure of affection. That debasement is one facet of a general crisis caused by our culture’s defective idea of the human person: We’re all just twitching bundles of desires, and actualizing those desires through willfulness is the full meaning of freedom. What do all of us involved in the “Amoris Laetitia” debate have to say to that? What is each of us doing to heal the brokenness that inevitably results from freedom’s decay into license?

I wish for Pope Francis the tenacity and courage in 2017 to finish the job of Vatican financial reform he was elected to effect, without fear or favor, without calculation or temporizing. I wish the church a new year in which the New Evangelization is no

longer impaired or threatened by Italianate corruption, a year in which norms of honesty and transparency are hard-wired into the Roman Curia — a year in which the people of the church are reassured that their gifts are directed to the evangelical purposes for which they’re intended.

Finally, I wish for all Catholics an effective solidarity with the persecuted church throughout the world. These are our brothers and sisters, and we owe them.

George Weigel is Distinguished Senior Fellow of the Ethics and Public Policy Center in Washington, D.C.

SCRIPTURE SEARCH®

Gospel for January 22, 2017

Matthew 4: 12-23

Following is a word search based on the Gospel reading for the Third Sunday in Ordinary Time, Cycle A: the call of the fishermen. The words can be found in all directions in the puzzle.

| | | |
|-----------|----------|-----------|
| JESUS | HEARD | ARRESTED |
| GALILEE | NAZARETH | CAPERNAUM |
| NAPHTHALI | ISAIAH | JORDAN |
| PEOPLE | DARKNESS | A GREAT |
| DEATH | REPENT | HEAVEN |
| SIMON | ANDREW | A NET |
| JAMES | ZEBEDEE | DISEASE |

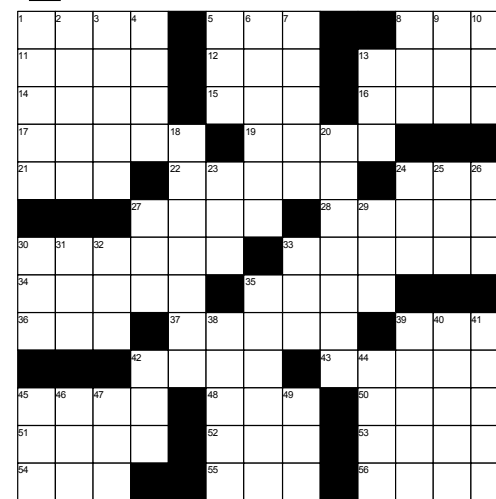
BROTHERS

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

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The Cross Word

January 22 and 29, 2016



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Based on these readings: Is 8:23-9:3; 1Cor 1:10-13, 17; Mt 4:12-23 and Zep 2:3, 3:12-13; 1Cor 1:26-31; Mt 5:1-12a

ACROSS

- 1 Sold at a discount
- 5 Not New Testament
- 8 ___! (call attention)
- 11 Opera solo
- 12 Female deer
- 13 Vatican site
- 14 Clothing
- 15 Knight
- 16 ___ Dei
- 17 Used to start Lent
- 19 Transgression
- 21 Peter and Andrew cast one
- 22 Levity
- 24 Downhearted
- 27 Visage

- 28 Musical production
- 30 Cheapen
- 33 Deliver Gospel message
- 34 Patrick was ___ saint
- 35 Joseph’s many colored ___
- 36 Understand
- 37 Electronic mail
- 39 Cycles per second
- 42 Adam’s garden
- 43 Moral principles
- 45 Swiss mountains
- 48 Remnant
- 50 Singing voice
- 51 Type of fish
- 52 Revolutions a minute

- 53 Stolen goods
- 54 Peter and Andrew were ___ brothers
- 55 Still
- 56 40 Days

DOWN

- 1 Devil
- 2 Jesus did from grave
- 3 Have seen a great ___
- 4 Move gently
- 5 Strange
- 6 Mona Lisa’s home
- 7 Charge
- 8 Bunny movement
- 9 Flightless bird
- 10 Affirmation
- 13 ___ vs. Wade
- 18 Rod of taskmaster
- 20 Hymn tune
- 23 Frost
- 24 Capernaum by the ___
- 25 Joan of ___
- 26 Morse code “T”
- 27 Foreign Agricultural Service
- 29 Favored animal
- 30 Make hole
- 31 Before, poetically
- 32 Mauled
- 33 Luau dish
- 35 Appetizer
- 38 Feeling while dividing spoils
- 39 Paul mentioned her in 1Cor
- 40 Metal climbing spike
- 41 Francis ___ Key
- 42 Extra-sensory perception
- 44 Lanky
- 45 Skit
- 46 Ten Commandments are
- 47 ___-Life
- 49 Time zone

Answer Key can be found on page 15

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Trivia Knight planned

FORT WAYNE — Bishop Luers High School will host Trivia Knight on Friday, Feb. 3, in the gym. Doors open at 6 p.m., and trivia begins at 7 p.m. This year's theme is "TV, Then and Now." Participants may decorate their tables and dress in their favorite garb. Cost is \$125 per table with 10 adults per table. Beverages will be available for purchase. Soft drinks and water are complimentary and participants provide their own snacks. Round sponsorships are available at \$50 per round. For reservations and sponsorships, call 260-356-1588 or email trivianight13@gmail.com.

Sick Pilgrim study group to begin

SOUTH BEND — In the spirit of Pope Francis's emphasis on mercy, a group called "Sick Pilgrims" will be meeting at Little Flower Church starting Thursday, Jan. 26, at 7:30 p.m., for those who have been hurt, wounded or are on the verge of leaving the church. The group will meet for eight weeks to share concerns, pray and discuss topics that might have caused spiritual struggles. For information, call Jonathan Weyer at 614-302-5705 or email him at jweyer2@nd.edu.

Theology on Tap winter series to begin

MISHAWAKA — Theology on Tap will begin the winter series "Catholic Adulthood: The Struggle

is Real" Tuesdays at 6:30 p.m. at the Mishawaka Columbus Club, 114 W. 1st St. The Catholic speaker series is for young adults in their 20s and 30s, single and married, to share in food, fellowship and faith. On Jan. 31 – God, Church and You: Defining the Relationship – Father Jacob Meyer; Feb. 7 – Dreams and Expectations: Are We There Yet? – Carolyn Woo; Feb. 14 – Community: You Can't Do It Alone – Raquel Falk; Feb. 21 – Things I Wish I Had Known as a Young Adult – Paolo and Susan Carozza; Feb 28 – Mardi Gras: Mass and Party at St. Monica Church, Mishawaka. More information at www.diocesefwsb.org/tot.

Knights plan spaghetti dinner

SOUTH BENDZ — The Knights of Columbus Council 5521, 61533 S. Ironwood Dr., will have a spaghetti dinner on Friday, Jan. 20, from 5-7 p.m. Adults \$9, children 5-12 \$4.

Chiara Club set to begin weekly meetings

MISHAWAKA — The Sisters of St. Francis of Perpetual Adoration are sponsoring the Chiara Club, a club for girls in grades 5-8. Meetings will be held every other Tuesday beginning Jan. 24 from 3:30-4:45 p.m. in the auditorium at St. Francis Convent, 1515 W. Dragoon Trail. For information contact Sister Anna Joseph at chiaraclubmishawaka@gmail.com.

The CrossWord
Jan. 22 and 29, 2017



REST IN PEACE

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Auburn

Richard Penland, 84, Immaculate Conception

Columbia City

Joseph M. Wolter, 47, St. Paul of the Cross

Fort Wayne

John R. Donovan, 86, St. Charles Borromeo

Michael L. Frane, 73, St. Anne Home Chapel

James Ryder, 84, St. Vincent de Paul

Martin S. Brown, 62, St. Mother Theodore Guérin Chapel

Agnes L. Brunner, 97, St. Jude

Charlene A. Collins, 86, St. Elizabeth Ann Seton

Victoria Lee Woehner, 58, St. Jude

Lucile Wyss, 91, Our Lady of Good Hope

Kathy Ann Fisher, 68, St. Jude

Patricia Ann Cotter Chichester, 89, St. Henry

Huntington

Jane Haflich, 86, St. Mary

Ralph P. Behrens, 63, SS. Peter and Paul

Mishawaka

Jude L. Cashman, 77, St. Joseph

Anne Nemeth Frisoni, 92, St. Bavo

Rosalie Sirl, 84, Queen of Peace

New Carlisle

Raymond F. Wawrzynski, 93, St. Stanislaus Kostka

Plymouth

Carole S. Meredith, 88, St. Michael

South Bend

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Photos by Mollie Shutt

Bishop Kevin C. Rhoades baptizes student Richard Levine Jr. during a pastoral visit to Bishop Dwenger High School, Fort Wayne, on Jan. 13.



Bishop Rhoades celebrates Mass for the Bishop Dwenger student body during his visit, the date of which coincided with his seventh anniversary as Bishop of the Diocese of Fort Wayne-South Bend.



Levin hugs the bishop after receiving the sacraments of baptism and confirmation.

DWENGER

Continued from Page 1

"Hopefully we both learn something in the exchange," he said. "I know I do."

At the end of Mass, Principal Jason Schiffli introduced two gift presentations to Bishop Rhoades on the occasion of the seventh anniversary of his installation as Bishop of Fort Wayne-South Bend. He introduced Laura LaMaster, the school's faculty advisor for Catholic Relief Services activities, who gave the bishop a check from the collection at the liturgy that the community donated for CRS' work in the Holy Land. Bishop Rhoades was scheduled to leave to visit the Holy Land the following day.

Schiffli then introduced Student Council leaders who presented the bishop with a check for \$2,500, for the Diocesan Seminarian Education Fund. The Student Council raised the money through various school

activities.

Finally, the bishop was presented an envelope with dozens of prayer petitions for him to place in a crevice in the Western Wall, the only remaining part of the Temple in Jerusalem. He was very touched by the generous gifts and promised to remember the Bishop Dwenger community in his Masses and prayers in the Holy Land. The Bishop shared about his upcoming trip to Palestine and Gaza and the work of CRS there: He spoke of the challenges of young people in that region and expressed his desire to share with them the spiritual and material solidarity of the young people at Bishop Dwenger with their plight.

Father Robert Garrow, Dwenger chaplain, then expressed personal and warm words of gratitude to the bishop for his seven years of episcopal service in the diocese. Finally, Bishop Rhoades again congratulated Christlieb and Levine on their reception of the sacraments of initiation, which he described as "his greatest joy that day."



Student Jilian Christlieb receives the sacrament of confirmation.



Bishop Rhoades receives the gifts from the Dwenger student body. The students collected money to give to Bishop for his CRS trip to the Holy Land, which began the following day.