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TODAY'S CATHOLIC

Volume 91 No. 35

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Blessed Rother 'an authentic light' for church and world, says cardinal



Clergymen concelebrate Mass during the beatification Mass for Father Stanley Rother Sept. 23 at Oklahoma City's Cox Convention Center. Blessed Rother, a priest of the Archdiocese of Oklahoma City, was murdered in 1981 in the Guatemalan village where he ministered.

OKLAHOMA CITY (CNS) — If the martyrdom of Blessed Stanley Francis Rother “fills us with sadness,” it also “gives us the joy of admiring the kindness, generosity and courage of a great man of faith,” Cardinal Angelo Amato, prefect of the Congregation for Saints' Causes, said Sept. 23 in Oklahoma City.

The 13 years Blessed Rother spent as a missionary in Guatemala “will always be remembered as the glorious epic of a martyr of Christ, an authentic lighted torch of hope for the church and the world,” the cardinal said in his homily during the U.S. priest's beatification Mass.

“Formed in the school of the Gospel, he saw even his enemies as fellow human beings. He did not hate, but loved. He did not destroy, but built up,” Cardinal Amato said.

“This is the invitation that Blessed Stanley Francis Rother extends to us today. To be like him as witnesses and missionaries of the Gospel. Society needs these sowers of goodness,” he said. “Thank you, Father Rother! Bless us from heaven!”

ROTHER, page 4

Church-based charities provide earthquake relief in Mexico

WASHINGTON (CNS) — In the aftermath of two earthquakes in the span of two weeks in Mexico, church-based relief agencies have been on the ground providing food, shelter and repairs.

The magnitude 7.1 quake that hit near Mexico City Sept. 19 killed more than 230 people and injured more than 2,000 in the crumbling wreckage. The earthquake was just on the heels of the magnitude 8.1 earthquake Sept. 7 off the coast of southeastern Mexico that killed at least 90 people and destroyed thousands of homes.

Malteser International, a relief organization sponsored by the Order of Malta has sent a team of volunteers to Mexico City to provide rescue and first-aid help.

“The people of Mexico will need help to rebuild their lives



A man places an image of Our Lady of Guadalupe at a makeshift memorial Sept. 24 in an area that used to be a textile factory before it was destroyed in the Sept. 19 earthquake in Mexico City.

and infrastructure after this disaster,” said Ingo Radtke, Malteser International's Secretary General. “The Mexican Association of the Order of Malta is well positioned and equipped for emergency intervention. We are in close contact with our colleagues in Mexico and are standing ready to offer any support they would need in their relief efforts.”

About 500 volunteers from the Mexican Order of Malta's aid service are already providing humanitarian assistance to communities affected by previous earthquake.

The Sept. 19 quake destroyed many buildings in Mexico City, including the headquarters of the Mexican Association of the Order of Malta as well as a school run

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TODAY'S CATHOLIC

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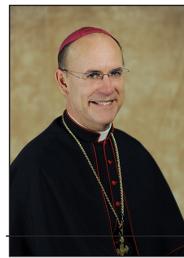
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The shepherd cannot run



IN TRUTH AND CHARITY

BISHOP KEVIN C. RHOADES

This past Saturday, September 23rd, I was privileged to concelebrate the Mass of Beatification of Father Stanley Rother at the Cox Convention Center in Oklahoma City. Over 17,000 people attended the celebration, filling the Center to overflowing. Two priests of our diocese, Father Craig Borchard and Father Dennis DiBenedetto, also concelebrated the Mass. Dan Koehl, one of our diocesan seminarians, also participated and sang with the beautiful schola from Mount Saint Mary's Seminary. Father Stanley, ordained a priest in 1963, was an alumnus of the Mount. I was happy to run into many Mount alumni who came to Oklahoma City for the Beatification.

Father Stanley Rother is the first U.S.-born priest to be beatified. He is also the first U.S.-born martyr to be beatified. We can now call this beloved priest Blessed Stanley Rother. It was a moment of great joy when the celebrant of the Beatification Mass, Cardinal Angelo Amato, the Prefect of the Congregation for the Causes of Saints and Representative of Pope Francis, read the Apostolic Letter from the Holy Father declaring Father Stanley "Blessed."

Pope Francis stated in his letter that, by virtue of his Apostolic Authority, "Stanley Francis Rother, Diocesan Priest and Martyr, who was driven by a deeply-rooted faith and a profound union with God, and by the arduous duty to spread the Word of God in missionary lands, faithfully living his priestly and missionary service until his martyrdom, should henceforth be called Blessed..."

After the reading of the Apostolic Letter, and the unveiling of a beautiful and large image of Father Stanley, the congregation erupted in applause. I noticed the image of Mount Saint Mary's Seminary in the upper left hand corner of the banner. It seemed very appropriate since it was at the Mount that Father Stanley received the good formation that led to his living such a devoted priestly life.

The chalice that was used at the Beatification Mass was an ordination gift that Father Stanley had received from his family. At Communion time, when the bishops approached the altar to receive the Precious Blood, I was hoping that I could receive from Father Stanley's chalice. Fortunately the bishop in front of me went to receive from another chalice, so I went and received the last remaining sip of the Precious Blood from Father Stanley's chalice. At that moment, I thought of Father Stanley's martyrdom and the words of Our Lord: "Can you drink the chalice that I am going to drink?"

I highly recommend reading the very fine biography of Father Stanley, published by Our Sunday Visitor, entitled "The Shepherd Who Didn't Run," authored by Maria Ruiz Scaperlanda. I was able to meet Maria the evening before the beatification and discuss Father Stanley's life with her. I'd like to share with you the abbreviated biography of Father Stanley that was contained in the booklet of the Beatification Mass:

"An Oklahoma farm boy, Stanley Francis Rother was born March 27, 1935, in Okarche. Ordained a priest for what was then



CNS photo/Dave Crenshaw, Eastern Oklahoma Catholic

An overflow crowd estimated at 20,000 attended the beatification Mass for Father Stanley Rother Sept. 23 at Oklahoma City's Cox Convention Center. Blessed Rother, a priest of the Oklahoma City archdiocese, was murdered in 1981 in the Guatemalan village where he ministered.

the Diocese of Oklahoma City and Tulsa, he served in the diocese's mission in Guatemala for 13 years. Seeking justice in the midst of a protracted civil war, Father Rother fought courageously for the well-being of his people in combating a culture that was excessively hostile to the Catholic Church.

The oldest of four children born to Franz and Gertrude Rother, Father Rother grew up in Okarche and attended Holy Trinity Catholic Church and School. He worked hard doing the required chores, attended school, played sports, was an altar server and enjoyed the activities associated with growing up in a small town.

While in high school, he began to discern the possibility of a vocation to the priesthood. He was accepted as a seminarian at a seminary in Texas. More practical than academic by nature, young Stanley struggled with Latin, which at the time was a critical requirement since the entire curriculum was being taught in Latin. Due to his difficulties, he was asked to leave the seminary as his grades were inadequate.

He sought the counsel of Bishop Victor Reed. It was decided that Stanley would be allowed a second chance, enrolling at Mount Saint Mary's Seminary in Emmitsburg, Maryland. He was ordained a priest on May 25, 1963. Father Rother served as an associate pastor for five years in Oklahoma. Heeding the call of Pope John XXIII, he sought and received permission to join the staff at the diocese's mission in Santiago Atitlan, Guatemala.

Father Rother's connection with the people of Santiago Atitlan was immediate. He served the native tribe of the Tz'utujil, who are descendants of the Mayans. He not only learned both Spanish and the Tz'utujil language, but his working knowledge of Tz'utujil enabled him to help translate the New Testament.

As the years passed, Father Rother tried to live a simpler life to be in communion with his people. He was surrounded by extreme poverty, with the Tz'utujil living in one-room huts and growing what they could on their small plots of land. Father Rother ministered to his parishioners in their homes; eating with them, visiting the sick and aiding them with medical problems. He even put his farming skills to use by helping them in the fields, bringing in different crops, and building an irrigation system.

While he served in Guatemala a civil war

raged between the militarist government forces and the guerrillas, with the Catholic Church caught in the middle. During this conflict, thousands of Catholics were killed. For a time, the violence was contained in the cities, but it soon came to the highlands and Santiago Atitlan. Catechists began to disappear, people slept in the church for protection and death lists began to circulate in the towns.

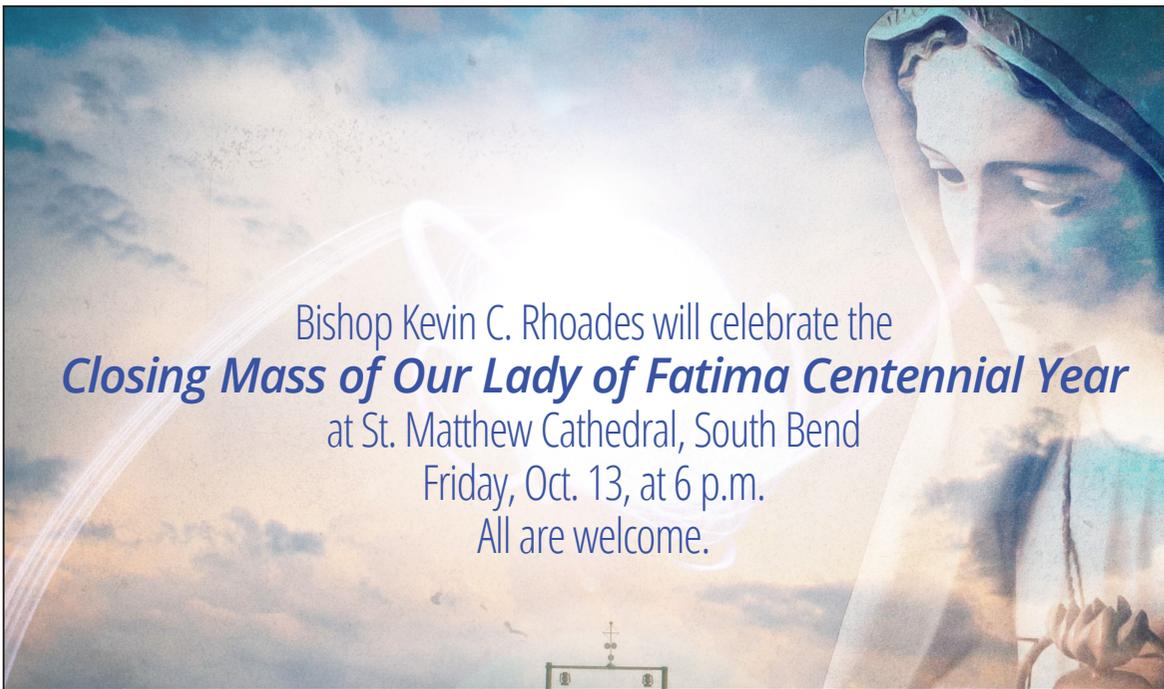
Eventually, Father Rother's name appeared on a death list. For his safety and that of his associate, Father Rother returned to Oklahoma, but he didn't stay long. He was determined to give his life completely to his people, stating that 'the shepherd cannot run.' He returned to Santiago Atitlan. Early on the morning of July 28, three men entered the rectory, fought with Father Rother and then executed him. His death shocked the Catholic world. No one was ever held responsible.

The people of Santiago Atitlan mourned the loss of their leader and friend. Because of the affection and veneration that the people of Santiago Atitlan displayed for their priest, they requested that Father Rother's heart be kept in Guatemala, where it remains enshrined today. His body was returned to his family in Oklahoma for burial. In 2007, his Cause for Canonization was opened. On December 2, 2016, Pope Francis officially recognized Father Rother as a martyr for the faith."

Father Stanley's brother Tom, who continued the operation of the family farm, and his sister Marita, a Precious Blood religious, were in attendance at the Beatification Mass. I wondered how amazing it must have been for them to see their big brother beatified.

I have been inspired for many years by the life and martyrdom of Father Stanley Rother. I believe that he is a wonderful example for our priests of zeal and closeness to the people. Blessed Stanley Rother is also a great inspiration for all of us of fidelity to the Gospel of Jesus. Let us pray that one day he will be canonized a saint. I leave you with the new prayer that was the Collect at the Mass of Beatification:

"O God, who gave your priest Blessed Stanley the heart of a pastor and the fidelity of a martyr, grant, through his intercession, that the humble flock may reach where the brave Shepherd has gone before. Who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen."



Bishop Kevin C. Rhoades will celebrate the **Closing Mass of Our Lady of Fatima Centennial Year** at St. Matthew Cathedral, South Bend Friday, Oct. 13, at 6 p.m. All are welcome.



Public schedule of Bishop Kevin C. Rhoades

- Sunday, October 1: 4 p.m. — Confirmation Mass, St. Patrick Church, Fort Wayne
- Monday, October 2: 5:15 p.m. — Red Mass, Basilica of the Sacred Heart, University of Notre Dame
- Tuesday, October 3: 5:30 p.m. — Red Mass, Cathedral of the Immaculate Conception, Fort Wayne
- Wednesday, October 4: 7:45 a.m. — Mass, St. Andrew Church, Fort Wayne
- Thursday, October 5: 6:30 p.m. — Scholarship Reception for SGO Donors to Saint Joseph High School, The Brick, South Bend
- Friday, October 6: 10 a.m. — Inauguration Mass of President of Holy Cross College, St. Joseph Chapel, Holy Cross College, Notre Dame
- Friday, October 6: 2 p.m. — Installation of President of Holy Cross College, Pfeil Center, Holy Cross College, Notre Dame
- Saturday, October 7: 12 p.m. — University of Saint Francis Football Game, Bishop John D'Arcy Stadium, Fort Wayne

Closing Mass marks anniversary of the 'Mirade of the Sun'

BY JENNIFER MILLER

On Friday, Oct. 13, the miracle performed by Our Lady of Fatima and the closing of the yearlong anniversary observance of her appearances will be celebrated in the Diocese of Fort Wayne-South Bend.

The Mass, which takes place with the support and participation of the World Apostolate of Fatima, will be celebrated by Bishop Kevin C. Rhoades at 6 p.m. at St. Matthew Cathedral. As part of the Mass, Bishop Rhoades will offer a special papal or apostolic blessing to all the faithful present, as well as the opportunity to receive a plenary indulgence. A plenary indulgence is the complete remission of temporal punishment due to sin.

Why should Catholics desire to receive a plenary indulgence?

To worthily celebrate the 100th anniversary of the apparitions at Fatima, by mandate of Pope Francis, a Jubilee Year was declared, with its inherent plenary indulgence. The papal blessing, which a diocesan bishop is permitted to bestow in the name of the Holy Father on three occasions each year, carries with it a plenary indulgence for those who meet the usual conditions.

To obtain the plenary indulgence, the faithful must be truly penitent and animated with charity and must ritually fulfill the following conditions: sacramental confession, eucharistic communion and prayer for the intentions of the Holy Father. The faithful can receive a plenary indulgence once a day at most.

An indulgence is defined by the Catechism of the Catholic Church as "a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the



Bob List

Following five months of 13th-day Masses held across the diocese in remembrance of the apparitions of Our Lady of Fatima, the sixth and closing Mass of the centennial year is planned for 6 p.m. Oct. 13 at St. Matthew Cathedral, South Bend.

The conditions for obtaining a plenary indulgence are:

- 1) Being truly repentant and receiving absolution in the sacrament of penance
- 2) Reception of Holy Communion
- 3) Praying for the Holy Father's intentions
- 4) Total detachment from any inclination or desire to sin, even venial sins

faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints." Through an indulgence, God grants the prayer of the church that the temporal penalty for sin due to some-one be reduced (or possibly eliminated). By God's grace, participation in a prayer or action that has an indulgence attached to it brings about the necessary restoration and reparation without the suffering that would normally accompany it. Through indulgences, the infinite merits of Christ, as well as the merits of the Blessed Virgin Mary and the saints are applied to our purification in this life or in the life to come (in purgatory).

It is important to note that the indulgence may be applied to oneself or to the souls of the deceased, even family members or friends.

The first three actions may be fulfilled within 20 days before or after the offering of the indulgence. However, it is most appropriate if they are all done on the same day the indulgence is offered.

The 100th anniversary of Fatima

On Oct. 13, the Miracle of the Sun occurred at Fatima, a small town in Portugal. This was the final event of six months of Our Lady of Fatima visiting and teaching three small shepherd children. Thousands of people witnessed the miracle

and believed in God again. What she said to them was a continuation of what Jesus himself taught, and Mary asked for a conversion of people's hearts and lives.

That morning it rained heavily for several hours: But the down-pour did not deter crowds from coming to Cova da Ira, the place where the children would care for their sheep. There were an estimated 30,000-55,000 people present, with another 20,000 in the nearby area. Most were freezing and wet from the rain and their feet were soaked in thick mud.

The children arrived and Lucia asked everyone to put down their umbrellas and pray the rosary. Soon there was a flash of light and Mary appeared above the oak tree, as she had in previous apparitions — but only the visionaries saw her.

This was the first public miracle since the Resurrection that was foretold and spoken of in advance, confirming the gravity and importance of the message of Our Lady of Fatima. The children were afraid that people may not believe them, because they were children: Our Lady explained that this miracle would let all people know that the apparitions, and thus her messages, were real.



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A prayer for migrants and refugees

On Sept. 27, Pope Francis launched a global campaign to support migrants and refugees around the world. In collaboration with the campaign and the annual celebration of Respect Life Month in October, bishops in the U.S. are asking Catholics around the country to help kick off the campaign by taking part in a week of prayer and action for migrants and refugees from October 7-13.

Adonai, Lord and Master,

Many are the journeys your people have taken: Abraham's journey led from fear to understanding; Moses' journey led from bondage to liberty; the disciples' journey led from death to new life.

Even today, your people journey — immigrants and refugees, pilgrims and nomads, searching for hope, searching for opportunity, searching for peace, searching for you.

Lord, I know that I too am called to journey. Yet too many times, I have heard your call, and my feet have remained unmoved.

Continue to call me beyond my comfort and into encounter. And when I meet a companion on the road, may we find you in each other's embrace.

Let us share the journey. Amen

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ROTHER, from page 1

The cardinal was the main celebrant of the beatification Mass, joined by Archbishop Paul S. Coakley of Oklahoma City and his predecessor, retired Archbishop Eusebius J. Beltran, who formally opened the Rother sainthood cause 10 years ago.

An overflow crowd of 20,000 packed the Cox Convention Center in Oklahoma City for the beatification of Father Rother, murdered in 1981 as he served the faithful at a mission in Guatemala sponsored by the Archdiocese of Oklahoma City. The evening before, a prayer service was held at St. Benedict Parish in Broken Arrow.

Before the Mass began, the congregation was shown a documentary made about his life and ministry titled "The Shepherd Cannot Run: Father Rother's Story." Then Cardinal Amato, Archbishop Coakley, Archbishop Beltran and about 50 other U.S. bishops, over 200 priests and about 200 deacons processed in for the start of the beatification ceremony.

Archbishop Coakley welcomed Catholics "from near and far" who traveled to Oklahoma "to celebrate the life and witness of Father Rother." He acknowledged the ecumenical, interfaith and civic leaders in attendance and those joining the celebration by watching live coverage of it on the internet, TV and radio.

Before Cardinal Amato read the apostolic letter declaring Father Rother "Blessed," Archbishop Beltran gave some remarks, saying that little did Father Rother know that his growing-up years on his family's farm near Okarche "would mold him into the kind of man who would make great strides when he volunteered to go to Guatemala."

"He struggled in seminary," the archbishop remarked, referring to the difficulty the priest had with learning Latin. He was nearly expelled because he had such a hard time, but he went on to be ordained for the Archdiocese of Oklahoma City in 1963. Once in Guatemala to serve in Santiago Atitlan, he learned Tz'utujil, the language of the many Mayan descendants who were his parishioners. He helped translate the Bible into Tz'utujil.

He worked side by side with the people "teaching them many of the agricultural practices he learned in Okarche," Archbishop Beltran said.

The mission was about 10 years old when Father Rother arrived in 1968 and had a staff of 10, but the number of missionaries dwindled as Guatemala's civil war, which began in 1960 and lasted until 1996, intensified. Eventually, Father Rother's name appeared on a death list and he returned home.

"His ways were very quiet and unassuming but eventually he began to receive death threats," the archbishop continued. "He



CNS photo/Steve Sisney, Archdiocese of Oklahoma City

A tapestry of Blessed Stanley Rother is seen during his beatification Mass Sept. 23 at Oklahoma City's Cox Convention Center. Blessed Rother is depicted with an image of his Guatemalan mission and the coat of arms for the Archdiocese of Oklahoma City at the bottom.

made infrequent visits (back to Oklahoma). On his last visit (in 1981) he felt the need to return to his people no matter what the consequences."

Friends recalled him saying, "The shepherd cannot run. I want to be with my people." Within three days of his return, three men entered his rectory in the dead of night and murdered him.

"His saintly life has become well known beyond boundaries of Oklahoma and Guatemala and the faith of those familiar with his life has been greatly strengthened. How grateful we are to almighty God this day for the beatification of Father Rother," Archbishop Beltran said.

Cardinal Amato followed the archbishop by reading the formal letter about the priest's beatification. When he concluded, a huge colorful banner was unfurled above the altar with a likeness of Blessed Rother and an image of his Guatemalan mission and the Oklahoma City archdiocesan coat of arms at the bottom.

His feast day will be celebrated July 28, the day when he was fatally shot in the head by masked men.

Relics of Blessed Rother, including a piece from one of his rib bones, were brought to the altar in a golden reliquary and set on a small table to the left of the main altar. Cardinal Amato venerated the relics and censed the reliquary.

Rother family members then came up to the altar to greet the

cardinal: his sister, Sister Marita Rother, a member of the Adorers of the Blood of Christ, who lives at her community's motherhouse in Wichita, Kansas; and his brother Tom and his wife, Marti, who live on the farm where the martyred priest and his siblings grew up, located three miles from the center of Okarche.

In his remarks, Archbishop Coakley said that on behalf of the local church in Oklahoma "and in communion with my brother bishops in the United States and Guatemala," he felt "profound gratitude" for the opportunity to help celebrate the beatification of a native son.

"We are grateful for your (Pope Francis) recognition of the heroic witness of this good shepherd (who) remained with his people," the archbishop said. "He gave his life in solidarity with so many suffering individuals and family who endured persecution for the sake of the Gospel. We pray the church will experience a new Pentecost and an abundance of vocations to the priesthood inspired by the witness and aided by the intercession of Blessed Stanley Rother."

He thanked Archbishop Beltran for formally opening the Rother cause, as well as the postulator, Andrea Ambrosi of Rome, who attended the Mass, and the many men and women who worked diligently over many years to advance the cause and "make known the holiness and heroism of this ordinary priest."

FATIMA, from page 3

Mary spoke to Lucia: "I want to tell you that a chapel is to be built here in my honor. I am the Lady of the Rosary. Continue to pray the rosary every day. The war is going to end and soldiers will soon return to their homes." After the children asked for healings of some who were sick, Our Lady added, "Do not offend the Lord our God any more, because he is already so much offended."

She opened her hands wide and rose into the sky. A bright light came from her and Lucia shouted for people to look in that direction. The rain stopped, the clouds divided and the sun appeared, even brighter than usual. It increased and grew brighter, but did not harm anyone's eyes. It began to alternately glow and dim, spinning around and emitting multicolored rays in all directions.

Soon people shouted in fear, however, as the sun stopped spinning and started to fall. Coming quickly towards them, people cried, fainted and fell to their knees.

When the sun was just above the ground, it stopped and returned to its place. The crowds gasped: Their soaking clothes, even the ground, were dry. It was as if it had not rained for weeks.

Testimonies were provided by witnesses from all levels of society and education. One, Avelino de Almeida, was a secular journalist who came to Fatima to expose the event as a hoax. What he wrote and published however was the complete opposite: He confirmed the miracle in a long article on the front cover

of an anti-clerical, pro-government newspaper.

This was the first public miracle since the Resurrection that was foretold and spoken of in advance, confirming the gravity and importance of the message of Our Lady of Fatima. The children were afraid that people may not believe them, because they were children: Our Lady explained that this miracle would let all people know that the apparitions, and thus her messages, were real.

The children had another vision once they were alone, in which they saw the Holy Family, blessing the world making the Sign of the Cross.

The 100th anniversary of

Fatima is a critical time to stop and reflect on one's own life and salvation, perhaps by asking the following questions: Am I listening and obeying Our Lady's words? Do I pray and fast and offer alms to the poor? Do I adore God and avoid sin? Do I have a contrite heart for my sinful choices and desire to follow God's will in the future?

After the centennial year closing Mass, attendees are invited to stay for exposition and adoration of the Blessed Sacrament, the praying of the holy rosary and Fatima prayers, a Marian procession and a social gathering in the school gymnasium.

THE FRANCIS EFFECT: HIS IMPACT ON CHURCH AND WORLD



Projects of the Heart: Pope Francis and Micro-Economics

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7 p.m.

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William T. Cavanaugh
Professor of Catholic Studies
DePaul University





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Bishop Kevin C. Rhoades to celebrate Masses for married couples celebrating their 25th, 50th or 60th Wedding Jubilees

Bishop Rhoades will celebrate anniversary Masses at the Cathedral of the Immaculate Conception, Fort Wayne, on Oct. 15 at 11:30 a.m. and St. Matthew Cathedral, South Bend, on Oct. 22 at 11 a.m.

Ticketed receptions will follow both Masses. The Fort Wayne reception will be held at St. Mary Parish — only a couple of blocks from the cathedral. In South Bend, it will be held at the St. Matthew School gym. Anniversary couples will receive two free tickets to the reception. Additional tickets for family members may be purchased before the registration deadline for \$10 each.

Please register by calling Helen at (574) 234-0687 or by emailing her at haustgen@diocesefwsb.org. For those requesting extra tickets for the reception, please send a check by mail to Anniversary Masses, 1328 W. Dragoon Trail, Mishawaka, IN 46544.

When registering, please include both of your names, your home address, phone number, wedding date and the Mass you plan to attend. Fort Wayne registrations must be made by Friday, Oct. 6. South Bend registrations must be made by Friday, Oct. 13.



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CNS photo/Imelda Medina, Reuters

People carry caskets Sept. 20 of victims who died in an earthquake in Atzala, Mexico. The magnitude 7.1 earthquake hit Sept. 19, killing hundreds.

MEXICO, from page 1

by its aid service in the country. Catholic Relief Services, the overseas aid agency of the U.S. Conference of Catholic Bishops, has likewise been on the ground in Mexico since the Sept. 7 earthquake providing shelter repairs and immediate relief to families in isolated areas. After the country's second earthquake the agency is continuing to assess the needs on the ground and provide help with recovery, rebuilding and support for the survivors from both disasters. CRS is part of the network of Catholic charities known as Caritas Internationalis.

Covenant House, a Catholic agency for homeless youth, reported that all of the children in their care are safe, but agency officials have been unable to contact some staff members since the Sept. 19 earthquake and do not know of their condition.

Two of the agency's seven shelters in Mexico City have cracks and fissures after the earthquake and gas leaks forced the evacuation of a shelter for girls. Some shelters do not have electricity.

"Food is running low and will spoil without electricity," said Kevin Ryan, president of Covenant House, in a statement. "We need food and fuel to feed our children, including newly displaced children coming to

us because their homes have been destroyed. Our emergency response team is making do, but it isn't easy, and everyone is afraid of aftershocks — which can be damaging and deadly." Ambassador Mark Green, administrator of the U.S. Agency for International Development, told reporters in a Sept. 21 press briefing in New York that USAID had sent a Disaster Assistance Response Team to Mexico in response to urgent humanitarian needs. The team includes more than 60 members and five K-9s from the Los Angeles County Fire Department Urban Search and Rescue Team, which took specialized tools and medical equipment to conduct around-the-clock search and rescue operations. The team would also be working closely with Mexican disaster authorities to help rescue earthquake survivors and assess structures for earthquake damage.

Green said the U.S. government, "at the very highest levels, is engaged on the humanitarian relief being provided to Mexico." He said he spoke to White House officials Sept. 20 who were "making sure that we provide what's been asked for and what's necessary to extend our hand. So I'm pleased to say that the government is very engaged in taking on these fires of humanitarian assistance that we need to address right now."



DIOCESE OF FORT WAYNE - SOUTH BEND

915 South Clinton Street • Post Office Box 390
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Hurricane Maria and Mexico Earthquake

Dear Faithful of the Diocese,

I am deeply grateful for your generous contributions in the two recent emergency collections for the Church's relief and recovery efforts following Hurricane Harvey and Hurricane Irma.

As you know, two more calamities have quickly followed: the earthquake in Mexico and Hurricane Maria. Let us pray for the many victims of these disasters in Mexico and the Caribbean. Through Catholic Relief Services, the Church in the US is providing humanitarian and recovery assistance in Mexico and, through Catholic Charities, assistance in Puerto Rico and the US Virgin Islands. Donations can be made to CRS at www.crs.org and to Catholic Charities USA at www.catholiccharitiesusa.org. Donations can also be sent to our diocesan Business Office and forwarded to CRS or Catholic Charities.

With gratitude for your prayers and financial support in response to those who are suffering and in need, I am

Sincerely yours in Christ,

+ Kevin C. Rhoades

Most Reverend Kevin C. Rhoades
Bishop of Fort Wayne-South Bend

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With prayer, Catholics in Puerto Rico deal with Hurricane Maria's wrath

BY RHINA GUIDOS

WASHINGTON (CNS) — Authorities say it may take months for electricity to fully return to Puerto Rico after Hurricane Maria pummeled the island and its infrastructure as it made landfall Sept. 20.

When the hurricane hit the island with winds of up to 155 miles per hour, it tore out cables, roofs from homes and buildings, uprooted palm trees and even bent a cross anchored to a cement post at the entrance of a Jesuit school.

It has been difficult to communicate with the those on the island, said Capuchin Franciscan Father Urbano Vasquez, of the Shrine of the Sacred Heart in Washington, who studied in Puerto Rico and has vast ties to the island. He has been trying to communicate, to no avail, with a community of Poor Clares in Cidra, Puerto Rico, and others he knows on the island, but phone service is hit or miss.

Father Vasquez, however, was able to make contact with a group of seven Capuchin Franciscan friars after the hurricane passed. They took refuge from the storm in Trujillo Alto, about 10 minutes from Old San Juan.

"They were scared because it was the first time they've been through something like that," said Father Vasquez. "They spent the time praying or near the Eucharist" as winds tore through part of the roof near a chapel in the building at Centro Capuchino. Some later sent him videos of the winds whistling through the streets, images taken from



CNS photo/Jorge J. Muniz, EPA

A destroyed car is seen after Hurricane Maria hit San Juan, Puerto Rico.

a cracked window in an arched entrance door.

The entrance door to the friary caved in, he said, leaving no path for the friars to make their way to the main street. But even if they could get out to the street, authorities have put a curfew in place, afraid citizens could come in contact with fallen cables and other objects that could pose danger on the ground.

The friars told him of the devastation they could see from inside, he said, including fallen palm trees and blocked roads. A parishioner sent him photos of debris, such as torn and battered traffic lights left behind by Maria's wrath.

Capuchin Franciscan Father Carlos Reyes, in a Sept. 21 phone interview with Catholic News Service, said he didn't sleep through the harrowing night

he spent listening to Hurricane Maria barrel through San Juan.

"I spent the night praying," he said, and listening to the radio was the only way to hear what was happening in Puerto Rico and the world. He heard about the earthquake in Mexico and in the middle of his own experience with nature's wrath, he prayed for the earthquake's victims.

Water crept in at one point and the friars were doing their best to keep it out of the residence. The only way to live through such an experience is with faith and thinking about safety, he said. Authorities tried to drive the urgent message that Hurricane Maria was no joke and many listened, he said.

"The message was to save life, not the material," he said. "You can reconstruct structures, but not life."

Father Reyes, originally from El Salvador, said he has lived through strong earthquakes and their damage sometimes affects a centralized area, but Hurricane Maria tore through an entire island.

As of Sept. 22, at least 15 people were killed in Puerto Rico, and 14 deaths were reported on the island nation of Dominica. Two others were killed in the French territory of Guadeloupe and one on the U.S. Virgin Islands.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, urged Catholics to respond with prayer and other help "in this time of great need for our brothers and sisters in harm's way — many of whom have been hit repeatedly by the successive hurricanes."

In a Sept. 22 statement, he noted the catastrophic effects of Hurricane Maria were visited on Puerto Rico and elsewhere in the Caribbean "just as we begin to assess the material and emotional damage of hurricanes Harvey and Irma."

Cardinal DiNardo said: "Casting aside any temptation to despair, and full of hope in the loving providence of God, we pray that our Father may receive unto his loving presence those who have lost their lives, may he comfort the grieving, and may he fortify the courage and resilience of those whose lives have been uprooted by these disasters. May he extend the might of his right hand and bid the sea be 'quiet' and 'still' (Mark 4:39)."

Most of Puerto Rico remained without communication and little information had been gathered

about conditions. "Our telecommunications system is partially down," Puerto Rico Gov. Ricardo Rossello told the news agency CNN Sept. 20. "Our energy infrastructure is completely down."

The Society of Jesus in Puerto Rico posted on a website a message and a photo of a cross bent by the hurricane's wind, but which is still anchored to a tower at Colegio San Ignacio de Loyola in San Juan, a Jesuit, college-preparatory school that the order operates on the island's capital city.

"With gratitude, we have learned that the Jesuits, faculty and staff are safe," said the message from Father Flavio Bravo, Jesuit superior of his order's Puerto Rico community. "Communication from the island remains limited, so we await news on our school families and members of our parish."

On the website jesuitscentralandsouthern.org, he posted a link for donations to help with recovery efforts; but much like the Capuchins, it's too early to take in the enormity of damages.

Father Reyes said the damage to Puerto Rico isn't just material but also psychological for those who lived through the experience of Hurricane Maria and he worries for the most vulnerable in the population.

"This leaves behind a lot of damage," he told CNS. "But we hope for goodwill ... the worries and necessities are great ... but we can learn a lot from these experiences, that we have to find the good among the bad. In the middle of all of this, faith strengthens us."

Annual Bishop's Appeal — Diocesan campaign directly benefits parishes

BY MICHELLE DONAGHEY

"For the past four years our community has been fortunate enough to meet and exceed its Annual Bishop's Appeal goal; on occasion, we have gone way above, while other times the goal was reached with some room to spare," said Father Bill Sullivan, who gives accolades to his New Haven parish of St. John the Baptist.

Father Sullivan is thankful for the blessings bestowed on the parish that have come as a result of each and every Annual Bishop's Appeal. He is amazed at how giving the parishioners at St. John the Baptist have consistently been, which in addition to supporting diocesan programs has also allowed for many projects and programs to take place at the parish level. "I applaud this parish community — faith-filled members of the diocese since

1859," he said with a smile.

Every year, parishes in the Diocese of Fort Wayne-South Bend have a set Annual Bishop's Appeal goal they attempt to reach; a specific amount of funds that are used in support of designated diocesan programs and outreaches. Any amount collected above and beyond a parish's set goal, however, is not retained by the diocese but rather returned in its entirety to the parish where the overage was raised.

Since the inception of the Annual Bishop's Appeal, these overages have funded a number of building projects and other priorities in parishes across the diocese.

The money that came back from the most recent appeals have gone a long way for St. John the Baptist parish, enriching parish life. Among other applications, the funds have

helped it maintain the buildings and grounds.

"Most usually every year we will discover a need to update and repair. This year, as time goes on, will certainly be no different," Father Sullivan said.

The returned overages have also helped the parish augment its staffing.

"How fortunate we have been to have a full-time parochial vicar the past two years. This year we have hired a part-time youth minister. These new members of the pastoral staff are invaluable," said Father Sullivan.

He thinks the videos that are shown each year in every parish help tremendously in building enthusiasm for the appeal at parishes in the diocese.

"I believe that seeing the video prompts parishioners to sense that their gift is being used wisely," he said.

To help his parishioners fully understand how the appeal works at the parish as well as the diocesan level and why they should try to give to it, Father Sullivan noted that he always reinforces what is said in the annual video to his parish verbally. "And without a doubt, I pray!"

This year, he said "whatever comes back over goal (at the parish) will be used for capital improvements and hopefully in having additions to our pastoral staff."

Like his brother priests in the diocese, Father Sullivan is hopeful that all parishioners will find a way to give to the ABA.

"As the numbers indicate, the percentage of donors seems to have increased here in the past few years. So, I've tried to state that since everyone benefits, why would anyone not want to contribute something to the ABA?" The suggested amount for the

average parish family is \$300 a year, but Father Sullivan added that "whatever one contributes should come from a generous heart."

Although there is a direct benefit for parishes who surpass their appeal goal, contributing to the work of the diocese should continue to be the primary motivation for one's prayerful participation, he encouraged. The focus point for this year's ABA, "One Body in Christ," helps all Catholics in the diocese feel like they are a part of the campaign, he added.

"It should motivate everyone to realize their interconnectedness with all of the other Catholics in the diocese. We have a wonderful opportunity to touch lives in the name of Christ: May everyone remember to focus beyond their own parish and see the wider church."

Encuentro process aimed at meeting needs, fostering sense of mission

WASHINGTON (CNS) — Most dioceses and archdioceses around the country are holding their diocesan Encuentros throughout the fall, highlighting what contributions Hispanic Catholics bring to the Catholic Church and their faith communities. Anticipation of those gatherings comes as communities celebrate this year's annual National Hispanic Heritage Month, highlighting Hispanics' contributions to their communities and to society. The observance began Sept. 15 and runs through Oct. 15. U.S. census estimates show that about 29.7 million Hispanics/Latinos in the United States identify as Catholics, which represents nearly 59 percent of the total Hispanic population in the country. Among millennials, Hispanic Catholics represent 54 percent of U.S. Catholics born in 1982 or later. U.S. Catholic officials say the church's Encuentro process is an essential opportunity for many parishes and dioceses to promote and grow unity, leadership and cross-collaboration. Diocesan Encuentros are the current phase of what is a four-year process of ecclesial reflection and action. First came parish-level Encuentros, next will be regional Encuentros. The process will culminate in the Fifth National Encuentro, known as "V Encuentro," next September in Grapevine, Texas. Previous national Encuentros were held in 1972, 1977, 1985 and 2000.

Vatican signs treaty to ban nuclear weapons

VATICAN CITY (CNS) — The Holy See ratified and signed the new U.N. Treaty on the Prohibition of Nuclear Weapons, and the high-level Vatican diplomat who signed the treaty told a U.N. conference that the Catholic Church supports efforts "to move progressively toward a world free of nuclear weapons." Archbishop Paul Gallagher, Vatican foreign minister, signed the Treaty on the Prohibition of Nuclear Weapons at the United Nations Sept. 20. More than 40 other countries signed it as well. The treaty would enter into force 90 days after at least 50 countries both sign and ratify it. Also at the United Nations, Archbishop Gallagher addressed the 10th Conference on Facilitating Entry into Force of Comprehensive Nuclear-Test-Ban Treaty, a treaty the Vatican adhered to in 1996. The text of his speech was released at the Vatican Sept. 21. The Vatican, he said, believes "a nuclear test ban, nuclear nonproliferation and nuclear disarmament are closely linked and must be achieved as quickly as possible under effective international control."

Frances Cabrini, minister to immigrants



CNS photo/Gregory A. Shemitz

St. Frances Xavier Cabrini is depicted in a stained glass window at St. Patrick Church in Smithtown, N.Y. Although she died 100 years ago, the patron of immigrants is a shining example of "love and intelligence" in ministering to the needs of immigrants and helping them become integral members of their new homelands, the pope said recently. Mother Cabrini arrived in New York in 1889 to work with Italian immigrants, setting up orphanages, schools and hospitals in nine U.S. cities. Responding to "the great migrations underway today" the same way Mother Cabrini did "will enrich all and generate union and dialogue, not separation and hostility," he stated.

Pope urges politicians to be models of service in fight against Mafia

VATICAN CITY (CNS) — When politics becomes all about partisan interests and secret deals, it leaves behind its true vocation and becomes susceptible to the

same influences of corruption that allow the Mafia to flourish, Pope Francis said. Authentic politics is "an eminent form of charity," which strives to ensure a future of peace and full dignity for every person, whereas "a deviated politics" no longer listens to the conscience, but "banalizes evil, confuses truth with lies and profits from the role of public respon-

NEWS BRIEFS

sibility it has been given," the pope said. Meeting Sept. 21 with members of Italy's anti-Mafia parliamentary commission, Pope Francis praised Italian laws that seek to involve the government and citizens, religious communities and volunteer associations in the fight against organized crime. In particular, he cited the wisdom of provisions whereby some of the convicted Mafia members' property, confiscated by the government, is turned over to non-profit groups to provide training and jobs to students and the unemployed. Corruption, poverty and social injustice are the "fertile fields" upon which organized crime grows and thrives, he said.

Renowned investigator of Marian apparitions dies at 99

ROME (CNS) — Msgr. Rene Laurentin, who spent a lifetime studying Marian apparitions, died Sept. 10 at the age of 99 in Evry, France. Msgr. Laurentin had published more than 160 books and 1,000 articles about Mariology, including the "Dictionary of the 'Apparitions' of the Virgin Mary." The 1,200-page volume lists more than 2,400 alleged apparitions of Mary all over the world and provides details about the church's investigations of them. To this day, only a handful of the claimed appearances of Mary are recognized by the Catholic Church. "The apparitions are not seen with the most benign eye by the church," he had said, emphasizing how seriously the church investigates the claims and citing the long approval process of even the most popular visions. "Apparitions are the least scientifically studied, the most hidden and most controversial of all theological subjects," the French priest said.

Affirmation of peace is commitment to justice, says St. Louis archbishop

ST. LOUIS (CNS) — Archbishop Robert J. Carlson and other faith leaders in St. Louis called for a commitment to peace and justice in St. Louis in what he described as a time of "deep hurt and disappointment." More than 500 people gathered at Kiener Plaza Park Sept. 19 for an Interfaith Prayer Service for Peace and Solidarity. Following the nearly one-hour service, almost 300 people marched from the plaza to city hall, where they held a peaceful demonstration. "We gather together as one human

family this afternoon to both pray and reflect," Archbishop Carlson said. "We remember that we are not a divided humanity but one human family. Here in St. Louis, we have walked together, we have rejoiced together and we have cried together. Today is no exception. "We must continue our walk committed to the higher vision that holds us accountable to our truest identity as children of God — capable of bringing God's peace to every corner, where division and violence seek the upper hand." The prayer service took place four days after a not guilty verdict in the trial of former St. Louis Metropolitan Police Officer Jason Stockley. He was charged with first-degree murder in the shooting death in 2011 of Anthony Lamar Smith, an African-American. St. Louis Circuit Judge Timothy Wilson issued the ruling after Stockley, who is white, waived his right to a jury trial.

Pope says church was late fighting abuse, promises 'zero tolerance'

VATICAN CITY (CNS) — Pope Francis has endorsed an approach of "zero tolerance" toward all members of the church guilty of sexually abusing minors or vulnerable adults. Having listened to abuse survivors and having made what he described as a mistake in approving a more lenient set of sanctions against an Italian priest abuser, the pope said he has decided whoever has been proven guilty of abuse has no right to an appeal, and he will never grant a papal pardon. "Why? Simply because the person who does this (sexually abuses minors) is sick. It is a sickness," he told his advisory commission on child protection during an audience at the Vatican Sept. 21. Members of the Pontifical Commission for the Protection of Minors, including its president — Cardinal Sean P. O'Malley of Boston — were meeting in Rome Sept. 21-23 for their plenary assembly. Because the problem of cases and allegations of abuse are "grave" — and because it also is grave that some have not adequately taken stock of the problem — it is important the doctrinal congregation continue to handle the cases, rather than turning them over directly to Vatican tribunals, as some have suggested. However, he said, the doctrinal congregation will need more personnel to work on cases of abuse in order to expedite the "many cases that do not proceed" with the backlog. Pope Francis told commission members he wants to better balance the membership of the doctrinal team dealing with appeals filed by clergy accused of abuse. He said the majority of members are canon lawyers, and he would like to balance out their more legalistic approach with more members who are diocesan bishops and have had to deal with abuse in their diocese.

Registration open: Rejoice! Women's Retreat

PLYMOUTH — Women of the Diocese of Fort Wayne-South Bend are invited to attend the Rejoice! Women's Retreat Dec. 1-3 at Lindenwood Retreat and Conference Center.

At this year's retreat, Bishop Kevin C. Rhoades will lead a guided meditation during adoration of the Blessed Sacrament. Speaker Sister Ann Shields, SGL, will communicate God's desire that faith become living and fruitful for God's glory and for the salvation of many.

Sister Shields is an internationally noted conference and retreat speaker, and the author of numerous books on Catholic spirituality, including "Deeper Conversion," "To Be Like Jesus," and "More of the Holy Spirit." She currently hosts the popular daily radio program "Food for the Journey." She is part of Renewal Ministries' leadership team and a member of The Servants of God's Love, a charismatic religious community established in the Diocese of Lansing, Michigan.

Brochures may be available in church narthexes, or go to www.diocesefwsb.org/rejoice. Registration is open through Oct. 16. After that, space permitting, women from outside the diocese may register. For more information call 574-707-3381, email jheartpraise@msn.com or contact Cecilia Aguilar-Tussey in the Office of Evangelization, 260-399-1447 or caguilartussey@diocesefwsb.org.

St. Elizabeth Ann Seton School receives counseling award

FORT WAYNE — St. Elizabeth Ann Seton School's Counseling Program Portfolio, developed through the Redesigning School Counseling process, was recently approved by Indiana Department of Education. With this authorization, the school was awarded the Indiana Gold Star School Counseling Award.

In order to qualify for this honor, a team consisting of school staff and parents developed a comprehensive school counseling program that addressed all of the Indiana State Standards for guidance. This committee was tasked with the challenge of creating a plan that would incorporate these standards into the school curriculum. It devised a strategy that will allow for focus on the academic, social and emotional well-being of all St. Elizabeth Ann Seton Catholic School students.

Gold Star candidates normally have one year to complete and fulfill the requirements needed to obtain this status, however, the team completed the program in only six months. St. Elizabeth Ann Seton's Gold Star group was spearheaded by school counselor Tara Walulik, Principal Lois Widner, kindergarten teach-

AROUND THE DIOCESE

Lourdes day of grace and healing at St. Paul's



Provided by Christopher Godfrey

The Order of Malta reenacted its annual Lourdes Pilgrimage at St. Paul's senior living community in early September, with the help of Msgr. John Fritz, pastor of St. Stanislaus Parish, and members of the Saint Joseph High School football team. The reenactment began with a rosary meditation on scenes from St. Bernadette's life, to whom the Blessed Mother appeared many times in 1858. During her visitations, the Blessed Mother referred to herself as the Immaculate Conception and revealed a spring of water to which many miracles have since been attributed. Residents of St. Paul's were invited to pray and to wash in this same water, brought back by the order from its pilgrimage.

er Karen Tippmann and school parents Sarah Steffan and Lisa Vance. The team also worked closely with an advisory committee of 15 people comprised of community members, parents, students, teachers and mental health providers.

Afternoon of Prayerful Remembrance and Intercession

FORT WAYNE — On Sunday, Oct. 8, the University of Saint Francis Campus Ministry and Project Rachel Post-Abortion Ministry will host a prayer service that acknowledges abortion's universal impact on parents, grandparents, siblings, family members, friends, medical personnel, clergy and others.

During "An Afternoon of Prayerful Remembrance and Intercession," those present will pray for all who have been wounded by an abortion decision and consider how they can spread God's message of love and mercy.

Created by Theresa Bonapartis and the Sisters of

Life, an Afternoon of Prayerful Remembrance and Intercession is, as the name suggests, a prayer service for the entire local community, created in the spirit of the New Evangelization. Acknowledging abortion's universal impact through reflections and testimonies offered as part of the day, the service offers the opportunity to come together in an extended period of prayer, contemplation and intercession in the context of the church's sacraments and to seek forgiveness and healing for the entire nation.

The Fort Wayne event begins at noon with testimonies and intercessory prayer, followed by eucharistic adoration at 1 p.m. The sacrament of reconciliation and pastoral support will be available during this second hour. Bishop Kevin C. Rhoades will celebrate Mass at 2 p.m. and the event will conclude with a light reception. All are welcome to attend any part of the event. For more information contact Father David Meinzen at 260-399-7700 ext. 6701 or dmeinzen@sf.edu; or Allison Sturm, Project Rachel coordinator, at 260-399-1452 or asturm@diocesefwsb.org.

Eight given Spirit of Holy Cross Award

NOTRE DAME — To mark the Solemnity of Our Lady of Sorrows on Sept. 15, the Congregation of Holy Cross, United States Province of Priests and Brothers, named eight recipients for the 2017 Spirit of Holy Cross Award. In conjunction with the feast of the special patroness of the congregation, the award is given annually to lay collaborators who faithfully serve the Province. The 2017 recipients are:

- Nancy Conroy, who began service at Holy Cross House as a nursing assistant in 1991. In 2005, she assumed the duties of coordinating doctors' appointments, seeing to transportation needs and advocating for the residents with great compassion and understanding until her retirement in August.

- Brian Doyle, whose connection with the Congregation of Holy Cross spanned over 40 years, until his passing in the spring. He graduated from the University of Notre Dame in 1978, and after positions with *U.S. Catholic* and

Boston College magazine Doyle accepted a position on the Bluff as editor of *Portland* magazine.

- Paul Fujawa is a lifetime member of St. Casimir Parish in South Bend. He is a graduate of its grade school and the University of Notre Dame. Fujawa has demonstrated his support of the congregation by giving of his time, talent and treasure by serving for more than a decade on the finance council, the pastoral council and the school board of St. Casimir Parish. He has also participated in the RCIA program and in his spare time supervises maintenance of the parish plant.

- James Kramer is Associate Director of Development for the United States Province and the former Indiana Province since 2004. Kramer has assumed almost every role in the Development Office and is recognized for his gracious and generous spirit. Involved in almost every aspect of development, he prefers to remain in the background rather than taking recognition for the many contributions he makes. His collaborative spirit furthers the Mission of Holy Cross.

- Pedro Pablo Miranda, who has been the manager of St. George's College since 2004. He holds a bachelor's degree in civil engineering from the Catholic University of Chile as well as an MBA and master's in education management from Alberto Hurtado University. He served as interim director of St. George's in 2016. His family is active in the Archdiocese of Santiago.

- Mary Nucciarone is the director of financial aid at the University of Notre Dame. Nucciarone has shown concern to first-generation and undocumented students. She has also been of great assistance to Holy Cross seminarians, providing scholarship and loan deferment information when necessary. A nationally recognized expert in financial aid, she has become a mentor for the next generation of educational professionals.

- Benito Salazar, who has served for more than 40 years as director of the Celestial Choir at St. Adalbert Parish in South Bend. While a member of the former St. Stephen Parish in South Bend, he worked with Holy Cross Priests in founding and served as one of the first directors of La Casa de Amistad. For 28 years he has coordinated the United Way of St. Joseph County's annual campaign, and in 2010 he received the Humanity Knows No Borders Award.

- Lucyann Skvarla, who is in her 40th year of service to King's College, where she began in 1978 as assistant for the Humanities and Social Sciences faculty in Hafey-Marian Hall. In 1984 she began working for the dean of admissions, her work becoming vital for the very first long-range plan for the college.

The honorees will be recognized in their local communities by the Holy Cross ministry for which they work, during the month of January as part of the celebrations of Blessed Moreau's life.

Red Masses slated for Oct. 2-3 in South Bend

In 2013, through the collaboration and efforts of several legal professionals in the Fort Wayne area, Bishop Kevin C. Rhoades approved the establishment of the first St. Thomas More Society in the diocese. This year, in response to growing interest, a second chapter of the St. Thomas More Society has been created in South Bend.

Officially recognized and introduced this past Aug. 15 by Bishop Rhoades, the new chapter is led by attorney Stephen Judge. Judge indicated that the formation of the St. Thomas More Society of South Bend became a reality through the efforts of numerous individuals in the local area, as well as from the guidance and direction of Bishop Rhoades. He shared that "given the distance between the two ends of the diocese, discussions arose concerning whether South Bend should have its own society chapter to better serve the needs of legal professionals in the local area. We organized a team and began drafting the bylaws based upon what had been composed in Fort Wayne. Bishop Rhoades approved the establishment and those who participated in the formation process continue to serve as leading members of the organization."

Fellow officers include Vice President Chris Godfrey, Treasurer Patrick Murphy and Secretary Ellen Reilander. Each is also a member of the Board of Governors, along with Danielle Campbell, Fred Everett, Kari Gallagher, Paul Harold, Patrick Murphy, Laura Seng and Eric Thomason.

The society's first major event will be the celebration of a Red Mass on Monday, Oct. 2, at Notre Dame's Basilica of the Sacred Heart. This will be followed by the Inaugural St. Thomas More Lecture by Professor Stephen Smith, Ph.D., dean of faculty at Hillsdale College.

Judge indicated that the Red Mass is a key event for the St. Thomas More Society, since it centers and focuses the numerous members of the legal profession around the truth of the Gospel and the core of the Catholic faith, the Eucharist. Through the creation of the society in South Bend, which seeks to strengthen fellowship and deepen Christian commitment, Judge expressed his hope that many would choose to attend this year's Mass and consider joining the society.

The fundamental mission of the St. Thomas More Society of South Bend is to be "a Catholic professional association that advocates the use of both faith and reason in promoting the common good and the welfare of its members and society." This will occur most often through liturgical celebrations, communal days of reflection, and opportunities to attend continuing education classes, which attorneys throughout Indiana are required to take on a yearly basis. Judge shared that his hopes for the society included "building community among local Catholics in the legal profession, providing opportunities for education on issues affecting them, offering spiritual enrichment, and providing mentorship for young lawyers, aspiring law students, and future legal professionals."

In upholding St. Thomas More as their patron, the society seeks to identify with a man who, in the words of St. John Paul II, "bore witness to his Catholic Faith in his search for truth, his defense of conscience, and his commitment to the dignity of the person, the sanctity of marriage, and justice in civil society. Martyred for his religious convictions, he is 'venerated as an imperishable example of moral integrity' and acknowledged, even outside the Church, as a witness to the 'inalienable dignity of the human conscience' and the 'primacy of truth over power.'"

To learn more, as well as stay up-to-date on events or connect with other members, visit <https://stthomas-moresb.wordpress.com/>.

BY CHRIS LUSHIS

In the upcoming days, Bishop Kevin C. Rhoades will once again celebrate the annual Red Masses for the diocese, an ancient tradition commemorating the ever-relevant necessity of upholding faith and virtue within all areas of the legal and judicial systems.

This year's Red Masses will be celebrated in South Bend on Monday, Oct. 2 at 5:15 p.m. at the Basilica of the Sacred Heart, University of Notre Dame, and in Fort Wayne on Tuesday, Oct. 3 at 5:30 p.m. at the Cathedral of the Immaculate Conception.

The history of the Red Mass dates back to the 13th century, when European nations chose to honor the opening of the judicial year with a celebration of the Eucharist. From its origin, the Mass has been attended by various members of the legal profession who gathered in prayer to seek divine guidance and inspiration as a way of preparation for the challenges ahead.

The first Red Mass held in the United States was celebrated in 1928 at New York's old St. Andrew Church, located in the shadow of the state and federal courthouses. Today, the tradition is most prominently upheld at the Cathedral of St. Matthew in Washington, D.C., where members of the U.S. Supreme Court, Congress, diplomatic corps, the cabinet and even the president himself, on occasion, have come together in prayer to ask for God's assistance and blessing as a new term for the court begins. It is also customary for non-Catholics, even non-Christians, to be in attendance as a show of commitment to preserving truth, goodness and virtue within their professions.

Deriving its name from the red vestments worn by the celebrant and scarlet robes worn by the high justices of the Middle Ages, the Red Mass also signifies the invocation of the Holy Spirit, from whom flows the sevenfold gifts of wisdom, understanding, counsel, for-

titude, knowledge, piety and fear of the Lord. While these gifts are most often associated with the sacrament of confirmation, they are also meant to be cultivated on a continual basis, ensuring that the principles of faith are not silenced or overshadowed by the noise and influence of contemporary culture.

Since 2013, an additional venue for Fort Wayne legal professionals to connect their Catholic faith with practical living has included the opportunity to become involved with the St. Thomas More Society, an organization designed to bring together people of faith and elected officials to promote education in Catholic Church doctrine. Now, to further strengthen and aid legal professionals throughout the diocese, a second chapter of the St. Thomas More Society has been newly formed in South Bend. Modeled after the chapter in Fort Wayne, Bishop Rhoades officially established the society in South Bend on Aug. 15. This chapter, overseen by a board of governors and led by President Stephen Judge, a South Bend attorney, will celebrate its first major event with this year's Red Mass, followed by an inaugural St. Thomas More Lecture.

The speech will be given by Professor Stephen Smith, Ph.D., dean of faculty,



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The Red Mass



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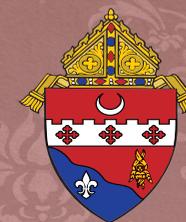
MAS MOORE

Hillsdale College, who will present "St. Thomas More on 'Leading Citizenship: Developing the Leaders Needed for Stormy Times.'" Smith is a graduate of both the University of Notre Dame and the University of Dallas, where he also served as the assistant director of the Center for Thomas More Studies. Having joined the faculty at Hillsdale College as professor of English in 2001, he now serves the Temple Family Chair in English Literature. Additionally, he is the editor of the forthcoming books, "The Essential Works of Thomas More" and "The Fire of Life: Wonder and Education in Late Shakespeare." His talk will take place at 7 p.m. at the Eck School of Law at Notre Dame following the Red Mass; a buffet reception will be provided.

The following evening in Fort Wayne, Robert J. Muise, Esq., co-founder of the American Freedom Law Center, will speak on "Reproductive Rights: A Pro-Life Perspective." Muise, an expert in constitutional law, has dedicated his practice to defending religious liberties, freedom of speech and the right to life in state and federal trial and appellate courts all across the country. A graduate of the College of the Holy Cross in Worcester,

Massachusetts, Muise then served 13 years as an officer in the United States Marine Corps. While a captain on active duty he attended law school at the University of Notre Dame, graduating summa cum laude in 1997. He then served several years as a Marine judge advocate before resigning his commission. His personal military decorations include the Meritorious Service Medal, the Navy Commendation Medal and the Navy Achievement Medal. His presentation will take place at the Archbishop Noll Center after the Red Mass; dinner will be served afterward to those who have previously registered.

Attendance at either talk will provide legal professionals the opportunity to receive a one-hour continuing legal education credit.



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FORT WAYNE-SOUTH BEND

RED MASS

SOUTH BEND

Monday, October 2nd
5:15 PM
Basilica of the Sacred Heart
University of Notre Dame

FORT WAYNE

Tuesday, October 3rd
5:30 PM
Cathedral of the
Immaculate Conception

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In MY diocese

Holy Family

St. Joseph County

Parish builds relationships with intentionality

BY CLAIRE KENNEY

Led by Father Glenn Kohrman, its ninth pastor, Holy Family Parish leans on the members of its faith community as a cornerstone for demonstrating what the Catholic faith calls its children to do — live out the Gospel.



**FATHER
GLENN
KOHMAN**

Holy Family's Parish Life webpage states, "A deeper understanding (of the faith) can lead to a more intimate relationship with the Father, Son, and Holy Spirit, and through the Trinity to the Church and our family, friends, neighbors, parish, and community." The South Bend parish's mission mirrors this idea. "Holy Family Parish, following the example of Jesus, Mary, and Joseph, will create a welcoming environment to foster a deeper understanding of our mission as followers of Christ, where we gather to worship God, aspire to learn all that is true, and share it through our interaction with our local community, our world, our students, and all the members of our parish," it reads.

As part of this philosophy to channel community in an effort to grow in faith, parish members and leadership actively work to ensure they offer activities and resources to cultivate relationships between fellow members.

"We strive to make opportunities available from our weekly morning Bible study to the mission of our parochial school," Father Kohrman said. "We have organized our parish council to



Provided by Holy Family Parish

This statue of the Holy Family visualizes the importance that Holy Family Parish puts on family relationships, as well as on the relationships between parishioners and with members of the local community.

try and address pastoral concerns, liturgy, social concerns and outreach, good stewardship, education and evangelization."

Other activities include social justice ministries, men's and women's groups, youth ministry, and the parish choir. The parish also has a family prayer tree so that members can pray

for each other — yet another method for infusing support into the parish family.

During his four years at Holy Family, Father Kohrman has witnessed firsthand the benefits of fostering community among parish members. One recent event is particularly cemented in his mind.

When the teenage son of a family within the parish passed recently, Holy Family offered a tremendous sense of support to that family.

"Thousands of people came to support the family and it was decided to have the vigil service while people were visiting the family," Father Kohrman said. "So many people were comforting the family, praying for the young man and the family for their profound loss. It was a very moving experience for me."

Father Kohrman described it as an example of "how tragedy can be so impactful" and bring a community together.

Jim Niespodziany, who has been the business manager at Holy Family for nearly 25 years and a parishioner of Holy

Family since 1974, can also attest to the close-knit nature of the Holy Family community. He has witnessed this parish attribute through a variety of Holy Family events and activities and says parish members are regularly willing to lend a hand.

"Our parishioners are very dedicated in supporting the church and in volunteering for all parish functions," Niespodziany explained. "We recently had our parish picnic in which each family brought a dish. We had enough food to serve over 200 in attendance. (When) we built a new church ... our parishioners were asked to pledge, we received the total cost of the new church."

Holy Family has been a diocesan parish for nearly 75 years. It was named a parish in 1945, and the present structure of the church was built in 2000. The year 2020 will mark the 20th anniversary of that building, and the parish plans to celebrate the anniversary with some updates.



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Mass Times:

Sunday: 7, 9, 11 a.m.

Saturday: 5 p.m.

Holy Day: 8 a.m.; Vigil 6 p.m.

Weekday: M 6 p.m., T, F 8 a.m.

Reconciliation:

Sat. after 8 a.m. Mass, 11 a.m.-
noon; 4-4:45 p.m.



Adoration: Saturday after 8 a.m.
Mass; First Friday 12:30-5 p.m.



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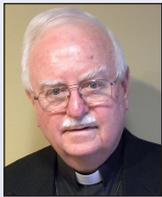
St. Augustine

St. Joseph County

A diverse parish that gives back to the community

BY CLAIRE KENNEY

Described in its mission statement as a “multi-racial faith community, rooted in the African-American tradition,” St. Augustine Church in South Bend was originally formed in the late 1920s as a parish dedicated to African-American Catholic evangelization and worship. The movement to build the church was led by Father George O'Connor, a Caucasian Holy Cross priest who was raised by African-American parents after his own family died tragically when a tornado ripped through their farm.



FATHER LEONARD J. COLLINS, CSC

Between 1961 and 1972, during the height of the Civil Rights movement, Father Dan Piel served as the parish's pastor. Father Piel is well-known for his work as chairman of the National Association for the Advancement of Colored People. Indiana University South Bend Heritage Center has referenced the parish as one with “a diverse congregation with a long-running commitment to human and civil rights.”

Today the parish is led by Father Leonard Collins, CSC, who has served as the pastor for nearly a decade.

“An interesting thing in my life is that, in 1968, I served as deacon at St. Augustine's with Father Dan Piel and (I am) now just turning 75,” Father Collins said. “Isn't there something about the circle being unbroken?”

Deacon Mel Tardy also ministers to the parish. He is known for his dynamic preaching, leadership in youth ministry and creative community gatherings, including themed Bible studies.



Photo provided by St. Augustine Parish

Deacon Mel Tardy, left, and Father Leonard Collins serve St. Augustine Parish in South Bend, a Spirit-filled parish that was originally founded as a worship space for African-Americans.

“St. Augustine's is truly a special parish,” Deacon Tardy said. “Not only for its unique black Catholic heritage and historic dedication to civil rights and interracial harmony, but also for its faithful devotion to God and community. I am humbled and inspired to serve this parish and our surrounding community alongside Father Len and our many servant leaders and volunteers.”

True to the parish's roots, the choir focuses on gospel music. St. Augustine's website reads, “The choir has in the past, as well as currently, delivered a soulful sound as traditional gospel songs are sung, as well as current selections.”

This focus has made this vibrant and uplifting music a signature of the parish. Many of the songs are reminders of how God walks his people through

their struggles.

“We are blessed to have our gospel choir of gifted musicians adding so much to our heritage of African-American culture,” Father Collins said.

St. Augustine is active in the surrounding community. It supports St. Vincent and has set up its own independent soup kitchen that serves lunch to those in need three days out of the week.

“Our many volunteers in the soup kitchen and the St. Vincent de Paul Society continue to help the neighborhood,” Father Collins said.

The parish also hosts coffee after Sunday Mass as a way to offer an opportunity for parish members to enjoy each other's company.

“Eating while sharing fellowship after each Mass at coffee is another community-building activity,” Father Collins said.

The Tolton Society is another of the ministries hosted by St. Augustine. The society is named after Father Augustus Tolton, a former African-American slave who later became the first recognized black priest in the U.S.

“Father Tolton is known for his dedicated service to poor, oppressed blacks on the streets of Chicago and for breaking down the racial barrier for African-Americans to become priests; but really, he inspired and evangelized many whites, too,” Annie Tardy, president of the society, said. “The society seeks to honor and continue this broad legacy of Father Tolton and to promote his worthy cause for canonization to sainthood.”

One can attend this diverse parish of 130 families for Mass each Sunday at 8:15 a.m., which is a cantored Mass, and at 10:30 a.m., at which time the gospel choir accompanies the liturgy.



St. Augustine

1501 W. Washington St.
South Bend, IN 46628

574-234-7082

www.saintaugustineparish.org

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Holy Day: 6 p.m.

Reconciliation: after Mass or by appointment



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Cursillo men challenged to develop lives of conviction

BY RON BUSCH

The Cursillo movement is a lay movement within the Catholic Church. Spanish for “a little course,” it was originally designed to assist in the training of the pilgrim guides who led believers along a pilgrimage path leading to the burial place of St. James in Spain.

Involvement in Cursillo took on new meaning when a zealous Catholic evangelist, Eduardo Bonnín Aguilo, got involved in the 1940s and vigorously promoted the Cursillo retreats, in time enabling them to flourish throughout the world. Bonnín's involvement is viewed as the foundation of the current movement. His mentality was based on three principles: the love of God, friendship and the person.

From the beginning the movement has been interested in looking for the “faraways” who exist at the peripheries of the church, and including them in the Catholic faith. This can be tied to Pope Francis' emphasis on the need to reach those Catholics found on the peripheries.

The website explains that “Cursillos in Christianity is a Movement which, by its own Method, attempts from within the Church, to give life to the essential Christian truths in the singularity, originality and creativity of the person. In discovering their potential and accepting their limitations, they will direct their freedom with their conviction, reinforce their will with decisiveness and direct their friendship with the virtue of constancy in their day-to-day life, personally and with others.”

The Cursillo movement is typically introduced over a Thursday evening to Sunday three-day weekend. Religious and lay personnel present a series of talks to the candidates and the group calls upon the Holy Spirit for enlightenment and guidance.



Photos by Ron Busch

The men's Cursillo group with Bishop Kevin C. Rhoades and Father Drew Curry at St. Felix Catholic Center at Huntington.

The series of talks are discussed in small groups as the team and candidates live as a small Christian community. The talks and discussions cover topics including: the layperson's role within the church, the meaning of grace and sacraments, the importance of prayer, and the study of God. Living in a Christian community is a vital component of the experience, so that the participants learn how to bring Christ to others, how that can transform one's living environment and the importance of supporting one another as we attempt to live a Christian life.

Typically the candidates pray together, attend daily Mass and can receive the sacrament of reconciliation. By weekend's end the candidates experience a deeper relationship with Jesus Christ and a better understand-

ing of the Holy Spirit's power. They leave the weekend knowing that they have been called to spread God's Word.

A Cursillo weekend was recently completed by a group of men within the Diocese of Fort Wayne-South Bend. The weekend, led by Father Drew Curry of St. Robert Bellarmine in North Manchester, concluded with a Mass celebrated by Bishop Kevin C. Rhoades at St. Felix Catholic Center in Huntington, followed by a luncheon. The Mass took place at 11 a.m. Sunday, Sept. 24.

The bishop's homily focused on the life and death of Blessed Father Stanley Francis Rother, the first U.S.-born priest to be “beatified” or named “blessed.” Bishop Rhoades spoke of Father Rother's Oklahoma farm upbringing and discernment into the priesthood and how Father

Rother was assigned, at his own request, as a missionary priest in the rural highlands of southwest Guatemala. He was able to use his farming skills to assist the people of the region and was known as a very loving and caring priest.

Civil War broke out and eventually spread to the mountainous region. Father Rother reluctantly returned to Oklahoma when his name appeared on a “death list,” but he felt compelled to continue his ministry in Guatemala, reasoning that, “a shepherd cannot run at the first sign of danger.” Shortly after arriving back in Guatemala, on July 28, 1981, Father Rother was killed by rebels.

Bishop Rhoades upheld Blessed Father Rother as a model for priests and those in religious life. “Are we willing to suffer for Christ? Are we willing to dedicate our life to Him?” he asked. The bishop concluded that “we are all called, no matter the difficulty or situation,” issuing the same spiritual challenge to the men of the Cursillo retreat who were gathered before him.



Instruments of peace



Provided by Brandy Scroggins

St. Mary of the Assumption new principal Andy Adams, left, joined the school staff and students in kicking off the school's annual Instruments of Peace Program at the beginning of the academic year. Those in attendance pledged to share God's love with others while nurturing and strengthening their faith to grow in virtue and transform the world.

Students harvest for charity



Provided by St. Joseph School

The Student Council at St. Joseph School in Garrett picked vegetables from the parish garden in mid-September to donate to a local charity, the St. Martin Soup Kitchen.

Bishop celebrates Mass with homeschool families

BY CLAIRE CAPDEVIELLE

On Tuesday, Sept. 19, Bishop Kevin C. Rhoades offered the sacrifice of the Mass for Catholic Homeschoolers of Michiana, a group of families who connect to socialize and to share information about Catholic education in the home. The bishop referred to the event as his "school visit" for homeschoolers. He is including homeschoolers in his round of visits to Catholic schools in the diocese. Although these children are not enrolled in a formal school together, the Mass made it possible to gather a large group of Catholic homeschoolers to celebrate the beginning of the school year.

The Mass was celebrated at the usual 5:30 p.m. weekday time at St. Matthew Cathedral, South Bend. The liturgy of the bishop's Mass was beautifully formal. Bishop Rhoades and his concelebrants wore red vestments in honor of the martyr St. Januarius, as the bishop explained at the opening of the Mass. The altar servers were children of homeschooling families, and cantor Mark Hoipkemier is a homeschooling dad. The concelebrants with Bishop Rhoades represented multiple parishes, including Father Terry Fisher, pastor of the cathedral of St. Matthew; Father Glenn Kohrman, pastor of St. John the Baptist and Holy Family parishes; and Father David Violi, parochial vicar of Holy Family.

At the beginning of Mass, the bishop expressed his surprise at the number of small children present. Later, just before dismissing the congregation, he joked that it was highly unusual for him to celebrate a Mass at which more than half the congre-



Bishop greets Kathy Downey with her children following a Mass for Catholic Homeschoolers of Michiana at St. Matthew Cathedral, South Bend, on Sept. 19.

John Sikorski

gation was under the age of 7.

Though CHS Michiana's activities are focused mainly on school-aged children, many of these families also include little ones who haven't yet started school. John Sikorski, one of the organizers of the event, said that there are many Catholic homeschoolers in the diocese, even beyond the membership of the Catholic homeschoolers' association. But according to John Adamson, who currently leads CHS Michiana with his wife Hollie and a third co-coordinator, longtime homeschooling mom

Alisa Hubbard, CHS Michiana is growing rapidly: "In the past five years, the group has gone from 37 families to 90 families." As Adamson pointed out, if each family has an average of five children, that adds up to 450 kids! As one might expect, however, the number of children in homeschooling families varies widely, from single-child families to large families with six or more children. Adamson himself is the father of two elementary-aged homeschoolers and a new baby boy.

According to the co-coordina-

tor, the largest number of homeschoolers in CHS Michiana come from three parishes: St. Pius X in Granger, St. Matthew Cathedral and St. Stanislaus Bishop and Martyr. At St. Stanislaus, Msgr. John C. Fritz oversees a parent-run homeschooling co-op that offers opportunities for children to meet weekly in a classroom setting to learn certain subjects that would best be studied in a group, such as drama and book discussion. "Most people think the bad thing about homeschooling is you don't see your friends, but that's not true," said Angela

Philpott, age 11, who attends the St. Stanislaus co-op. Susan Greutman, serving as prefect, ensures a balance between academic and social activity among the students.

After Mass the group proceeded to the St. Matthew's school gym, graciously lent to them for the event. Sister Gianna Marie Webber, principal of St. Matthew School, was there to supervise. Older children made use of the space by playing a lively game of basketball, while younger children ran up and down a raised stage. As well as this Mass and potluck celebration, which looks to become an annual event, homeschoolers organize a big back-to-school picnic and a well-attended All Saint's Day party each year, and numerous smaller events.

When asked what he finds special about saying Mass for children, Bishop Rhoades responded, "I love celebrating Mass with children, their happiness, their joy in praying... and especially their devotion." Though they are learning in different environments than other Catholic school children, their fundamental beliefs are the same. As Bishop Rhoades said in his homily, "God still visits his people. He visits us today in the holy Eucharist. He comes to us through his Son's body and blood, and we give thanks. ... We must teach this especially to our children."

To learn more about the Catholic Homeschoolers of Michiana, contact Jon and Hollie Adamson at jhadamson@gmail.com.

Claire Capdevielle is a 7th-grade Catholic Homeschoolers of Michiana student.

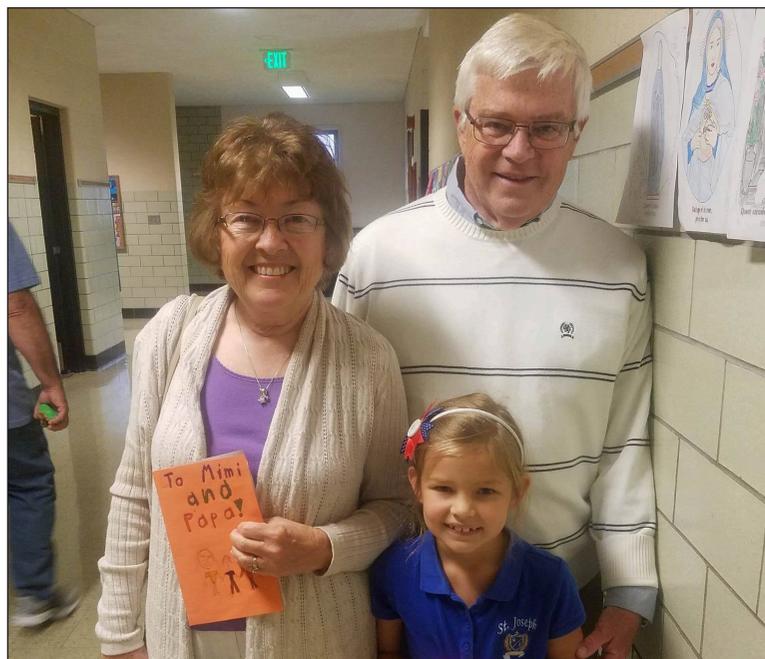
Support for seminarian education



Provided by the Father Solanus Casey Vocation Society

Father Solanus Casey Vocation Society President Darren Schortgen presents a check for \$2,800 to Father Andrew Budzinski, director of the Office of Vocations, on behalf of the group. The recently donated funds will be applied to the education of seminarians of the Diocese of Fort Wayne-South Bend.

Grandparents visit St. Joseph School



Provided by St. Joseph School

St. Joseph School in South Bend celebrated Grandparents Day on Friday, Sept. 8, in pre-kindergarten through sixth grade. Close to 115 grandparents attended. Pictured is Claire McBride with her grandparents.

'Fatima: Then and Now'

FORT WAYNE — The faculty of the Department of Philosophy and Theology at the University of Saint Francis invites the public to the upcoming lecture in its 2017-18 fall lecture series.

Sister Jacinta Krecek, OSF, assistant professor of theology, will give the lecture, "The Message of Fatima: Then and Now," on Wednesday, Oct. 11, at 7 p.m. on the campus of the University of Saint Francis, Brookside Ballroom, 2701 Spring St. Admission is free.

St. John Paul II said, "Fatima is more relevant now than ever." With this year marking 100 years since Our Lady of Fatima delivered her message, Sister Krecek will examine what is so significant about it for Catholics to take to heart today.

For information or parking accommodations contact Angie Springer at 260-399-7700 x8100 or aspringer@sf.edu, or visit philosophy.sf.edu/lecture-series.

Is this bloodshed really necessary?

BY DAVID MCCLAMROCK

From my first year in law school, I remember the excellent advice of Irving Younger: Briefly make the points you need to make, and “then stop. . . Stop. . . STOP!” This advice should have been taken, but was not, by Edward Feser and Joseph M. Bessette, the authors of “By Man Shall His Blood Be Shed: A Catholic Defense of Capital Punishment.”

The authors do make, and effectively support, many points worthy of serious consideration. Among them, are in brief: Catholics are not required to favor the abolition of the death penalty. The church has consistently taught that capital punishment is legitimate in principle, while often pleading for mercy in practice. Death is a deserved and proportionate punishment for the worst murderers. The credible prospect of the death penalty prevents crimes and saves lives — possibly by deterring some who would otherwise commit murder, and certainly by inducing deserving murderers to plead guilty and accept longer sentences than they would otherwise receive. No other penalty appears to be adequate for those whom imprisonment has not restrained from killing, or from escaping and killing. Numerous arguments for abolition of the death penalty are weak, ill-founded or even downright stupid: For example, some say the death penalty should be abolished because it's too similar to murder, while they don't say imprisonment should be abol-

ished because it's too similar to kidnapping.

If only the authors had stopped after making points like these. Alas, they didn't. Not satisfied with saying that death may be a suitable punishment for the worst crimes, they assert that no punishment less than death would be severe enough as retribution for such crimes. The authors provide no support for this claim, however. Worse yet, despite many references to the teaching of St. Thomas Aquinas, they ignore the parts of St. Thomas's teaching that contradict their claim.

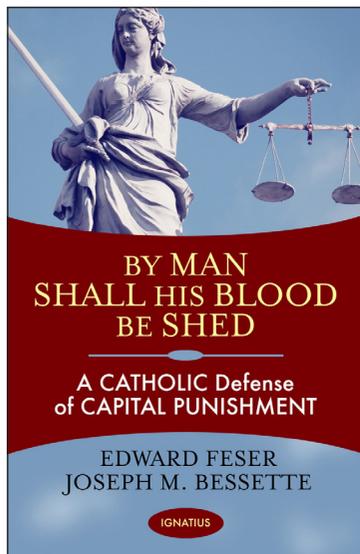
If an offender deserves death, why does it make any sense for church leaders to plead for mercy in the form of a lesser punishment, as Feser and Bessette acknowledge that they have often done throughout history? St. Thomas explains why, in Part I, Question 21 of the “Summa Theologiae” — which Feser and Bessette ignore. According to St. Thomas, justice toward the offender, in imposing deserved and proportionate retribution, sets only a maximum limit to appropriate punishment — not a minimum. That's why mercy is entirely consistent with justice: “God acts mercifully, not indeed

by going against his justice, but by doing something more than justice; thus, a man who pays another two hundred pieces of money, though owing him only one hundred, does nothing against justice, but acts liberally or mercifully. The case is the same with one who pardons an offence committed against him, for in remitting it he may be said to bestow a gift. . . . Even in the damnation of the reprobate mercy is seen, which, though it does not totally remit, yet somewhat alleviates, in punishing short of what is deserved.” Punishment is a deprivation of some good that the offender loves; there's no injustice in depriving the offender of less good than he deserves to lose, and letting him

keep more — as in mercifully letting the offender live when he deserves death.

What, then, sets the minimum appropriate punishment for an offender who may deserve a more severe punishment? Basically, it's the need to safeguard the common good — to protect human society and the innocent people who compose it from harm and danger. If not for this need, it would be unlawful

McCLAMROCK, page 17



Hurricane Harvey and the kayaking priest

Hurricane Harvey stranded Father David Bergeron in his pickup the night it ripped through Houston. The 38-year-old priest had been visiting his brother and had to pull over on an overpass three miles from his home in the flood-ravaged southeast side.

He couldn't make it any farther or go back, so he curled up in his truck and tried to sleep as thunder and sirens alternated — rain pounding, wind howling, his beloved city churning in despair.

The next morning was eerily quiet.

Father David's kayak was in the back of the truck — he'd used it just the day before — and he felt compelled to venture out in search of wine so he could celebrate Mass with some families stranded in a nearby apartment building.

It made quite the sight: a red kayak slithering through the gray flood waters, a handsome man in a red baseball cap pulled over his dark, curly hair. There had been no sun for three days, and here was a smiling priest rowing down South Loop.

“It was a surprise to see a kayak in the street,” Father David told me. “It brought a smile to people — not only outwardly, but in their hearts as well.”

The closest gas station refused his request for wine; Texas law forbids the sale of liquor before noon on Sundays. The priest bought some food and headed back out. He spotted a man trying to cross a fast-moving current and escorted him.



TWENTY SOMETHING

CHRISTINA CAPECCHI

Then came the newsman from ABC 13 reporting from the wet overpass. He squatted beside the kayak and held up a microphone.

Father David identified himself and chronicled his morning. The iPhone in his life vest began ping-pong. He knew what that meant.

Here was his chance.

“I guess we're live,” Father David said, “and the Lord is alive, and the Lord is always with us.”

Before long the interview wrapped, and Father David rowed off. He helped rescue a frail older priest from a hotel. He celebrated Mass. And he ministered to dozens of stranded Texans in his midst — greeting children, leading prayer and listening to their harrowing tales. He had just preached about Our Lady, Star of the Sea, an ancient title that resonated with him, and he found himself calling on the Blessed Mother as he waded through the waters, fearing snakes.

The story of the kayaking priest went viral, and Father David gave 17 interviews in the following 24 hours. The chapel at his residence, the Catholic

CAPECCHI, page 17

The Lord stands ready to forgive us, if we repent



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

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

The Book of Ezekiel provides this weekend's first reading. Pivotal in Jewish history was the time spent by Hebrew captives, and by their descendants, in Babylon, the capital of the then-powerful Babylonian Empire. This empire had overtaken the Promised Land militarily, in the process forever ending the two Hebrew independent kingdoms. Many survivors were taken to Babylon.

Occurring in the sixth century B.C., this is called the Exile. For the Hebrew people, the Exile was a heartbreaking time. They were

so far from their homeland. The Exile seemed as if it would last forever. Indeed, it lasted for four generations. Quite likely many Jews fell away from the traditional religion of their ancestors.

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

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

The Epistle to the Philippians is the source of the second reading. Many early Christians were Jews, at least by birth. Many of these Jews, such as Paul himself, had been pious in their religious practice, well versed in Judaism. Many other early Christians were from pagan backgrounds. In many Christian communities, persons of both these traditions lived side by side.

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

Considering that Christians were in the minority, the epistle had to reinforce their commitment to the Lord and challenge them to withstand paganism.

This epistle magnificently proclaims Christ, the Lord, the Savior. This weekend's reading is an example. Scholars think that this passage was actually an ancient hymn, sung by early Christians when they met for worship.

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

God is the father in the parable. The vineyard represents the people of Israel, God's own,

God's chosen, borrowing a well-known image from the prophets. Scholars suggest several possibilities regarding the sons, but one suggestion is that the first son represents Israel, the other son represents gentiles and sinners.

The second son, not the heir, is true to God. Gentiles and sinners, represented by the second son, can hope for salvation. No one is beyond God's love. Every sinner can repent.

Reflection

The readings this weekend very much are in the stream of readings heard during the weekends of late summer and now early fall. The church is calling us to discipleship.

We all hear this call realizing that we are sinners. Our sin shames us, convincing us that we are strangers in God's kingdom.

We feel overwhelmed, trapped by our weakness in a state of sin and estrangement from God. Still, we can repent. We first must recognize that our volun-

tary sinfulness has crippled us, maybe set us on a course toward ruin.

Then, humbly, we can turn to God. We must ask forgiveness. God will help us.

If we are as contrite as the second son in Matthew's story, as wholehearted in our love for Jesus as is shown in the hymn in Philippians, then God will forgive us and welcome us to everlasting life.

READINGS

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

Monday: Zec 8:1-8 Ps 102:2, 16-23 Mt 18:1-5, 10

Tuesday: Zec 8:20-23 Ps 87:1-7 Lk 9:51-56

Wednesday: Neh 2:1-8 Ps 137:1-6 Lk 9:57-62

Thursday: Neh 8:1-4a, 5-6, 7b-12 Ps 19:8-11 Lk 10:1-12

Friday: Bar 1:15-22 Ps 79:1-5, 8-9 Lk 10:13-16

Saturday: Bar 4:5-12, 27-29 Ps 69:33-37 Lk 10:17-24

Sex in accord with reason

An article published in 2012 in *The Atlantic* described the sexual practices of the Aka and Ngandu people, who live in the tropical forests of central Africa. Researchers Barry and Bonnie Hewlett, anthropologists from Washington State University, found that married Aka and Ngandu men and women consistently reported having sex multiple times in a single night. They also discovered that practices of, and even the concepts of, homosexuality and masturbation appeared to be largely unknown to the groups.

"In both cultures, men and women view sexual intercourse as a kind of 'work of the night.' The purpose of this work is the production of children — a critical matter in an area with a very high infant mortality rate. Semen is understood by the Aka and Ngandu to be necessary not only to conception, but also to fetal development. A woman who is already pregnant will see having intercourse as contributing to the health of her fetus. The Aka and Ngandu speak of sex as 'searching for children' ... Said one Aka woman, 'It is fun to have sex, but it is to look for a child.' Meanwhile, a Ngandu woman confessed, 'after losing so many infants I lost courage to have sex.' Is the strong cultural focus on sex as a reproductive tool the reason masturbation and homosexual practices seem to be virtually unknown among the Aka and Ngandu? That isn't clear. But the Hewletts did find that their informants — whom they knew well from years of field work — 'were not aware of these practices, did not have terms for them,' and, in the case of the Aka, had a hard time even understanding about what the researchers were asking when they asked about homosexual behaviors."

Modern-day Western societies, meanwhile, have adopted an alternative understanding of sexuality, one that leans heavily

on adjectives like "pleasure-seeking" or even "recreational," quite distinct from the category of a "search for children." They feature practices of contraception, male and female sterilizations, abortions, and the sanctioning of homosexual, masturbatory, and other non-procreative sexual behaviors. In earlier times, however, Western views more closely resembled those of the Aka and Ngandu, especially in recognizing the fundamental orientation of sexuality toward the good of offspring. The Catholic Church has long affirmed that married love has a twofold significance, being ordered both toward the good of the spouses and the procreation and education of offspring. St. Thomas Aquinas once noted that nature intends, in broad strokes, not only the generation of children, but also their "carrying forth and promotion all the way to the perfect state of man as man" — in other words, both the engendering and conscientious raising of children. Recognizing this natural ordering towards "mature offspring" also points to certain natural inclinations that prompt men and women to protect and care for their children: we are inclined to have sexual relations; we are inclined to be certain that the child we are going to be committed to is our own, and to care for that child continually; and we are inclined to remain with the mother/father of that child, sharing a life of mutual assistance marked by true friendship in the commitment of marriage. Nature has given us these inclinations to serve the good of the species and our personal good.

If human sexuality is properly understood as directed toward bringing forth life within marriage, this raises the possibility that other nonprocreative uses of the generative power of man would constitute an inappropriate use of this human faculty, something the Christian tradition has affirmed and commonly



MAKING SENSE OF BIOETHICS

FATHER TAD PACHOLCZYK

taught. Certain types of sexual activity have always been seen, to borrow the Latin phrase, as "contra naturam" (against nature), that is to say, performed in such a way that generation cannot follow. Among such practices would be included masturbation, sodomy, and bestiality. Certain other types of sexual activity, while not contrary to nature in that sense, are still opposed to the order of reason, because the act is done in a way that the due care and education of children is not provided for. This is implied, for example, when men and women who are not married to each other engage in sexual relations, as in situations of adultery, fornication, incest or sexual assault.

St. Thomas noted that the sexual act is one to which we humans, like all animals, are naturally inclined, and as such it would be a grave error to assert that the act could be evil in itself. Nevertheless, the manner in which the act takes place and the details surrounding it are essential to determining whether the act occurs in an authentically human way, that is to say, in a way that is "secundum naturam" (in accord with nature) and in accord with the dictates of reason.

Father Tadeusz Pacholczyk, Ph.D.

earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the diocese of Fall River, MA, and serves as the director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org

McCLAMROCK, from page 16

to kill any man, no matter how sinful; this need, therefore, is the only justification St. Thomas gives for the death penalty as such (ST II-II, Q64). It follows that, whenever the imposition of the death penalty is not needed to safeguard the common good, the death penalty should not be imposed, no matter how richly the offender may deserve it.

To their credit, Feser and Bessette do not really maintain that the death penalty should always be imposed whenever it would be the only proportionately severe penalty. They acknowledge that "there are cases in which considerations of mercy might lead us to inflict a much lesser punishment or no punishment at all." Still, they wish the reader to believe that death is at

least strongly presumed to be the best punishment for the worst offenders. In their own words:

Most simply put, the Catholic case for capital punishment rests on two propositions:

1. There is a strong moral presumption in favor of capital punishment for grave crimes such as murder.

2. This presumption can be overridden only when resorting to capital punishment would fail to serve the common good as well as a lesser punishment would.

This so-called "Catholic case for capital punishment" is exactly backward compared to the teaching of St. Thomas, according to which the moral presumption is against capital punishment, since "we ought to love the nature which God has made" in every man, however sinful. This presumption can be

overridden only if it is necessary to execute a deserving offender for the common good (ST II-II, Q64).

But what about the command expressed in the book's title, "By Man Shall His Blood Be Shed," to which the authors refer in no fewer than 18 passages of the book? This was one of God's commands to Noah and his family after the flood, recorded in Genesis 9:6: "Whoever sheds the blood of man, by man shall his blood be shed; for God made man in his own image." Feser and Bessette maintain that "[t]he solemn affirmation in Genesis 9:6 of both human dignity and capital punishment alike is as relevant today as it was to earlier generations." This is true as to human dignity, but false as to capital punishment. Here's why.

The precepts of the Old Law were divided into "moral," "judi-

SCRIPTURE SEARCH®

Gospel for October 1, 2017

Matthew 21:28-32

Following is a word search based on the Gospel for the 26th Sunday in Ordinary Time, Cycle A, a story about doing the right thing. The words can be found in all directions in the puzzle.

HOUSE COMMIT SHALL NOT DIE FIRST HIS MIND PROSTITUTES SPIRIT	UNFAIR WICKEDNESS A MAN SON GO DID NOT GO CHRIST COMPASSION	AWAY RIGHT HAD TWO SONS CHANGED JOHN CAME IN LOVE MY JOY
--	---	--

UNFAIR?

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

CAPECCHI, from page 16

Charismatic Center, which managed to avoid flooding, became his operating base. He rose early for a BBC interview, slipping out of the chapel to speak then returning to prayer.

The parallel was not lost on him, he told reporters: "The New World was evangelized through the waters, crossing from Europe to American and then using canoes."

Father David is still busy helping victims of Harvey and reflecting on the experience.

"My greatest pulpit was the kayak," he said. "Evangelization

is just being present to the Lord — sometimes with words, sometimes with attitudes, wherever we are. You need to be who you are. For me, I am a priest who kayaks — and the Lord used that for his great purpose, something I could not have planned or staged."

The key, he says, is to be attentive — rooted in prayer and open to others. "The Gospels were written 2,000 years ago, but they're still being written by us today saying yes to the Lord as best as we can."

Christina Capecchi is a freelance writer from Inver Grove Heights, Minn., and editor of SisterStory.org.

cial," and "ceremonial" precepts (ST I-II, Q99). The moral precepts are still in force (Q100), but the judicial and ceremonial precepts are not (Q103, 104). The prescription of specific penalties for offenses in the Old Law, including the death penalty, was a function of the judicial precepts, not of the moral precepts (Q105). God's command to Noah, recorded in Genesis 9:6, existed before the Old Law but was later included in the Law (cf. Q103), and is identical in substance to the corresponding precept of the Old Law in Exodus 21:12, "Whoever strikes a man so that he dies shall be put to death." As the judicial precept of Exodus 21:12 is no longer in force, neither is that of Genesis 9:6, even though it was first instituted before the Law.

By exploding the view that extreme anti-death-penalty abso-

lutism is the only authentically Catholic position, the work of Feser and Bessette may be helpful in recovering a well-balanced view of capital punishment. But these authors go much too far toward the opposite extreme of pro-death-penalty zealotry, with little or no support from the Catholic tradition they claim to favor. Catholics who do not favor the abolition of the death penalty would do well to stand with St. Thomas Aquinas, not with Feser and Bessette.

David McClamrock is a Catholic convert, Thomas Aquinas College and Notre Dame Law School graduate, and Hoosier deputy prosecutor. Any opinions expressed in this article are his own and not those of the Office of the Prosecuting Attorney.

100 years after Russian revolution, Christianity faces new challenges

BY ROBERT DUNCAN

MOSCOW (CNS) — A few blocks from Moscow's Lubyanka Building, which for decades served as the headquarters of the Soviet Union's KGB security agency, the Russian Orthodox patriarch recently consecrated a church memorializing those martyred during communism's reign.

"While we were in procession around the church, people were standing with portraits of those martyred and those condemned to death" by the communist regime, said Orthodox Metropolitan Hilarion of Volokolamsk, who heads the church's department for external affairs.

President Putin, who was a former KGB agent, as well as government officials and church leaders, were in attendance for the ceremony May 25.

Patriarch Kirill's consecration of the Church of the New Martyrs and Confessors of the Russian Orthodox Church was one of the ways his church is commemorating the centenary of the 1917 Bolshevik Revolution, which ushered in the communist era and led to the persecution of Christians.

The 100th anniversary of the communist takeover of Russia coincides with the 100th anniversary of the final apparition of Our

Lady of Fatima to three shepherd children in Portugal. The children said the lady "dressed in white" asked them for prayers and penance, otherwise Russia "will spread her errors throughout the world, causing wars and persecutions of the church."

The Russian Orthodox Church formally has recognized or "glorified" more than 1,500 bishops, priests, monks, nuns and deacons who died for their faith under communist rule, which lasted from 1917 until 1991.

While the Orthodox Church was never legally suppressed like most Protestant churches were, communist authorities worked vigorously to encourage atheism, closing thousands of Orthodox monasteries and churches, sending clergy and religious to the gulags or to psychiatric hospitals, and making it extremely difficult for any regular churchgoer to hold a decent job or get into a university.

The Roman Catholic Church suffered even more. Long considered by Russians to be part of the West, under communism, Catholicism was seen as having a foreign allegiance. By the end of the 1930s, only two of the 150 Catholic parishes in Russia were still functioning. And, with the establishment of the Soviet Union — and its incorporation of neighboring republics — the



CNS photo/Robert Duncan

Russian Orthodox bishops celebrate the Divine Liturgy at the Cathedral of Christ the Savior with Patriarch Kirill of Moscow May 24, the feast of the Ascension. The cathedral, once destroyed by the Soviets, was reopened in 1999 after being rebuilt following the collapse of communism.

persecution grew. The Ukrainian Catholic and other Eastern Catholic churches were outlawed, and their bishops were imprisoned. Priests caught celebrating Mass were arrested and either executed or sent to prison or to

work camps.

After the Soviet Union began breaking up in 1990 and communist rule came to an end, all of the churches experienced a revival. In Russia, even government officials are now embracing Orthodoxy in public, and Russian culture and art are being transformed with new Christian influences.

Salavat Scherbakov, a Moscow-based sculptor, recently completed a massive statue of Russia's first Christian emperor. The towering St. Vladimir sculpture was prominently placed in Borovitskaya Square, just outside the walls of the Kremlin.

"We are coming back to our roots," Scherbakov said. "We still do not understand these roots well enough; it is a kind of a new search for identity."

Despite the collapse of communism and the renewed prominence Christianity enjoys in Russian society, Metropolitan Hilarion sees a host of new challenges facing the Orthodox Church today.

"The challenge of secularism, of secularist ideology, of consumerism," is among the biggest threats facing his church in Russia today, Metropolitan Hilarion said.

Other Orthodox believers identify different risks to the faith in modern Russia. Chief among their concerns is the increasing collaboration between church and state.

For example, some politicians defend religious traditions alongside the values of Soviet communism as part of a wider patriotic celebration of Russia's past, said Sergey Chapnin, the former editor of the *Journal of the Moscow Patriarchate*.

"You have this merging, a kind of melting pot where we have Christian tradition and Soviet tradition being put together, and this is a kind of post-Soviet civil religion," Chapnin said.

Chapnin described this "civil religion" as one that emphasizes Orthodoxy as a marker of national identity, rather than the "life of the real church." Even if it also stresses "traditional values," the concept is too nebulous to reflect the actual teachings of the church, Chapnin said.

Legislation promoting the family and pro-life causes may be examples of traditional values, "but when we are trying this stuff as state policy or the political program of the ruling party, we face serious problems because people are not ready" to accept these teachings, Chapnin said, noting that the number of weekly Orthodox churchgoers in his country remains very small.

According to a recent study from the U.S.-based Pew Research Center, only 6 percent of the Orthodox population in Russia attends church weekly.

Yet some observers argue that such statistics do not adequately reflect the true extent of religious

commitment in Russia.

"Going to church in Russia is very different from going to church in America," said Mother Cornelia Rees, an American Orthodox nun who has lived in Russia since 2008.

"Going to church is not just a Sunday morning thing for an hour or so," but involves a three-hour vigil the night before, going to confession, fasting from meat and dairy products and reciting pre-Communion prayers as prerequisites for receiving the Eucharist.

"So if you take a survey, you'll probably get a lot of people" who identify as Orthodox but say they are not churchgoers, Mother Rees said. "They go to church every now and then, and they consider themselves an Orthodox Christian, but they are not doing all these various things."

Church attendance among self-identifying Roman Catholics in Russia is not much better, according to the country's most senior archbishop.

"In our diocese there are 250,000 Catholics," said Archbishop Paolo Pezzi of Moscow, though "in Russia, like anyplace else, there is a difference between those who declare themselves Catholics and those who really practice the faith."

"I suppose that the number of practicing Catholics is 10 to 20 percent of all nominal Catholics in Russia," he said.

Today, the Catholic Church in Russia enjoys cordial relations with the Orthodox, and "our relations are improving on all levels," Archbishop Pezzi said, pointing out that he is regularly invited to join the Orthodox patriarch of Moscow at Christmas and Easter liturgies.

"Today, we can call each other not only partners, but also friends and even brothers, though we understand that we still lack full communion in the sacraments," Archbishop Pezzi said. "There is still a long road ahead of us."

Notwithstanding the challenges believers face in Russia today, many Orthodox faithful are optimistic about Christianity's future.

Soskina Lubov Stepanovna, 68, who has lived her entire life in Nizhniye Pyski near the famous Optina Pustyn Monastery, remembers the decades when going to church was illegal.

"Now life is better: We can pray, ask God for help and he listens to our prayers and helps us."

Mother Rees said that, despite the progress made since the fall of communism, the country still suffers "ills" left from its atheist past, reflected in high rates of abortion, prostitution and drug addiction.

"We are talking about a society that for 70-odd years, the church was under severe repression," she said. "Things don't happen all at once."

Do you know someone wounded from a past abortion?

An Afternoon of Prayerful Remembrance & Intercession acknowledges its universal impact on parents, grandparents, siblings, family members, friends, medical personnel, clergy, and others.

Sunday, October 8, 2017 12 noon

Trinity Hall, University of Saint Francis

(Park in "West Campus" lot off Spring St.)

12 noon - Testimonies & Intercessory Prayers

1pm - Prayerful Reflection (Sacrament of Reconciliation & Pastoral Support will be available)

2pm - Mass celebrated by Most Reverend Bishop Kevin C. Rhoades with reception following

University of Saint Francis Campus Ministry

Contacts: Fr. David Meinzen at 260.399.7700 ext. 6701 or dmeinzen@sf.edu

Project Rachel Post-Abortion Healing Ministry

Allison Sturm at 260.399.1452 or asturm@diocesefwsb.org



DIOCESE OF
FORT WAYNE-SOUTH BEND
SECRETARIAT FOR EVANGELIZATION

WHAT'S HAPPENING?

WHAT'S HAPPENING carries announcements about upcoming events in the diocese. Send announcements at least two weeks prior to the event. View more Catholic events and submit new ones at www.todayscatholic.org/event. Events that require an admission charge or payment to participate will receive one free listing. For additional listings of that event, please call the Today's Catholic advertising sales staff at 260-399-1449 to purchase space.

Friends of the Poor Walk to support St. Vincent de Paul Society

FORT WAYNE — Join the walk on Sunday, Oct. 8, at Parkview Field, 1301 Ewing St., with registration at 1 p.m. and the walk starting at 2 p.m. The Friends of the Poor Walk is a national event to raise awareness and funds for the Society of St. Vincent de Paul. Members of the 22 parish conferences of the Fort Wayne Society of St. Vincent de Paul are helping individuals and families to provide emergency food, help with utilities and avoid eviction. Sign up at www.fopwalk.org/

event/183. Contact 260-456-3561 for information.

St. Joseph County Right to Life benefit

SOUTH BEND — St. Joseph County Right to life will have a benefit dinner Thursday, Oct. 12, at the Century Center, 120 Dr. Martin Luther King Jr. Dr.. Social hour begins at 5 p.m., 6:30 p.m. dinner and program with keynote speaker Bobby Schindler, Jr., brother of Terri Schiavo and president of the Life and Hope Network. Tickets are \$50 and reservations must be received by Monday, Oct. 2. Contact 574-232-5433 for information.

Memorial for the Unborn

FORT WAYNE — A Memorial for the Unborn will take place at Catholic Cemetery, 3500 Lake Ave., from 2-4 p.m. on Sunday, Oct. 1, to remember the 289 babies in Allen County that were the victims of abortion in 2016. This is the only funeral these babies will have. Contact 260-471-1849 for information.

Archbishop Gomez of Los Angeles to visit Holy Cross School

SOUTH BEND — Most Reverend José H. Gomez, Archbishop of Los Angeles, will visit Holy Cross School, 1020 Wilber St., Tuesday, Oct. 3. Archbishop Gomez will be a guest reader to the pre-K classes from 10-11 a.m., and then he will celebrate Mass at 11 a.m.

Father Solanus Casey Vocation Society

FORT WAYNE — The next Father Solanus Casey Vocation Society meeting will be Friday, Oct. 6 at St. Joseph Hospital, 700 Broadway, with Mass at 11:30 a.m. in the chapel followed by lunch. Guest speaker will be Msgr. Owen Campion.

REST IN PEACE

Fort Wayne

Matthew Charles Offerle, 39, St. Patrick

Agnes Marie Topp, 84, St. Peter

Mishawaka

Michael Darbin, 92, St. Joseph

Notre Dame

Joseph Patrick Sassano, Jr., 85, Basilica of the Sacred Heart

South Bend

George F. Bali, 81, St. Therese, Little Flower

Ethel M Gotowka, 96, Our Lady of Hungary

Catherine Ann Thurin, 80, St. Therese, Little Flower

Mercedes M. Davy, 88, Christ the King

Gloria G. Cudney, 90, St. Anthony de Padua

Pancake and sausage breakfast

FORT WAYNE — Our Lady of Good Hope, 7215 St Joe Rd., will have a pancake and sausage breakfast Sunday Oct. 8, from 8 a.m. to noon. Breakfast will include fruit cocktail, coffee, orange juice and milk. Tickets are \$5 for adults, \$3 for children 6 to 10 years and children 5 and under free.

Appreciation dinner to honor religious

SOUTH BEND — The Knights of Columbus Council 5570 will host the annual dinner to honor those who have dedicated their lives to serving Christ and our community through the call to religious vocations on Oct. 9, from 5:30-8 p.m. at the Archbishop John Carroll Club Hall, 5202 Linden Ave. It is a free dinner to anyone entering or already a member of the religious life. If you are interested in attending, RSVP to Travis Bruntz at 574-232-5635 or at tjb1315@comcast.net.

Uniting Our City for Life Banquet

FORT WAYNE — Join Master of Ceremonies Pat Miller and honorary host Dr. Christopher Stroud

on Monday, Oct. 9, at Ceruti's Banquet and Event Center, 6325 Illinois Rd., for the Uniting Our City for Life Banquet to benefit Allen County Right to Life and Three Rivers Educational Trust Fund. Doors will open at 5 p.m. for a reception followed by dinner at 6:30 p.m. featuring nationally known abortion survivor Melissa Ohden as the keynote speaker. Tickets are \$30/person and \$300 for a table of 10. Visit www.ichooselife.org or call 260-471-1849.

Prayer gathering at St. Jude Parish

SOUTH BEND — A prayer gathering at St. Jude Parish, 19704 Johnson Rd., takes place in the sanctuary from 7-8:30 p.m. on the 2nd Monday of each month. Father Andrew Curry, pastor of St. Bellarmine Parish in North Manchester, will attend on Oct. 9 and will speak on the topic, "Fatima Continues..." Begin the evening with a 5:30 p.m. Mass followed by light refreshments. in the Narthex. Contact Dave and Jan Torma at 574-291-3381 or call Patrick and Carol Miller at 574-273-4429.

LITTLE FLOWER HOLY HOUR

Oct. 3
7 p.m.

Fort Wayne, Indiana
St. Mother Theodore Guerin Chapel
with Fr. Jake Runyon



Please, come and pray for vocations to the priesthood and consecrated life.

The Fort Wayne TV Mass will air at 5:30 p.m. on WFFT Oct. 1 due to a schedule conflict.

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St. Anthony of Padua Catholic Church

NOW HIRING MAINTENANCE & GROUNDSKEEPER

St. Anthony of Padua in Angola, IN has a part-time (15-20 hours per week) Maintenance & Grounds-keeping position available. The applicant should have 2-4 years of Building/Grounds general maintenance experience, and must be flexible with hours.

Interested candidates should send a resume to Katie Waltke at katie@stanthonyangola.com.



Musical Accompanist

St. Michael Catholic Church in Plymouth, Indiana has an immediate opening for a part time accompanist for our Masses. We have two excellent pianos and an electronic organ. We are searching for a Catholic in good standing. St. Michael is a bilingual parish and knowledge of Spanish would be beneficial.

Please contact Kimberley Mendez, kimberleykm@gmail.com or Kathy Girres, 574-936-4935, kgirres@comcast.net for more information.



What's down the road?

This issue of Today's Catholic is the last *complimentary* issue of the newspaper that will arrive in your mailbox. If you have already mailed in a subscription form and payment to continue the paper, or subscribed to the free digital edition, the Diocese of Fort Wayne-South Bend and the staff of Today's Catholic thank you and appreciate your continued readership. We look forward to continuing to provide our faithful readers with the quality content Today's Catholic has featured for over 90 years, and to serving you in print and on our new media platforms for many more to come.

www.todayscatholic.org

TODAY'S CATHOLIC