



TODAY'S CATHOLIC

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TODAYSCATHOLIC.org

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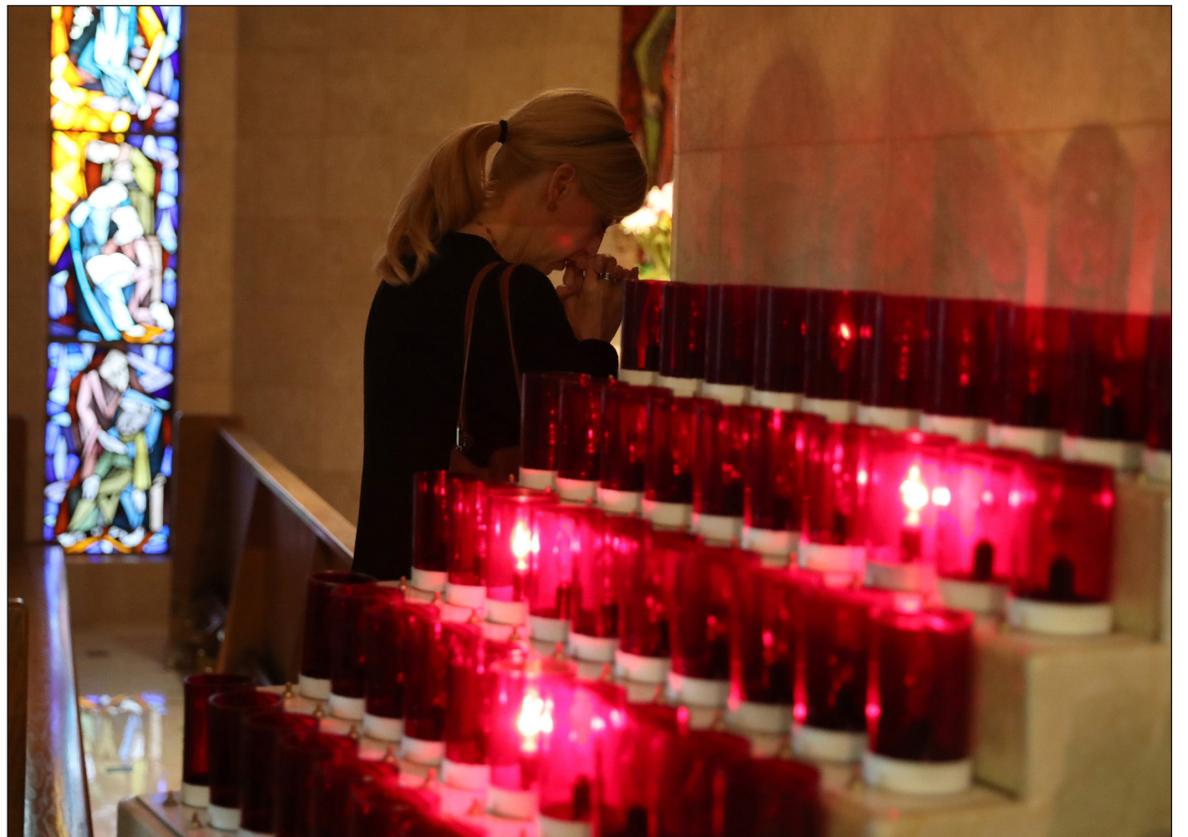
USCCB president, pope call for prayers after 'unspeakable terror'

WASHINGTON (CNS) — The nation has experienced “yet another night filled with unspeakable terror,” and “we need to pray and to take care of those who are suffering,” said the president of the U.S. Conference of Catholic Bishops in Washington.

In Las Vegas, a gunman identified by law enforcement officials as Stephen Craig Paddock, 64, was perched in a room on the 32nd floor of a hotel and unleashed a shower of bullets late Oct. 1 on an outdoor country music festival taking place below. The crowd at the event numbered more than 22,000.

He killed at least 59 people and wounded more than 500, making it by all accounts “the deadliest mass shooting in modern U.S. history,” Cardinal Daniel N. DiNardo of Galveston-Houston, USCCB president, said in an Oct. 2 statement.

“My heart and my prayers, and those of my brother bishops and all the members of the church, go out to the victims of this tragedy and to the city of Las Vegas,” he said.



CNS photo/Lucy Nicholson, Reuters

A woman prays during an interfaith memorial service Oct. 2 in Las Vegas for victims of a shooting spree directed at an outdoor country music festival late Oct. 1. A gunman perched in a room on the 32nd floor of a casino hotel unleashed a shower of bullets on the festival below, killing at least 59 people and wounding another 527.

LAS VEGAS, page 3

'Share the journey,' embrace migrants, refugees, pope says

BY CINDY WOODEN

VATICAN CITY (CNS) — Christ calls believers to welcome migrants and refugees “with arms wide open, ready to give a sincere, affectionate, enveloping embrace,” Pope Francis said, launching the “Share the Journey” campaign of Catholic charities around the world.

Christians’ embrace of people fleeing war or poverty should be “a bit like the colonnade of St. Peter’s Square, which represents the mother church who embraces all in sharing a common journey,” the pope said at the end of his weekly general audience Sept. 27.

With hundreds of refugees and migrants present in St. Peter’s Square, Pope Francis said the



CNS/Paul Haring

Pope Francis greets immigrants and representatives of Caritas Internationalis during his general audience in St. Peter’s Square at the Vatican Sept. 27. Caritas Internationalis was kicking off its “Share the Journey” campaign in support of immigrants and refugees.

Catholic charities’ staff and volunteers who assist them are “a sign of a church that seeks to be open, inclusive and welcoming.”

“Share the Journey” is a two-year campaign sponsored by Caritas Internationalis, the global network of national Catholic charities — including the U.S. Catholic Relief Services and Catholic

Bishop Rhoades

visits a refugee family from Myanmar.

— See page 4

Charities USA — to promote encounters between people on the move and people living in the countries they are leaving, passing through or arriving in.

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TODAY'S CATHOLIC

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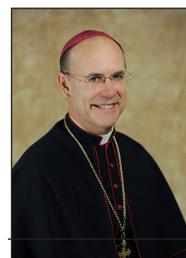
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The rule of law and freedom of conscience



IN TRUTH AND CHARITY

BISHOP KEVIN C. RHOADES

The following is the text of Bishop Rhoades' homily at the Red Masses on October 2 and 3:

The Red Mass is a Votive Mass of the Holy Spirit in which we pray for those who serve in legal and political professions. We ask our Divine Advocate, the Holy Spirit, the Counselor, to enlighten you in your profession, to assist you with His gifts of wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. We've received these seven gifts in Baptism and Confirmation, but we still pray for them, that they be stirred up in our souls. In fact, it is good to call upon the Holy Spirit every day, especially before making important decisions and at the beginning and end of important actions. The Holy Spirit, as Jesus said, teaches us everything and reminds us of all that He told us. The Holy Spirit helps us to live in Christ, to bear witness to Him in word and action, including in our professional lives.

In preparing this homily, I thought about Senator Dianne Feinstein's questioning of Notre Dame law professor Amy Coney Barrett, especially the Senator's concern that Catholic dogma lives loudly within Professor Barrett. Senator Feinstein clearly meant this in a disparaging way, suggesting that a believing, practicing Catholic would not be a good and impartial judge.

At this Red Mass, we are asking the Holy Spirit to bestow His gifts upon you who serve as lawyers, judges, law professors, law students, and civic officials. If our prayer is answered, you know what is going to happen? Dogma will live loudly within you! Your faith won't be just some private, compartmentalized appendage to your life. It will be real and authentic, inspiring you to serve the common good, justice, human life and dignity, and peace. It will inspire you to be generous, to care for the weak and the poor, and to protect the vulnerable.

The questioning by Senator Feinstein, which really brought out into the open a prejudice that is shared by many others, suggests that a neutral public square must be a secularist public square. Thankfully, the United States does not have a state religion. We believe in and treasure religious liberty. So we must reject the view of those who, wittingly or unwittingly, seek to impose a secular creed, a state religion of secularism, and who seek to contain religious ideas and motivations, especially Catholic ones, to the private sphere. What would our nation be like if it was deprived of lawmakers, judges, and others who act from consciences and characters inspired and shaped by faith, those who, for example, worked to abolish slavery and to promote civil rights? Where would we be today if dogma did not live loudly in the minds and hearts of our nation's founders, in Dr. Martin Luther King Jr., and so many others?

The questioners of Professor Barrett and others seeking to discredit her suggest that she believes that judges should be free to put their personal religious views ahead of



Bob List

Bishop Kevin C. Rhoades gives the homily during a Red Mass celebrated at the Basilica of the Sacred Heart at the University of Notre Dame on Oct. 2.

their judicial oath to faithfully follow the law. This is a false claim. In the article referenced by the Senate inquisitors, Professor Barrett and Professor John Garvey studied the issue of the dilemma faced by a faithful Catholic judge faced with issuing a death penalty sentence. Of course, we have a federal recusal statute to allow relief to judges in such predicaments. Our nation seeks to uphold the rights of conscience. Would the critics of Professor Barrett say that federal judges before the Civil War should have been required to enforce the fugitive slave laws? Should they not have been allowed to recuse themselves? In so doing, they are not violating their judicial oath nor their conscience. Unfortunately, the rights of conscience and religious liberty are increasingly threatened in our nation today.

As Catholics, we uphold the principle of the rule of law in which the law is sovereign and not the arbitrary will of individuals. As St. John Paul II taught, "authentic democracy is possible only in a state ruled by law" (CA 44). In fact, the rule of law is a fundamental component of the common good. At the same time, we do not consider every civil law to be supreme. Otherwise, laws would never change and unjust laws would never be repealed.

We all have a responsibility to work within our democratic institutions and through political participation, especially voting, towards the enactment of just laws. Legislators have a special responsibility for the crafting and legislation of laws that are just, that respect, recognize, and guarantee the fundamental rights of the human person. And to repeal laws that are unjust, laws which, as St. Augustine and St. Thomas Aquinas taught, are not really laws, but corruptions of the law.

But where does this leave judges? They take a judicial oath to faithfully follow the Constitution and our laws. Normally, giving judgment in accord with a civil law is good. But there are some cases (a very narrow set of cases) when doing so could involve illicit cooperation in a morally evil action. I've already mentioned the situation written about by Professors Barrett and Garvey — signing death sentences. Another situation would be the ordering of an abortion, something prohibited by our Catholic faith. Does this make a conscientious Catholic unfit for judicial service in the United States? I would hope not. Recusal should be an option, which respects both the rule of law and the judge's freedom of conscience. As one legal scholar wrote: "The community should not

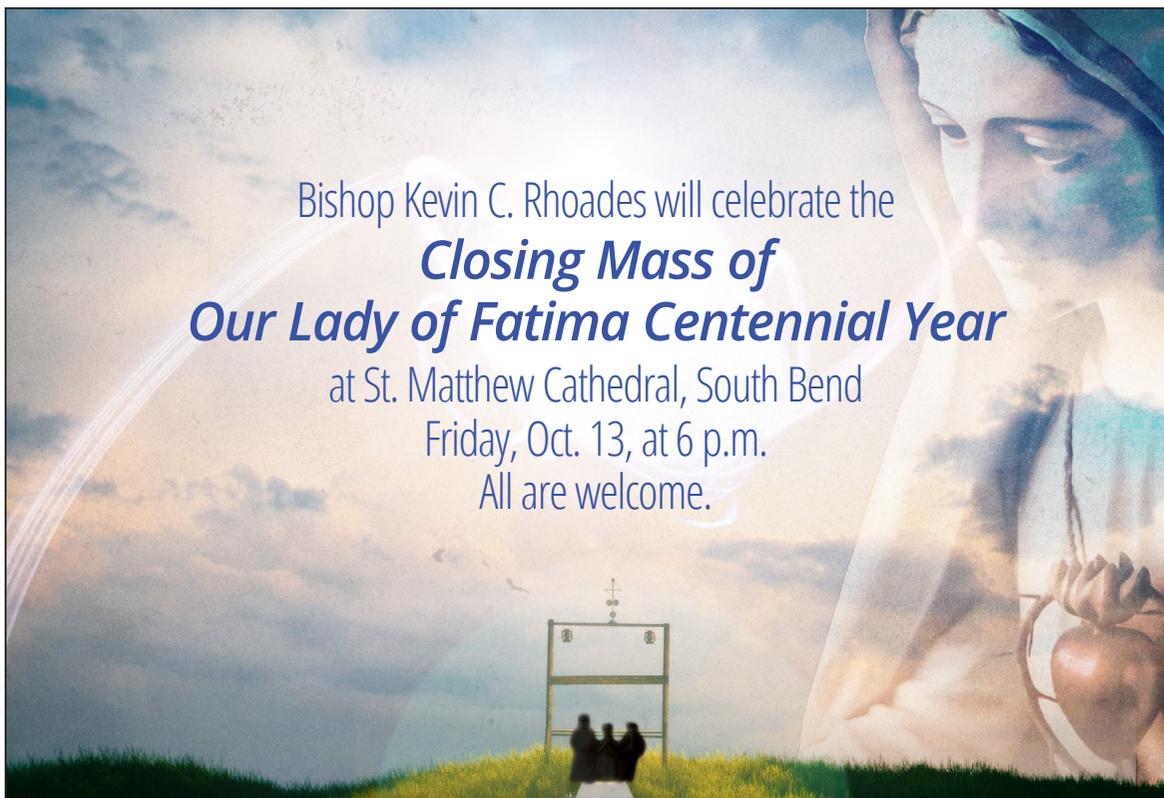
command judges with moral qualms to order abortions or sign death sentences. If these judges obey, they have to that extent diminished their humanity" (Ledewitz).

The great saint and jurist whom we remember at every Red Mass, Thomas More, in conscience refused to take the Oath of Supremacy. He refused to recognize the king as head of the Church in England. Thomas More had a well-formed Christian conscience. He strived to act morally and truthfully in a difficult situation. He would not take an oath in violation of God's law, even though it meant imprisonment and death. He died, as he said at the scaffold, as "the king's loyal servant, but God's servant first." He not only had the Holy Spirit's gift of wisdom, but also the Holy Spirit's gift of fortitude or courage. Because of this, I would say that dogma really lived loudly within St. Thomas More, so loudly that he became a martyr. When faith is alive in our hearts, when dogma lives loudly within us, when we are open to the Holy Spirit's gifts, we possess the wisdom and courage to act morally and truthfully according to a well-formed conscience.

In her wonderful speech to the graduates of the Notre Dame Law School in 2006, Professor Barrett expressed her hope that they would be a different kind of lawyer in the Notre Dame tradition. She explained that this means that they would see their legal career as a means to an end, that end being the building of the kingdom of God. It is astonishing to me that some critics found these words objectionable.

Every Christian is called to help build this kingdom, to serve God's kingdom of justice, love, and peace. I guess some think that Catholics want to establish a Catholic monarchy in the United States! Of course, Professor Barrett was encouraging the graduates to live their lives according to their ultimate end. She was reminding them that their "fundamental purpose in life is not to be a lawyer, but to know, love, and serve God." I would hope that every Catholic lawyer would have this aim. It was the aim of your patron saint, Thomas More. Your fundamental purpose in life as lawyers is not to be lawyers, as judges not to be judges, as professors not to be professors, as politicians and political scientists not to be politicians and political scientists. Your fundamental purpose in life, of all of our lives as disciples of Jesus, should be to know, love, and serve God. And I am convinced that, if that is your fundamental purpose, you will also be doing great service in your profession to our nation and the world.

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 8: 2 p.m. — Mass for Project Rachel Ministry, University of Saint Francis, Fort Wayne
 Monday, October 9: 10 a.m. — Meeting of the Bishop's Cabinet, Archbishop Noll Center, Fort Wayne
 Monday, October 9: 4 p.m. — United States Conference of Catholic Bishops Symposium on Campus Ministry, University of Notre Dame
 Tuesday, October 10: 10 a.m. — All Schools Mass, Purcell Pavilion, University of Notre Dame
 Tuesday-Thursday, October 10-12: Continuing Education Days for Priests, Potawatomi Inn, Pokagon State Park, Angola
 Wednesday, October 11: 6 p.m. — Priests' Jubilee Mass, Potawatomi Inn, Pokagon State Park, Angola
 Thursday, October 12: 6:30 p.m. — St. Joseph County Right to Life Dinner, Century Center, South Bend
 Friday, October 13: 1:45 p.m. — Holy Hour and Rosary, St. Anthony Church, South Bend
 Friday, October 13: 6 p.m. — Closing Mass of Our Lady of Fatima Centennial Year, St. Matthew Cathedral, South Bend
 Saturday, October 14: 5 p.m. — White Mass, Cathedral of the Immaculate Conception, Fort Wayne

LAS VEGAS, from page 1

"Our hearts go out to everyone," Bishop Joseph A. Pepe of Las Vegas said in a statement. "We are praying for those who have been injured, those who have lost their lives, for the medical personnel and first responders who, with bravery and self-sacrifice, have helped so many.

"We are also very heartened by the stories of all who helped each other in this time of crisis. As the Gospel reminds us, we are called to be modern-day good Samaritans," he added. "We continue to pray for all in Las Vegas and around the world whose lives are shattered by the events of daily violence."

Bishop Pepe said an early evening interfaith prayer service was to take place at the city's Cathedral of the Guardian Angels and he invited "our sisters and brothers around the world to join us in prayer for healing and for an end to violence."

In a telegram to Bishop Pepe, Cardinal Pietro Parolin, Vatican secretary of state, said Pope Francis was "deeply saddened to learn of the shooting in Las Vegas" and "sends the assurance of his spiritual closeness to all those affected by this senseless tragedy."

"He commends the efforts of the police and emergency service personnel, and offers the promise of his prayers for the injured and for all who have died, entrusting them to the merciful love of Almighty God," the cardinal said.

The barrage of shots came from a room on the 32nd floor of the Mandalay Bay hotel-casino complex on the Las Vegas Strip. Once police officers determined where the gunshots were coming from, they stormed the room to find the suspect dead from a self-inflicted gunshot wound, Clark County Sheriff Joseph Lombardo told reporters.

The suspect later identified as Paddock was from Mesquite, Nevada, about 80 miles north-east of Las Vegas, and was

described in later reports as a retired accountant. News reports also said law enforcement believed the suspect was a "lone wolf" in planning and carrying out the attack.

In his statement, Cardinal DiNardo said: "At this time, we need to pray and to take care of those who are suffering. In the end, the only response is to do good — for no matter what the darkness, it will never overcome the light. May the Lord of all gentleness surround all those who are suffering from this evil, and for those who have been killed we pray, eternal rest grant unto them, O Lord, and let perpetual light shine upon them."

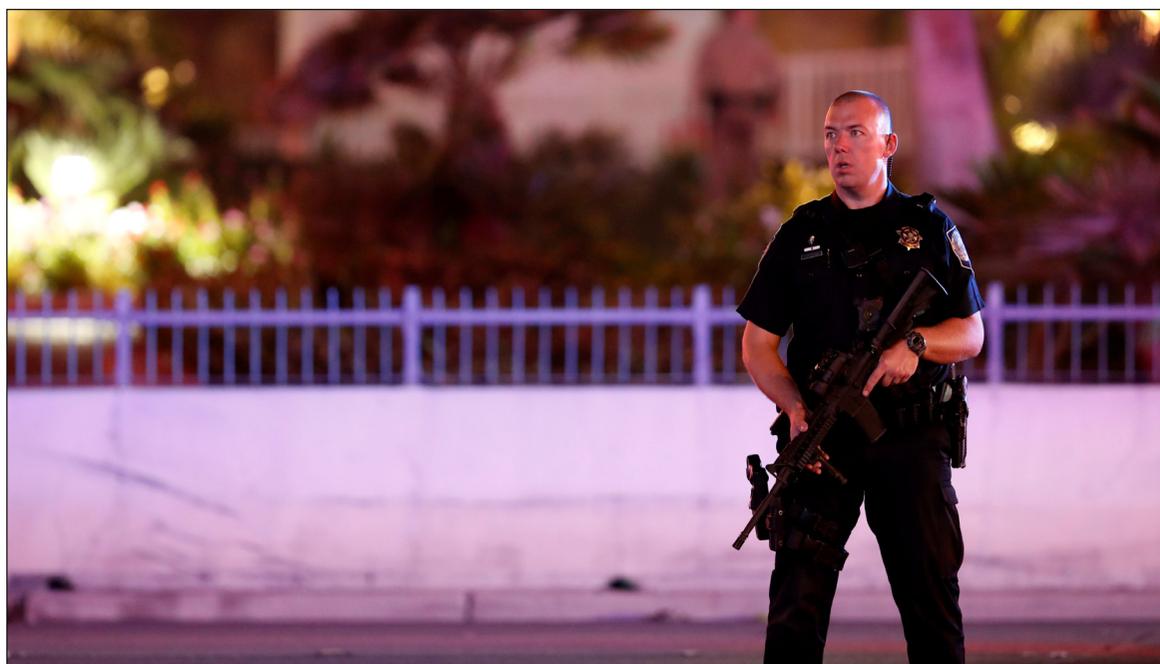
Catholic bishops and other Catholic leaders around the country issued statements expressing sadness at the horrific developments in Las Vegas, offering prayers for the victims and praising first responders, volunteers and bystanders for their efforts at the scene.

"Once again we must reach out in shock and horror to comfort the victims of a mass shooting in our country," said Cardinal Blase J. Cupich of Chicago.

"We reaffirm our commitment to nonviolence and to addressing the causes of such tragedies. At this time we come together in prayer and also in resolve to change a culture that has allowed such events to become commonplace," he said. "We must not become numb to these mass shootings or to the deadly violence that occurs on our streets month in and month out."

He called for better access to mental health care and "stronger, sensible gun control laws."

"We pray that there comes a day when the senseless violence that has plagued the nation for so long ends for good," said Holy Cross Father John I. Jenkins, president of the University of Notre Dame. The bells of the Basilica of the Sacred Heart on the campus were to ring in the afternoon for all those affected



CNS photo/Steve Marcus, Las Vegas Sun

A police officer stands in front of the Tropicana hotel-casino in Las Vegas Oct. 2 after a mass shooting at a music festival. More than 500 people were wounded and at least 59 killed in the attack.

by the Las Vegas tragedy.

The Catholic University of America in Washington offered prayers and support for the shooting victims. It also announced campus counselors and campus ministry staff were available to students needing help dealing with the deadly events, and said the employee assistance program was available to faculty and staff for the same purpose.

"As a community of faith, our university offers its prayers for the victims and their families, the first responders, and the health care workers who are caring for the injured," said John Garvey, the university's president. He added, "I ask that we meet this moment by cultivating peace with our words and deeds in our own community."

The Archdiocese of Detroit held a noon service at St. Aloysius Church to pray for the victims of the shooting, their families and all affected, and also to pray "for an end to such devastating violence in our country and around the world."

"Violence has once again horrified us as a nation and drawn us together in sorrow. All of us — people of faith as well as those with no particular religious affiliation — are stunned by the tragic, senseless, and incomprehensible loss of life in Las Vegas," said Atlanta Archbishop Wilton D. Gregory.

"Jesus is weeping with us and for us," said Pittsburgh Bishop David A. Zubik. "It is time for us as a nation to require at least as much from those purchasing guns as we expect from those making application for a driver's license. Public safety must always come first."

He called on lawmakers "to make it far more difficult for those with dangerously impaired moral reasoning, criminals and terrorists to make their point with a gun" and, like Cardinal Cupich, urged better access to mental health care "for those who may be prone to violence."

"Join with me in prayer that we as a nation will seek to build a society in which the right to life is the standard against

which all other rights are measured," he said.

"I pray for the end of the violence and hatred in our nation, and I continue to pray that we follow the truth given to us in Psalms, that we should always trust in Jesus," said Bishop Richard F. Stika of Knoxville, Tennessee.

Bishop Edward C. Malesic of Greensburg, Pennsylvania, noted the "tragic irony" that the mass shooting had taken place on Respect Life Sunday and the beginning of the Catholic Church's observance of Respect Life Month.

"We can never become numbed to the seemingly endless stream of outrageous crimes that show a lack of respect for our fellow human beings," the bishop said. "We continue to teach and proclaim that every human person is created in God's image and has the right to life. ... We will continue to pray that the light of God's love will reach into the darkest places in our nation and our world."

Bishop Rhoades visits refugee families to 'Share the Journey'

BY VINCE LABARBERA

On Wednesday, Sept. 27, Pope Francis inaugurated a two-year global public action and awareness crusade to promote opportunities for migrants and their new communities to strengthen the bond between them. In a demonstration of solidarity with both the Holy Father's initiative and the Migration and Refugee Services department of the United States Conference of Catholic Bishops, that same morning Bishop Kevin C. Rhoades visited two refugee families living in Fort Wayne.

The "Share the Journey" campaign is spearheaded by Caritas Internationalis, the worldwide umbrella organization of Catholic Charities. It runs until September 2019 and urges local communities to defend migrants, not stereotype them; and to facilitate encounters in public places and in private homes between migrants and those who fear or disparage them.

Putting into practice Jesus' call to welcome the stranger, Bishop Rhoades greeted Thang Suan Siam, known as Jerome, at the door of his family's home in northern Fort Wayne. Accompanying the bishop was Gloria Whitcraft, executive director of Catholic Charities for the diocese and Jerome's boss. Jerome, who has been in the U.S. for seven years, introduced members of two families from the Chin State in Myanmar (formerly known as Burma). They included his father, Hau Lian Mang; his mother, Yung Nian No; his cousin, Mang Sian Tol, known as Raymond; his cousin's wife, Nian Huai Cing, called Mary; and their 3-year-old daughter, Niang Deih Jerome, called Dianna. An older daughter was in school.

All the family members are legal, permanent U.S. residents and attend the Cathedral of the Immaculate Conception, near where Raymond's family lives. They can apply for citizenship after five years of residing in the U.S.

After presenting gifts to each household, Bishop Rhoades asked Jerome to talk about why and how his family came to America, and what life was like in Myanmar.

Interpreting for his parents, Jerome described the poor conditions and lack of food in their village. He related how the soldiers would come and terrorize the villagers, shooting their animals while the people hid in the forest until the soldiers left. However, they were free to practice their Catholic faith.

Jerome's father was forced to work in Malaysia for 10 years, a distance of more than 1,600 miles from home. He cooked in a Chinese restaurant and would



Vince LaBarbera

During a visit with two Burmese refugee families on Sept. 27, Bishop Kevin C. Rhoades poses for a formal picture with the family of Thang Sian Suan, better known as Jerome, sitting next to Bishop Rhoades. They are, left to right, Jerome's cousin, Mang Sian Tol (Raymond); his wife, Nian Huai Cing (Mary); their 3-year-old daughter, Niang Deih, Siam (Deborah); and Jerome's parents, Hau Lian Mang and Yung Nian No.

send money to support his family, which consisted of his wife, Jerome and four daughters. Two of Jerome's sisters now are living in the U.S., one remains in Myanmar and the fourth sister, in Malaysia, is hoping to journey to America very soon, Jerome said.

"How difficult was that for your Mom and Dad to be separated?" Bishop Rhoades asked.

"It was very hard," Jerome related, "especially since my Dad often was put in jail because he wasn't a citizen of Malaysia." "What was it like for your mother to try and raise five children with her husband away working in Malaysia?" Bishop inquired.

"It was very hard, because the soldiers would come make 20 or 30 villagers carry their stuff and demand everyone pay them money, sort of like a ransom," Jerome explained.

Bishop Rhoades asked whether Jerome's cousin, Raymond, came to the U.S. when he did. Jerome replied that Raymond arrived in this country less than a year ago. "Why did your cousin Raymond and his wife decide to come to the United States?" Bishop asked.

"Because they were very poor," came the answer. They did have some problems with the soldiers coming for money, but not as much. Here, however, he has a job and money to live on.

Awaiting a visa to come to the U.S. took Jerome and his parents nearly two years, he said. They lived in a camp outside Malaysia, but had to avoid getting caught and being sent to jail.

"What was it like for your parents when they landed in the United States?" Bishop Rhoades asked.

"It was like coming home,

going back to his boyhood parent's house," Jerome's father exclaimed. "Did they feel welcomed?" Bishop Rhoades inquired. "Yes," they both said. They immediately came to Fort Wayne, where Catholic Charities helped them find a place to live and get a job. Both Jerome's dad and Raymond have factory jobs. Catholic Charities also assisted with their health care needs and school enrollment.

Jerome indicated, after Bishop Rhoades asked, that his mother, in particular, was now getting the health care she needed.

"Ask your parents how they liked the snow and cold weather," Bishop jokingly suggested. Seeing snow was like a "new life," Jerome's father replied.

"What's it like being in the church here?" Bishop Rhoades asked. "Do they feel at home in the Catholic Church?"

"Yes, we do," said Jerome. "And my first time to visit the cathedral I asked myself, 'Is it real?'"

I felt like I was in a movie. The flowers and decorations were so nice," he exclaimed. He added that they really appreciate the special Burmese Mass celebrated in the St. Mother Theodore Guérin Chapel adjacent to the cathedral, usually by Father Peter Dee De, a parochial vicar at the cathedral who is also from Myanmar.

The visit concluded with pictures and the opening of the bishop's gifts, after which he blessed the gifts, the families and the home. Jerome's parents had presented a generous serving of a Burmese lunch, consisting of soup, white rice, tilapia, prawns, mixed vegetables and fruit.

Welcoming Tina Leavell, RPh, PA-C

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Cardinal urges passage of Pain-Capable Unborn Child Protection Act

WASHINGTON (CNS) — Saying he was speaking “on behalf of our country and the children whose lives are at stake,” Cardinal Timothy M. Dolan of New York Sept. 29 urged members of the U.S. House to pass the Pain-Capable Unborn Child Protection Act.

The measure, H.R. 36, proposes a ban on abortions starting at 20 weeks after fertilization, about the time doctors have determined that an unborn child can feel pain. It is expected to come to the House floor the first week of October. It was introduced by Rep. Trent Franks, R-Arizona.

“All decent and humane people are repulsed by the callous and barbarous treatment of women and children in clinics ... that abort children after 20 weeks,” said the cardinal, who is chairman of the U.S. bishops’ Committee on Pro-Life Activities. He made the comments in letters to each member of the House.

“While there are divergent views on the practice of abortion,” Cardinal Dolan said, “it is widely recognized from public opinion polls that a strong majority of the public is consistently opposed to late-term abortions.”

“Planned Parenthood’s callous and disturbing practices of harvesting fetal body parts from late-term abortions, partial-birth abortions and the deplorable actions of late-term abortion-



CNS/Paul Haring

Cardinal Timothy M. Dolan of New York, chairman of the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities, is pictured in a Feb. 22 photo.

ist Dr. Kermit Gosnell ... have shocked our nation and led many Americans to realize that our permissive laws and attitudes have allowed the abortion industry to undertake these procedures,” Cardinal Dolan said, calling the bill’s 20-week ban a “common-sense reform.”

He said “the proposed ban on abortion at 20 weeks after fertilization is a place to begin uniting Americans who see themselves as ‘pro-life’ and as ‘pro-choice.’”

“The Supreme Court’s past insistence that unborn children must be ‘viable’ to deserve even nominal protection is not meaningful or workable,” Cardinal Dolan said, adding that medical technology “is moving the point of viability earlier in the pregnancy putting Roe on a collision course with itself.”

“There are life-threatening dangers to women undergoing abortions beyond 20 weeks,” he continued.

He said that some have tried to argue that such difficult and risky procedures as later-term abortions “be done in more ‘mainstream’ abortion clinics, but “those clinics generally refuse to perform the risky procedures.”

“What does it say about us as a nation, if we will not act against abortions that even full-time abortionists find abhorrent?” Cardinal Dolan asked.

He reaffirmed the right to life of humans at every stage of development, as the Catholic Church teaches, and he said that the church remains committed to advocating for the full legal protection of all unborn children.

“Every child, from conception onward, deserves love and the protection of the law,” Cardinal Dolan said. “The real problems that lead women to consider abortion should be addressed with solutions that support both mother and child.”

Pontifical Good Friday collection gratitude offered to diocese

Dear Bishop Kevin,

On behalf of the Holy Land Christians and the pilgrims who benefit from the Pontifical Good Friday Collection, thank you for your support, as well as the generous support of your faithful parishioners.

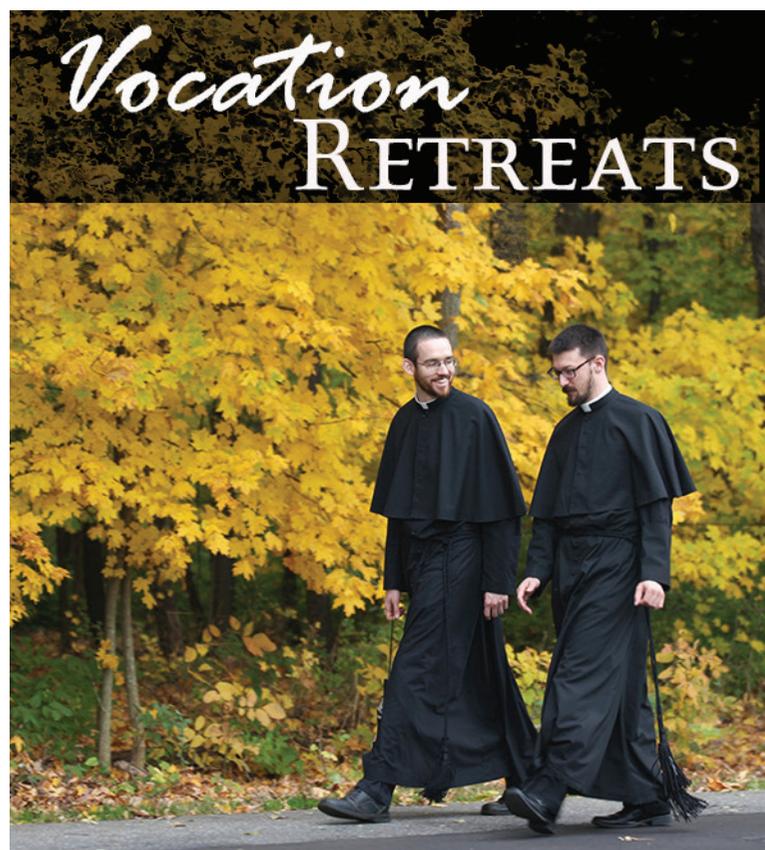
A contribution in the amount of \$115,983.79 has been received for the 2017 Good Friday Collection on August 11, 2017.

Held at the direction of our Holy Father and administered in the United States by the Commissariat of the Holy Land, the Pontifical Good Friday Collection provides critical support for Christians in the Holy Land, including pastoral care, schools, housing, employment, refugee assistance and services for the vulnerable young and elderly. The funds also support the sacred shrines, visited by more than 1.5 million pilgrims annually and entrusted to the care of the Holy Land Franciscans for 800 years.

Please accept my gratitude for the generosity of your parishioners and for your own assistance with this collection.

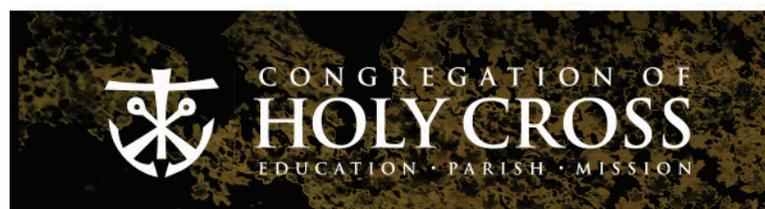
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Larry C. Dunham, OFM, Commissariat of the Holy Land USA, and John-Sebastian, OFM, Secretariat and Vice Commissary



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NEWS BRIEFS

Congress urged to let houses of worship seek FEMA aid after disasters

WASHINGTON (CNS) — Lawmakers in Washington were urged to approve a bill introduced in Congress to ensure the fair and equal treatment for houses of worship damaged in natural disasters “by enabling them to seek aid from the Federal Emergency Management Agency.” The chairmen of the U.S. bishops’ Committee for Religious Liberty and their Committee on Ecumenical and Interreligious Affairs called for support for the measure in identical letters sent to members of the House and Senate. The bill is the Federal Disaster Assistance Nonprofit Fairness Act of 2017, known as H.R. 2405 and S. 1823 in the House and Senate, respectively. “The legislation is consistent with Supreme Court jurisprudence, which recognizes the right of religious institutions to receive public financial aid in the context of a broad program administered on the basis of religion-neutral criteria,” said the letter. It was signed by Archbishop William E. Lori of Baltimore, chairman of the religious liberty committee, and Bishop Mitchell T. Rozanski of Springfield, Massachusetts, chairman of the ecumenical committee.

Faith groups ask government to reconsider historically low refugee cap

WASHINGTON (CNS) — The U.S. Catholic bishops and other faith groups are objecting to reports that the Trump administration will limit the number of refugees the United States accepts to 45,000 for the upcoming fiscal year. It would be the lowest admission level for persons fleeing persecution that the U.S. has accepted since the executive branch was allowed to set the caps in 1980 under the Refugee Act, signed into law by President Jimmy Carter. “We are disturbed and deeply disappointed by the proposed presidential determination number of 45,000,” said Bishop Joe S. Vasquez of Austin, Texas, who is chairman of the U.S. Conference of Catholic Bishops’ Committee on Migration. “While the Catholic bishops, Catholic Charities, and Catholic communities across the country join in welcoming all of those refugees to American communities with joy and open arms, we are gravely concerned for the tens of thousands of extremely vulnerable refugees left behind by this decision,” he said in a Sept. 29 statement. When the Refugee Act of 1980 went into effect, the U.S. set the cap at over 231,000 refugees. Though it has declined steadily since then, the country has accepted between 70,000 to 80,000 displaced persons each year for almost two decades.

Catholic Charities USA, Knights among agencies sending aid to Puerto Rico



CNS photo/Carlos Garcia Rawlins, Reuters

Displaced people fill containers with water Sept. 26 in Canovanas, Puerto Rico, in the aftermath of Hurricane Maria. The Knights of Columbus and other agencies announced they are sending aid to Puerto Rico, which is on the brink of a humanitarian crisis. Catholic Charities USA has sent \$1 million in emergency aid to Caritas Puerto Rico, the Catholic Charities agency on the island. The Knights of Columbus has raised more than \$2.8 million as part of an ongoing national appeal “that builds on the donations and relief work of Knights themselves.” In a Sept. 26 news release, the organization said it donated \$100,000 to Puerto Rico to aid victims of Maria and an additional \$100,000 to Mexico for victims of the earthquakes that have struck that country.

Pope’s communications day theme: Truth in age of ‘fake news’

VATICAN CITY (CNS) — Given the strong divisions sparked and fueled by “fake news,” Pope Francis is highlighting the importance of truth in his message for World Communications Day. The message will call for studying the causes and consequences of baseless information and will promote “professional journalism,” which always seeks the truth and therefore peace and understanding in the world, the Vatican Secretariat for Communication said, announcing the theme. “‘The truth will set you free’: Fake news and journalism for peace” will be the theme of the church’s celebration of World Communications Day 2018. The day’s theme is announced every year on Sept. 29, the feast of the archangels Michael, Gabriel and Raphael. The theme Pope Francis chose “relates to so-called ‘fake news’ — namely baseless information that contributes to generating and nurturing a strong

In Mexico, where churches don’t stand, people still pray



CNS photo/Francisco Guasco, EPA

The destroyed church of Santiago Apostol is seen Sept. 20 after an earthquake hit Atzala, in the state of Puebla, Mexico. At least 11 people died in the church during a baptism at the time of the magnitude-7.1 earthquake. In San Pedro Cholula, another town in Puebla, Margarita Tecanhuehue volunteers to guard the small chapel of the damaged church. “We mourn when we see our churches like this, and not because they are beautiful,” she said. “They are our sanctuaries, our places of worship.”

polarization of opinions,” the announcement said. “It involves an often-misleading distortion of facts, with possible repercussions at the level of individual and collective behavior.”

Charity is at the heart of the church, pope tells Vincentians

VATICAN CITY (CNS) — St. Vincent de Paul’s zeal for helping the poor was the instrument God used to bring about a “burst of generosity in the church,” Pope Francis said. The “small seed” of his humility, meekness and charity grew into a great tree that makes up the two congregations he founded — the Daughters of Charity and the Congregation of the Mission, the pope said in a letter sent Sept. 27 to members of the “Vincentian family” celebrating the 400th anniversary of their founding. “At the heart of the Vincentian family is searching out the most miserable and abandoned in a radical awareness that it is unworthy to deprive them of our humble service,” the pope said. Along with St. Louise de Marillac, St. Vincent de Paul founded the Daughters of Charity in France in 1617. The congregation’s work with the poor in France paved the way for the founding of its male counterpart, the Congregation of the Mission. Pope Francis praised St. Vincent’s prophetic intuition “of valuing the extraordinary feminine abilities that emerged in St. Louise de Marillac’s spiritual finesse and human sensibility.”

Distinguished Knight Award recipients

FORT WAYNE — Bishop Luers High School announced the recipients of the 2017 Distinguished Knight Awards, after the celebration of the Mass at the Chapel of Saint Francis of Assisi on Sept. 22, the night of the school's Homecoming festivities. Eileen Brodmerkel was named outstanding alumnus, and John Sorg received honorary alumnus.

Brodmerkel, who received the 2017 Distinguished Knight award, is a graduate of Bishop Luers Class of 1967. She recently retired after 25 years of teaching English at the school. She loves the Bishop Luers, sent her own children there, and continues to work as a substitute teacher at Bishop Luers on a weekly basis.

This Distinguished Knight has a strong faith that keeps her volunteering at her home parish of St. John the Baptist, Fort Wayne, participating in both the Arts and Enrichment and the Festival committees. She also volunteers at the parish where her brother, Father Bill Sullivan, serves: St. John the Baptist, New Haven.

Sorg came to Bishop Luers High School in 1963. At the time, he was only one of five lay people on staff.

He held many leadership positions at Bishop Luers, including athletic director: He is the published author of a textbook, and he has worked with every staff person from August 1963, through May 2017.

Blood donation is a value this honorary Distinguished Knight has adopted. He has been recognized by the Red Cross for his major blood donations over the past 25 years.

Bishop Rhoades to speak at observance of 500th anniversary of Reformation

ELKHART — In an act that brought about the various modern-day Protestant denominations, a monk by the name of Martin Luther displayed — in a very public way — the reforms he believed were needed within the Catholic Church of 1517. The 500th anniversary of Luther's nailing of his 95 Theses to the door of Wittenburg Castle Church in Germany on Oct. 31 of that year is being observed and reflected upon worldwide in 2017.

In the spirit of friendship and a better understanding of the beliefs and traditions that are still common to both the Lutheran and Catholic faiths, Trinity Lutheran Church, 30888 C.R. 6, Elkhart, will welcome Bishop Rhoades at 7 p.m. Monday, Oct. 23, to deliver a lecture titled "A Catholic Bishop's Reflection on the Reformation." His 45-minute presentation will be followed by a question-and-answer session and time for fellowship.

A counterpart lecture will take place at 7 p.m. Nov. 13 at St. Pius

AROUND THE DIOCESE

South Bend students visit Fort Wayne cathedral



Provided by Josh Bathon

Seventh-grade students at St. Matthew Cathedral School, South Bend, traveled to Fort Wayne Sept. 28 for a tour of the Cathedral of the Immaculate Conception. Bishop Kevin C. Rhoades conducted the tour, calling attention to various aspects of its art, architecture and history. The students also toured the nearby Archbishop Noll Center.

X Church, Granger, presented by Lutheran pastor and theologian Rev. Rick Stuckwisch.

Trinity Lutheran and St. Pius X clergy and church members have begun participating in regular discussions, tours and worship services, with the aim of better understanding the commonalities between their faiths. For information, contact St. Pius X at 574-272-8462.

Victory Noll open house to feature variety of offerings

HUNTINGTON — Victory Noll will welcome the public to visit its buildings and grounds with a campus-wide open house from 1 to 4 p.m. Sunday, Nov. 12.

Located at 1900 W. Park Drive in Huntington, the Victory Noll campus will showcase its changing landscape with four distinct entities that provide a wide range of opportunities and experiences.

The new Saint Anne Communities at Victory Noll facility, which offers assisted-living care to the public, will be open for tours and there will be information on available services. Our Lady of Victory Missionary Sisters will have the historic OLV building open for the public to

tour, including the refurbished Our Lady of Victory Chapel. Sisters and the order's archivist will be on hand to talk about the history of the community and the campus.

Victory Noll Center, a sponsored ministry center focusing on ongoing spiritual and social justice formation, will be open to visitors. Staff will be on hand to answer questions about the Center's offerings.

Acres Land Trust, which recently purchased the natural areas of the campus for preservation, will have information and tours through the old-growth forest and native grasslands.

Students achieve National Merit Scholarships

DIOCESE OF FORT WAYNE-SOUTH BEND — Several students who attend Catholic high schools in the Diocese of Fort Wayne-South Bend have been recognized by the National Merit Scholarship Corporation for their talents.

Adam Veldman of Bishop Luers High School was named a commended student in the 2018 National Merit Scholarship Program. A letter of commendation from the school and National

Merit Scholarship Corporation, which conducts the program, will be presented to the scholastically talented senior.

Marian High School had one National Merit semifinalist and three commended students in the Class of 2018. Connor Loesch was named a National Merit semifinalist and in the top 1 percent of the nation. Commended students are Crispin Becker, Brock (Alex) Berta, and Alyssa Grzesiowski, who are in the top 3 percent of the nation. Their awards are based on their scores on the PSAT/NMSQT taken as juniors. These students are all graduates of St. Matthew Cathedral School and members of St. Matthew Cathedral Parish.

Saint Joseph High School announced that four students were named semifinalists. They are Sean Casey, Caitlin Casey, Rose Kelly and Joshua Scott. They have an opportunity to continue in the competition for 7,500 National Merit Scholarships worth more than \$32 million next spring.

Afternoon of Remembrance

FORT WAYNE — The University of Saint Francis Campus Ministry and Project Rachel Post-Abortion Ministry will host "An Afternoon of Prayerful Remembrance and Intercession," on Sunday, Oct. 8, at Trinity Hall. Bishop Kevin C. Rhoades will celebrate Mass at 2 p.m., and the event will conclude with a light reception. For more information contact Father David Meinzen, Chaplain, at 260-399-7700 ext. 6701 or dmeinzen@sf.edu.

Adams enters St. Bernard Abbey



Provided by Father Joel Martin

John "J.J." Adams, the son of William and M. Katherine Adams of St. Matthew Cathedral in South Bend, was received by Abbot Cletus Meagher as a postulant at St. Bernard Abbey, a Benedictine monastery in Cullman, Alabama, on Sunday, Sept. 17, during Solemn Vespers. The postulancy period of six months is a time for a man to seriously consider the call to the monastic life before beginning his year as a novice monk. Adams graduated from Christendom College in Front Royal, Virginia. Entering with him was Jonathan Gagnon, right, from Birmingham, Alabama.

Latinos challenged to become missionary disciples at V Encuentro

BY LEO PATIÑO

The diocesan-level gathering for V Encuentro, a discernment process involving the Hispanic U.S. Catholic Church, took place Saturday, Sept. 30 at Our Lady of Guadalupe Church in Warsaw.

The Encuentro movement is nothing new within the Catholic Church of the United States. In fact, the first Encuentro was introduced in 1972. There have been four previous Encuentros, with the fifth currently in progress and lasting until the fall of 2018. The United States Conference of Catholic Bishops initiated the Encuentros after identifying a need to address the growing Hispanic/Latino population in the United States. Alejandro Aguilera-Titus, assistant director of Hispanic Affairs for the USCCB, stated, "The main objective is to find new ways of responding to the Hispanic/Latino presence and for Hispanics/Latinos to better respond as missionary disciples in service to the entire church."

The day started with a welcome to all participants, and an opening prayer. There were four main topics, and within those four main topics were two small-group sessions. The first topic title was "Taking the First Step;" the second, "Becoming Involved," with a small-group session afterward. The third was "Accompanying," and the final, "Bearing Fruits." In the final topic the participants were encouraged to identify areas of priority that they felt needed to be included in the pastoral plan that is developed by the USCCB subsequent to each Encuentro. The overall consensus of those participating in the process in the Diocese of Fort Wayne-South Bend was the need to focus on the youth, because they are no longer the future church but rather the dominant body that makes up the church. Another major consensus was the importance of family and maintaining a firm faith within the home.

The first topic of the day, "Taking the First Step," was presented by Dr. Fanny Tabares. Tabares spoke of how all people form an integral part of the project of God for the plan of salvation. She pointed to the patriarch Abraham, noting how God called him away from his home and his family in Gen. 12: 1-9, as a comparison to the experience of the immigrant in America today and how they leave behind their families and their homes to seek a better opportunity in a place where language, culture and life is different from the one they know.

Tabares encouraged the participants to listen for God's call



Photos by Bob List

Representatives from Latino parishes across the Diocese of Fort Wayne-South Bend met at Our Lady of Guadalupe Church in Warsaw Sept. 30 as part of a national process, directed by the United States Conference of Catholic Bishops, to determine the ways the church should respond to Latinos and how Latinos can embrace missionary discipleship. Participants celebrated Mass with Bishop Kevin C. Rhoades during the day-long gathering.



and to allow the Holy Spirit to work within them to improve the church. She spoke of how one needs to take that initial step in the discernment of God's will by allowing oneself to take the first step in an introduction, forgiving, listening, or even showing mercy, just like the Father has shown his children mercy. The mission starts with taking the first step and trusting that God will guide us in fulfilling his plan.

Not only is the Catholic Church in the United States very diverse, 60 percent of American Catholics under 18 years of age are Hispanic or Latino — a fact whose importance resonated throughout the sessions. There was a strong presence of youth and young adults participating in the V Encuentro and Enid Roman de Jesus, director of Hispanic Ministry for the diocese, stated that she felt an enthusiasm with the youth turnout.

"I hope that the youth realize that they are the bridge that we have been waiting for, we have to put aside the notion that the youth are the future of the church, they are the church right now and we need to train them to take positions within the church of leadership to feel at home when they are in their parish," she said.

Another topic discussed was the benefit of ministering to one's brothers and sisters. Esther Terry, from St. Joseph Parish in South Bend, spoke about how her small group went out and ministered to people in their homes and how that was impactful, and motivational to see. Other participants shared stories of their ministry to people in their homes, especially for the elderly and those who don't have a mode of transportation, and how they have seen some return to Mass and Communion.

Maxi Edmundo Valdez from Our Lady of Guadalupe shared that, "We discovered the importance of the Hispanic culture and how we still have the values of taking care of our own, our elderly and our parents. We see so many people abandoned, we experienced the joy they felt when we were with them."

Mass was celebrated at mid-day for the participants of V Encuentro, by Bishop Kevin C. Rhoades. He spoke about how he was recently in Oklahoma to celebrate the first American-born priest to be martyred and beatified, Father Stanley Francis Rother, who was born in Oklahoma. Father Rother was martyred in Guatemala, where he served for many years. Before his death he was able to learn the indigenous native language and the culture of the people, and they loved him for it. He defended the faith and he

defended the people, which ultimately led to his death. Bishop Rhoades said Father Rother was an example of how to live as missionary disciples.

Bishop Rhoades also pointed out how the parable of drawing in the net is similar to the parable of the weeds in the Gospel of St. Matthew, Chapter 13. "The net reminds us that the first activity of the church should be its mission: to be fishers of men," he said. He called those present to reflect on this mission and to live like missionary disciples. He spoke of how the need to know and feel the great love that God has for us and that when we do, we will discover a peace and joy in our lives. He encouraged the congregation, once they experience that peace and joy, to share then with others through evangelization.

Bishop Rhoades spoke about the saint whose feast day was celebrated on the day of the Encuentro, St. Jerome, and how he taught that one should get to know Christ through the Holy Scriptures. He shared a quote from St. Jerome: "Ignorance of Scripture is ignorance of Christ." Bishop encouraged the reading of Scripture not like a thing of the past, but rather as the Word of God directed to us now.

Anthony Castañeda and Estefania Herrera, youths from St. Patrick Church, Ligonier, were asked what they thought about the quote from St. Jerome. Castañeda said, "The answers to all of our problems can be found in Scripture. I have realized that every message I read is an answer to my prayers or a problem that I am faced with." Herrera added that, "I think that there is a response to everything. God allows us to come to him if we seek him and he responds in his moment and in his time. As I go to Mass every Sunday I feel I learn more and more about the Bible." The bishop said he hoped that everyone present would feel inspired to live and share their faith with joy and fervor, and that the Blessed Mother Mary and St. Jerome would intercede on their behalf and on behalf of the diocesan Encuentro.

The next step is to take the information gathered at the diocesan level and prepare a diocesan document that includes the suggestions and ideas the community has voiced. The document will be presented next year at the regional Encuentro, and then at a national-level Encuentro gathering. Then participants will wait to hear from the USCCB what direction the church will take or guidance it will provide regarding Hispanics in the U.S. Catholic Church for years to come. However, participants at the diocesan Encuentro voiced enthusiasm and optimism for the future.

100TH ANNIVERSARY OF FATIMA APPARITIONS

This year marks the 100th anniversary of the apparitions of Our Lady to three shepherd children at Fatima, Portugal. The Blessed Mother appeared once each month to the children from May 13 until Oct. 13, 1917.

October 13, 1917

The sixth apparition: The great miracle Our Lady had predicted

The prediction of a public miracle caused intense speculation throughout Portugal, and the journalist Avelino de Almeida published a satirical article on the whole business in the anti-religious newspaper *O Seculo*. People from other parts of the country descended by the tens of thousands on Cova de Iria, despite the terrible storm that lashed the mountain country around Fatima on the eve of the 13th. Many pilgrims walked barefooted, reciting the rosary as they went, all crowding into the area around the cova. By mid-morning the weather again turned bad and heavy rain began to fall.

The children reached the Holm oak around noon, then saw a flash of light as Mary appeared before them. For the last time, Lucia asked what she wanted: "I want to tell you that a chapel is to be built here in my honor. I am the Lady of the Rosary. Continue always to pray the rosary every day. The war is going to end, and the soldiers will soon return to their homes."

Again, Lucia made requests for cures, conversions and other things. Our Lady's response was: "Some yes, but not others. They must amend their lives and ask forgiveness for their sins."

Sister Lucia tells us that at this point Mary grew very sad and said: "Do not offend the Lord our God anymore, because He is already so much offended." Then, opening her hands, she made them reflect on the sun and, as she ascended, the reflection of her own light continued to be projected on the sun itself. After she disappeared, as the people witnessed the great miracle which had been predicted, the children saw the visions foretold during the September apparition.

The greatest miracle to occur since the Resurrection is also the only miracle ever precisely predicted as to date, time of day and location. Although it is popularly known as "The Miracle of the Sun," and Oct. 13, 1917, has come to be known as "The Day the Sun Danced," a great deal more took place. The solar phenomena included the dancing of the sun, its fluctuations in color, its swirling and its descending toward the earth. There were also the stillness in the leaves of the trees in spite of howling winds, the complete drying of the rain-soaked ground, and the restoration of clothes all wet and covered with mud so that, as eyewitness Dominic Reis put it, "they looked as though they had just come back from the cleaners." Physical cures of the blind and the lame were reported. The countless unreserved public confessions of sin and commitments to conversion of life attest to the authenticity of what they saw.

The miracle is reported to have been seen from as far as 15-25 miles away, thus ruling out the possibility of any type of collective hallucination or mass hypnotism. Doubters and skeptics had become believers. Even Avelino de Almeida, who had written satirically before, now reported affirmatively, and stood by his story later in spite of harsh criticism.

The story of Fatima has been provided by the World Apostolate of Fatima, U.S.A., Our Lady's Blue Army.

FATIMA 2017

Come with nothing more than a child-like faith...

Respect Life

New forms of discrimination against the disabled

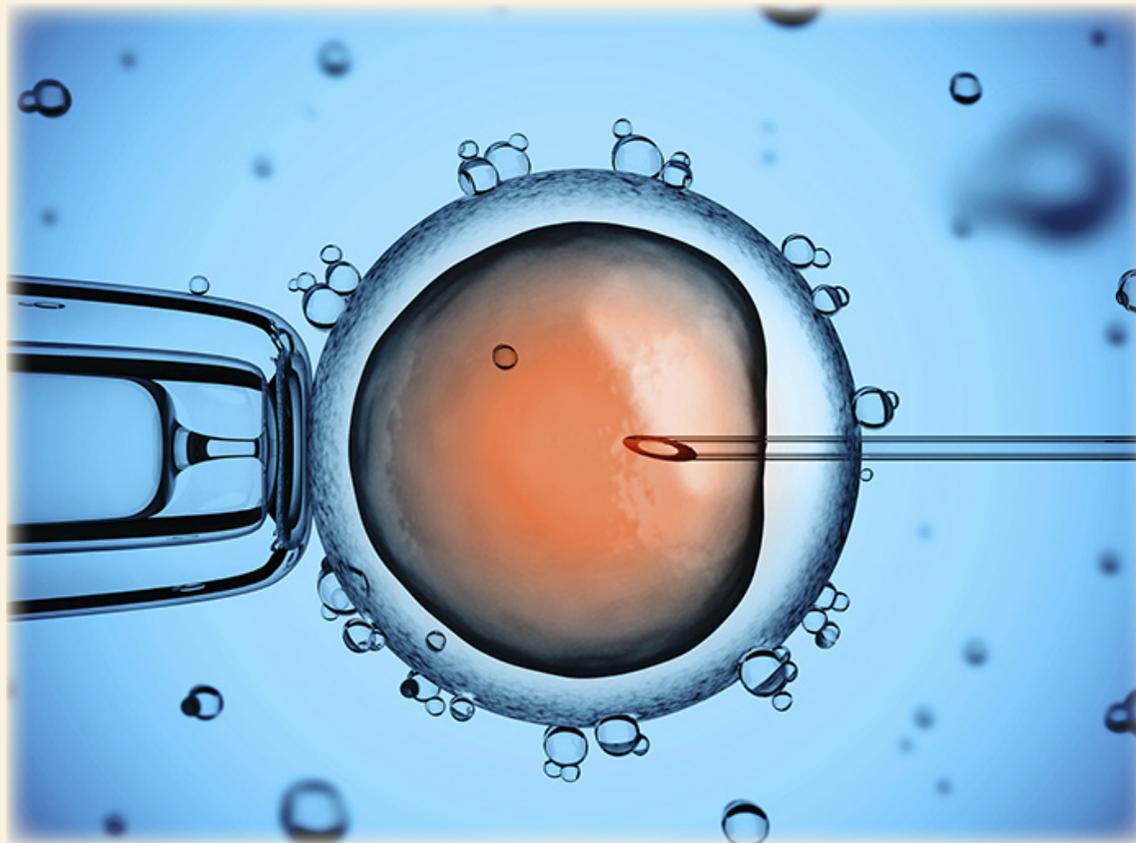
BY MARY FORR

Before I entered college, I volunteered at the Special Olympics. I helped out in the skills division of tennis. One after another, the athletes made their way through the drills. I congratulated each one as they passed, and each athlete beamed with pride. Finally we got to the last athlete, Ben. I asked Ben if he needed any practice rounds, and he confidently replied, "Nope! I'm ready!" Ben proceeded to tell the other volunteers how he was born ready — joking with them that my question "Are you ready?" was an absurd one. Ben did really well, and at the end, I said to him, "Ben! Awesome job! You're really good." He looked up at me — laughed — and said, "I know I'm good. I'm perfect." Ben had Down syndrome.

Society has reached a point where individuals with disabilities face the highest form of discrimination possible — their very right to live is challenged. This discrimination grows through abortion and in vitro fertilization, practices that advance a culture hostile to individuals who have genetic anomalies. As these practices have become more prevalent, so too have other forms of discrimination against individuals with disabilities. Unless stopped, this discrimination will continue to grow.

A history of discrimination

Throughout history, individuals with disabilities have been treated as less than human. In 340 B.C., Aristotle declared, "Let there be a law that no deformed child shall live." The child was seen as a burden on the community, and his death was viewed as a greater benefit than his life. In ancient Rome, a city praised for its great civilization, babies born with disabilities were thrown into the Tiber. In Sparta, a city-state where military strength was prized, there was a law that fathers must throw disabled infants over a cliff immediately after birth. In 1939, Adolph Hitler ordered the "mercy killing" of those "unworthy of life." This order, code named Aktion T4, targeted children under the age



of three; however, it quickly expanded. Fortunately, these instances of explicit discrimination are seen as horrendous, but the same cannot be said of modern attacks on the dignity of persons with disabilities. Instead of being condemned, these attacks are championed as acts of freedom and disguised as rights. The "right to choose," the "right to die," and the "right to have a child" are just a few. Each of these rights discriminates against individuals with disabilities.

For thousands of years, women have chosen to abort children for various reasons; however, in the modern age, people would be outraged if doctors consistently recommended that mothers abort babies of a certain ethnicity or gender. Everyone would recognize this as discrimination. Unfortunately, this is not true for all forms of discriminatory abortions. Early in the 20th century, the eugenics movement — aimed at eliminating individuals with disabilities — gained traction. Margaret Sanger, the founder of Planned Parenthood, opened her first clinic in 1916. In her own words, Sanger's mission was "to apply a stern and rigid policy of sterilization and segregation to that grade of population whose progeny is already tainted, or whose inheri-

tance is such that objectionable traits may be transmitted to offspring." Planned Parenthood, the largest provider of abortions in the United States, began with the goal of eliminating individuals with disabilities.

Same problem in new forms

Today in the United States, 92 percent of children who receive a prenatal diagnosis of Down syndrome are aborted. Around the world, the situation is even worse. In Iceland, a child prenatally diagnosed with Down syndrome has not been born in the last five years. Denmark is expected to be "Down syndrome free" by 2030. The regularity with which women are receiving prenatal testing is increasing, and as a result, more babies are being aborted. Currently, mothers can receive a battery of prenatal genetic tests to identify over 50 conditions that cause intellectual and physical disabilities. The lives of these children are viewed as painful, and abortion is considered the compassionate and loving option. The view that lives of individuals with disabilities are more a burden than a gift leads the world to a systematic effort to prevent the implantation and gestation of babies with disabilities.

The media is filled with

chance of implantation, it also increases the risk for the mother and her children. For example, the risk of premature birth is four to five times greater for twins than for single babies. Consequently, if several of the zygotes implant, doctors frequently recommend that a mother "selectively reduce" the number she is carrying to give one a better chance of survival.

This means that the mother will abort some of her children to give the healthiest child the best chance of being born. These fetal reductions prioritize genetic abnormalities. Though the CDC does not report the number of selective reductions, it does report that just 9.4 percent of IVF cycles for women under 35 years of age result in the live birth of twins, while 41.1 percent of transfers result in implantation. Just 0.3 percent of IVF cycles for women 43 to 44 years of age result in twins, while 5 percent of transfers result in implantation. From this, one can deduce that a large portion of women who undergo IVF are willing to selectively reduce at least one of their children to have a child without disabilities.

'The Gospel of Life'

In "Evangelium Vitae," Pope St. John Paul II boldly draws attention to a surprising contradiction in our culture. He points out that on a global level, society now readily acknowledges the dignity of every person. Proclamations promoting human dignity and efforts to protect human rights have become more and more prolific. Simultaneously, however, the most basic right to life is questioned, especially at the beginning and end of life. This contradiction has moved us away from societies that accept each person toward ones that encourages people to reject and oppress those who are weak and cannot fight for their own rights. As John Paul II writes, "How is it still possible to speak of the dignity of every human person when the killing of the weakest and most innocent is permitted?"

Permission to reprint this article is granted by The National Catholic Bioethics Center. This article originally appeared in Ethics & Medics 42.9 (September 2017).

— ALL LIFE

Cooperating with God's creation: NaPro Technology

BY ANDREW MENTOCK

NaProTechnology, a newer women's health science, has been growing in popularity over the past several years. The science monitors and helps women to maintain their reproductive health by utilizing medical and surgical treatments that respect them by working with their bodies in a cooperative way. The Diocese of Fort Wayne-South Bend has health care practitioners on both ends of the diocese who specialize in NaProTechnology and fertility care.

To help women and men better understand NaProTechnology, Suzy Younger, a Certified Fertilitycare Practitioner at Saint Joseph Fertilitycare Center in Mishawaka, answered a few questions.

What is NaPro Technology?

NaProTechnology is a new reproductive health science that works cooperatively with a woman's body to evaluate, diagnose and treat any gynecologic and procreative issues she may face.

When used in conjunction with the Creighton Model FertilityCare System, referred to as CrMS for short, a woman is able to chart the biomarkers of her fertility cycles and this information can then be used by her physician to find effective solutions for issues such as endometriosis, polycystic ovarian syndrome, premenstrual syndrome, postpartum depression, repetitive miscarriage and infertility.



Provided by St. Joseph Health System

The offices of Saint Joseph Fertilitycare Center in Mishawaka, which specializes in NaPro Technology and the Creighton Model FertilityCare System.

What message would you like to communicate to people who are not familiar with NaPro Technology?

It is possible [with NaProTechnology] to get an accurate diagnosis and effective treatments for underlying



File photo

Dr. Suzy Younger, a Certified Fertilitycare Practitioner at Saint Joseph Fertilitycare Center in Mishawaka, can instruct couples in ways women and couples can maintain their reproductive health and postpone or achieve pregnancy that do not mask or alter natural processes and cycles.

health conditions women face, and to do this in a way that is 100 percent in line with Catholic teaching. You don't have to pick between faith and science. With NaProTechnology, the woman or couple will be active participants in their own health care, and will be respected and listened to at every step of the journey.

In addition, NaProTechnology is for people of all faiths, and used not just for becoming pregnant or avoiding pregnancy. It is also a valuable resource for women of varying ages who would like solutions to the gynecological issues they face.

What health benefits does it provide?

Because NaProTechnology monitors a woman's fertility cycles using CrMS, physicians have a unique look into the inner workings of her body and can readily see when her charting patterns deviate from what is normal. These abnormalities in the charting pattern then guide the physician towards the best diagnostic testing for the

NaPRO page 12

Mark your calendar to join us as we present the Notre Dame *Evangelium Vitae* Medal to

Mary Ann Glendon

Professor of Law & Former U.S. Ambassador to the Vatican

Saturday, April 28, 2018

Mass with Bishop Kevin Rhoades & Medal Presentation Banquet

RSVP details available in February 2018



The Notre Dame *Evangelium Vitae* Medal is the nation's most important lifetime achievement award for heroes in the pro-life movement, honoring individuals and organizations whose outstanding efforts have served to proclaim the Gospel of Life by steadfastly affirming and defending the sanctity of human life from its earliest stages. Previous honorees include Helen Alvaré, the Sisters of Life, Richard Doerflinger, the Knights of Columbus, Chris and Marie Smith, the Jerome Lejeune Foundation, and the Little Sisters of the Poor.



ethicscenter.nd.edu



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

St. Stanislaus Kostka
55756 Tulip Road
New Carlisle, Indiana

RESPECT LIFE

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

—Pope Francis

St. Patrick Church
ARCOLA

Allen County Right to Life March for Life 2018

January 27th: 12pm Rally, 1pm March
University of St Francis Perf. Arts Center



www.ichooselife.org 260.471.1849

NaPRO, from page 11

situation and aid in reaching the correct diagnosis and most effective treatment. NaProTechnology focuses on correcting underlying health conditions as an absolutely crucial step to assisting women and couples. Because of this, we help them not only fulfill their family planning dreams, but improve the woman’s overall health as well.

One case that sticks in my mind is that of a young couple who came to me when they were engaged. The woman indicated that she was unaware of any health issues other than some spotting now and then. They were coming just to learn how to avoid pregnancy. Once they began charting with CrMS, it was quickly apparent that her cycles were far from normal. In the end, her NaPro-trained OB-GYN diagnosed 13 underlying medical conditions, all of which she had previously been unaware of. So even while the couple was using CrMS to avoid pregnancy, her physician was able to

use NaProTechnology to begin addressing and healing the 13 conditions.

How is NaPro technology incorporated with your work at the Fertility Care Center?

Our team works with the woman or couple to assist them in learning CrMS. Through private appointments, my colleagues and I provide education and support for their journey. After the woman or couple has a few cycles of charting, physicians trained in NaProTechnology can then use the information from the charts to evaluate, diagnose and treat the underlying health conditions the woman or couple may face.

Why can some people be dismissive of NaProTechnology and natural family planning?

Many people are not educated on the technology itself, and sometimes will dismiss NaProTechnology and natural family planning because they are not yet informed about the scientific accuracy of these systems. In most cases, when we have the opportunity to welcome an individual or couple to one of our introductory sessions (held twice monthly at Saint Joseph Health System Mishawaka Medical Center), we share with them what the system is, how it works and the science behind it. Their misconceptions are then stripped away and they display a genuine openness and interest in learning more.



May our Respect Life prayers invite the Holy Spirit to visit those who mistakenly believe that their support of abortion is righteous.

Holy Family Parish, South Bend



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

Psalm 119:13

ST. JOHN THE BAPTIST
NEW HAVEN, IN



May the Divine Guidance that assisted Saint Joseph prevail for those who are active in the Pro Life Movement.

St. Joseph
Hessen Cassel

“The challenge is to make the Church’s ‘yes’ to Life concrete and effective. The struggle will be long, and it needs each one of you. Place your intelligence, your talents, your enthusiasm, your compassion and your fortitude at the service of life!”

— Pope John Paul II’s Homily
World Youth Day August 15, 1993



Respect Life

Saint Pius X Catholic Church
Granger, Indiana
StPius.net/RespectLife



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

Psalm 139, 13-14

Corpus Christi Catholic Community
SOUTH BEND



Human Life
is Precious
from Conception
until Death

Always
Choose Life

St. Bavo Parish
Mishawaka

Why should more women be aware of NaProTechnology?

It's distressing how little most women know about our bodies and how they work. Charting your cycles changes this. When women understand NaProTechnology, many women feel as if a veil was lifted, and can really understand what is going on for the first time. With this technology, patients can understand how various choices they make can positively or negatively affect their health. They can understand precisely how and when they could become pregnant. They understand the issues that are at the root cause of the conditions, the treatments available and how and why they work. With knowledge comes empowerment.

Additionally, so many times women are only offered hormonal contraception for medical purposes, and this is little more than a Band-Aid, in many cases. It suppresses a woman's fertility cycles and manipulates them

to appear regular. In doing so, however, it masks the real issues and fails to correct them. When the Band-Aid is removed, the issues are still there, unhealed. NaProTechnology, on the other hand, is a cooperative approach to women's health.

What should men know about NaProTechnology?

The information provided by FertilityCare and NaProTechnology is absolutely pertinent to men. Not only

can a man better understand the conditions under which he could become a father, but also because knowledge of a woman's health helps him understand, support and assist the women in his life — whether that woman is his wife, girlfriend, sister, mother or friend.

To find out more about NaProTechnology and where it's available in the diocese, visit www.diocesefwsb.org/Natural-Family-Planning or contact the Office of Family Life, Diocese of Fort Wayne-South Bend, at 574-234-0687.

Babies are a gift from God



CHOOSE LIFE!
Sacred Heart Parish
125 North Harrison
WARSAW

“CARING FOR LIFE FROM THE BEGINNING TO THE END. WHAT A SIMPLE THING, WHAT A BEAUTIFUL THING... CARE FOR LIFE. IT'S WORTH IT.”



From a homily in 2005 by then Cardinal Bergoglio, now Pope Francis, celebrating Aug. 31 feast of St. Raymond Nonnatus, patron saint of expectant mothers, newborns.

Respecting ALL LIFE through our ministries including the elderly, children, refugee, homeless, poor, sick and underserved.



Dignity and Respect for All – a Core Value of the Poor Handmaids of Jesus Christ

Poor Handmaids of Jesus Christ



Partners in the work of the Spirit
Donaldson, Indiana

www.poorhandmaids.org • facebook.poorhandmaids.org

St. John the Evangelist Parish - Goshen
Rev. Royce Gregerson, Pastor

St. Mary of the Annunciation Parish - Bristol
Rev. Robert Van Kempen, Pastor

St. Thomas the Apostle Parish - Elkhart
Rev. Jason Freiburger, Pastor

St. Vincent de Paul Parish - Elkhart
Rev. Matthew Coonan, Pastor

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

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

-Pope John Paul II

ST. LOUIS BESANCON

St. Joseph Parish - Bluffton



May Saint Joseph the Patron Saint of our parish, appointed by God as the Foster-Father of the infant Jesus, foster the cause of Pro Life.

MedCon merges life concerns and health care

BY DEB WAGNER

On Saturday, Oct. 14, medical and health care professionals are invited to MedCon, a one-day conference on health care in a Catholic context. The theme of this year's conference is "Time for Change." Students, clergy and others who have an interest in learning more about Catholic ethics and beginning-of-life or end-of-life issues in the current labor and political climate are welcome and encouraged to attend.

Christopher Stroud, M.D., is president of the Fort Wayne Jerome Lejeune Catholic Medical Guild, which will host the conference. He hopes that attendees take away "a deeper sense of what it is to be a Catholic health care worker, rather a health care worker who just happens to be Catholic. The theme of this conference is conversion: conversion of heart, of practice, of mind, of body."

The conference will take place at Parkview Mirro Center for Research and Innovation, next to Parkview Regional Medical Center in Fort Wayne. It is sponsored in large part by St. Joseph Hospital, a member of the Lutheran Health Network.

Registration and coffee begin at 8 a.m. The price to attend is \$40, but students can attend for \$20 and clergy may attend for free. Those who have a financial hardship but still wish to attend can call 260-222-6978. The first talk starts promptly at 9 a.m., and lunch is included.

Keynote speaker for MedCon is Marcus Grodi, who received his bachelor's degree from Case Institute of Technology in Polymer Engineering and worked for six years as an engineer. During that time he was involved in a variety of Protestant youth and music ministries. He earned his Master of Divinity Degree from Gordon-Conwell Theological Seminary and was ordained to Protestant pastoral ministry. During his more than 15 years of youth and young adult ministry,

his main emphasis was church and lay spiritual renewal.

Grodi, his wife Marilyn and their two older sons, JonMarc and Peter, were received into the Catholic Church on Dec. 20, 1992. Their third son, Richard, entered through baptism.

Grodi now serves as the founder and president of The Coming Home Network International, a nonprofit Catholic lay apostolate aimed at helping other Christians, both clergy and laity, explore the Catholic Church. He also hosts "The Journey Home," a weekly live television program, and "Deep In Scripture," a weekly live radio program, on EWTN. He is the author of "Thoughts for the Journey Home," "What Must I Do to Be Saved?" the novels "How Firm a Foundation" and "Pillar and Bulwark," and is the editor and author of "Journeys Home" and "Journeys Home II." He has taught courses in catechetics, youth ministry, leadership and theology at Franciscan University of Steubenville and the Pontifical College Josephinum. He has written regular articles for *Catholic Answers Magazine*, as well as other Catholic publications.

Following Grodi's presentation, attendees may choose to listen to presentations from the following speakers.

Former Indiana Third District Congressman Marlin Stutzman

Before serving in the U.S. House of Representatives from 2011-17, Rep. Stutzman served in the Indiana House from 2003-09 and in the Indiana State Senate from 2009-10. He will give a presentation on converting legislators to the culture of life.



MARLIN STUTZMAN

Dr. Christopher Stroud

Dr. Stroud is a board-certified obstetrician-gynecologist and a certified medical consultant in Creighton Model FertilityCare System/NaPro Technology. With more than 20 years experience, Dr. Stroud's practice centers on infertility, recurrent pregnancy loss, natural hospital birth and minimally invasive robotic surgery. He is one of only four obstetrician/gynecologists in Indiana certified in Creighton Model FertilityCare System/NaPro Technology.



DR. CHRISTOPHER STROUD

Dr. Dave Johnson

Dr. Johnson is a licensed clinical social worker, marriage and family therapist and board-certified clinical nurse specialist. He is a professor of nursing at the University of Saint Francis and an employee assistance specialist with Parkview Health in Fort Wayne. He has expertise in executive/leadership coaching, organizational diagnosis and intervention, and community and corporate workshops.



DR. DAVE JOHNSON

Father Royce Gregerson, STL

Father Gregerson is pastor of St. John the Evangelist Parish in Goshen. He was born in Marion and raised in a Catholic family. He attended Bishop Luers High School and Wabash College, graduating summa cum laude with a bachelor's degree in Spanish. He was ordained a priest in 2015 and holds a licentiate in moral theology from the Pontifical University of St. Thomas Aquinas magna cum laude. He will present on trans-



FATHER ROYCE GREGERSON

forming a culture of death into a culture of life.

Dr. Thomas McGovern

Dr. McGovern is a private-practice dermatologist specializing in Mohs surgery and facial reconstruction in Fort Wayne. He has published over 80 peer-reviewed articles and over 10 medical book chapters.

He has served as founding president of the Dr. Jerome Lejeune Guild of Northeast Indiana and is a regional director for Region IV. He has served on the national Membership Committee, FIRE Committee, Mid-Year Meeting Committee, Outstanding Guild Award Committee and the national CMA Board as an advisor to the president. He has published a course on the history, theology and medical aspects of Christ's Passion.



DR. THOMAS MCGOVERN

Dr. Eustace Fernandes

Dr. Fernandes received a bachelor's degree from the University of Toledo, where he graduated magna cum laude. He earned a medical degree from Ohio State

University Medical Center in Columbus, Ohio, where he also completed an internal medicine residency and was a Roessler Research Scholar. He has practiced in Fort Wayne since completing a fellowship in the Division of Pulmonary, Allergy and Critical Care Medicine at the University of Pittsburgh Medical Center. Dr. Fernandes, who is board certified in pulmonary disease and internal and critical care medicine, serves as the medical director of the Lutheran Hospital Lung Volume Reduction Surgery Program and the Cystic Fibrosis Clinic.



DR. EUSTACE FERNANDES

Dr. Andrew Mullally

Dr. Mullally is a pro-life family physician with interest in promoting political engagement to advance the culture of life in our state and country. Born in Michigan as the son of two family doctors and the oldest of nine children, he studied at Ave Maria University in Florida where he met his wife, Veronica. He completed medical school at Michigan State University, then relocated to Fort Wayne for a residency training



DR. ANDREW MULLALLY

program that would respect his ethical beliefs regarding the practice of medicine. He established an independent practice, Credo Family Medicine, and in his free time he enjoys serving as state director for the Catholic Medical Association.

Dr. David Kaminskas

Dr. Kaminskas, FACC, has practiced cardiology in Fort Wayne for over 35 years. He was born into a Catholic family of six in Cleveland, Ohio, attended Purdue

University and graduated with a degree in mechanical engineering, but had an epiphany of a call to become a physician. He pursued this training at Ohio State University for eight years, becoming a board-certified cardiologist. Dr. Kaminskas can be heard on Redeemer Radio giving two-minute segments called "Faith in Medicine," and he writes a monthly column for *Today's Catholic* called "The Catholic Doctor is In." Dr. Kaminskas enjoys lecturing on ethics and Catholicism, and more recently on end-of-life decision-making.



DR. DAVID KAMINSKAS

Dr. Michael Parker

Dr. Parker is native to the central Ohio area. He attended Kenyon College, where he graduated cum laude with a bachelor's degree in biology. In 1985 he enrolled at Ohio State University College of Medicine, graduating with his doctorate degree in 1989. Dr. Parker completed his residency training at Ohio State University College of Medicine, Department of Obstetrics and Gynecology, in 1993.

He is board-certified by the American Board of Obstetrics and Gynecology, a member of the Ohio State Medical Association and the Columbus Medical Association. He has received additional training and certification as a natural family planning medical consultant through The Pope Paul VI Institute for the Study of Human Reproduction in Omaha, Nebraska. Based on his Catholic beliefs, he changed his practice to natural family planning only in 2004.

The day will conclude with a White Mass celebrated by Bishop Kevin C. Rhoades at 5 p.m. at the Cathedral of the Immaculate Conception downtown. The White Mass is associated with St. Luke, patron saint of physicians and surgeons.



DR. MICHAEL PARKER





MEDCON 2017

TIME FOR CHANGE

CATHOLIC MEDICAL CONFERENCE AND WHITE MASS

10.14.17

WHITE MASS

with Bishop Rhoades

Oct 14 | 5 p.m.

Cathedral of the Immaculate Conception

Register: www.medconfortwayne.com

**Q and A Fellowship
Interactive Sessions
Keynote: Marcus Grodi
Lunch provided
Open to all!**



Joann Derbiszewski

Diocesan high school youth gather for eucharistic adoration in St. Joseph Chapel on the campus of Holy Cross College during bcX2017, a retreat that took place earlier this year.

Survey of Youth and Young Adults starting point for synod

BY MEGAN GETTINGER

In January, Pope Francis presented a letter to young people and announced that the 15th Ordinary General Assembly of the Synod of Bishops, which will take place in Rome in October 2018, would focus on the theme of “Young People, the Faith and Vocational Discernment.” He expressed that the church wishes to hear the voice of its young people, and called upon them to speak up and let their voices be heard.

To this end, every country was directed to survey its young people to better evaluate the support the church offers them as they grow as people of faith and discern their place in the world. According to the Synodal Preparatory Document, engaging with young people in this way is new for the church, and the survey results will “be the basis for drafting the ‘work-document’ ... which will be the reference point in the discussion of the synod fathers.”

The Preparatory Document contains the questionnaire and includes the following sections: Young People, The Church and Society; Pastoral Vocational Programs for Young People; Pastoral Care Workers with Young People; and Specific Questions According to Geographic Areas. At the heart of the questionnaire are questions like “In what manner does the Church listen to the lived situations of young people? What are the main challenges and most significant opportunities for young people in your country today? What do young people really ask of the Church in your country today?”

In addition to questions regarding young people who

already have some degree of a relationship with the faith are questions concerned with outreach to those who “do not frequent Church surroundings.” Ultimately, these questions express the deep desire of the church to more fully understand young people, their situations in the world and how she can be a better mother to all of her children.

Answering the Vatican’s call, the Diocese of Fort Wayne-South Bend created separate surveys to accurately reflect the two stages covered in the general term “young people” as it is understood in the U.S. For ages 16 to 18 — high school youth — there were surveys for Catholics and non-Catholics, as well as a survey for parents and staff of high school youth. Similarly, for those ages 18 to 35 — young adults — there were surveys for Catholics, non-Catholics and church, college campus and religious order staff who work with young adults. Each survey was also offered in Spanish.

In total, 1,387 local youth and 465 local young adults completed the survey. Over 99 percent of the youth who completed the survey are students at the Catholic high schools of the diocese, and 60 percent of the young adults are full-time college or graduate students. Subsequent to review and approval by Bishop Kevin C. Rhoades, the offices of Youth Ministry and Young Adult Ministry submitted the diocesan executive summary to the United States Conference of Catholic Bishops on Sept. 15. The USCCB will compile all diocesan reports and submit an executive summary of the entire country’s results to the Vatican.

Both Sean Allen, director of

Young Adult Ministry, and John Pratt, director of Youth Ministry, noted that many of the responses had clearly been written with great care and expressed gratitude to the church for listening to what young people had to say and taking interest in the issues that are pertinent to their lives and formation. Allen shared that he hopes the results can be used on the diocesan level to create an abbreviated summary about our youth and young adults for use in parishes, to better understand the needs of parishioners in these stages of life and generate more organized and intentional outreach. Pratt also expressed his hopes that by better understanding what young people are searching for in life, parishes and youth ministers can explore better ways to bring the truth of the Gospel to them.

“My hope is that youth throughout the diocese and the world would take this synod as an incredible opportunity for prayer and unity in the church as the bishops and the Pope help them learn how to discern their vocation and to be youth faithful to Christ in our world today,” said Pratt.

How can the lay faithful be involved in the time leading up to the synod? Pratt suggested that all members of the church can prepare for the exciting event by using the Preparatory Document “as a guide. ... It is a way to know what is in the mind of the church going into this, and what we should be praying about and contemplating.”

To learn more about the synod and to view Pope Francis’ Letter to Young People and the Synodal Preparatory Document, visit <http://youth.synod2018.va/content/synod2018/en.html>.

POSTED NOTICE

The Crosier Fathers and Brothers served in the Diocese of Fort Wayne-South Bend for many years. The Crosier House of Studies was located on the north side of Fort Wayne close to St. Vincent de Paul Parish. Another Crosier institution, Our Lady of the Lake Seminary/Wawasee Prep, was located in Syracuse, Indiana. Because of their past presence in this diocese, the Crosiers requested that this notice be posted in print and online. It will remain on the diocesan website until Dec. 15, 2017.

The Crosier Fathers and Brothers Province, Inc., Crosier Fathers of Onamia, and the Crosier Community of Phoenix, which are commonly referred to as the Crosiers, have filed for reorganization in the United States Bankruptcy Court for the District of Minnesota. If you were abused or suffered injury by clergy or other persons working for the Crosiers or a Crosier working in a Catholic diocese, parish, school or mission and you contend the Crosiers are responsible, you must act now to file your claim.

The last day to file claims is Dec. 15, 2017.

The United States Bankruptcy Court has ordered that all persons claiming injury against the Crosiers for acts of sexual abuse must file a claim on or before Dec. 15, 2017.

You must complete a proof of injury claim if you contend that the Crosiers are responsible for any injury or other damages caused to you because you claim that you were sexually abused, whether (1) by a priest, a brother, a worker, a volunteer, an employee or other person or entity associated with the Crosiers; or (2) through acts of a Crosier working in a Catholic diocese, parish, school or mission for which you claim the Crosiers are responsible.

For additional information or to obtain a proof of claim form please call 612-335-1407. You can also download the form by visiting www.crosiers.org and clicking on the link to the bankruptcy forms and instructions.

Pastoral formation: jumping into reality

There were many opportunities for me to grow while I was working construction and out in the field during my high school and early college summers. A common situation for me, especially since I was at the bottom of the food chain as a summer intern, was the need to get down into a muddy hole and clean out the bottom, as we were laying the foundations of a building.

I am a generally clean person, meaning I keep things organized around me and don't enjoy getting dirty unless I need to for some reason. So every time, I would try to get the extra dirt out of the hole while working from the outside of it. This way, I thought, I would stay cleaner and still accomplish my task. That method worked occasionally. More often than not, however, I would reach a point where I realized that it simply would not work for me to continue trying from the outside, and I would have to jump into the hole.

I see this as a kind of analogy to what pastoral formation is all about. There is a very real temptation, often, to stay on the "outside;" to look at the messiness of people's lives and think that a little bit of effort from the outside — a pastor's comfort zone — can help change it. But this is not the case.

The challenge of the Christian life is to come into full contact with the reality of life: its joys, struggles, hopes and disappointments. This engagement requires a complete and total investment of self, jumping into the reality of life with one's whole self, if

you will. St. John Paul II says in his letter "Pastores Dabo Vobis" that, "The essential content of this pastoral charity is the gift of self, the total gift of self to the Church, following the example of Christ. 'Pastoral charity is the virtue by which we imitate Christ in his self-giving and service. It is not just what we do, but our gift of self, which manifests Christ's love for his flock. Pastoral charity determines our way of thinking and acting, our way of relating to people. It makes special demands on us.'"

In order to give ourselves fully, we must possess ourselves fully. This is really the work of the other dimensions of formation. Through the work of the human, intellectual and spiritual dimensions, a candidate for holy orders should learn, above all, who he is. In this knowledge of self he is then able to make the total self-donation that good pastoral work requires.

Further, the endgame of pastoral formation is very similar to human formation (becoming a bridge). Pastoral work should draw people to an encounter with Christ that calls them out of their pain, sin, disappointments, etc., and draws them into the life of the church, the very life of Christ himself. It is there that we see our connectedness as a community, and most importantly that our pain and suffering has its redemption in the cross of Christ, and therefore has a reason. On the other side of the human experience, good pastoral work is also done in the celebration of our joys, the realization and fostering of our



THE STRANGE AND JOYFUL LIFE

MARK HELLINGER

hopes, the development of our relationships, etc., when it moves our hearts toward an encounter with Christ in the good things that we experience in life. It is by the very fact that the pastor has self-knowledge and has made a total self-gift that he is able to shepherd people to the love of his life: Jesus Christ.

In a way, the pastoral dimension is the hardest of the dimensions of formation to relate to every Christian, because it is generally specific to men who are in formation to be pastors and shepherds of souls. At the same time, our baptism makes us priests, prophets and kings after the model of Christ's three-fold ministry, and in that respect we are all called to some sort of pastoral work. We all must build up the body of Christ and draw people to Jesus.

I think that ultimately the pastoral work of the Christian is simple, but very hard to fully achieve. It all rests in our ability to know who we are in Christ and, after gaining that self-knowledge, making a total self-gift to the work we are called to do in building up the church. For every person this looks different,

HELLINGER, page 17

Discerning the spirits

Given a tough question, St. Thomas Aquinas sometimes declined to give a simple yes or no answer. Instead he began with: "distinguo." The question can be taken different ways; we must "distinguish" these to get a valid answer.

I'm pondering this in connection with a case the U.S. Supreme Court will hear next term. A baker is charged with illegally discriminating against two men because he declined to decorate a custom wedding cake for them. Is the charge valid? In our rights-oriented society, "discrimination" is the worst accusation we can bring against someone. So, it is important to explain what we mean by it. Let me distinguish.

In Scenario No. 1, I treat someone as lacking the same human dignity or fundamental human rights as myself because that person is of a different age, sex, race, nationality, religion, sexual orientation, etc. This is invidious discrimination, and Catholic teaching condemns it.

Publicly promoting such an attitude is "hate speech." Whatever our differences, we are all beloved children of God, and we are called to love each other the way God loves us.

In Scenario No. 2, I treat that person differently because I assume that people like him or her behave badly. This stereotyping or profiling, based on membership in a particular class, fulfills the root meaning of "prejudice" — "prejudging" behavior or personality without learning about this unique individual. This is not as fundamentally evil



A MORE HUMAN SOCIETY

RICHARD DOERFLINGER

as Scenario No. 1, but it is unfair and judgmental.

Some people develop such prejudice based on bad experiences with other people in that class — so they need to expand their horizon and get to know more people. None of us should be identified, or identify ourselves, exclusively as members of a faction or class.

In Scenario No. 3, I discriminate between good and bad actions or between various ways people relate to one another. Such judgments need not be "judgmental" in the sense of Scenario No. 2, unless they are used to demean the people involved. Christians speak of "hating the sin but loving the sinner;" it is even better to hate the sin because I love the sinner.

Even in condemning grave evils like abortion, euthanasia, torture and slavery, the Second Vatican Council said in "Gaudium et Spes" that these "do more harm to those who practice them than those who suffer from the injury" (No. 27). I may oppose them because they prevent the agent from living up to his or her God-given potential.

In Scenario No. 4, I disagree

DOERFLINGER, page 17

What will we, the Lord's vineyard, choose to yield?



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

27th Sunday in Ordinary Time Matthew 21:33-43

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

The prophet employs an image with which his contemporaries would have been very familiar: the image of the vineyard, describing the land of God's people as a vineyard.

The people do not own the vineyard. It belongs to God. Lavish in generosity and care, God fills the vineyard with the

choicest vines, and God tends the vineyard.

The author of this section of Isaiah was very disappointed with his people. He saw them moving along a path that would lead to their destruction. Why the concern? What was happening?

The people were polluting God's vineyard. They themselves became wild grapes, sour and bitter, unworthy of being in the beautiful vineyard. The problem was that they were being disloyal to God by being disobedient to God's law and lax in religious observance. Especially troubling the prophet were the leaders of the chosen people who were flirting with neighboring pagan states, allowing the paganism of these neighbors to influence policy.

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

Philippi was an important military post in the Roman Empire, located in modern Greece. It was a thoroughly pagan community, probably with a scattering of Christians. Pagans looked upon

Christians with disdain, at best, with threats, at most, because of the Christians' worship of the God of Israel, of Jesus as the Son of God; and because of their devotion to the Gospel values of love, sacrifice and life with God.

Before long, this disdain for Christians in the empire erupted into outright persecution.

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

St. Matthew's Gospel is the source of the third reading.

As has been the case on other weekends, the selection for this weekend is a parable. Again, the story is about a discussion between Jesus and the priests and elders. Voicing the parable, Jesus refers to the landowner of a vineyard, who of course is God. (Remember the first reading? Vineyards often were used in the Old Testament to describe the nation of Israel.)

The landowner, or God, planted a vineyard. It belongs to

God. The people occupying the vineyard merely are tenants. God protected this vineyard by surrounding it with a hedge, and then he went on a journey, leaving tenants to tend the vineyard.

In due course, the landowner sends his servants to the tenants to collect the yield, but the tenants turned against God. The tenants kill these servants. God sent more servants, and they, too, were killed. Finally, the Son of God was sent, also to be killed. Finally, God drives the tenants from the vineyard.

Reflection

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

Ultimately, today's lesson is not about doom and destruction, although both Isaiah and Matthew feature unhappiness and death. Rather, the message is of salvation and hope.

By disobeying, or ignoring, God, we bring chaos upon ourselves. We create our own eternal situation, and often our

tranquility on earth, by our reaction to temptation.

We may choose to sin, or we may choose to be with God. The choice belongs to us.

God does not hurl thunderbolts of anger and revenge at us. Rather, God accepts us back if we repent. By forgiving us, God returns us to the vineyard, there to find life and goodness forever.

READINGS

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

Monday: Jon 1:1—2:2, 11 (Ps) Jon 2:2-5, 8 Lk 10:25-37

Tuesday: Jon 3:1-10 Ps 130:1-4, 7-8 Lk 10:38-42

Wednesday: Jon 4:1-11 Ps 86:3-6, 9-10 Lk 11:1-4

Thursday: Mal 3:13-20b Ps 1:1-4, 6 Lk 11:5-13

Friday: Jl 1:13-15; 2:1-2 Ps 9:2-3, 6, 8-9, 16 Lk 11:15-26

Saturday: Jl 4:12-21 Ps 97:1-2, 5-6, 11-12 Lk 11:27-28

Transmigration of theological nonsense

During the Long Lent of 2002, Sister Betsy Conway, who lived in the Bostonian epicenter of the clerical sexual abuse crisis, spoke for many self-identified progressive Catholics when she told syndicated columnist Michael Kelly, "This is our church, all of us, and we need to take it back." Kelly, a thoughtful liberal columnist who died tragically in Iraq a year later, agreed. But they were both mistaken.

The church is not "ours;" the church is Christ's. As I wrote at the time, the church "was not created by us, or by our Christian ancestors, or by the donors to the diocesan annual fund — a point the Lord made abundantly clear himself in the Gospels:

"You did not choose me, but I chose you" [John 15:16].

As a friend put it at the time, "The church is not ours to take back because it never belonged to us, and the instant we make it 'our own' we are damned. No

merely human institution, no matter how perfectly pure and gutsy and dutiful to its members, can take away even a venial sin. That's the point St. Paul takes 16 chapters to get across to the Romans."

In a fine example of the maxim that what goes around comes around, this familiar progressive trope of a church that "we" must "take back" has now migrated to the opposite extreme of the ecclesiastical spectrum, as exemplified in a Remnant TV video, "Catholics Rising," which announces a Catholic Identity Conference to be held in late October in Pittsburgh. The call to arms is identical to that which the Catholic Left was broadcasting in 2002: "Many Catholics

have had enough. They want their church back. ... Join us and let's take our church back."

The strange symmetry at the opposite poles of the 21st-century church is neatly demonstrated by the messaging tactics of this brief video. The woolier parts of today's Catholic Left insist, in a false and exaggerated way, that the reform of the liturgy has been hijacked by reactionaries; the Remnant TV video, in a similarly false and exaggerated way, suggests that sacrilegious, goof-ball liturgy is the norm wherever the Novus Ordo Mass is celebrated. The Catholic Left is nostalgic for the days when Catholic Lite ruled the roost, and somehow imagines that the 1970s can be

"How much should the church concede to modern culture?"

recreated; those who made the Remnant TV video manifest a deep nostalgia for the Catholic 1950s, which they, too, seem to imagine can be recreated, and not just in bunkers and catacombs. The Catholic Left has long

indulged in the conspiracy-theorizing encoded in secular progressivism's DNA; the unstated but unmistakable subtheme of "Catholics Rising" is that malign and clandestine conspirators have hijacked "our church."

Moreover, both polar extremes in the church today seem locked into the same meta-narrative of Catholicism and modernity, in which the paramount question is, "How much should the church concede to modern culture?" The further reaches of the Catholic Left are willing to surrender a lot, to the point where Catholicism fades into the dull incoherence of liberal Protestantism; the further reaches of the Catholic Right aren't willing to surrender an



THE CATHOLIC DIFFERENCE

GEORGE WEIGEL

inch. Neither side seems much interested in the real question, which is, "How does the church convert the modern world and the post-modern world — like it converted the world of classical antiquity, similarly beset by the collapse of ancient truths and venerable institutions?"

The Pittsburgh "Catholic Identity Conference" promises that "two bishops and priests from every major traditionalist fraternity in the world" will address the question, "Where do we go from here?" Were I to be asked (which I won't be), I'd suggest that "where we go from here" is back to the 15th chapter of John's Gospel and Paul's letter to the Romans. No authentic renewal of Catholic life, and no effective response to the untruths that bedevil Catholicism today, will begin from the premise that "this is our church and we must take it back." It is Christ's church, and if any of us proceeds from any other premise, we are part of the problem, not the solution.

I hope someone among those "two bishops and priests from every major traditionalist fraternity in the world" makes that point in Pittsburgh — and then links it to the imperative of missionary discipleship in the church of the New Evangelization.

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

HELLINGER, from page 16

and there is immense beauty in that. For the priest, it means entering people's lives at critical moments such as birth, death, sickness and joy, facing the human condition head-on and in a real way. It means learning to accompany God's children with the love of the Father and gently drawing them toward their creator. What we need to ask ourselves when thinking about pastoral formation is: Who am I as a Christian, and where is God calling me to give my whole self? What muddy hole is God calling me to jump into to do his work?

Mark Hellingner is currently discerning the priesthood at Simon Brute College seminary and Marian University in Indianapolis.

DOERFLINGER, from page 16

with the decision-maker in Scenario No. 3, so I want to force that person to think or speak as I do. I may assume this person is really engaging in one of the first two scenarios. But then I am practicing those forms of discrimination myself. I deny this person the same fundamental freedom of thought and speech as I have; or I assume unworthy motives because he belongs to a class of people I distrust.

In the case mentioned, the baker says he has no animus against people with same-sex attraction and is very willing to sell them other baked goods. But he is a devout Christian who lives his faith through his work, and he cannot proclaim a message contradicting his belief that marriage is a special relationship between one man and one

woman.

In that case, doesn't the government practice invidious discrimination by forcing him to say things he believes are false — something it does not do to those of the opposite view?

We must wait to see what becomes of this legal dispute. But I wonder how many divisions in our society would be less intractable if we learned to discriminate among different kinds of discriminating.

Richard Doerflinger worked for 36 years in the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops. He writes from Washington state.

SCRIPTURE SEARCH®

Gospel for October 8, 2017

Matthew 21:33-43

Following is a word search based on the Gospel for the 27th Sunday in Ordinary Time, Cycle A: bad events at the vineyard of the landowner. The words can be found in all directions in the puzzle.

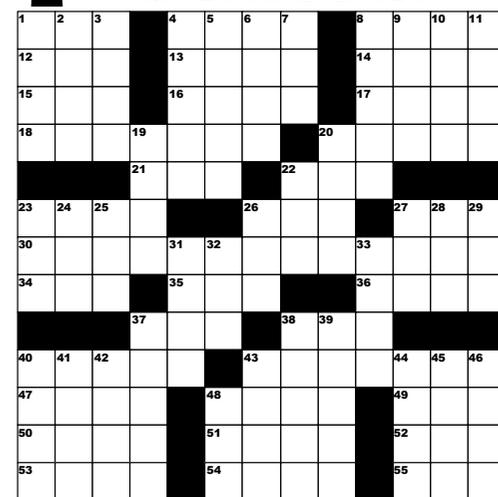
LANDOWNER	PLANTED	VINEYARD
WINE PRESS	BUILT	TOWER
LEASED	TENANTS	PRODUCE
KILLED	STONED	SAME WAY
RESPECT	THE HEIR	DEATH
READ	STONE	REJECTED
OWN EYES	KINGDOM	TAKEN

BAD CHOICES

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

The Cross Word

October 1, 8 and 15, 2017



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Readings: Ez 18: 25-28; Phil 2: 1-11; Mt 21: 28-32 and Is 5: 1-7; Phil 4:6-9; Mt 21:33-43 and Is 25:6-10a; Phil 4: 12-14, 19-20; Mt 22:1-14

ACROSS

- 1 Automobile
- 4 St. de Chantal
- 8 Knuckle of meat
- 12 Bullfight cheer
- 13 Flair
- 14 " this rock"
- 15 Got medal
- 16 Identical
- 17 To contemplate
- 18 Hamburger topping
- 20 Moisten the meat
- 21 **Make request of God**
- 22 Put on
- 23 Frost
- 26 **Jesus made with spit**
- 27 Dessert
- 30 **There is this in Christ**
- 34 Aye
- 35 New York City
- 36 S.A. Empire
- 37 " to Joy"
- 38 Hold
- 40 Hurray!
- 43 Not a convertible
- 47 Run easily
- 48 Walleye
- 49 Flightless bird
- 50 Soviet nation
- 51 **Hail Marys**
- 52 **Malchus lost one**
- 53 "**Wonderful in our** "

DOWN

- 1 **Monk's hood**
- 2 Lotion ingredient
- 3 What tenants pay
- 4 **Christ**
- 5 Alas and
- 6 **Above every other**
- 7 Compass point
- 8 **Jesus came "in likeness"**
- 9 **Dei** (God's work)
- 10 Purchase amount
- 11 **Every one shall bend**
- 19 Poi root
- 20 Omen
- 22 Shoveled
- 23 you! (attention getter)
- 24 **We believe in** God
- 25 American Cancer Society
- 26 and cheese
- 27 Quill
- 28 Business abbr.
- 29 Estimated arrival time
- 31 Reverse
- 32 Seed bread
- 33 **Second son changed his**
- 37 Pull (sweaters)
- 38 Whiskey barrels are
- 39 Take away
- 40 **Mary's color**
- 41 Healthy color
- 42 **Domed church part**
- 43 Bee home
- 44 Adolescent
- 45 Middle Eastern Arab nation
- 46 "**Whatever is just, whatever is** "
- 48 Old-fashioned Dads

Congressman Scalise credits power of prayer for his recovery

BY CAROL ZIMMERMANN

WASHINGTON (CNS) — Three and a half months after he was shot during an early morning baseball practice, Louisiana Congressman Steve Scalise, the House majority whip, received thunderous applause and standing ovations from the House floor Sept. 28, where he attributed his recovery to the power of prayer.

"I'm definitely a living example that miracles really do happen," he told his colleagues after acknowledging: "You have no idea how good it feels to be back here at work at the people's house."

The congressman, a parishioner at St. Catherine of Siena Church in Metairie, Louisiana, along with his wife, Jennifer, and their two children, said the past few months have been challenging for him and his family, but he said the outpouring of love, warmth and prayer gave them the "strength to get through all of this."

"It starts with God," he said, noting that right after he was

shot on the Alexandria, Virginia, baseball field and couldn't move, he "just started to pray."

"I will tell you, it gave me an unbelievable sense of calm knowing that at that point it was in God's hands," he said. He also recounted how he prayed for specific things and many of those prayers were answered, which gave him "renewed faith and understanding that the power of prayer is something that you just cannot underestimate."

Scalise and fellow Republican House members along with staffers and others were practicing June 14 for the annual Congressional Baseball Game, which is played for charity, when James Hodgkinson from Illinois, who was targeting the group, opened fire. He wounded Scalise and four others, including Capitol police officers on Scalise's protective detail, a congressional staffer and a lobbyist. The gunman died at a local hospital from gunshot wounds.

Scalise's shot fractured bones, injured internal organs and caused severe bleeding that required multiple surgeries.



CNS photo/TV handout via Reuters

House Majority Whip Steve Scalise, R-La., is applauded as he arrives on the floor of the U.S. House chamber in Washington Sept. 28 after returning to Congress for the first time since being shot and seriously wounded. Scalise was shot June 14, when a gunman opened fire on Republican members of Congress during baseball practice in Alexandria, Va. Two U.S. Capitol Police officers who were part of the Catholic congressman's protective detail also were shot.

The congressman thanked the Capitol Police, especially the officers on his security detail,

David Bailey and Crystal Griner. He also thanked the doctors at MedStar Washington Hospital

Center who gave him "a second chance at life."

He thanked his wife and the many people who reached out with prayers and support, including colleagues from both parties and world leaders.

Scalise said many people have asked whether the shooting changed him.

"Yes, it changed me, but not in ways you might think," he said on the House floor, noting that the experience strengthened his faith in God and his belief in the goodness of people, since he witnessed "how much compassion there is out there."

A big takeaway for him was the reaction of world leaders, which he attributed not just to their personal concern for him.

"Sure, they cared about my well-being," he said, but he also is convinced they saw the shooting as an attack on U.S. political leaders as a whole.

"They count on us to be successful," Scalise said, reminding his colleagues to rise above the challenges of the day because "all around the world, people are counting on us."

Fatima fulfilled: Archbishop celebrates return of Russia to Christ

BY ROBERT DUNCAN

MOSCOW (CNS) — Catholics across Russia are celebrating the centenary of the 1917 apparitions of Mary to shepherd children in Fatima, Portugal.

According to one of the children, Sister Lucia Dos Santos, Mary asked for a special consecration of Russia to prevent the country from disseminating its "errors throughout the world," a phrase now-retired Pope Benedict XVI interpreted as referring to communism.

Mary promised that Russia would "be converted" if her request was heeded, and Catholic Archbishop Paolo Pezzi of Moscow said he had witnessed this conversion in his lifetime.

"I thank our God that I became one of the witnesses of the return of Russia to Christ," he said. But "we should not interpret Our Lady of Fatima as foretelling Russia's conversion to Catholicism."

Mary "still calls Russia to convert to Christ, but she did not say what form this conversion should take," the archbishop said.

Though Russia has no official state religion, the majority of Russians identify with Eastern Orthodoxy, a branch of Christianity that has not been in communion with Rome for nearly a thousand years.

According to a recent study from the U.S.-based Pew Research Center, less than 1 percent of the Russian population identifies itself as Catholic.



CNS photo/Robert Duncan

Father Aleksandr Burgos, a priest based in Russia but originally from Spain, prepares to celebrate Mass according to the Byzantine rite in the basement of a St. Petersburg Catholic church May 30. Father Burgos was in the process of applying to register his fledgling Russian Byzantine Catholic parish with the Russian government.

Archbishop Pezzi said the Catholic Church's minority status in Russia is actually one of its greatest assets for evangelization.

A Catholic in Russia "cannot base his faith on the tradition of the majority or on governmental support," Archbishop Pezzi said. "This situation is a joyful opportunity for us: We can be defenseless witnesses of our faith."

After an evening Mass at the Cathedral of the Immaculate Conception in Moscow in early summer, the Italian archbishop spoke to Catholic News Service about the challenges of living the Catholic faith in modern Russia.

"Russian Catholics sometimes feel themselves not so welcome. Ordinary people have

the idea that if you are Russian, you ought to be Orthodox," Archbishop Pezzi said.

"But I think that Russian Catholics should not feel hurt" by such sentiments, he said. On the contrary, "it means that they should show in their own life that Christianity can penetrate into all cultures and all nations."

Of the estimated 250,000 Catholics registered in the Archdiocese of Moscow, the archbishop said, probably only 10-20 percent are actively practicing the faith.

Part of the challenge of encouraging a Catholic renaissance in Russia is administrative: Because the government favors Orthodoxy, the work of opening a new parish can be met

with bureaucratic roadblocks.

"There is freedom, but there are also hardships," said Father Aleksandr Burgos, a priest based in St. Petersburg but originally from Spain. "In some cases, there is some pressure. I serve in St. Petersburg, a city with a tradition of tolerance, so for us it is easier than it is in other parts of Russia."

Father Burgos had recently filed an application to register his fledgling parish with the government, a process that he expected to take up to three months. If denied, his Catholic community will not be able to enjoy "full freedom."

Father Burgos said he consoles himself with the knowledge that "in the 19th and 20th centuries, the situation was worse."

But Father Burgos' parish may be placed under particular scrutiny by the government for the sole reason that it is Eastern-rite Catholic and almost indistinguishable from an Orthodox parish, except for being in union with Rome and praying for the pope at Mass.

Father Burgos belongs to the small Russian Byzantine Catholic Church, whose members celebrate the Byzantine liturgy and live the faith according to Eastern Christian traditions.

"We serve according to this rite because we think that nearly everything in the Orthodox tradition is very good," Father Burgos said. "And of course it is important for Russian Catholics who wish to celebrate liturgy according to their national tradition," since the majority of Russian

Christians have always followed the Byzantine liturgical tradition.

According to Father Burgos, the Vatican supported the development of the Latin rite in Russia but decided that the restoration of the Byzantine Catholic rite in modern-day Russia could be "misinterpreted by the Orthodox."

For decades, but especially since the breakup of the Soviet Union and the resurgence of the Eastern Catholic church in Ukraine, the Russian Orthodox have said the existence of the Eastern Catholic churches, which reunited with Rome over the past 500 years, are an obstacle to Christian unity. The Orthodox claim the Eastern Catholics encroach on Orthodox "canonical territory" and that their very existence is an attempt to achieve unity by breaking off pieces of the Orthodox community.

The Vatican has agreed that partial reunions are not a model for ecumenism, but insists the Eastern Catholic churches have a right to exist and to provide for the pastoral care of their faithful.

"This year we celebrate the 100-year anniversary of our exarchate," Father Burgos said, "so I think that possibly the time has come" for the Vatican to re-establish it officially.

"I don't think that our little church will disturb anyone," Father Burgos said. "We do not need a huge cathedral, just a small chapel and an official registration to give our people the opportunity to pray and to feel themselves to be Russian citizens."

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.

Celebrating the centennial of Fatima

MISHAWAKA — Queen of Peace Parish, 4508 Vistula Rd., will offer all-day adoration on Oct. 13. Sign up at www.queenofpeace.cc. Confessions will be heard beginning at 5 p.m. Adoration will conclude with an hour of praise and worship at 6 p.m. in the church. Mass at 7 p.m. will be followed by a candlelight rosary procession and Benediction.

Altar and Rosary Society plans bake and rummage sale

SOUTH BEND — St. John the Baptist Altar and Rosary Society, 3526 St. Johns Way, will have a bake and rummage sale Saturday, Oct. 14, from 8 a.m. to 6 p.m. and Sunday, Oct. 15, from 6 a.m. to noon. Sunday will include a \$1 per bag sale.

St. Bernard School plans ball and auction

WABASH — St. Bernard School will have a ball and auction Saturday, Oct. 14 from 6-11:30 p.m. at the Honeywell Center, 275 W Market St., that raises funds for St. Bernard School. This year the theme is

a Masquerade Ball from the Roaring Twenties. Join others for a fun evening with dinner, dancing, live and silent auctions and a cash raffle. Contact the school to purchase raffle tickets: \$20 each or 6 for \$100. Tickets for the ball are \$40 per person.

Our Lady of Fatima rosary rally

FORT WAYNE — A rosary rally commemorating the Our Lady of Fatima's apparitions, messages, prophecies, and Miracle of the Sun will be held Saturday Oct. 14, at noon at St. Charles, corner of Reed and Trier Roads. Bring your own chair.

The Franciscan Center dinner auction

FORT WAYNE — The Franciscan Center will have a dinner auction, with the silent auction and complimentary bar Saturday, Oct. 14, beginning at 5:30 p.m. with dinner at 7 p.m. at Ceruti's Diamond Room, 6601 Innovation Blvd. The program and live auction starts at 7:15 p.m. Tickets are \$70 each. An unsponsored table for 10 is \$700, a sponsored table for 10 is \$1000. Call 260-744-3977 for more information

and/or request an invitation. Visit <http://www.thefranciscan-center.org>.

Knights plan reverse raffle and dinner

ANGOLA — The annual reverse raffle, silent auction, games and dinner will be held Oct. 14, at 6 p.m. at St. Anthony Church, 700 W. Maumee St. Tickets are \$50 per person and include drinks and extensive buffet with an entrée of prime rib and brisket of beef.

The Crossword
October 1, 8 and 15, 2017

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REST IN PEACE

Auburn

Velma Carteaux, 87, Immaculate Conception

Fort Wayne

James Davis, 78, St. John the Baptist

Jane P. Czech, 88, St. Mary Mother of God

Valeria M. Talerico, 98, St. Peter

Doris Van Meter, 94, St. Anne Home Chapel

John R. Hile, 88, Cathedral of the Immaculate Conception

Francie Abram, 86, St. Elizabeth Ann Seton

Richard H. Merren, Sr., 87, St. Therese

Granger
Dennis M. Miller, 75, St. Pius X

John W. Mikalian, 47, St. Pius X

Huntington
William I. Howell, 98, St. Mary

Mishawaka
Agnes Ernst, 93, St. Bavo

Richard J. Springer, 88, Queen of Peace

New Haven

Gladys J. Lanoue, 83, St. John the Baptist

South Bend

Corinne C. Olson, 89, St. Therese, Little Flower

Maritza Robles, 74, St. Adalbert

Zachary E. Neiman, 31, St. Therese, Little Flower

Veronica Mae Richards, 78, St. Jude

Georgina Fitzmaurice, 103, Cathedral of St. Matthew

Kenneth G. Tidey, Sr. 69, St. John the Baptist

Visit www.todayscatholic.org for a full calendar of events.

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.

**K E E L E Y
VATICAN
LECTURE**

THE GEOPOLITICS OF MERCY

REV. ANTONIO SPADARO, S.J.
Editor in Chief of *La Civiltà Cattolica*

Sponsored by the Nanovic Institute for European Studies

Tuesday, October 10th at 5 PM
Auditorium, Hesburgh Center for International Studies
Free and open to the public

Visit nanovic.nd.edu/vatican for information, parking, and a livestream video of the lecture.

UNIVERSITY OF NOTRE DAME
Keough School of Global Affairs



Candidates to be called to sainthood at retreat

BY BONNIE ELBERSON

Young people from around the Diocese of Fort Wayne-South Bend will gather at Marian High School in Mishawaka for this year's confirmation retreat, an all-day event slated for Saturday, Oct. 14. Open to diocesan eighth-graders, the event will finalize their preparations to receive the sacrament of confirmation as they continue a lifelong journey with the Holy Spirit. The retreat will be a call to sainthood for its participants, and its focus will be on their knowledge and understanding of the sacrament.

The annual gathering of candidates is this year planned as more of a retreat than a rally. The day will begin with a morning prayer and the eucharistic celebration of the Mass by celebrant and homilist Father Jacob Meyer and concelebrant Father David Violi. The retreat will welcome students who are enrolled in Catholic schools, those who attend religious education classes but are enrolled in public schools, and those who are home-schooled. All of them will be challenged to live their Catholic faith daily, and the event will be an opportunity for them to experience the universal church within the diocese while learning about the sacrament of confirmation and the graces it bestows.

John Pratt, director of youth ministry for the diocese, said, "It is our hope that the candidates will encounter Christ through the sacraments and liturgy, prayer and the speakers, but also



through the community they have with other faithful young people in our diocese. At the same time, we know the importance of having a schedule filled with opportunities for silence and excitement, for periods

of learning and prayer. ... We have incorporated time for silent adoration as well as scheduled games and activities that will help keep the day moving and engaging for our young people." In addition, the group Indelible

Mark will lend its talents in the arena of praise and worship music.

Among the day's scheduled speakers are Father Eric Burgener, who will discuss confirmation's vocational call, and

Mary Jo Parrish, who will talk about the gifts of the Holy Spirit. Pratt added, "We have a fantastic lineup of engaging priests, a mother of 10 children and the Catholic campus minister from Culver Academy, just to name a few. It is going to be an exciting day for the candidates of our diocese."

Confirmation is the sacrament in which the faithful are sealed with the gift of the Holy Spirit and strengthened on their faith journey. It is one of three sacraments of initiation and gives the fortitude to live with boldness the Catholic faith that was entered into at baptism. This is especially important for these new soldiers of Christ, who are about to face unique challenges as they enter young adulthood.

Parents should be assured that they are their child's first catechists, and commended for making the upcoming retreat a priority in sacramental preparation. In addition, they can provide loving support to their children as they make a personal commitment to Christ at this pivotal time in their lives. The aim of the confirmation retreat is to provide the opportunity for young people to deepen and strengthen their relationship with Christ.

"We want to holistically meet the young men and women of our diocese where they are ... in an effort to bring them to a deeper love for Christ, the Church and the sacrament they are about to receive," Pratt concluded. With God's grace, the retreat will be a memorable, Spirit-filled day for diocesan youth.

SHARE, from page 1

Philippine Cardinal Luis Antonio Tagle of Manila, president of Caritas Internationalis, told Catholic News Service, "'Share the Journey' is not just a title or a label for a program — it is that, but more than that, it is a lifestyle," an affirmation that everyone wants and needs someone to share his or her journey through life.

"There are specific moments in the life of a person, a family or the whole human family when we need to be reminded of this fundamental truth that we have been given each other so that we would have someone to share our journeys with," he said, the day before the campaign launched.

"A small gesture like extending one's arm to somebody else — it means a lot," he said. "I reach out and if a person feels alone and isolated, my reaching out is a gesture of solidarity. If I reach out and that person is wounded, it could be a sign of healing. If I reach out and the person is lost, it could mean an offer of guidance. If I reach out and person feels like nobody cares, then it will be a sign of

welcome."

In his ministry in the Philippines and traveling around the world for Caritas, Cardinal Tagle said he has come to realize that "we don't need to do great, extraordinary, extravagant things to make a difference in the lives of people."

Rather, he said, "small gestures, ordinary gestures, when done with sincerity, with the light of human understanding, with the fire of love can do extraordinary things."

The cardinal said it is important for himself and for all Christians to look not only at the gestures of care and love they extend to others, but to recognize how "I have been assured and encouraged by little gestures that people have extended to me with sincerity and love."

Those gestures, he said, "wow, they make my day, they make my journeys more pleasant and bearable."

One key point of the "Share the Journey" campaign, Cardinal



Tagle said, is to help Catholics and others take positive steps to get to know the truth about the current refugee crisis and to actually meet a migrant or refugee in person.

"Fear comes first from the unknown," he said. "Many people who are against migration or receiving migrants have not even met a real migrant or a real refugee, have not even touched the hand of someone forced to flee a war, have not even smelled the misery of these people. So we wonder, 'What are you afraid of? Where is this fear coming from?'"

Cardinal Tagle said his hope is that when Catholics meet a migrant or refugee, they can say, "'She's a sister.' 'She could be

my mother.' 'She could be my neighbor.'"

Lasting impressions can come from the experience of meeting, talking to and sharing even a moment of the journey with a migrant or refugee, the cardinal said.

For him, the refugee who stays in his mind, heart and prayers is "a teenager, a young boy who we encountered in the refugee camp in Idomeni, in Greece," in late 2015. He was from Syria and he was alone after his parents urged him to escape the country.

"You know, whenever I think of this boy, I feel anxious, but I pray for him," the cardinal said. "And you just hope there are men and women of good will who will see in him a son, a brother, a neighbor and will share his journey."

Sister Norma Pimentel, a member of the Missionaries of Jesus and executive director of Catholic Charities of the Rio Grande Valley in Texas, joined Cardinal Tagle for the audience

with Pope Francis.

"'Share the Journey' is the opportunity for all of us as church, as the people of God, to walk with and be part of that journey that the immigrants are going through," she told CNS. It is an opportunity to tell migrants and refugees they are not alone. "We are saying, 'We are with you and we want you to know that we will always be with you and care for you.'"

The experience of sharing the journey of migrants and refugees can build up both the church and the local community, she said, speaking especially from the experience of running a center for migrants and refugees at Sacred Heart parish in McAllen, Texas, on the border with Mexico.

Families who "had gone through so much pain and suffering through all their journey" suddenly come to a place where they are welcomed and the expressions on their faces change, she said. The encounter enables them to "experience the presence of God among us just by, at that moment in their journey, finding somebody who cares."