



TODAY'S CATHOLIC

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All Souls' Day Mass at Catholic Cemetery, 'a place of love and prayer'

BY SARAH DUSTMAN



Joe Romie

Immediately following the Nov. 2 All Souls' Day Mass, Bishop Kevin C. Rhoades sprinkles with holy water an eight-foot-tall mosaic of the Divine Mercy image in the front lobby of the new Divine Mercy Funeral Home in Fort Wayne. The mosaic was imported from Italy.

An All Souls' Day Mass celebrated by Bishop Kevin C. Rhoades included two special relics: the chalice and the altar cross of St. Padre Pio. The relics are part of a collection in the possession of Father Joseph Tuscan, who concelebrated the Nov. 2 Mass at Catholic Cemetery, Fort Wayne.

As Mass began, the bishop asked the congregation to pray through the intercession of St. Padre Pio and to remember those who would be cared for at Divine Mercy Funeral Home, slated to open two days later. Following the Mass, Bishop Rhoades blessed the new funeral home and a ribbon-cutting ceremony took place.

During his homily, Bishop Rhoades addressed the Gospel reading of the day, which was from the Book of John. In the Gospel, Jesus tells the crowd that it is the will of His Father that everyone who sees and believes in Him will have eternal life; and that they will be raised on the last day. The bishop told the congregation that as they prayed for their beloved deceased at Mass, to do so "with faith in these words of Jesus, with hope in His promise of eternal life, and with confidence in God the Father's love for us revealed in Jesus' life, death and resurrection."

He noted that those at Mass who were remembering their deceased loved ones should be consoled by St. Paul's words to the Romans that "nothing can separate us from the love of Christ."

"Not even death can separate us from His love. So, on this All Souls' Day, we entrust the faithful departed to Christ's love, the love that saves us, the love that is stronger than death."

ALL SOULS, page 10

St. Pius X baptistery, gathering space blessed

BY WILLIAM SCHMITT

At the All Saints' Day Mass at the new St. Pius X Church in Granger, Bishop Kevin C. Rhoades blessed the new baptistery and Parish Life Center in the space of the former church. Over 1,000 parishioners, including the children of St. Pius X School, attended the Mass celebrated by Bishop Rhoades and concelebrated by the parish pastor, Msgr. William Schooler, and parochial vicar, Father Eric Burgener.

At the beginning of Mass, Bishop Rhoades blessed the new Parish Life Center containing a large narthex to the church, meeting rooms and offices. On the wall of the former church sanctuary is displayed in large letters the motto of the parish patron, St. Pius X: "To Renew All Things in Christ," a motto embraced

by St. Pius X Parish in its mission and ministries.

After the homily, Bishop Rhoades returned to the Parish Life Center to bless the octagonal baptistery. The octagon represents the "eighth day" of creation, a symbol of new birth.

The baptistery, with a Romanesque design rooted deep in history, just like the new church, also represents Catholics' faith journey of the past, present and future.

In his homily, the bishop explained that "at baptism we become adopted sons and daughters of God and are incorporated into Christ and His body, the Church. We become members of the community of salvation, the communion of saints. This is the beginning of our journey to heaven, our journey to join the company of the saints in heaven."

ST. PIUS X, page 16



Derby Photography

The new baptistery at St. Pius X Parish, Granger, was blessed during a Mass celebrated by Bishop Kevin C. Rhoades on All Saints' Day, Nov. 1. The octagonal structure, which accommodates baptism by immersion, features the same reflection on the sacrament of baptism inscribed on the baptistery of the Archbasilica of St. John Lateran in Rome.

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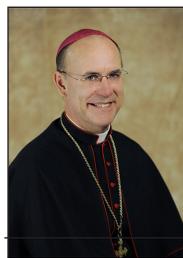
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The Meaning and Value of Suffering



IN TRUTH AND CHARITY

BISHOP KEVIN C. RHOADES

The following is the text of the homily delivered by Bishop Rhoades at the Holy Hour with Young Adults on November 8th at Our Lady of Good Hope Church in Fort Wayne:

It is good to be with you this evening for this Holy Hour of prayer before the Blessed Sacrament. I have been asked to speak on perhaps the most difficult question asked by human beings, a question believers ask God — why suffering? What is its meaning? It is a question that expresses the anguish within ourselves when we experience not only bodily pain, but also spiritual pain, in ourselves and in those we love. It is a question also posed when people encounter tragedy and sufferings from natural catastrophes, like hurricanes and earthquakes. Or the tragedy of suffering that results from evil actions, like that of the innocent killed in Las Vegas last month or the innocent struck down by the ISIS-inspired murderer in New York last week and, just this past Sunday, the many innocent people murdered in Texas while worshipping in church. In these latter cases, we see suffering caused by moral evil. The question of all human suffering leads ultimately to the mystery of evil.

I cannot think of a better place to speak about the mystery of evil and the meaning of suffering than here before the Blessed Sacrament, the sacrament of love in which we “taste and see the goodness of the Lord.” As we pray before the Holy Eucharist, we find the fullest source of the answer to the question of the meaning of human suffering. The answer has been given to us by God in the suffering of His Son. The answer is the cross of Jesus. The “why” of human suffering and the answer to evil can be discovered most deeply when we contemplate the love of the Father who sent His Son into the world to save us. Jesus reveals this love.

In Eucharistic adoration, we gaze upon the Sacred Host, the Body of Christ present under the sign of bread, the Body born of the Virgin Mary which suffered on the Cross and is now glorified in heaven. The Eucharist is His Body given for us and His Blood poured out for us for the redemption of the world.

The question of the meaning of suffering, in many ways an impenetrable question, finds an answer, above all, in the Passion of Jesus. On the cross, Jesus not only embraced human suffering in an incomparable way, but also made suffering redemptive. He conquered evil with good. He accomplished our salvation from sin and death by His own suffering on the cross. In suffering voluntarily and innocently, Christ gives the answer to the question about suffering and its meaning.

Jesus brings suffering into what we can call “a new dimension,” the dimension of love, salvific love. The Son of God strikes evil at its very root, conquering sin and death with the power of love. “He conquers sin by His obedience unto death, and He overcomes death by His resurrection” (*Salvifici Doloris 14*). In His passion, Jesus took all human suffering upon Himself. He gave it a new meaning. He used suffering to accomplish the work of salvation. He used it for good. His love transformed suffering so that this awful reality that is connected to evil might become a power for good. So suffering now has a saving power. And that is how we, as Christians, can find meaning and purpose in suffering, what before we might have thought was totally useless.

In the great apostolic letter of Pope St. John Paul II on the Christian meaning of human suffering, we read the following: “Human suffering has reached its culmination in the passion of Christ. And at the same time it has entered into a completely new dimension and a new order: it has been linked to love, ... to that love which creates good, drawing it out by means of suffering, just as the supreme good of the Redemption of the world was drawn from the cross of Christ, and from that cross constantly takes its beginning. The cross of Christ has become a source from which flow rivers of living water” (SD 18).

So Jesus has not only redeemed us from sin and death, He has also redeemed suffering. He has made it redemptive. He has made it a source and means of something

good: redemption and eternal life. He accomplishes redemption through suffering. As John Paul wrote, “Christ has raised human suffering to the level of the Redemption. Thus each man, in his suffering, can also become a sharer in the redemptive suffering of Christ” (SD 19). Here we get to the very personal aspect of the question of suffering. How do we deal with it and find meaning in it and even do good through it?

St. Paul writes about this in many places in his letters, about sharing in the sufferings of Christ. He even expresses joy in sharing in the sufferings of Christ. The truth is — Christ has opened His sufferings to us. He invites us to share in His Passion. This gives meaning to our suffering. As difficult and painful as suffering can be, it is no longer useless and meaningless. Here's how St. Paul expresses this mystery in the incredible sentence in his letter to the Colossians: “Now I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of His Body, that is, the Church” (1:24). So what previously did not make any sense and caused despair, namely, suffering and pain, now can make sense and be borne with hope. There's now a power for good in suffering, the power of love. Through our union with Jesus, our suffering can become redemptive. We can offer up our sufferings in union with Him. We can, in the words of Paul, complete what is lacking in Christ's afflictions for the sake of His Body, the Church.

We might ask the question, “what can possibly be lacking in Christ's sufferings, Christ's afflictions?” The answer is that all that is lacking is our part in them. As St. John Paul II wrote: the redemption achieved by Christ “remains always open to all love expressed in human suffering.” In the dimension of love, the redemption “is, in a certain sense, constantly being accomplished. Christ achieved the Redemption completely and to the very limits; but at the same time, He did not bring it to a close. In this redemptive suffering, through which the Redemption of the world was accomplished, Christ opened Himself from the beginning to every human suffering and constantly does so. Yes, it seems to be part of the very essence of Christ's redemptive suffering that this suf-

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SOLIDARITY
in
SUFFERING

A DAY OF PRAYER FOR PERSECUTED CHRISTIANS
NOVEMBER 26, 2017

A WEEK OF AWARENESS
NOV 26 - DEC 2, 2017

Take action now —

Pray for persecuted Christians, religious minorities in the Middle East

We must not resign ourselves to thinking of a Middle East without Christians, who for 2,000 years have confessed the name of Jesus, and have been fully integrated as citizens into the social, cultural and religious life of the nations to which they belong.” — Pope Francis, Nov. 21, 2013

The Christian presence in the Holy Lands traces its roots to the earliest days of Christianity. These small, diverse communities have historically contributed to the vibrant social fabric of their societies in the fields of science, medicine, and philosophy. Their fraternity with the diversity of churches and other religious groups helps to foster greater interreligious dialogue, unity and peace in the Middle East.

In the midst of the turbulence in the Middle East, the U.S. Conference of Catholic Bishops expresses solidarity with Christians and all those who suffer from the conflict and persecution in the region. The church stands at the service of all people in the Middle East, both Christians and Muslims.

USCCB president decries massive shooting at Texas Baptist church

WASHINGTON (CNS) — The U.S. Catholic Church stands “in unity” with the First Baptist Church in Sutherland Springs, Texas, and the larger community after a shooting during Sunday services took the lives of at least 26 people and injured at least 20 others.

Those who died ranged in age from 5 to 72 years old, and included 14-year-old Annabelle Pomeroy. Her father, Frank Pomeroy, is pastor of the church but he was not at the service.

“We stand in unity with you in this time of terrible tragedy — as you stand on holy ground, ground marred today by horrific violence,” said Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops.

With San Antonio Archbishop Gustavo Garcia-Siller, “I extend my prayers and the prayers of my brother bishops for the victims, the families, the first responders, our Baptist brothers and sisters, indeed the whole community of Sutherland Springs.”

Law enforcement officials told CNN that a lone gunman entered the church at about 11:30 a.m. CST while 50 people were attending Sunday services. Almost everyone in the congregation was shot. Sutherland Springs is 30 to 40 miles southeast of San Antonio.

Two law enforcement officials told The Associated Press the suspect was Devin Kelley, described as a white male in his 20s. He parked at a gas station across the street from the church, crossed the street and allegedly began firing as he walked toward the church and then continued firing once inside. He was wearing black tactical-type gear and used an assault weapon, AP said.

After he left the church, he was confronted by a local resident who had a rifle “and engaged the suspect,” AP said, quoting Freeman Martin, who is with the Texas Department of Public Safety. The suspect was later found dead in his vehicle some distance away. It was not clear if he died from a self-inflicted gunshot or from wounds

suffered when the resident shot him.

His motive was not immediately known. He had been in the Air Force but was discharged for bad conduct allegedly for domestic abuse and served a 12-month sentence in confinement after being court-martialed in 2012.

“We ask the Lord for healing of those injured, his loving care of those who have died and the consolation of their families,” Cardinal DiNardo said. “This incomprehensibly tragic event joins an ever-growing list of mass shootings, some of which were also at churches while people were worshipping and at prayer,” he continued.

“We must come to the firm determination that there is a fundamental problem in our society. “A culture of life cannot tolerate, and must prevent, senseless gun violence in all its forms. May the Lord, who himself is peace, send us his spirit of charity and nonviolence to nurture his peace among us all,” the cardinal said.

Groups mobilize to fight licensure of abortion facility

FORT WAYNE — The Apostolate of Divine Mercy, South Bend, and St. Joseph County Right to Life are among the organizations that have mobilized to prevent an Austin, Texas, entity from opening a facility in South Bend that will provide abortions.

Whole Woman’s Health, which operates eight such clinics in four states, reportedly filed an application for a license for operation with the state of Indiana in October. Approval is still pending. St. Joseph County and the surrounding area have been without an abortion provider since Dr. Ulrich Klopfer had his medical license suspended two years ago for health and safety violations.

U.S. Rep. Jackie Walorski and Indiana Sen. Joe Zakas have issued statements urging denial of the license. Antonio Marchi, program director of St. Joseph County Right to Life, is also engaged in the fight.

“The mere prospect of a new abortion facility pushing its way into our community and victimizing our women and children is a tragedy,” Marchi said. “Even so, this is a threat that we have been preparing for since the Women’s Pavilion stopped performing abortions in November of 2015. Our team is executing a fierce strategy to keep this abortion chain out of our county and minimize the

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SAINT JOSEPH COUNTY

impact on innocent human life if a new abortion facility does become a reality.”

“It is deeply concerning to see an out-of-state chain trying to come into South Bend that has demonstrated a complete disregard for the health and safety of the women it claims to serve,” noted Tom Gill, president of St. Joseph County Right to Life, referring to news of health and safety violations by the Texas facilities operated by Whole Woman’s Health. “The last abortion facility here lost its license for similar violations of the Indiana State Department of Health codes. We certainly hope that this will raise a red flag for everyone in this community and that people here will continue to speak out against this unneeded abortion center.”

The Apostolate of Divine Mercy in Service of Life, Marriage, and the Family, with its entourage of pro-life ministries at The Life Center in South Bend, is witnessing in

the streets and going door to door to bring awareness to the issue. “We definitely need more witnesses and advocates,” said Ellen Master, director of the TLC advocates.

TLC’s lead counsel, Shawn Sullivan, has also sent the group’s legal position for denying the application to the Indiana State Department of Health.

Simultaneously with the legal mandate, the Apostolate also kicked off a perpetual adoration novena.

“We believe that the legal position, campaign, and novena, coupled with the fabulous work of St. Joseph County Right to Life and other groups mounting petitions and letters to representatives, will cause the application to be denied,” said Sullivan.

There are several avenues to voice opposition to the South Bend facility. Prayer and fasting are encouraged, as is contacting state representatives or the Apostolate of Divine Mercy at 574-286-7860 or www.divine-mercyforlife.com/.

St. Joseph County Right to Life has created a media campaign to stir up support across the county: It includes billboards, radio ads, digital banner ads, social media ads and yard signs. To find out more, or to participate, visit NoAbortionsSouthBend.com.



Public schedule of Bishop Kevin C. Rhoades

Sunday, November 12: 5 p.m. — Mass for 100th Anniversary of United States Conference of Catholic Bishops, Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary, Baltimore
Monday-Thursday, November 13-16: Meeting of United States Conference of Catholic Bishops, Baltimore

IN TRUTH, from page 2

fering requires to be unceasingly completed” (SD 24).

When we think about our part in completing what is lacking in Christ’s sufferings, we can think it is very small, even minuscule compared to His. Yet, our sufferings are, as John Paul wrote, “a very special particle of the infinite treasure of the world’s Redemption” (SD 27). The truth is, even if a small part, it has meaning when it is joined to Christ. It can be fruitful. We can participate with Christ in redeeming the world.

Our suffering can become part of Christ’s work, the greatest work ever done, the work of salvation. This happens when we have faith. With faith, we offer our sufferings up to God and He uses them in a mysterious and powerful way for the redemption of the world through the power of love, the love that is the very inner life of God. So in faith, when we are suffering, we can experience an inner joy that comes from love, by offering our pain and suffering to God, with Jesus, generally for the salvation of the world and even specifically for particular people. When I visit the sick and suffering, I always ask for their prayers, not just for myself, but for the Church. I believe these prayers have a special efficacy when the suffering person is offering their sufferings in union with Christ.

This reflection, in the end, would not be complete or even make sense if it were not for the Resurrection of Jesus. As St. Paul wrote: “If Christ has not been raised, then our preaching is in vain and your faith is in vain ... If for this life only we have hoped in Christ, we are of all men most to be pitied” (1 Corinthians 15: 14, 19). If the cross were the end of the story, we would be left where we began. Suffering would still seem meaningless and we would be left in a state of hopelessness. The mystery of the Redemption, which is rooted in suffering, does not end in suffering. In the end, love triumphs. The love of the cross is victorious.

Through His resurrection, Jesus manifests the victorious power of suffering. It is not insignificant that the marks of the wounds of the Passion remain on the hands, feet, and

side of the risen body of Christ. St. Paul would not have rejoiced in his sufferings for the sake of Christ if there had not been the resurrection. Neither would we experience the peace of uniting our sufferings with those of Christ for the redemption of the world, if those sufferings were not manifested as victorious in the resurrection. Courage and fortitude in suffering are possible because of the resurrection.

Finally, I wish to emphasize that as Christians we do not give a merely abstract answer to the difficult question of why God permits suffering. Our answer is very concrete. The answer is a Person, Jesus Christ, and His cross and resurrection. Because of Him, we can even speak of suffering as a call, a vocation. St. John Paul II wrote: “Christ does not explain in the abstract the reasons for suffering, but before all else He says: ‘Follow me’ ‘Come!’ Take part through your suffering in this work of saving the world, a salvation achieved through my suffering! Through my Cross. Gradually, as the individual takes up his cross, spiritually uniting himself to the Cross of Christ, the salvific meaning of suffering is revealed before him. He does not discover this meaning at his own human level, but at the level of the suffering of Christ. At the same time, however, from this level of Christ the salvific meaning of suffering descends to man’s level and becomes, in a sense, the individual’s personal response. It is then that man finds in his suffering interior peace and even spiritual joy” (SD 26).

Here before the Lord present in the Blessed Sacrament, we see the humility of our God who humbled Himself in becoming man and humbled Himself in His suffering and death on the cross, and who still humbles Himself in this great sacrament. Through His love and humility, He has redeemed the world. And He invites us to join Him in His sacrifice of love. He gives Himself to us and unites us to Himself in Holy Communion. When we are united to Christ in His suffering for the redemption of the world, we are living the Eucharist. May the Lord give us the faith and love to do so, together with Mary and all the saints who shared in the suffering of Christ and now reign with Him in glory!

War brings only death, cruelty, pope says at U.S. military cemetery

BY CAROL GLATZ

NETTUNO, Italy (CNS) — “No more, Lord, no more (war)” that shatters dreams and destroys lives, bringing a cold, cruel winter instead of some sought-after spring, Pope Francis said, looking out at the people gathered for an outdoor Mass at a U.S. war memorial and cemetery.

“This is the fruit of war: death,” he said, as the bright Italian sun lowered in the sky on the feast of All Souls, Nov. 2.

On a day the church offers special prayers for the faithful departed with the hope of their meeting God in heaven, “here in this place, we pray in a special way for these young people,” he said, gesturing toward the rows of thousands of graves.

Christian hope can spring from great pain and suffering, he said, but it can also “make us look to heaven and say, ‘I believe in my Lord, the redeemer, but stop, Lord,’ please, no more war,” he said.

“With war, you lose everything,” he continued.

Before the Mass, Pope Francis placed a white rose atop 10 white marble headstones. The majority of the stones were carved crosses; one was in the shape of the Jewish Star of David.

As he slowly walked alone over the green lawn and prayed among the thousands of simple grave markers, visitors recited the rosary at the World War II Sicily-Rome American Cemetery and Memorial site in Nettuno, a small coastal city south of Rome.

In previous years, the pope marked All Souls’ Day by visiting a Rome cemetery. This year, he chose to visit a U.S. military burial ground and, later in the day, the site of a Nazi massacre at the Ardeatine Caves in Rome to pray especially for all victims of war and violence.

“Wars produce nothing other than cemeteries and death,” he said after reciting the Angelus on All Saints’ Day, Nov. 1. He explained he would visit the two World War II sites the next day because humanity “seems to have not learned that lesson or doesn’t want to learn it.”

In his homily at the late afternoon Mass Nov. 2, Pope Francis spoke off-the-cuff and said people do everything to go to war, but they end up doing nothing but destroying themselves.

“This is war: the destruction of ourselves,” he said.

He spoke of the particular pain women experience in war: receiving that letter or news of the death of their husband, child or grandchild.



CNS/Paul Haring

Pope Francis places roses on graves in the Sicily-Rome American Cemetery in Nettuno, Italy, Nov. 2, the feast of All Souls. The cemetery is the resting place of 7,860 American military members who died in World War II.

So often people who want to go to war “are convinced they will usher in a new world, a new springtime. But it ends up as winter — ugly, cruel, a reign of terror and death,” the pope said.

Today, the world continues to head off fiercely to war and fight battles every day, he said.

“Let us pray for the dead today, dead from war, including innocent children,” and pray to God “for the grace to weep,” he said.

Among the more than 7,800 graves at the Nettuno cemetery, there are the remains of 16 women who served in the Women’s Army Corps, Red Cross or as nurses, as well as the graves of 29 Tuskegee airmen. Those buried or missing in action had taken part in attacks by U.S. Allies along Italy’s coast during World War II.

After the Mass, the pope visited the Ardeatine Caves, now a memorial cemetery with the

remains of 335 Italians, mostly civilians, brutally murdered by Nazi German occupiers in 1944.

The pope was led through the long series of tunnels and stopped to pray several minutes in silence at a bronze sculpted fence symbolizing the twisted, interlocking forms of those massacred. Walking farther along the dark corridors, he placed white roses along a long series of dark gray cement tombs built to remember the victims.

The victims included some Italian military, but also political prisoners and men rounded up in a Jewish neighborhood. They were all shot in the back of the head in retaliation for an attack on Nazi soldiers. The Nazis threw the bodies into the caves and used explosives to seal off access. After the war, a memorial was built on the site.

Rabbi Riccardo Di Segni, chief rabbi of Rome, sang a short prayer, and the pope prayed to God, merciful and compassionate, who hears the cries of his people and knows of their sufferings. Through the risen Christ, Christians know that God is not the god of death, “but of the living, that your covenant of faithful love is stronger than death and a guarantee of resurrection,” he said.

‘Horrendous attack weighs on all our hearts,’ says cardinal

WASHINGTON (CNS) — The “horrendous act” by a driver in a pickup truck who mowed down pedestrians and bicyclists in New York late in the afternoon Oct. 31 “weighs on all of our hearts,” said the president of the U.S. Conference of Catholic Bishops.

“This afternoon we heard of what appears to be a deliberate attack on innocent people in New York City,” Cardinal Daniel N. DiNardo of Galveston-Houston said in a statement issued that evening.

News reports about the attack, which left at least eight people dead and 11 others injured, “are too preliminary to understand fully what has happened,” the cardinal said, “but it grieves me deeply that we must again respond to such acts of terror.”

After reciting the Angelus Nov. 1, Pope Francis deplored the attack, adding, “I pray for the deceased, for the injured and for their families.”

New York Cardinal Timothy M. Dolan said that once again “another act of senseless violence” has stunned and horrified the country. He urged all people to have greater understanding and greater respect for one another so “evil acts like this” will never happen again.

News reports said police identified the suspect as 29-year-old Sayfullo Saipov, who is from Uzbekistan and has been in the United States on a visa since

2010. He allegedly drove about a mile along a busy bike path near the World Trade Center at about 3 p.m. Eastern time before he slammed into a school bus.

He exited the truck, believed to be a vehicle he rented in New Jersey, and was holding what looked like weapons, but later was said to be a paintball gun and a small pellet gun.

Before he could be apprehended, he was shot by police. He was taken into custody and admitted to a hospital for treatment of his wounds, which were not believed to be life threatening.

“To the family and friends of those who have died, please know that you are not alone, and that the prayers of the bishops and of all the church are with you and your loved ones,” Cardinal DiNardo said.

“To you and to everyone, I would like to say that the forces of darkness always try to wipe away our hope,” he said, “but our hope is in the name of the Lord and will always remain firm. Let us remember the words of the Lord to prophet Joshua: Be strong and steadfast! Do not fear nor be dismayed, for the Lord, your God, is with you wherever you go.”

In his remarks at the Vatican, Pope Francis said, “I am deeply saddened by the terrorist attacks in the past few days in Somalia, Afghanistan and yesterday in New York. In deploring such



CNS photo/Shanon Stapleton, Reuters

A bicyclist passes a memorial on West Street Nov. 2, two days after a man driving a rented pickup truck mowed down pedestrians and cyclists on a bike path alongside the Hudson River in New York City.

acts of violence, I pray for the deceased, for the injured and for their families.”

“We ask the Lord to convert the hearts of terrorists and free the world from hatred and from the murderous folly that abuses the name of God to spread death,” he said.

In his Oct. 31 statement,

Cardinal Dolan said: “While details continue to emerge, one thing is clear: Once again, no matter our religion, racial or ethnic background, or political beliefs, we must put our differences aside and come together in faith and love to support those who are injured, pray for those who have died as well as their

families and loved ones, and work toward greater respect and understanding among all people so that heinous and evil acts like this become a thing of the past.”

Shortly after hearing news reports about the attack, Bishop Michael F. Burbidge of Arlington, Virginia, tweeted: “Let us pause to pray for those killed and injured in Lower Manhattan as we ask God to watch over us in our hour of need and always.”

The New York attack was being investigated as terrorism, according to CNN, which quoted New York Mayor Bill de Blasio as saying it was “an act of terror and a particularly cowardly act of terror.” But he also said New Yorkers are resilient. He called on all to be vigilant as the city’s Halloween parade went on as planned. It drew several thousand people.

CBS News reported the suspect yelled “Allahu Akbar,” Arabic for “God is great,” when he got out of the truck he was driving.

Five of those who died were part of a larger group of longtime friends visiting from Argentina.

President Donald Trump said in a statement: “Our thoughts and prayers are with the victims of today’s terrorist attack in New York City and their families.”

Contributing to this story were Julie Asher in Washington and Junno Arocho Esteves in Rome.

U.S. bishops' conference arose out of a national crisis a century ago

BY RUSSELL SHAW

WASHINGTON (CNS) — The U.S. Conference of Catholic Bishops arose out of a national crisis a century ago, when the U.S. entered World War I.

In responding to this historic event, the Catholic Church sought how to best serve both its own people and the larger national community at a time of great need, and today the needs of the church and the common good at large continue to guide the USCCB and those who work for it.

As national mobilization moved ahead in 1917 following the U.S. entry into the war, the American bishops established the National Catholic War Council to coordinate Catholic responses to the emergency.

In the months that followed, the council's efforts included recruiting military chaplains, promoting recreational services for servicemen, and, via a women's committee, encouraging war-related activities focusing on displaced persons and child welfare.

"The bishops felt they wanted to make sure they were directing the Catholic effort and not just kind of watching it take place," Bishop Earl A. Boyea of Lansing, Michigan, told Catholic News Service.

"And, the best way to do that was to get all of the bishops together to figure out how we act as a national group of bishops to help lead Catholic efforts in various areas of needs regarding our own country," he said in an interview during the USCCB's July convocation.

After the war, the bishops decided to continue and expand their collaboration on the national level.

In a letter to the Vatican, Cardinal James Gibbons of Baltimore, the hierarchy's de facto leader, said the bishops sought to create "a unified force ... directed to the furthering of those general policies which are vital to all."

Pope Benedict XV approved the plan for a permanent organization to be called the National Catholic Welfare Conference, the precursor to the USCCB, whose mission remains the same a century later.

The conference's mission statement identifies three broad forms of activity:

— "Acting collaboratively on vital issues confronting the church and society."

— "Fostering communion with the church in other nations, within the church universal" under the leadership of the pope, "its supreme pastor."

— "Offering appropriate assistance to each bishop in fulfilling his particular ministry in the local church."

An early expression of this vision was the postwar program of social reconstruction, issued by the bishops' Administrative Committee in February 1919.

Declaring "social justice and a contented people" to be the "only safeguard of peace," it urged policies — now generally taken for granted but decidedly forward-looking at the time — that included minimum wage legislation; government-sponsored health and old-age insurance; tough child labor laws; wage equality for women; and strict anti-monopoly enforcement.

Msgr. John A. Ryan, a professor of political economy and moral theology at The Catholic University of America, drafted the document. The priest came to head the NCWC social action department for the next quarter-century.

NCWC soon became a strong and effective voice for the U.S. church articulating Catholic views on a variety of issues.

Archbishop Edward J. Hanna of San Francisco was the NCWC's first chairman and Paulist Father John J. Burke was its first general secretary. The priest, later named a monsignor, was former editor of *Catholic World* magazine.

Father Burke had spearheaded the efforts to begin an official Catholic response to World War I at the request of the Catholic bishops. He convoked the foundational meeting at The Catholic University of America in Washington that led to the creation of the bishops' war council in 1917.

At its headquarters in Washington, the NCWC had departments for education, legislation, social action, lay organizations, and press and publicity, along with a bureau for assistance to immigrants and an international news agency serving the Catholic press. NCWC provided information and resources to help counterpart offices in dioceses in their work, and served frequently as a model for the establishment of similar conferences of bishops in other countries.

In the mid-1930s, worried about the deteriorating tone of motion pictures, the bishops launched a successful program to provide moral evaluations of films and rally Catholic public opinion through an organization called the Legion of Decency.

During World War II, they established Catholic Relief Services to provide material assistance to refugees and people in war-torn nations. Today CRS, based in Baltimore, remains a major source of relief and development aid in many parts of the world. In the Cold War years, anti-communist education and action were features of many NCWC programs.

"We really are unique and our



CNS file photo

experience brought us all of the way up to the Second Vatican Council at which point, this was recommended for all of the bishops' groupings and national groupings to have conferences," Bishop Boyea said. "We became in a sense almost a model for the rest of the world."

Vatican II (1962-65) in its Decree on the Pastoral Office of Bishops commended existing bishops' conferences, urged that conferences be established in places where they did not yet exist, and sketched their functions.

In 1966, the U.S. bishops replaced the NCWC with a dual structure: the National Conference of Catholic Bishops, for canonical, doctrinal and church life affairs; and the U.S. Catholic Conference, for temporal concerns. Programs of the old NCWC were continued and new ones were added.

The NCCB dealt with matters such as doctrine, liturgy, canon law, seminaries, priestly life and ministry, religious life, the permanent diaconate, ecumenical and interreligious affairs, pro-life activities, and others. The USCC reflected the Catholic Church's engagement with the world in the areas of education, social justice, and communication.

In the years immediately after Vatican II, much of the work of the NCCB and USCC focused on carrying out changes flowing from the ecumenical council or dictated by changing conditions in secular society.

Following the Supreme Court's 1973 *Roe v. Wade* decision legalizing abortion, pro-life education and advocacy became even higher priorities for the hierarchy. The bishops also established a major new domestic anti-poverty program, the Catholic Campaign for Human Development. The 1980s brought widely discussed collec-

Young refugees are pictured next to luggage with a sticker from the National Catholic Welfare Conference after arriving at a port in 1958. The conference was the precursor to the U.S. Conference of Catholic Bishops.

tive pastoral letters — "The Challenge of Peace" (1983) and "Economic Justice for All" (1986).

After extensive study, planning and discussion, the bishops adopted a restructuring plan that combined the NCCB and USCC into the present USCCB in 2001.

Committees of bishops — which in many cases have clergy, religious and lay consultants — deal with such matters as worship, vocations, clergy and consecrated life, international justice and peace, domestic social development, evangelization and catechesis, marriage and family, youth, communications, child protection, and cultural diversity in the church.

Regarding immigration, the USCCB continues to carry out its commitment to advocacy and direct assistance through its Migration and Refugee Services.

The body of bishops, usually meeting in general assembly twice a year, sets policy for the USCCB. Oversight is provided by the Administrative Committee of bishops, and an elected president, vice president, secretary and treasurer. The National Advisory Council composed of bishops, clergy, religious and laity gives independent advice

and offers recommendations.

Coordinating the work of some 300 staff members is the responsibility of the general secretariat, which also includes attached offices for legal and legislative affairs and administration. Along with its headquarters in the nation's capital, the conference has a small office for film and broadcasting in New York and a branch office for Migration and Refugee Services in Miami.

At their general assembly in November 2016, the bishops adopted a 2017-2020 strategic plan for the USCCB with the overall theme "Encountering the Mercy of Christ and Accompanying His People with Joy." It identifies five priorities: evangelization, family and marriage, human life and dignity, vocations and ongoing formation, and religious freedom.

Today's USCCB mirrors the vision expressed by Cardinal Gibbons when he told the Vatican of the formation of a bishops' committee on "General Catholic Interests and Affairs" to plan a permanent national structure for the hierarchy. There was general agreement among the bishops that the church needed such a body to present its interests and better serve the nation, the cardinal wrote.

"From that moment of tragedy and national and worldwide challenge in 1917, came this magnificently unified credible voice with greater amplification in the national and worldwide scene," said New York Cardinal Timothy M. Dolan.

After a century of dramatic changes, the USCCB is still responding to the multiple challenges and opportunities of that vision of collaboration in service.

Contributing to this story were Mark Pattison and Chaz Muth.

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NEWS BRIEFS

Priest resigns as consultant on doctrine after letter to pope

WASHINGTON (CNS) — After publication of his letter to Pope Francis questioning the pontiff's teachings, Father Thomas Weinandy has resigned from his position as consultant to the U.S. Conference of Catholic Bishops' Committee on Doctrine. The Capuchin Franciscan priest is former executive director of the U.S. bishops' Secretariat of Doctrine and Canonical Affairs, serving in the post from 2005 until 2013. He expressed loyalty to the pope but told him that "a chronic confusion seems to mark your pontificate." He released his letter to several Catholic and other media outlets Nov. 1, including Crux. The priest told Crux, a Catholic news outlet, he did not write the letter in an "official capacity," and he was alone responsible for it. James Rogers, chief communications officer for the USCCB, confirmed Father Weinandy resigned his position as a consultant to the USCCB Committee on Doctrine. In a separate statement, Cardinal Daniel N. DiNardo of Galveston-Houston, USCCB president, said the priest's resignation "gives us an opportunity to reflect on the nature of dialogue within the church." He said it should be acknowledged "legitimate differences exist," but he urged all involved in church debates exercise "Christian charity."

Senate confirms Notre Dame professor as federal judge

WASHINGTON (CNS) — The Senate confirmed Amy Coney Barrett, a Notre Dame law professor, to a lifetime appointment as a federal judge on the U.S. Court of Appeals for the 7th Circuit.



AMY CONEY BARRETT

Barrett, who joined Notre Dame's law school's faculty in 2002, teaches and researches in the areas of federal courts, constitutional law and statutory interpretation. President Donald Trump nominated her in May to fill a vacant seat on the 7th Circuit, a jurisdiction that covers Indiana, Illinois and Wisconsin; but at her nomination hearings in September, Barrett, who is Catholic, had been grilled about the impact her faith would have on her interpretation of the law.

Puerto Rico still facing 'unprecedented level of need,' say U.S. bishops

WASHINGTON (CNS) — As November began, the people of Puerto Rico still faced "an unprecedented level of need" because of hurricanes Irma and Maria,

Mass formally opens canonization cause for Black Elk



CNS photo/courtesy Marquette University

Nicholas Black Elk is pictured in an undated historical photo, teaching a girl how to pray the rosary. Bishop Robert D. Gruss of Rapid City, S.D., celebrated an Oct. 21 Mass at Holy Rosary Church in Pine Ridge, S.D., to open the sainthood cause for the Native American who has been described as someone who merged the Lakota and Catholic culture in a way "that drew him deeper into the mystery of Christ's love and the church." "Black Elk's love for God and Scripture led him to become a catechist, fulfilling the mission of all disciples," said Bishop Gruss, in his homily at the Mass. Black Elk was born sometime between 1858 and 1866. He died Aug. 19, 1950, at Pine Ridge.

which devastated the island in September, said the chairmen of two U.S. bishops' committees. They called for "meaningful action" through legislative means and emergency funds to address "both the immediate and

long-term needs of the Puerto Rican population." They also urged Catholics and all people of goodwill to show support of "our brothers and sisters in such dire need." Irma hit Puerto Rico Sept. 7 and Maria hit Sept. 20, creat-

ing even more destruction than the first hurricane. To date, more than 70 percent of Puerto Rico is without electricity and running water. Other islands, including the U.S. Virgin Islands, are also facing challenges in their

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

Bishop calls on Congress to carefully review, consider tax cut bill

WASHINGTON (CNS) — Thoughtful deliberation rather than hurried action is required on the tax bill introduced by Republicans in the House of Representatives, said the chairman of the U.S. bishops' Committee on Domestic Justice and Human Development. Bishop Frank J. Dewane of Venice, Florida, also called for prudence on the part of Congress and the American public so that all the provisions in the Tax Cuts and Jobs Act are fully understood. "The changes proposed in this bill are significant and complex, affecting the entire nation," Bishop Dewane said in a statement Nov. 3, a day after the bill was unveiled. "Current information indicates the House is planning to move this bill through the legislative process. However, prudence requires that members of Congress and the people of the country have adequate time to fully understand and debate the consequences of any tax bill so that decisions serve the dignity of the human person and the common good," he said.

Georgetown panel: Dialogue can help reduce North Korea tensions

WASHINGTON (CNS) — Dialogue is the way to reduce tensions in the "hair-trigger" nuclear crisis between the United States and North Korea, agreed all three panelists Nov. 2 at a Georgetown University forum on the issue. "If you keep it at a confrontational level, United States vs. North Korea, and keep the rhetoric hot, you know where that's going to go," said Chuck Hagel, a former U.S. defense secretary, Republican senator from Nebraska and Vietnam War veteran. "If you bring in others, that insulates the heat," Hagel added. "The most successful agreements that have been reached since World War II are multiparty agreements." Hagel called for "diplomacy at the most basic level, of coming down and saying, 'What do you want?'" "We need to open the dialogue," said Stephen Colechchi, director of the U.S. bishops' Office of International Justice and Peace. "The only way to open up the relationship is by talking."

USF announces Christmas festivities

FORT WAYNE — The University of Saint Francis has announced the schedule for its annual Christmas tradition of yuletide celebration, Christmas at USF.

Christmas at USF events begin Dec. 1. Many are free, and all have free parking. More information is also available at sf.edu/christmas.

Christmas in the Castle will allow visitors to tour historic Brookside, formerly known as the Bass mansion, and see it specially decorated for Christmas by local florists and designers. It will take place Friday, Dec. 1 - 4-6 p.m.; Saturday, Dec. 2 - noon-5 p.m.; Sunday, Dec. 3 - noon-5 p.m.; Monday, Dec. 4 - 4-6 p.m.; and Tuesday, Dec. 5 - noon-5 p.m. is Senior Day in the Castle (\$5 admission for senior citizens). Tickets are \$7 and must be purchased in the North Campus lobby at 2702 Spring St. on event days. Free parking and shuttles for those with mobility issues are available at the North Campus.

A Fair Trade Alternative Shopping Bazaar will be conducted on Saturday and Sunday, Dec. 2 and 3, from noon-5:30 p.m. at the North Campus. The bazaar offers high-quality, fairly traded handicrafts of disadvantaged producers from all over the world.

USF students will perform Las Posadas at 5:30 p.m. on Dec. 3 as they walk through the USF campus portraying Mary and Joseph's journey in search of lodging. A traditional part of Hispanic Christmas celebrations, posadas, meaning "shelters" or "inns" are held on each of the nine nights leading up to Christmas, Dec. 16 to 24. The procession will begin on the lawn near Brookside and proceed through campus before ending on the shore of Mirror

AROUND THE DIOCESE

Llama kiss promotes literacy



Provided by St. John the Baptist School

Students at St. John the Baptist School, New Haven, participated in an "All for Books" campaign in conjunction with a recent book fair. They exceeded their goal of raising \$250 to purchase books for individual classroom libraries, and as a reward, Principal Zachary Coyle agreed to kiss a llama — a new twist on the old "kiss a pig" incentive. The dollars raised were then matched by Scholastic and donated to the Scholastic Possible Fund, which distributes books to children in need.

Lake to lead into the Living Nativity.

The Lighting of the Lake will honor special loved ones on Dec. 3 at 6 p.m. on the lawn near Brookside, in concert with the Living Nativity. As a symbol of Christmas, vigil lights will encircle part of Mirror Lake. Luminaries dedicated to loved ones can be purchased for the light display at \$10 each by calling 260-399-8034 by Nov. 25.

A Living Nativity with children's petting zoo will take place Sunday, Dec. 3, with the petting zoo open from 5 to 5:45 p.m. in the lawn next to Brookside. Students of the university community present the Living Nativity, which recalls the tradition of re-enacting the first Christmas, started in 1223 by St. Francis of Assisi. The event is free, with parking at the USF campus off Leesburg Road.

Lindenwood to host Advent day retreat

DONALDSON — Father Jerry Schweitzer returns to Lindenwood Retreat and Conference Center on Monday, Dec. 11, from 8:30 a.m. until 3 p.m. EST. to lead an Advent day retreat exploring the question, Who is St. Joseph, spouse of Mary? The cost is \$35 and includes lunch and refreshments.

Participants will discover answers to the questions of what Scripture reveals about St. Joseph. In this retreat, Father Schweitzer will explore the life and witness of this great saint of the Catholic Church.

Register by Dec. 6. For more information, email lindenwood@poorhandmaids.org or call 574-935-1780. Lindenwood Retreat and Conference Center, a part of The Center at Donaldson, is a ministry of The Poor Handmaids of Jesus Christ.

Magazines for young-adult Catholics now offered by OSV

HUNTINGTON — Our Sunday Visitor publishing company hopes to help young people embrace the fullness and love of Christ by offering two new monthly publications.

In light of the priority Pope Francis has established for the church to provide pastoral care for young people — demonstrated by his convening of a 2018 synod on "Young People, Faith, and Vocational Discernment" — Our Sunday Visitor acknowledges that keeping millennials in the church is no small task and that parishes are in "grave need of resources to help lead young people to recognize and accept the call to the fullness and love of Christ."

The company aims to assist with this ministry by publishing *Radiant Magazine* and *Valiant Magazine*, produced specifically for young Catholic women and men who are innovative, courageous, authentic, humorous and loving, and not afraid to answer

God's call to live their lives with joy, determination and conviction.

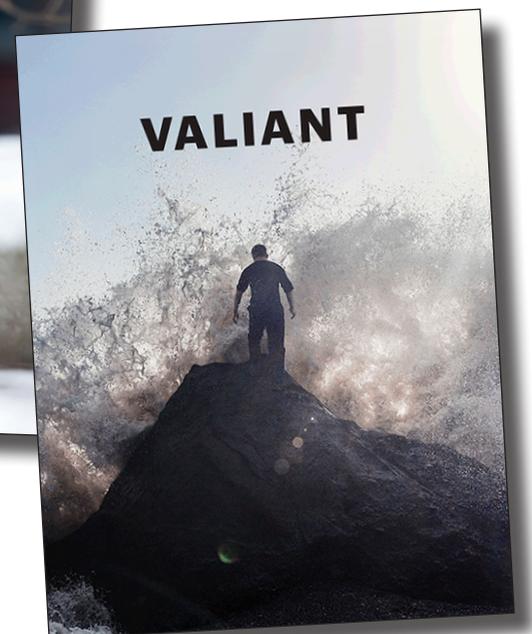
The high-end, glossy publications bring together articles written by nationally known musicians, bloggers, authors, speakers and filmmakers to create an entire experience catering to the whole person. Topics range from health to eternity to fashion to adventure, all centered on the strength and beauty of Christ and his church. The content expresses that God is not only found in churches on Sunday and is not solely the God of their parents and grandparents.

Radiant is a quarterly periodical tailored to Catholic women ages 14-30 who are searching, learning and living out their unique calling with style, elegance, beauty and grace. While first published in 2010, founder Rose Rea has since partnered with Our Sunday Visitor, starting with the September 2017 issue. In November 2015, after

numerous requests from *Radiant* readers asking for a comparable men's publication, Rea created *Valiant*, a semi-annual periodical oriented toward Catholic men ages 14-30 who are humbly living out their respective vocations with strength, courage and fortitude.

Both magazines reflect Rea's dedication to representing her audiences and to viewing the publication of both magazines as mission work, according to Terry Poplova, executive director of marketing and sales for Our Sunday Visitor.

To order a subscription to *Valiant* or *Radiant* magazines for an individual, parish or youth ministry, visit www.osvcatholic-bookstore.com/Newsstand.aspx or call 800-348-2440.



Black Catholic History Month event discusses racism

BY ANDREW MENTOCK

Catholic young adults from the South Bend area gathered at a local pub Oct. 17 for a presentation by Deacon Mel Tardy on "How the church can respond to racism" — an appropriate lead-in to November, which is Black Catholic History month.

Deacon Tardy, of St. Augustine Parish, South Bend, spoke to a back room full of young adults at Corby's Pub. He began by sharing his own experience as an African-American Catholic, and then spoke on the racism that has existed throughout the history of the United States — both outside of and within the church.

"The church teaches that everybody has human dignity: Everybody should be treated as equals," Deacon Tardy said. "The church has always been consistent in teaching that. It just hasn't always been consistent in

practicing that."

He shared examples, such as when he was an undergraduate student at the University of Notre Dame. He had two distinct groups of Catholic friends: one that consisted of other African-American students, and the other that consisted of white Catholic students.

Deacon Tardy recalled that his white Catholic friends often vocally questioned his intellect. According to Deacon Tardy, they would pose racially offensive questions, such as, "How did you get in here? What were your SAT scores? You had to get in [to Notre Dame] because of affirmative action!"

At the same time, his African-American friends questioned his decision to remain Catholic.

"Then they would say, 'Why are you Catholic? The Catholic Church is a racist church.'"

The Catholic Church, of course, was not inherently racist. Yet, there is an unfortunate history of American members of

the Catholic Church who seem to have been.

"There were bishops who wrote defenses of slavery," Deacon Tardy said. "That it's a good thing, and we should have it." References to such letters from bishops can be found in books like as "Stamped with the Image of God: African-Americans as God's Image in Black," which discusses the role of African-Americans in Catholicism.

One might ask how the Catholic Church could let something like this happen. The church is supposed to lead people closer to God and living a good life: It's supposed to reveal Truth.

Throughout its history, the Catholic Church has lifted many people above contributing to societal degradation. Yet there are still members who have given into social pressures that lead them to go against church teaching.

"It's because we're in the process of becoming perfect,"



Andrew Mentock

In observance of Black Catholic History Month, Deacon Mel Tardy of St. Augustine Parish, South Bend, addresses young adults at a Theology on Tap event Oct. 17 in South Bend.

Deacon Tardy said, "but we're not perfect yet."

However, he was clear that American Catholics of all races also played important roles in the fight to correct racial injustices. The former president of Notre Dame, Rev. Theodore Hesburgh, stood with Dr. Martin Luther King and religious sisters who were integral in the Selma march — to name a few.

He also mentioned that when Dr. King was younger, he did not care for white people. He grew up seeing the oppression and injustices placed on himself and his family. Later, his faith helped him to realize that he should not hate anyone.

"To be a Christian you have to have a Christian response," Deacon Tardy said. "You can't be a Christian and a follower of Jesus Christ and hate somebody because of how they treat you."

Instead, he says that "we have to open up our eyes to

what's really happening, and respond with love and respond with justice." This includes how one reacts to injustices such as the hate recently demonstrated in Charlottesville, Virginia. However, it goes deeper than that.

These injustices exist in many ways that are not as overt as they were in the past. They exist in the indirect ways some people use to put down certain groups of people or prevent them from having equal opportunities at economic success.

"We can't think of racism the way it used to be thought of, where it's this overt thing," he said. "It's when a certain group of people have power over another group of people and can keep that power. It's an inequality based on race."

Later, he added: "I just want to give you a sense that racism is alive and well today. It just evolves. If we don't acknowledge that there's a problem, that's when you perpetuate it."

Not that those people are necessarily evil, but they are contributing to racial injustices that have become institutionalized.

After Deacon Tardy finished speaking, he opened the discussion to his audience. A few of the questions created tension throughout the room. No one seemed to know how to respond to the difficult questions except for Deacon Tardy, who practiced what he preached and responded with compassion, understanding and love.

The talk was hosted by St. Joseph Parish in South Bend as part of its monthly Theology on Tap series. The talks are typically the third Tuesday of every month and are scheduled to take place at Corby's through June.

Other young adult events put on by St. Joseph Parish will include the next Theology on Tap, to be held on a special date: Nov. 28, 6:30 p.m. at Corby's Irish Pub; and a "First Sunday Social" on Dec. 3 at 6 p.m. at Evil Czech Brewery.

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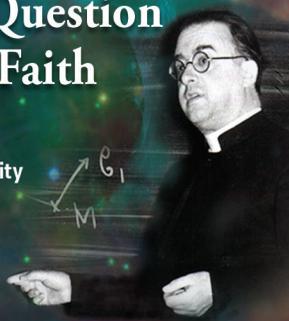
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Holy Cross Parish

The address, contact information and Mass/confession times at Holy Cross Parish, South Bend, were listed in the Nov. 5 issue of *Today's Catholic* under the incorrect parish name. The corrected graphic appears below. We regret the error.

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Weekday — M-S 8:15 a.m.

Smith Center Chapel

Reconciliation: Saturday — 3-3:45 p.m.; or by appointment
Adoration: Wednesday — 6:30-7:30 p.m.



Counseling initiative prepares students for success beyond school

BY EMILY DIEHM

A 2017 Gold Star School Counseling Award from the Indiana Department of Education was presented this fall to St. Elizabeth Ann Seton School in Fort Wayne. Gold Star Schools are those in which the school counselor-led steering team has met specific criteria identified for the development of a comprehensive school counseling model.

In a news release, Dr. Jennifer McCormick, Indiana superintendent of public instruction, commended Gold Star recipient schools' community members and counselors for their role in preparing students for success beyond high school.

In order to qualify for this honor, St. Elizabeth Ann Seton created a steering team of school staff and parents, as well as an advisory committee of students, parents, staff and community members. Together, they developed a school counseling program that addressed all the Indiana State Standards for guidance. The plan that was implemented at the start of the 2017-18 school year and offers classroom lessons, and more group counseling opportunities than in the past. Individual counseling will be available as well.

The Gold Star strategy that St. Elizabeth Ann Seton created is data-driven. "We surveyed the entire student body in order to determine what areas needed to be addressed," said school counselor Tara Walulik. "From there, the advisory committee created priority goals and then looked for root causes and used those to determine what programming was needed."

The steering team created lesson plans for each level from the following domains: academic, career and social/emotional development.

"The lesson plans we developed align with guidance standards. We also devised a list of activities proposed for this year and a list of future activities," said Walulik.

Walulik worked closely with Sue Reynolds, founder and president of American Student Achievement Institute, as well as ASAI representative Debbie Howell, to develop a program to meet the state-set Gold Star requirements. According to Walulik, ASAI provided constant guidance and feedback. After each step in the process that St. Elizabeth submitted to ASAI, it would approve or make recommendations for revision.

"ASAI assisted by providing every tool that you could image," said Walulik. "They aided us from the student/counselor surveys to drilldown reports, how to select the committee, how to run each meeting, crosswalks to make sure that each goal and standard are addressed, and



Emily Diehm

Principal Lois Widner, school parent Lisa Vance, counselor Tara Walulik, teacher Karen Tippmann and school parent Sarah Steffan, from left, were tasked with the challenge of creating a plan that would incorporate the Indiana State Standards for guidance. Together the group devised a strategy that will allow for focus on the academic, social and emotional well-being of all students at St. Elizabeth Ann Seton School, Fort Wayne. One component of the award-winning program they created is whole-class counseling for the student body, which will be carried out by Walulik.

training in how to identify root causes."

ASAI notified the state in mid-July that St. Elizabeth Ann Seton School had satisfied all Gold Star requirements.

The school is now implementing its Gold Star plan. Although Walulik said it's too soon to say if there is a "climate change," since this is the rollout year, she is "confident in saying that our program more closely aligns with the state standards."

Immediate and priority goals include addressing student behavior, applying the student career interest inventory and working with and providing students with ways to help reduce stress. The team utilized data collected through a student response survey to drive the priorities to areas that would address student needs.

"The three areas determined most important to focus on this year were reducing behavior resulting in students being sent to the office, career exploration

in middle school, and addressing anxiety, specifically in our upper elementary," said Walulik.

Over the summer, St. Elizabeth Ann Seton's discipline committee met to create a plan to address some areas of student behavior. Middle school students participate in activities devoted to career exploration and create presentations for upcoming student-led conferences. Younger grades will be involved in career lessons during guidance classes. Currently, Walulik is teaching an anxiety unit to second- and third-graders, and said that eventually all grades will join in lessons on this topic.

Walulik studied the American School Counselor Association model in graduate school, then interned at a Gold Star school. The experiences were what lead her to implement a plan to raise student achievement and improve overall student success by creating a similar program for St. Elizabeth Ann Seton.

"The school counseling pro-

cession has come a long way," said Walulik. "I wanted to make sure that I was offering a comprehensive program that would benefit all students, in all of the domains. We designed the program for our specific student needs, and we will need to continue to evaluate and meet the annual requirements to maintain the Gold Star status."

Walulik is proud of the work the committee was able to accomplish, as well as of the St. Elizabeth Ann Seton School and community.

"I truly believe that we have some of the most kind and caring students and families at our school. We also have a staff that cares very deeply about the social and emotional well-being of our students," said Walulik. "Put them together and we have a powerful combination that provides an environment not only for academic excellence, but also a safe and welcoming learning environment where students can grow into responsible contributing members of society."

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ALL SOULS, from page 1

Bishop Rhoades then spoke of Catholic Cemetery's beauty. He shared that it was beautiful not only because of its picturesque grounds, but also because it is a holy place and a place of prayer and love. The cemetery is a place of love, he said, because "here we remember with love those whose affection we have known in our lives." The cemetery is also a holy place, because the ground and the graves have been blessed; also, because it is a place of prayer.

"No one buried or entombed here is forgotten," Bishop stated. While there are people buried in the cemetery who are forgotten by those who knew them in their earthly life, they are not forgotten by the Church, which remembers the deceased in

prayer at every Mass no matter where they are buried. He added that "It is a beautiful spiritual work of mercy to pray for the dead. They are aided by our prayers in their purifying journey to heaven."

Divine Mercy Funeral Home, the first Catholic funeral home in the diocese, will also be a holy place, he said. He explained that in the days and years to come "many prayers will be offered at funeral vigil services, and many rosaries will be recited for the souls of the faithful departed in our new funeral home." Along with these prayers, the existence of the Catholic funeral home will prompt acts of a spiritual work of mercy: comforting the afflicted. The bishop stated that he hopes and prays that people will experience the love of Christ and His Church through the ministry of our funeral home



During the Eucharistic prayers, Bishop Kevin C. Rhoades is joined at the altar by concelebrant Father Joseph Tuscan, left, a visiting Capuchin Franciscan priest, and by Deacon Jim Fitzpatrick.



Photos by Joe Romie

During the concluding procession, Bishop Kevin C. Rhoades blesses those assembled for an outdoor Mass at Catholic Cemetery on All Souls' Day, Nov. 2.

staff and that those who mourn will receive the Lord's comfort and strength.

Besides the spiritual works of mercy of praying for the dead and comforting the afflicted, the cemetery also performs the corporal work of mercy of burying the dead. The bishop explained that part of this corporal work of mercy means the proper care of the deceased, and that "the Divine Mercy Funeral Home, in accord with Catholic teaching, will always show the upmost respect for the bodies of the deceased" brought to the funeral home.

"Many will indeed grieve over losing their loved ones, but it

is our mission to help them to grieve with the hope of being reunited with them," he said. "In their sadness and sorrow, I pray many will find healing and strength in the conviction of St. Paul and of our Christian faith that nothing, not even death, can separate us from the love of God in Christ Jesus our Lord."

The bishop ended with the prayer, "May the souls of all the faithful departed, through the mercy of God, rest in peace."

After Mass, the congregation gathered at the doors of Divine Mercy Funeral Home. Casey Miller, executive director of Divine Mercy Funeral Home and Catholic Cemetery, spoke.

He thanked Bishop Rhoades, the priests and deacons in the diocese, and the board of directors of Catholic Cemetery for their approval, leadership and work in making Divine Mercy Funeral Home a reality.

A ribbon-cutting took place, after which those present accompanied the bishop inside, where he blessed each room of the facility, and its elements. He also took a moment to thank Miller and the Divine Mercy staff, and to encourage them by noting that their ministry would be strong in another spiritual mission of giving comfort to others due to their own strong faith.



DIVINE MERCY FUNERAL HOME CELEBRATES GRAND OPENING

BY BONNIE ELBERSON

Bishop Kevin C. Rhoades offered Mass on Thursday, Nov. 2, at Catholic Cemetery and blessed the newly constructed Divine Mercy Funeral Home on cemetery grounds. On Friday, special guests were invited to tour the facility, followed by tours for the general public on Saturday.

Ground was initially broken last February for the first Catholic funeral home in the Diocese of Fort Wayne-South Bend, in an event attended by local and diocesan dignitaries. Bishop Rhoades sprinkled holy water on the ground and invoked God's blessing on the facility and its mission. He said at that time, "I am hopeful that this new ministry of the Catholic Cemetery Association will bear much good fruit in serving the Church's mission of mercy." That vision has come to fruition in a beautiful, stone-enhanced, 14,000-square-foot building topped with three gold crosses — representing the Holy Trinity — and interior appointments that represent Catholic faith and traditions.

The beauty and richness of the Catholic faith is evident the moment one approaches the building and the two life-size stone angels who stand guard at its imposing entrance. A mosaic image of the Divine Mercy, created in Italy by artist Chris Botti and reconstructed on site, graces the foyer. Photographs of the altars from 17 area Catholic churches line the walls, and passages from Holy Scripture appear throughout the facility.



Photos by Joe Romie

The blessing and dedication of the new Divine Mercy Funeral Home, Fort Wayne, was on All Souls' Day, Thursday, Nov. 2. A grand opening took place on Saturday, Nov. 4.

Executive director Casey Miller said, "We feel the magnitude of what we've done here" in constructing the first Catholic funeral home in the diocese. Its distinctly purposeful and powerful Catholic difference was approved by Bishop Rhoades and overseen by Father Dan

Scheidt, pastor of St. Vincent de Paul Parish, Fort Wayne, who was appointed by the bishop to choose the Bible passages and select the funeral home's interior appointments.

The funeral home features two spacious, light-infused visitation rooms, the St. Faustina

Kowalska room and the St. John Paul II room. Each can accommodate a wake, vigil and rosary for the deceased, has an adjoining private family room and is decorated with glass-enclosed cabinets displaying liturgical artifacts on loan from Cathedral Museum. And each

has beautiful, restful exterior views of the adjoining Catholic Cemetery grounds.

The facility contains administrative offices, a vesting room for priests with a small altar, a conference room for funeral planning, a selection room where families may choose caskets and vaults, as well as a crematorium and embalming facility. A plaque appears on the door of that room to remind workers of the reverence to be accorded the body in death. "It is the most sacred room in the building," Miller pointed out. He was also quick to add that the funeral home will be used for visitation only, since the funeral Mass will always be held in the decedent's parish church.

Divine Mercy Funeral Home will have an organist on site, as well as two licensed funeral directors, Bob Jesch and Monte Freeze.

"This funeral home is a gift from the diocese," said managing director Jesch. Miller explained that because it is a nonprofit entity, "We, as Catholics, own this funeral home." He added, "We have been diligent in keeping prices as low as possible ... Families will be pleasantly surprised." He also noted that pre-planning arrangements made elsewhere can be transferred to Divine Mercy. "That's been the number one question."

According to its mission statement, "Since 1873, it has been the sacred mission of Catholic Cemetery and now the Divine Mercy Funeral Home to

DIVINE MERCY, page 12





Photos by Joe Romie

Cutting the ribbon during the grand opening are, from left, Todd Busick, Divine Mercy Funeral Home and Catholic Cemetery family advisor; Bob Jesch, managing funeral director; Casey Miller, Divine Mercy Funeral Home and Catholic Cemetery executive director; Bishop Kevin C. Rhoades; Karen Lonergan, director of preplanning services; Scott Guerrero, grounds supervisor; Fort Wayne Mayor Tom Henry; Kim Wiseman, director of administration; and Chris Schenkel, president of the Divine Mercy Funeral Home and Catholic Cemetery board of directors.

DIVINE MERCY, from page 11

bury the dead and care for those who mourn. As a nonprofit ministry in the Fort Wayne-South Bend diocese, we offer complete funeral and cemetery services in keeping with our Catholic faith. Because God created us in His own image and likeness, we show a deep respect for the dignity of the body, which is a temple of the Holy Spirit. When the time comes for you or a loved one to be with Our Lord, Divine Mercy Funeral Home and Catholic Cemetery will be there to comfort and serve your family, honorably fulfilling the corporal work of mercy of burying the dead and the spiritual work of mercy of comforting those who mourn."

Miller expressed thankfulness for the assistance and support of the many who collaborated to make Divine Mercy Funeral Home a reality; primary among them, Bishop Rhoades. "Without his leadership and guidance, (this) would not have come to fruition. I also thank the priests, deacons and all of the leadership of the Diocese of Fort Wayne-South Bend, and Father Dan Scheidt ... his contributions were vitally important to the mission of the funeral home."

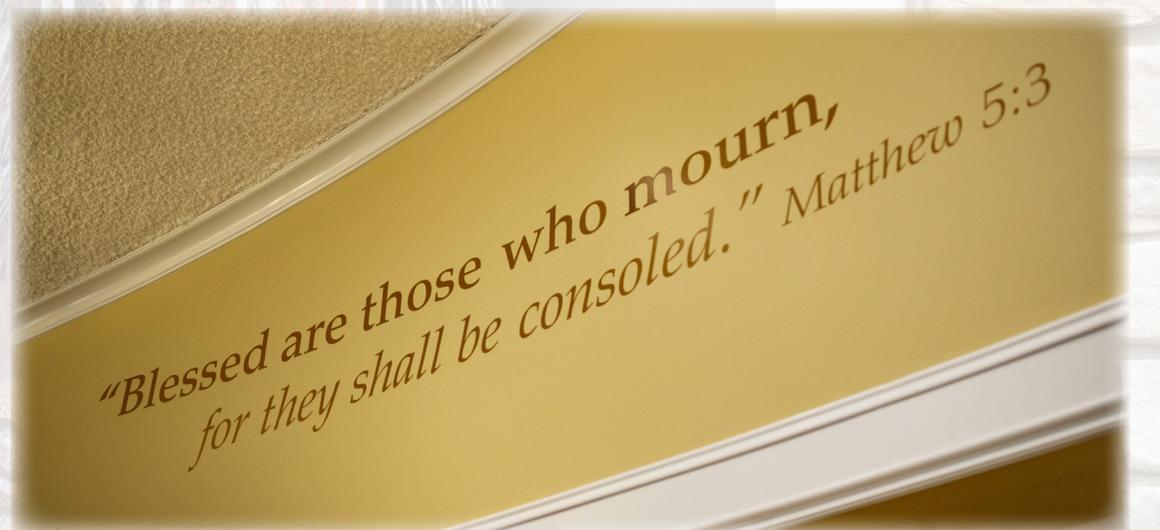
Mayor Tom Henry, Schenkel Construction and its workers and contactors, the professional staff and board of directors of Divine Mercy Funeral Home and Catholic Cemetery, and the Fort Wayne community were also among those for whom Miller voiced appreciation.

The response from visitors to the Saturday open house was very positive. Marlene and John Deisert, parishioners at St. Charles Borromeo, thought the facility was "excellent" and liked the artifacts. Teresa Walker admired the passages from sacred Scripture on the walls. Emma Momper noted the artwork, and its appropriateness to the name of the funeral home. "He died for us, and His mercy is there," she said. JoElla and Don Gregg thought the facility was "absolutely beautiful," with a pleasant and relaxing atmosphere.

Carol and Carl Herman have been watching progress on the facility and declared themselves "very impressed" with the end result. Cathedral parishioner Richard Wade said, "I've been wanting this for years. I'm very supportive. I'm spreading the word ... everything is done properly and with reverence."



Bishop Rhoades blesses with holy water one of two large angel statues in alcoves flanking the main door to the newly constructed Divine Mercy Funeral Home. Each angel statue weighs approximately 1,000 pounds.



Among the notable and comforting appointments at Divine Mercy Funeral Home, Fort Wayne, are artistically inscribed verses from holy Scripture, selected by Father Dan Scheidt.

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Physician, Catholic philanthropist receives state honor

BY BONNIE ELBERSON

During an open house showcasing completed renovations at the Matthew 25 medical clinic in Fort Wayne early this fall, State Sen. Liz Brown presented Dr. Michael Mastrangelo with the prestigious Sagamore of the Wabash award on behalf of Indiana Gov. Eric J. Holcomb. Dating back to the 1940s, the award is a personal tribute given to those who have rendered a distinguished service to the state and is the highest distinction that the governor of Indiana can bestow.

"It's a privilege to present Dr. Mastrangelo with a Sagamore of the Wabash," Brown said. "Dr. Mastrangelo's professional achievements are matched by his devotion to serving the Fort Wayne community and those less fortunate. Dr. Mastrangelo's humanity in living, loyalty in friendship, wisdom in council and inspiration in leadership are characteristics that make him worthy of this great honor."

Dr. Mastrangelo's service to others has been witnessed in countless examples throughout his life. A New Jersey native, he attended St. Francis Xavier High School in New York City, and then Georgetown University in Washington, D.C., where he received both his undergraduate and doctorate of medicine. His surgical residency began at Kings Hospital in Brooklyn, but was interrupted by two years of military service as a U.S. Army Medical Corpsman with the 45th Infantry Division in Korea. For

his service, he was honored with an Army Commendation Medal and Combat Medical Badge. After completing his tour of duty, Dr. Mastrangelo completed residency and finally arrived in Fort Wayne to enter private practice as a vascular, thoracic and general surgeon in 1959. His legacy would be felt throughout the medical communities at Lutheran, Parkview and St. Joseph hospitals through his numerous years of service on boards of directors and tenure as president of various medical organizations.

One such organization is the St. Joseph Community Health Foundation, where he served two full nine-year terms and is now serving as an emeritus member. Foundation executive director Meg Distler commented, "Dr. Mike Mastrangelo has been a wonderful asset to our work here at the Foundation blending a physician's knowledge along with a compassionate understanding of the Church's preferential option to serve the poor."

Dr. Mastrangelo and his late wife, Grace, were passionately committed to helping support Catholic education. He served on the original school board of directors for Bishop Dwenger High School and continued his service for decades. Beginning in 1993, he and Grace offered a full-tuition merit-based scholarship for a student whose family had a demonstrated financial need. To date, their generosity has funded a Bishop Dwenger education for more than 25 students, four of whom are currently enrolled. "It's very rewarding to see youngsters develop," said Dr. Mastrangelo.



State Sen. Liz Brown (R-Fort Wayne) presents the Sagamore of the Wabash to Dr. Michael Mastrangelo, a Korean War veteran, retired surgeon and tireless philanthropist.

The first recipient of the scholarship was Jessica Hayes who now teaches theology at Bishop Dwenger and is a consecrated virgin within the Diocese of Fort Wayne-South Bend.

"Dr. Mastrangelo continues to follow the progress of all the recipients and is always interested in where they attend college and what career paths they follow," said Katie Burns, director of development and alumni relations at the school. "His commitment to our community, our church, Bishop Dwenger High School and our students is just incredible."

Dr. Mastrangelo and Grace were significant donors to Bishop Dwenger, and they first chaired the inaugural Saints Alive fundraiser. In 2004 they were inducted in the Bishop Dwenger High School Hall of Fame and received the "Citizens of Two Worlds Award" honoring their outstanding contributions to the community.

Dr. Mastrangelo also has a special affinity for Matthew 25, a health and dental clinic that serves the poor from its location in downtown Fort Wayne. He has not only donated free medical service, but has acted as medical director or served on the board of directors since 1991. "While I was still practicing I would occasionally operate on a Matthew 25 patient. This was always a rewarding experience as the patient was always so thankful," he remembered. "When I retired and had 'free time' it was proper to respond 'yes' when asked to work in the clinic. It has been one of the better things I have done. It may be a cliché, but 'giving back' is very important."

Mark Dixon, CEO of Matthew 25, called Dr. Mastrangelo "a pillar of a man" and someone after whom we can all model our lives. Fellow volunteer at the clinic, retired dentist Dr. James Frey, described him as being very instrumental in expanding the clinic's services to several counties outside Allen County, including into Ohio. "He's greatly admired and respected there," he added.

Six years ago, Dr. and Mrs. Mastrangelo received the clinic's "Fabric of the Community Award" which recognizes exemplary service and honors sacrificial and significant contributions that have been key in helping Matthew 25 fulfill its mission. At the same ceremony that recognized Dr. Mastrangelo's contributions with the bestowal of the Sagamore of the Wabash award,

the blessing of Grace's Garden took place to honor her impact on the larger community as well. Grace's Garden, is a memorial to Dr. Mastrangelo's wife who was a master gardener, and is used as a place of rest and reflection for staff, volunteers and passers-by on the site of Matthew 25.

Dr. Mastrangelo credits his late wife with all his accomplishments. "First of all, allow me to mention that Grace was most important in all these endeavors and anything done was a mutual undertaking," he stated. "I didn't do anything alone."

Until Grace's recent death this past April, she served as a liturgical minister. She also was a member of Christ Child Society, Fort Wayne Medical Society Alliance, a Lady of the Equestrian Order of the Holy Sepulcher, past chairperson of Trillium Garden Club and was a Purdue University Master Gardener. She volunteered with the Foellinger Conservatory, St. Vincent de Paul Society and Lawton Park Greenhouse.

In addition to recognition by Bishop Dwenger and Matthew 25, Dr. Mastrangelo has received the Msgr. J. William Lester Award Supporting Catholic Education from the Diocese of Fort Wayne-South Bend, the Don Wolfe Award for Community Service from Big Brothers Big Sisters of Northeast Indiana and the Helene Foellinger Award for Service from the Fort Wayne Philharmonic.

Dr. Mastrangelo continues his service to the church as a member of St. Elizabeth Ann Seton Parish, where he serves as an extraordinary minister of holy Communion, co-chairs the building fund committee and is a member of the St. Vincent de Paul Society. Still, he remains modest about his generosity and his many accomplishments that will continue to profoundly impact an untold number of lives for years to come.

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Masses are interpreted on the 2nd Sunday of each month

A senior's 'wonderful cane legacy'

BY NICK KENKEL

Thomas Grzesiak, a longtime member of Sacred Heart Parish near Lakeville, is retired. Lakeville is Grzesiak's hometown, and it's there he has exercised his woodcarving hobby for several years. Over time he has become very accomplished, with his works of art including a full-size bear and huge owl, along with many smaller carvings.

Grzesiak was a foster child who was adopted at the age of 16 by Rose Culp. Culp, a longtime foster mother in Lakeville, gave a home to more than 70 babies until their adoption. From her, Grzesiak said, he learned generosity and to give of himself, at an early age.

In 2004, after several years of experiencing serious health issues and battling tremors, Grzesiak was diagnosed with Parkinson's disease. As he adjusted to his new physical limitations, he found he could still use the talent he feels God gave to him, in a new way.

He began to carve custom wooden canes, but only when needed by friends, family and especially Sacred Heart parishioners. Grzesiak doesn't remember exactly when he made the first one, but does remember who received it.

As a need would arise due to age, accident or surgery, Grzesiak was quick to offer to make one of his canes.

No two were exactly alike, and his system changed over time because of the availability of materials and new methods he would learn. One unique cane



Provided by Robert Krizmanich

Tom Grzesiak is pictured alongside a wood carved relief of St. Catherine of Sienna that he produced, mounted in Sacred Heart Church, Lakeville. A woodcarver friend of Grzesiak, Bruce Downs, assisted him in forming the fine facial features in the endeavor. "I use other people, at times to accomplish what I want to make – just as Jesus does with me and the rest of us," stated Grzesiak.

that he made featured a Corvette handle; another, made for his 95-year-old mother, depicted a pet dog.

All the canes he makes are created and given away freely by Grzesiak. To date, at least 50 custom canes and many floral pins are proudly used and worn by people in the area.

One of Grzesiak's favorite stories is one that made him feel rewarded for his efforts. He

shared that one time, he saw a lady who was unknown to him using one of his canes in a store. "Hey, I know that cane!" he cried out spontaneously, much to the lady's surprise. He had recognized his work, and was gratified to realize that his creations will go on being used and passed around for years. It is what he and others refer to as Tom Grzesiak's "wonderful cane legacy."



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A challenge in Vancouver

Outside Holy Rosary Cathedral in Vancouver, Canada, is an unusual statue. It sits just outside the entrance to the church. If you are walking into the church, you approach it from the side and so it looks like a real person lying on a bench. As you approach you see what appears to be a homeless man. You see a cloak, legs and so on. Then you see the feet. Crucified.

It is a very powerful statue of him.

This statue is referred to as "Homeless Jesus." It is controversial. Jarring. Compassion-evoking. Angering. Obtrusive. Cold. Tender. It really makes you think.

I have to admit: I have been very conflicted about the homeless problem. I've seen what appear to be able-bodied young men standing on the corners in our city, in what appear to be nice clothes, holding signs asking for food and money.

I doubt, because they look strong and well. A block down that same street, I've seen "Help Wanted" signs in windows of food establishments. Why don't the people standing on the corner apply for work there? I personally know someone who offered a person in such a situation a job and that beggar didn't show up for work. There are jobs in this city. Why don't they take them?

I doubt, because the university in our town subsidizes a huge, some say extravagant, homeless shelter that causes people to travel from states away to stay there. It is bringing homeless

people in. Isn't that just contributing to the problem?

I doubt. Did the people standing on corners try? Are they milking the system? Isn't there anything they can do?

And yet, how could I possibly know? How could I know the intricacies of their lives and struggles? In a different set of circumstances, could it be me? If my family were different, if I had a streak of illness alone, if I left an abusive situation but had nowhere to go, might it be me who was dependent on the goodness of others? I wonder.

And so, I have to ask — while, of course, we all must be prudent with limited family resources and wise in making decisions — should our default mode be to question a homeless person harshly in our hearts? Should we judge the situation of each and every person we see? Should we speculate? Surmise? Or should we leave it to the Lord?

I think I would rather err on the side of mercy (Mt 25:40).

The statue outside Holy Rosary Cathedral in Vancouver, apparently one of many all over the world by the same artist, Timothy Schmalz, brings the issue of homelessness to the forefront. According to various news articles, not all cities have welcomed the statue. Some say it is disrespectful to depict Christ as a vagrant, and they call the sculpture "creepy." It is raw, for sure, but is the statue creepy? Or is the coldness of man's heart in 2017 that is really creepy?

I wonder.

I think it is good to look at



EVERYDAY
CATHOLIC

Theresa A. Thomas

this statue, and those like it, and see our Savior in the least of our brothers. I think when we see a statue like this, or a person standing on a corner, we should think about the mentally ill, who look physically healthy but have no place to go; or about those who are honestly down on their luck. We should even think about and consider those whose intent is to deceive. Aren't they the worst off of all, and in need of the most mercy?

And speaking of worse off, are we worse off for any compassion we show, even if we are wrong now and again and tricked into giving more than someone really deserves? What do they deserve? What do we, really?

This "Homeless Jesus" in Vancouver was an unexpected challenge for me. It made me contemplate Matthew 7:1-5 in a deeper way, and strive to perfect my intentions and heart. I hope my description of it and thoughts put forth here will also help you think about those less fortunate than us. Then, together, with intent, we can bring more warmth and compassion, more Christ, to the world.

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

No baby, but still giving thanks

Even before she was married, Emily Stimpson Chapman asked for baby prayers.

"I'd be in an antique store buying little trinkets for the wedding decorations, and I would be asking strangers: Pray that we have a baby!" she said.

"If I've talked to you over the past two years, I've asked you to pray for us to have a baby," she added. "Every conference I go to, every talk I give!"

The Pittsburgh-based Catholic writer — a petite redhead with short hair and a huge smile — had long yearned to enter into motherhood, so when the love of her life got down on bended knee, she began dispensing prayer requests. She was 40, and math was not on her side.

Emily and Chris tried to make up for lost time, dating 13 months and engaged for merely five. Although her hormone levels appear excellent and she's taking progesterone and working closely with a NaPro doctor, after 16 months of trying to conceive, Emily is still not pregnant.

"I am not handling this well," she recently admitted on her blog.

Each passing month feels like a year. Just when she's stitched together a pocket of hope, her period returns. "On that day," she wrote, "barren isn't just the state of my womb. It's the state of my soul."

Now comes the national holiday that echoes the Catholic Church's daily exhortation: give



TWENTY
SOMETHING

Christina Capecci

thanks. Emily has contemplated the spiritual underpinnings of this invitation deeply and turned her insights into a beautiful book released one year ago, "The Catholic Table: Finding Joy Where Food and Faith Meet."

The book lays out a Catholic view of food, which sees it as a symbol of the Eucharist, a gift that helps us grasp the great mystery of the sacrament. "Everything food does on a natural level," she said, "the Eucharist does on a supernatural level — it nourishes, comforts and strengthens."

Emily challenges Catholics to eat liturgically, virtuously and joyfully. "Bacon is proof that God is good," she writes. "It's better to be a happy, healthy, energetic size 6 (or 8 or 10 or 12), than it is to be a crabby, crochety, underfed size 2."

The book examines our disordered relationship with food and a culture that has made a mockery of mealtime: breakfast in the car, lunch at the desk and dinner in front of the TV. "Our busy-ness and technology interfere with the natural rhythm

CAPECCI, page 17

Those who believe will rise again, with the Lord



THE
SUNDAY
GOSPEL

MSGR. OWEN F. CAMPION

Thirty-Second Sunday in Ordinary Time Matthew 25:1-13

The Book of Wisdom supplies the first reading for this weekend. The title of the book itself teaches a lesson.

As centuries passed, foreign influences virtually overwhelmed the Holy Land. Times perennially were hard. Understandably, many Jews left their ancestral homeland in search of better lives. They emigrated, but went to places where paganism prevailed.

In these new places, devoted Jews found themselves required to explain and defend their ancient belief in the one God of Israel.

This book, among others, arose from this process. The title simply makes the point that acceptance of the God of Israel is the wise choice, a logical choice, not a leap into fantasy.

An interesting literary technique in this book is that wisdom is personified. Wisdom is described as if this human attribute were a person, moving through the world, being available to humans.

The First Epistle to the Thessalonians provides the second reading. This epistle was sent long ago to the Christian community in Thessalonica, now the city of Saloniki in modern Greece. The presence of Christians in Thessalonica at that time shows that already the church had moved beyond its geographic origins and was becoming a factor in Europe, not only in Asia.

Paul makes several important theological points in this reading. First, he expressed the Christian thought that life endures after earthly death. Such a concept was not Hebrew in origin, at least not in its purest, and more intellectually developed, origins. It was

an idea in Greek philosophy, but Christian thought contributed to this idea by insisting that eternal life was intimately connected with the reality of an individual person's acceptance or rejection of God during the person's earthly existence.

Second, Paul drew the link between Christ and each Christian. He favored no theme more. It was fundamental. Christ lives forever. He overcame death. He rose. So, Christians who earnestly accept the Lord must die to share in this victory over death. In this bond, they are destined to live forever.

St. Matthew's Gospel is the source of the third reading. It is the familiar parable of the bridegroom and the foolish and wise virgins.

Some commentators raise an interesting suggestion. Maybe the virgins, wise or otherwise, were actually symbols of disciples. (While not Apostles according to any learned reading, women nonetheless were among the Lord's disciples.) Also, Jesus, of course, extolled virginity among followers.

Early Christians impatiently

awaited the coming of Jesus. When Jesus came in glory, persecuted Christians would be vindicated. Threatened in so many ways, frightened, they yearned for the second coming.

The parable teaches that indeed Christ will come again. Present times are passing. Eventually, hopefully soon, the risen Lord will return in triumph, majesty and justice. Jesus will reign over all.

Reflection

It is never too late for any sinner to repent. Millions of people have turned from sin to virtue in the last moments of earthly life. The church is always prepared to aid in such conversions. It lavishly allows priests to absolve a person from almost anything at the hour of their death.

Still, living separated from God, waiting for some wonderful, last-minute spiritual rebirth, is no way to go. So, the church, through Matthew, tells us this weekend to be prepared for whatever awaits us — that which we cannot predict. Live each day as a disciple. Be with

Christ now, not just at the last minute.

Life for us can be daunting. Paul is clear: Hardships, disappointments, hurts and limitations will cease if we are faithful to Jesus. The weary toils and pains of earthly life will be overwhelmed by the glory of heaven.

Being with God alone is worthwhile. It alone makes life worth living. Death need not be an inevitable crisis, but a culmination of holy living.

READINGS

Sunday: Wis 6:12-16 Ps 63:2-8

1 Thes 4:13-18 Mt 25:1-13

Monday: Wis 1:1-7 Ps 139:1-10
Lk 17:1-6

Tuesday: Wis 2:23—3:9 Ps 34:2-3,
16-19 Lk 17:7-10

Wednesday: Wis 6:1-11 Ps 82:3-4,
6-7 Lk 17:11-19

Thursday: Wis 7:22b—8:1 Ps 119:89-
91, 130, 135, 175 Lk 17:20-25

Friday: Wis 13:1-9 Ps 19:2-5
Lk 17:26-37

Saturday: Wis 18:14-16; 19:6-9
Ps 105:2-3, 36-37, 42-43 Lk 18:1-8

No greater love

President Donald Trump often says things that invite criticism. So I'm puzzled when his critics bother to attack even his more innocent remarks.

The president is charged with insensitivity for saying to the widow of a fallen soldier that "he knew what he signed up for ... but when it happens, it hurts anyway."

I don't know whether he said exactly this, and if so in what manner. But it's what my wife and I told ourselves, and what friends said to us, after our son Thomas was killed in 2004. He was shot while providing cover fire for his Army comrades, as they confronted insurgents attacking police stations in Mosul, Iraq.

We meant that Thomas was not the random victim of some meaningless accident. He deliberately risked his life to protect others. He was a hero.

Our soldiers do know what they signed up for, before going into combat. They are given a questionnaire about their preferences for funeral arrangements in case they don't survive.

Thomas wanted to be buried at our local Catholic cemetery, not at Arlington, in a suit rather than a uniform. "The Army has me for five years, or until something happens to me," he told us. "But eternity is mine."

There are many arguments about why we send some of our finest young people to risk their lives in the Middle East. After 9/11, a reason that made sense

to many was: We send them to draw the fire of the terrorists and return that fire, so the terrorists can't come here and kill thousands of innocent men, women and children. They lay their lives on the line for others.

This ran through my mind when I read about a recent court decision, claiming that a Peace Cross near my old neighborhood in Maryland is an unconstitutional "establishment of religion." The cross memorializes 49 local men killed in World War I. It is part of a memorial park that has clearly secular symbols, but is set apart in the middle of a traffic circle and is the tallest monument.

In a 2-to-1 decision, the 4th U.S. Circuit Court of Appeals said this cross illegally uses public land to teach Christianity. The court demands that it be removed, or (I'm not kidding) that the arms be chopped off to make it an obelisk.

Maybe the court didn't know that obelisks were symbols of an ancient Egyptian religion, worshipping the sun god Ra. Or that the world's most famous obelisk stands in (gasp) St. Peter's Square in Rome. (The Washington Monument doesn't count — it's made of many stones, and genuine obelisks are of one piece.)

But the important question is: What does the cross symbolize that makes it appropriate for war memorials — even for the fallen who may not be Christians?

The answer seems obvious.



A MORE HUMAN SOCIETY

RICHARD DOERFLINGER

Jesus is the pre-eminent example of a "man for others." He loved children, humble sinners and the poor; he challenged the "powers that be," and was crucified for it as he predicted. He knew what he signed up for.

"No one has greater love than this, to lay down one's life for one's friends" (Jn 15:13). Jesus taught this, and lived by it. Christians additionally believe he died for all our sins, and triumphed over death in his resurrection.

But his saying is invoked at funerals of any religion or none — for fallen soldiers, and others (missionaries, Peace Corps volunteers, police officers, firefighters) who pay the ultimate price while helping others. In this broad, deeply human sense, they are "Christ figures."

Perhaps other judges will realize this when the case is appealed.

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 November 12, 2017

Matthew 25:1-13

Following is a word search based on the Gospel for 32nd Sunday in Ordinary Time, Cycle A: wise women, foolish women and a wedding. The words can be found in all directions in the puzzle.

HEAVEN	TEN VIRGINS	THEIR LAMPS
FIVE	FOOLISH	NO OIL
WISE	FLASKS	OF OIL
DROWSY	GET UP	GIVE US
ENOUGH	BUY SOME	READY
WEDDING	THE DOOR	LORD
NOT KNOW YOU	AWAKE	THE HOUR

WEDDING PREP

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

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A deacon's spiritual toolbox for troubled times

Deacon Don Grossnickle served the Archdiocese of Chicago for many years as a Disability Outreach Coordinator. That job tied into his work as founder of the Gridiron Alliance, an organization that supports high school athletes who've suffered spinal cord injuries. The deacon would help these young people adjust to their new situations, and also develop in them spiritual resilience that would help them deal with their futures.

In May 2016, Deacon Grossnickle needed some spiritual resilience of his own after he was diagnosed with stage IV heart failure. So how did this man of God respond to the dire news? During a "Christopher Closeup" interview, he said, "I was shocked. I'm a regular guy that attends to my physician and all of the care that goes with that, so there was certainly a dark cloud that came over me from the get-go. But I look upon my relationship with the Lord as a dance, and there was never a question that the Lord was doing anything to me. So with optimism in the Lord's help, my

optimism is always going to carry the day."

The years that Deacon Grossnickle spent mentoring young men through the Gridiron Alliance also gave him a solid foundation from which to deal with his own troubles. He said, "I became intimately involved with those with catastrophic injuries, and learned so very much about how attitude and a faith life can take us back from what I would call a Humpty Dumpty kind of great fall, to have the ability to respond and transform our life with the help of the Lord and the Holy Spirit. I think resilience is a toolbox that you begin practicing in earnest when the chips are down...It really comes down to perceiving life as a gift, and each of the boys taught me that every day can be a gift, if that's what we choose to make it. And like The Christophers, it's all a matter of lighting the candle and being realistic about the darkness. But being smart enough, wise enough, and gifted enough to move through it by lighting the candle."

Deacon Grossnickle is lighting



LIGHT ONE CANDLE

TONI ROSSI, THE CHRISTOPHERS

that candle for others by giving seminars to his fellow patients who may not have the family and friends that he has around him. He would also like to see the church develop ministries for people who receive bad health news. "Folks tell me that as little as 40 percent of the people who are diagnosed with my kind of condition or cancer or others, reach out," he explained. "The oppression that comes from bad news limits their verve, their strength, and they're kind of lost. So I feel like that gap needs to be bridged. They probably won't do it on their own. They probably need folks like me and others to press the opportunities that might be there to lift them up."

Thankfully, Deacon

CAPECCHI, from page 16

that God established for life," Emily said.

Food is meant for fellowship, which means we must open our hearts and homes, Emily writes. Making a distinction between entertainment and hospitality can help us more readily swing open the front door. "Entertainment is about impressing people. Hospitality is about loving people."

Entertainment is for Instagram. Hospitality is for every real-world, road-weary Christian. "Letting people into your home when you know it's not perfect is a call to die to yourself and to love the other," Emily said. "I have never regretted answering that call."

These days, she's reminding herself that she can care for her body but not control it. She is trusting in God's plan even though it does not make sense right now.

She will gather with loved ones this Thanksgiving and count her blessings, and even if she's feeling empty, she will look for the abundance in her midst. "A Catholic table is groaning under this feast of delicious food and wine, surrounded by friends and lively, joyful conversation, people receiving the gift of food and making a gift of themselves through conversation," she said. "It's where you want to be."

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

Grossnickle's story has a happier ending than he expected. Shortly after recording our interview, he shared the news that his Level IV heart failure had reversed to Level I. His doctor explained that this kind of reversal is extremely rare, and he even sent him for two consults to make sure the new diagnosis was accurate. It was. Deacon Grossnickle credits his doctors and better eating and exercise choices with improving

his health. And, of course, he is grateful to God for listening to the prayers of all his loved ones who stormed heaven on his behalf.

Tony Rossi is the director of communications for The Christophers. The Christophers are located at 5 Hanover Square, New York, NY. Contact them by email at mail@christophers.org.

After Harvey, faith fuels Houston fans; team wins World Series

BY JAMES RAMOS

HOUSTON (CNS) — Baseball bats and rosary beads were the only thing on Tonya Killian's mind as she walked toward Minute Maid Park for Game 3 of the 2017 World Series.

A longtime Houston Astros fan and parishioner at Mary Queen Catholic Church in Friendswood, Killian was on a mission to buy rosaries custom made for the World Series by members of Annunciation Catholic Church.

Her Hail Mary attempt was a success: She bought the last two handmade rosaries for sale that day, and maybe even an Astros World Series victory.

Tradition holds that if the parish — which sits close to the ballpark across the street — sells out of its rosaries on game day, the Astros will win.

No one really knows if Killian's purchase guaranteed the Astros' 5-3 victory over the Los Angeles Dodgers that Friday night, Oct. 27. But nobody could have expected the wild 13-12 Astros win two days later on Sunday night, even after Saturday's loss. Game 5 saw the two teams slug it out for more than five hours and into extra innings Oct. 29.

With the series tied 3-3, Game 7 was in Los Angeles on Nov. 1.

The Astros beat the Dodgers 5-1 to clinch the first World Series championship in the franchise's history.

The rosaries were special to Killian not just because they were Astros-colored. Killian's family suffered during Hurricane Harvey: Two of her family members' homes in Dickinson were flooded with more than 2 feet of water during the storm.

Now more than two months since the storm dropped more than 50 inches of rain along the Texas Gulf Coast, she said some of her family is able to finally return home. The rosary means a lot to her, she said.

"I've broken down more times in the last month and a half than in the last two years," she told the *Texas Catholic Herald*, newspaper of the Archdiocese of Galveston-Houston. Dickinson was one of the hardest hit areas in Houston. "It's cleaned up, but as you drive by, you can see straight through these homes." Still, Killian said the Astros' World Series run has been thrilling to watch, something the city needed after Harvey's devastation.

"To watch the Astros play, to me, is like watching kids doing what they love and having fun," she said.

Parish staff and volunteers said the rosaries were in high demand, with 120 to 150 avail-

able during each of the three World Series games in Houston. The line stretched down the block with a half-hour wait just to enter the parish's sidewalk pop-up gift shop.

Father Paul Felix, pastor of the 147-year-old parish, opened the doors to the historic church for all to visit Oct. 27. He beamed as visitors milled in and out. Inside, dozens stopped for a quiet moment of prayer before heading into the ballpark for the game.

Earlier that day, Lance McCullers, former MLB pitcher, lit a few candles inside the church for his son Lance McCullers Jr., a pitcher for the Astros. McCullers Jr. was crucial during the 2017 American League Championship against the New York Yankees and helped send the Astros to their second World Series.

Father Felix said the World Series was a prime time to evangelize the culture with the rosary, especially during the centennial of the Marian apparitions at Fatima.

His collar seemed to garner a double-take every few minutes or the occasional genial nod from the tens of thousands of baseball fans decked out in their team colors who streamed by the church.

Between blessing rosaries, Father Felix stopped to greet

parishioners and the non-Catholics who have come to know him and his parishioners throughout the baseball season. The parish has been selling rosaries outside their front door all year long to help raise funds for parish renovations.

The church, designed by Nicholas J. Clayton, is the oldest surviving and continuously used church building in the

Archdiocese of Galveston-Houston and is need of repair. Father Felix encouraged visitors to help recognize history and join the effort to help renovate the church.

James Ramos is a staff writer and designer for the *Texas Catholic Herald*, newspaper of the Archdiocese of Galveston-Houston.

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Saint Mary of the Annunciation Church in Bristol is looking for a part-time OR full-time Music Director. Applicant must be available to provide music for three Masses each weekend, as well as funerals, weddings, holidays and Holy Days. Applicant must be able to sing, cantor, and play the piano and organ and must also possess the skills necessary to develop and work with adult and young adult choirs. Salary negotiable. Interested persons should send a resume to Father Bob Van Kempen at annunciationchurch-bristol@hotmail.com or Saint Mary of the Annunciation, P.O. Box 245, Bristol, IN 46507



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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.

Women's Morning of Reflection

COLUMBIA CITY — There will be a Women's Morning of Reflection at St. Catherine Church, 9989 State Road 9, on Saturday, Nov. 11, from 8-11 a.m. Mass at 8 a.m. will be followed by breakfast in the church hall. Talks on Father Solanus Casey, a free will offering for Right to Life and more. Call Linda Bustamante at 260-344-3112 for information.

Queen of Peace Holiday Bazaar

MISHAWAKA — Queen of Peace Church, on the corner of Bittersweet and Vistula, will have a Holiday Bazaar on Saturday, Nov. 11, from 9 a.m. to 3 p.m. Over 70 vendors for the first time using classrooms along with the normal areas. There will be tickets for a 50/50 raffle on sale along with a number of items from the kitchen. The kitchen will sell hot dogs, chips, soda, chili, coffee and a number of other goodies.

Day of Reflection

WARSAW — A day of reflection will be Saturday, Nov. 11 from 9 a.m. to 2:30 p.m. at Sacred Heart Parish, 125 N Harrison St. The day will begin with Mass and a light breakfast. Special guest for the Mass will be Stephen Royal from St. John the Evangelist Parish in Goshen. A boxed lunch will also be provided. There will be opportunities for prayer and reflection and well as group discussion.

St. Joseph Parish plans craft and arts bazaar

BLUFFTON — St. Joseph Parish will have a craft and arts bazaar Saturday, Nov. 11, from 9 a.m. to 3 p.m. at the church, 1300 N. Main St. Homemade baked goods, craft items, repurposed furniture and much more.

Card Party to be hosted by Knights

YODER — The St. Aloysius Knights of Columbus will have a Card Party and Euchre Tournament Saturday, Nov. 11

in the activity Center. \$5 admission fee. Doors open at 6:30 p.m. Food and beverages offered for a free will donation.

Holiday craft sale and chili cook-off

GARRETT — St. Joseph Catholic School, 301 W. Houston St., will host a holiday craft sale Saturday, Nov. 11. The doors will open at 9 a.m. Shop for homemade crafts and direct sales vendors. The student council will have a bake sale and the chili cook-off will begin at 11 a.m. in the church basement. A free will donation is requested. Visit www.stjosephgarrett.org or call 260-357-5137 for information.

Cathedral Books & Gifts

Cathedral Books & Gifts will be closed on Saturday, November 11th due to repairs to the Archbishop Noll Catholic Center.

REST IN PEACE

Angola

Marilyn Sanborn Kigar, 89, St. Anthony/Padua

Bremen

Thelma B. Adams, 96, St. Dominic

Fort Wayne

Robert Lee Vande Zande, 81, St. Jude

Mauriece A. Terrell, 89, Most Precious Blood

Jeanette H. Hagan, 88, St. Vincent de Paul

Martha E. Giant, 88, St. Charles Borromeo

Granger

Margaret M. Andrews, 78, St. Pius X

Huntington

Bobby J. Fox, 82, St. Mary

Mishawaka

Julia A. Baugher, 96, St. Bavo

Patrick Ryan, 71, St. Monica

Geraldine Bogaert, 91, St. Bavo

New Haven

Rita Alice Williams, 81, St. John the Baptist

Margaret A. Summers, 55, St. John the Baptist

North Manchester

Patricia Norman, 88, St. Robert Bellarmine

Notre Dame

Robert Momotiuk, 66, Basilica of the Sacred Heart

South Bend

Felix Salvatore Rulli, 85, Holy Family

Dorothy M. Pawlowski, 97, St. Casimir

Betsy A. Richard, 83, Holy Cross

Nancy Jo Cira, 57, St. Matthew Cathedral

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ST. PIUS X, from page 1

Inscribed around the base of the baptismal font is a catechetical reflection on Pope St. Leo the Great's words on baptism written by Pope Sixtus III, who shepherded the church during the years 432-440. The same reflection is engraved on the baptistery of the Basilica of St. John Lateran in Rome. The baptistery at St. John Lateran was the first to be constructed after the Emperor Constantine granted freedom of worship to Christians in 313.

The inscription reads, in both Latin and English: "Hope for the Kingdom of Heaven, you who are reborn in this font. Eternal life does not await those who are only born once. This is the spring of life that waters the whole world, taking its origin from the Wounds of Christ. Sinner, to be purified, go down into the holy water. It receives the unregenerate and brings him forth a new man. If you wish to be made innocent, be cleansed in this pool, whether you are weighed down by original sin or your own. There is no barrier between those who are reborn and made one by the one font,

the one Spirit, and the one faith. Let neither the number nor the kind of their sins terrify anyone; once reborn in this water, they will be holy."

Noting the combined occasion of the All Saints' Day Mass, the blessing of the attached community spaces and the new church's prominent images of saints, Bishop Rhoades said each Catholic's life as a pilgrim is nurtured not only by baptism but by other sacraments — specifically, the holy Eucharist as food for the journey and reconciliation to help Catholics return to the right path. That path, he said, leads to the beatific vision, seeing God in heaven; The journey involves praying to the saints for their intercession and following their example in living the Beatitudes heard in the Gospel of All Saints' Day.

The students present at the Mass affirmed the journey. All the fourth-grade students, who had dressed up as saints to mark the feast day, processed up during the Presentation of the Gifts, and the bishop asked each of them about the saint they represented; noting that each was really a story about a pilgrimage that reached its destination.



Photos by Derby Photography

The sanctuary of the former St. Pius X Church, Granger, has been transformed into a gathering space inside the new church. The phrase engraved on the wall, "To Renew All Things in Christ," was the motto of parish patron Pope St. Pius X.



Bishop Rhoades receives the offertory gifts from several fourth-grade students dressed as saints during the Mass at St. Pius X Church.



Bishop Rhoades also blessed the new ambrary that is to hold the holy oils — the oil of Chrism and the oils of the sick and of catechumens. Here, Msgr. William Schooler places the oils in the ambrary.



In honor of the Feast of All Saints, Samuel Frick chose to depict Giuseppe Sarto, the future Pope St. Pius X and his parish's namesake. The young Giuseppe came from such poverty that he walked the 6 miles to school barefoot every day, in order to avoid wearing out his only pair of shoes.