

TODAY'S CATHOLIC

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The living and substantial act of thanksgiving is Jesus, in the Eucharist

BY JENNIFER MILLER

Thanksgiving is the premier classic, all-American holiday. Begun in the very first years of the country, the day celebrates the first successful harvest of Americans' pilgrim- and poor farmer-ancestors due to the help of their neighbors, the Wampanoag Indian tribe.

American Catholics, however, are called to be a thanksgiving people every day of the year. The very basis of daily worship is to offer and give thanks back to the One who created mankind, redeemed it and sustains it; God, in the blessed Trinity. All we say, do, know or have comes from God. Truly, every day is to be a day of thanksgiving.

The holiday celebrated on the fourth Thursday of November is a chance for American Catholics to live their faith and nationality with pride and gratitude.

The very heart and source of life is "eucharistia," the Greek word meaning "thanksgiving" in English. This is where the word for Eucharist comes from; the communion offered and received together as one people, one body with Jesus Christ, at the holy Mass. From the beginning of Christianity, the holy Mass was also called the Eucharist, as the Didache and St. Justin describe. The Hebrew word, used by ancient Israel, "todah," means the same. Both point to the unmerited, free gift of God given to His people.

Father Romano Guardini, a Catholic theologian who was among the fathers of the New Evangelization, reminds us that, "Mass is the heart of the direct relationship between God and a believer." In the sacred space at church, one hears the words of the celebrating priest: "Lift up your hearts!"

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CNS/Nancy Wiehenc

A Thanksgiving Day table features foods from local farms, ranches and purveyors in Arizona. The first Thanksgiving was a celebration of survival, of gifts, of sharing and of gratitude. Colonists and Native Americans feasted on deer meat, fish, clams, fowl and corn — food they collected from nearby and from planting.

Young Adult Holy Hour

Fort Wayne Frassati prays, reflects with Bishop

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A Catholic Thanksgiving

Blessing the food for the feast during Mass

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Cardinal praises USCCB for century of working for 'a more just society'

BY JULIE ASHER

BALTIMORE (CNS) — The mission of the U.S. Conference of Catholic Bishops is as timely now as 100 years ago when the conference was founded as a "wise and Spirit-filled response to the immense suffering and displacement" caused by World War I, the Vatican secretary of state said Nov. 12.

"The Church in your country seeks to bring not only material assistance but also the spiritual balm of healing, comfort and hope to new waves of migrants and refugees who come knocking on America's door," Cardinal Pietro Parolin said.

He made the remarks in his homily at a Mass celebrating the USCCB's centenary in Baltimore on the eve of the bishops' fall general assembly.

As it developed from its formation as the National Catholic War Council to the present-day USCCB, the conference has never wavered "in that commitment to Christian charity" and "has proved to be an effective means for coordinating the pastoral outreach and evangelical witness of the Church in America," the cardinal said.

The 62-year-old Italian cardinal was the main celebrant of the Mass at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary. A career Vatican diplomat, the cardinal is Pope Francis' top aide both for internal Church matters as well as for relations with governments and international organizations.

Baltimore Archbishop William E. Lori

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CNS photo/Bob Roller

Cardinal Pietro Parolin, Vatican secretary of state, and Archbishop Christophe Pierre, apostolic nuncio to the United States, concelebrate Mass Nov. 12 at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore on the eve of the fall general assembly of the U.S. Conference of Catholic Bishops.

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**USCCB, from page 1**

welcomed the cardinal, his fellow archbishops and bishops, priests, religious men and women, laity and seminarians to "America's first cathedral," built between 1806 and 1821. The Baltimore basilica was the first Catholic church to be constructed in United States after the adoption of the new Constitution.

The basilica, filled to capacity, was a fitting setting to celebrate the USCCB's centenary, a landmark in the history of the U.S. Catholic Church.

Archbishop Lori was among the dozen or more concelebrants on the altar, who included Cardinal Daniel N. DiNardo of Galveston-Houston, president of the USCCB, and Archbishop Christophe Pierre, papal nuncio to the United States. The rest of the U.S. bishops filled several of the basilica's front pews.

Before Mass, the bishops gathered for an afternoon workshop for presentations on the history of the USCCB by New York Cardinal Timothy M. Dolan, head of a task force on the centenary observance; Bishop Earl A. Boyea of Lansing, Michigan; and retired Bishop William S. Skylstad of Spokane, Washington. Cardinal Dolan and Bishop Skylstad are both former USCCB presidents.

Outside the basilica, children from various Catholic schools in the Baltimore Archdiocese lined the steps to greet people arriving for Mass. Below the steps a few protesters held placards or placed them on the sidewalk, calling on the U.S. bishops to embrace pacifism.

"There is no such animal as a 'Just War,'" said one sign quoting Benjamin Joseph Salmon (1889-1932), a prominent Catholic conscientious objector and outspoken critic of the Catholic Church's just-war theory. "1000+ U.S. Catholics have died in vain in Iraq and Afghanistan," read another.

Inside before Mass began, worshippers were greeted with an organ prelude of pieces such as a toccata by Johann Speth and a largetto by George Frideric Handel. The readings were given in Spanish and English.

In his homily, Cardinal Parolin drew on the day's Gospel reading from Chapter 25 of the Gospel of St. Matthew describing how "the



CNS photo/Bob Roller

A woman prays during Mass Nov. 12 at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore on the eve of the fall general assembly of the U.S. Conference of Catholic Bishops.

wise virgins filled their lamps with oil in preparation for the coming of the bridegroom."

He used the symbolism of the oil "to reflect with you on some of the present-day opportunities and challenges facing your conference at the dawn of its second century."

"That oil is also spiritual joy, the joy of the Gospel — 'Evangelii gaudium' — that the Church is called to proclaim before the world," the cardinal said. "Ultimately, it is a joy grounded in our hope in the Lord's victory over death and the promise of our own resurrection."

"In an age increasingly marked by secularization, materialism and a coarsening of human relations," he said, "an essential aspect of your task as pastors of the Church in America is to propose that hope, in season and out of season, trusting in its power to attract minds and hearts to the truth of Christ.

He remarked that U.S. Catholic community with its "vast network" of parishes and educational, health care and charitable institutions "is chal-

lenged to propose in an ever more vital way the wisdom of the Gospel, which alone brings true joy and satisfies the deepest longings of the human heart."

He held up the USCCB's convocation in Orlando, Florida, and the ongoing preparations for the Fifth National Encuentro in 2018 as examples of the conference's "far-sighted initiatives aimed at encouraging dialogue and cooperation at every level" in the life of the U.S. Church.

"In this way, you are seeking to foster that heightened sense of missionary discipleship that Pope Francis considers the heart of the new evangelization," Cardinal Parolin said.

In the century before the founding of the bishops' conference, "the great challenge facing the Church in this country was to foster communion in an immigrant Church, to integrate a diversity of peoples, languages and cultures in the one faith, and to inculcate a sense of responsible citizenship and concern for the common good."

Today, he continued, "the urgent need to welcome and integrate new waves of immigrants

continues unabated. At the same time, the Catholic community is called, under your guidance, to work for an ever more just and inclusive society by dispelling the shadows of polarization, divisiveness and societal breakdown by the pure light of the Gospel."

He said the USCCB has made many "responsible contributions" to the discussion "of important social issues and political debates, above all when these involve the defense of moral values and the rights of the poor, the elderly, the vulnerable and those who have no voice."

The U.S. Church has made an "outstanding witness" to defending the right to life of the unborn, "but also, in more recent times ... to ensure due protection for the family and access to affordable health care."

"You have done this not only by engaging in policy debates in your own country, but also by assisting international processes of dialogue and peacemaking, and by providing much-needed humanitarian aid to peoples beset by war and civil conflict," he said.

"In this process of accompaniment, may you continue to exercise your prophetic office by bringing the balm of mercy to discussions that all too often take refuge in policies and statistics, while ignoring the faces and needs of real people."

At a dinner that evening with the U.S. bishops, Cardinal Parolin told them Pope Francis sent his "cordial good wishes for this anniversary" and he recalled the pontiff's "message of encouragement" to them during their meeting last year at the Vatican.

He quoted the pope, who said that the great challenge that the Catholic Church faces is "to create a culture of encounter, which encourages individuals and groups to share the richness of our traditions and experiences, to break down walls and to build bridges. The Church in America, as elsewhere, is called to 'go out' from its comfort zone and to be a leaven of communion. Communion among ourselves, with our fellow Christians, and with all who seek a future of hope."

"It is my hope and prayer that this anniversary will strengthen your communion and common resolve in rising to this challenge," Cardinal Parolin said.

Campaign for Human Development offers gratitude for donation

Dear Bishop Rhoades:

On behalf of the Subcommittee on the Catholic Campaign for Human Development (CCHD), thank you for your support of the collection in 2016. Your diocese's generous contribution of \$41,165.25 has empowered people on the margins across the United States to work to break the cycle of poverty.

This year the national date for the CCHD collection is November 18-19, which is also the first cel-

ebration of the World Day of the Poor. In his statement establishing the World Day of the Poor, Pope Francis called for Christian communities to mark the occasion with "moments of encounter and friendship, solidarity and concrete assistance" with people living in poverty.

Poverty challenges us but it also presents for us an opportunity for true encounter with the suffering flesh of Christ. The support of your diocese for the CCHD collection is a concrete sign of

the Church's solidarity with people living in poverty and its commitment to bring hope and joy to those in need. Your contributions will support low-income led groups as they work to break the cycle of poverty across the United States. Additionally, twenty-five percent of funds collected will remain in your diocese to fund local anti-poverty efforts.

Shareable resources to promote the collection, including a draft letter you can edit and a social media tool kit can be

found at www.usccb.org/lcchd/ resources. More information about poverty here in the United States can be found at our website www.povertyusa.org, or in Spanish at www.probrezausa.org. If you have any questions, please contact Nicole Germain, assistant director for promotions, at 202-541-3365 or at ngermain@usccb.org.

Sincerely yours in Christ,
Most Reverend David P. Talley
Bishop of Alexandria

Detroit Catholics at 'fever pitch' over beatification of Father Casey

BY MIKE STECHSCHULTE

DETROIT (CNS) — For decades during the Great Depression and afterward, Capuchin Franciscan Father Solanus Casey was the “go-to” guy for those who were sick, poor, afflicted or discouraged in their faith.

Standing at the doors of St. Bonaventure Monastery on Detroit's east side, the holy friar would welcome dozens — if not hundreds — of visitors per day: families with an ill child, destitute fathers desperate to make ends meet, loved ones distraught over a relative's drifting from the faith.

And no matter the situation — whether a healing was imminent or not — he would tell them the same thing: “Thank God ahead of time.”

Now that Father Casey is set to be beatified Nov. 18 at Detroit's Ford Field, home to the NFL's Detroit Lions, the entire city is heeding his advice.

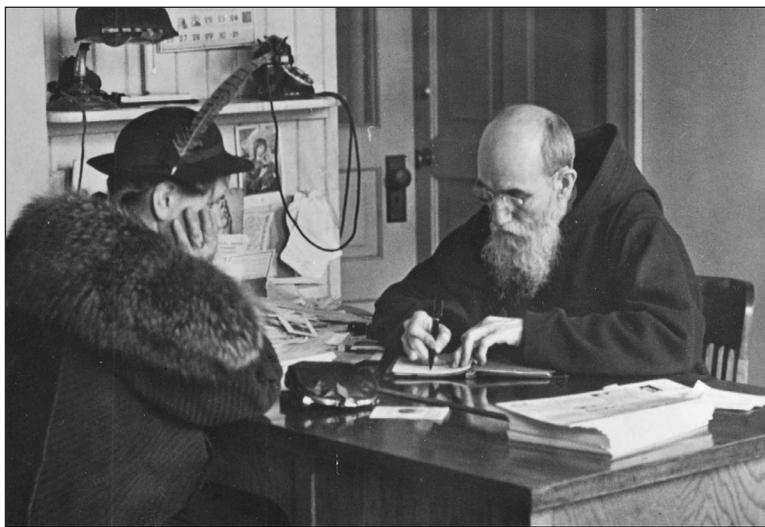
“I think excitement is at a fever pitch. Everybody is so enthused about it. I get people asking me about the occasion all the time,” said Detroit Archbishop Allen H. Vigneron in an interview with *The Michigan Catholic*, the archdiocesan newspaper. “The quick way the tickets were all assigned is a strong sense of the enthusiasm of the whole community.”

Indeed, it took just hours for the 66,000-seat Ford Field to “sell out” for the historic Mass — though the tickets were free — with eager Detroiters snapping up the chance to be in attendance to thank God for the gift of the friar's extraordinary life and intercession.

“People feel a strong connection to Father. It's like having someone in your family beatified,” Archbishop Vigneron said. “Of course, in our region that's very understandable. But really, I think it's across the whole country and other parts of the world, too. I think Father's humility and his accessibility help people feel that they belong to him and he belongs to them.”

Born and raised in Wisconsin, Father Casey joined the Capuchin order in 1897. Rejected by the diocesan seminary due to low grades, he nevertheless continued his studies toward the priesthood, and in 1904 was ordained a “simplex” priest in Milwaukee — a designation that meant he couldn't hear confessions or preach doctrinal sermons.

While some priests might have been discouraged by a lack of faculties, which left him to do menial tasks such as answering the monastery door and recording Mass intentions, Father Casey happily accepted God's will for him.



CNS photo/Archdiocese of Detroit

Father Solanus Casey, who will be beatified Nov. 18, records a note from a woman who visited him at St. Bonaventure Monastery in Detroit in 1941. The Capuchin Franciscan friar kept dozens of notebooks filled with prayer requests and favors from the thousands who visited him each year.

“Father was able to be such a powerful vehicle for God's marvelous healing and works because he was so transparent. There was so little of Father Solanus, personally, to get in the way,” Archbishop Vigneron said. “That's really the secret behind his humbly accepting never being able to preach, never being able to hear confessions. He simply accepted who he was and said, ‘I'm happy to do whatever God wants of me.’”

As the monastery doorkeeper — first in churches and friaries around New York City and later in Detroit — Father Casey quickly gained a reputation as a compassionate listener and intercessor during the Great Depression, and soon, dozens would arrive daily at the doors seeking “just a moment with Father.”

“Father Solanus responded very generously in some tough economic times, times that were very difficult for ordinary working people,” Archbishop Vigneron said. “He brought to them a sense of God's presence besides the practical charity he extended.”

Soon, however, reports of miraculous favors attributed to the holy friar's prayers began to spread throughout the region. A critically ill child would recover. A desperately needed rent check would arrive. A son serving in the war would miraculously escape danger.

To all who sought his help, Father Casey's trademark assurance was as simple as it was constant: He'd ask them first to pray, have faith and enroll their names in the Capuchins' Mass intentions, and then, if he discerned God would favorably answer a prayer, would reply simply, “Don't worry, everything will be fine.”

The late Cardinal John Dearden of Detroit opened the official cause for canonization for Father Casey in 1976, a move-

ment that's been championed by each Detroit bishop since.

“I've always had confidence that Father would be beatified, and eventually that he'll be canonized,” said Archbishop Vigneron, who inherited the cause from his predecessor, Cardinal Adam J. Maida. “I have no doubt about that.”

However, the possibility “became very real” when the Capuchins told the archbishop about the miraculous healing of a Panamanian woman that took place in 2012. Suffering from a severe skin disease — an affliction from which Father Casey himself died — she visited the friar's tomb and prayed for healing. Almost instantaneously, her disease vanished.

On May 4, Pope Francis announced the healing was authenticated as a miracle, paving the way for Father Casey's beatification. Though the woman has wished to remain anonymous, she will be present for the beatification Mass Nov. 18, along with others who have received favors.

Archbishop Vigneron said he takes the fact that Father Casey was able to heal so many as a sign that “God loves Detroit” and hasn't abandoned the city, despite its hard times.

“Not all holy people are wonder workers. That's a special gift that God gives as He judges it appropriate,” Archbishop Vigneron said. “What I interpret this to mean, this fact that God gave Father Solanus this gift, is that he was humble enough to use it without it becoming a source of pride.”

“Why does God do it? Whatever He does, whether He gives a miracle or not, it's always about love.”

Mike Stechschulte is managing editor of *The Michigan Catholic*, newspaper of the Archdiocese of Detroit.



Public schedule of Bishop Kevin C. Rhoades

Sunday, November 19: 10 a.m. — Confirmation Mass, St. Jude Church, South Bend

Monday, November 20: 1 p.m. — Meetings of Corporations of Diocese, Catholic Cemeteries, and Saint Anne Communities, Archbishop Noll Center, Fort Wayne

Tuesday, November 21: 10:30 a.m. — Meeting of the Presbyteral Council, Sacred Heart Rectory, Warsaw

Thursday, November 23: 11 a.m. — Opening prayer and Thanksgiving luncheon, St. Mary Mother of God Church, Fort Wayne

Solidarity in Suffering —

The perilous predicament of Christians in the Middle East

Christians have lived in the Middle East since Pentecost and are spread across the entire region. Today, Christians in the Middle East form a grand mosaic comprised of Catholic Churches, Eastern Orthodox Churches, Oriental Orthodox Churches, the Assyrian Church of the East and Protestant communities. Rather than living in segregated communities, Christians are indigenous and have been integrated into their societies for centuries. While not a majority in any Middle Eastern country, ancient Christian communities have long contributed vibrantly to their societies in the fields of science, philosophy, education and medicine.

The seven Catholic Churches in the Middle East are the Latin, Maronite, Melkite, Armenian, Chaldean, Coptic and Syrian Churches. The size, composition and location of these communities vary considerably. Some, like

the Maronite Church in Lebanon, are strongly concentrated in one country, while others, like the Syrian Church, are spread across several countries. The Latin Church has a very large immigrant, as well as indigenous, population.

Over the centuries, the Muslim majority has often lived together with Christians and other religious minorities in peace. In recent years, the Middle East has faced war, globalization and shifts in culture and identity. Societal and political uncertainty creates fertile ground for fundamentalist interpretations of political, legal and cultural aspects of society. Christians and other minorities have felt increased pressure and are particularly vulnerable.

Iraq's Christian population exemplifies the effects of war on a religious minority. Historically, Christians have played a substantive role in Iraq. Following the 2003 U.S. invasion, the political and social exclusion of Sunnis resulted in the rise of

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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

Groups urge law protecting conscientious objection to abortion

BY KURT JENSEN

WASHINGTON (CNS) — Rep. Chris Smith, the New Jersey Republican who co-chairs the Bipartisan Congressional Pro-Life Caucus, made another push Nov. 8 for passage of the Conscience Protection Act.

The measure amends the Public Health Service Act to allow lawsuits from health care providers who believe they have been discriminated against or lost their jobs because they refused to participate in abortions.

The House version is H.R. 644 and is included in the appropriations package that won House passage in September. The Senate bill, S. 301, is identical to the House version.

Supporters hope to see final adoption as part of the appropriations bill for the 2018 fiscal year. Smith, at a news conference at the U.S. Capitol, said President Donald Trump has promised to sign it.

He observed that while there are other conscience-protection statutes, “we’ve had eight years of absolute nonenforcement under

the Obama administration.”

The new legislation has the backing of the U.S. Conference of Catholic Bishops which, along with 32 other organizations, sent a letter in September to senators and representatives urging them to vote for it.

“Federal laws protecting conscientious objection to abortion have been approved for decades by Congresses and presidents of both parties,” the letter said. “Even many ‘pro-choice’ Americans realize that the logic of their position requires them to respect a choice not to be involved in abortion.

“Yet, with violations of federal conscience laws occurring in California, New York, Washington, Alaska, Illinois, and most recently Oregon, it is increasingly clear that the current laws offer far less protection in practice than in theory,” it said.

“Supporters and opponents of abortion alike should be able to agree on promoting the common good by protecting the right of conscience of all providers,” the letter added.

Jeanne Mancini, president of March for Life, also issued

a statement of support. “What we are talking about here is the most basic of human protections and freedoms. It is un-American for someone to be forced to go against what they know in their conscience is wrong.”

Rep. Diane Black, R-Tennessee, who introduced the current House version of the act, called the legislation a “compassionate, reasonable and modest bill.”

The Weldon Amendment, included in the annual appropriation for the Department of Health and Human Services since 2005, already allows health care providers as well as insurance plans to refuse to provide abortions, pay for them or refer women to abortion clinics.

The Conscience Protection Act is aimed at protecting individual physicians, nurses or other health care professionals who refuse to assist in abortions when asked to do so by their employers. According to the wording of the bill, it protects various entities, including applicants to or participants in training programs for the health professions who refuse to participate in an abortion.

The American Civil Liberties Union is among the opponents, saying the bill “would facilitate discrimination against women seeking abortion care while purporting to protect religious liberty.”

But Sen. James Lankford, R-Oklahoma, sponsor of the Senate version, said it is not about religious belief specifically. Instead, he said it was for “millions of Americans who believe (a child in the womb) is not just a ball of tissue.”

Also speaking were three nurses, Cathy DeCarlo, Fe Vinoya and Sandra Mendoza, who have been subject to coercion by their employers to participate in abortions.

Smith said it was “an honor and privilege to join these ‘nurses of conscience’ who believe that abortion kills children and harms women and stood up for their beliefs at the risk of great personal sacrifice and injury — loss of job, demotion, or other forms of retaliation.”

DeCarlo, who used to work at Mount Sinai Hospital in New York, said she had been assured in 2004 that she would “never have to compromise my

conscience.” In 2009, she was compelled to participate in an abortion of a 22-week-old fetus, “then I had to account for all the pieces. I never thought in America I’d be forced to violate my conscience in this way.”

Vinoya, who formerly worked at University Hospital in Newark, New Jersey, added, “I became a nurse to help people, not to do harm.”

Mendoza, who used to work at the Winnebago County Health Department in Rockford, Illinois, said: “I hope we can all agree that no doctor or nurse should be forced out of employment on account of their faith and commitment to protecting life.”

Representatives from several pro-life organizations were at the news conference, including Mancini; Greg Schleppebach, associate director of the USCCB’s Secretariat of Pro-Life Activities; Kellie Fiedorek, legal counsel with Alliance Defending Freedom; Andrew Guernsey, legislative assistant for government affairs at the Family Research Council; and Tim Saccoccia, public policy coordinator with the Knights of Columbus Office of Public Policy.

French forum looks at religious liberty against backdrop of history

BY CHRISTOPHER GUNTY

SAINT-OMER, France (CNS) — In the 1500s, anti-Catholicism became popular in England with the Act of Supremacy in 1535, which declared that the crown of England was the only earthly head of the church in England, not the pope.

In 1593, the College of English Jesuits was established in the small French town of Saint-Omer as a boarding school for Catholic families who could not practice their faith in England and Ireland.

A century later, Maryland was established as a colony in America, as a planned haven for Catholics who faced persecution in England and Ireland.

With the repeal of the Tolerance Act in 1654, it became difficult or impossible for Catholics in the colonies to worship or gain education.

As had their English counterparts in the 1500s, Marylanders in the 1700s turned to Saint-Omer to form their sons in a classical Catholic education.

A Maryland delegation joined hundreds of others in Saint-Omer Oct. 14-15 to mark 275

years since the arrival of Daniel Carroll at the College of English Jesuits, followed six years later by his brother, John, and cousin, Charles.

Daniel Carroll of Rock Creek, born in 1730, was one of only five people who signed both the Articles of Confederation and the U.S. Constitution. He first arrived at the College of English Jesuits in 1742 and studied there for six years.

Inspired by the Jesuits teaching at the school, John Carroll (b. 1735) joined the order, became a priest, and eventually was named the first bishop in the United States in 1789 when the Diocese of Baltimore covered the original 13 colonies. Charles Carroll of Carrolton (b. 1737) was the only Catholic to sign the Declaration of Independence.

The question of religious freedom received special attention during a weekend of events in Saint-Omer in mid-October as the town officially reopened the newly renovated Chapel of the Jesuits. It has not been used for worship for more than 125 years, and was inaugurated Oct. 14 as a multimodal arts and performing space for the town.

At the opening ceremony, Baltimore Archbishop William E. Lori, 15th successor of Archbishop Carroll, acknowledged the hardship that led families to send their sons to the school.

“As subjects of the British Empire in the 18th century, they were not free to practice their Catholic faith,” he said. “Among

the laws enacted to suppress the Catholic Church during this period was one that prohibited Catholic schools. It’s for this reason that families such as the Carrolls made the sacrifice of sending their children abroad for their education.”

At an Oct. 15 roundtable on “Culture and Interreligious Dialogue: 300 Years of Tradition,” Archbishop Lori joined other faith leaders, to discuss the state of religious liberty now, compared to the past.

The archbishop noted that “religion and religious practice, while still considerable, exert less influence than before on how people comprehend and analyze the social issues of the day.”

Where the parish or local congregation once was the worship, educational and social hub of life for people, that has changed as new ways of communicating and entertaining largely focus on the individual.

He said that it matters whether religious organizations can be involved in the moral issues of the day.

“Should not churches and people of faith feel secure in a nation that proclaims our fundamental freedoms to be from God, not the state, and that it is the duty of the state to protect and foster those freedoms?” the archbishop asked. The answer, he said, “is complex.”

“On the one hand, a change in morals or a breakdown of a moral consensus affects laws, policies and court decisions

— all of which reflect societal trends,” he said. “On the other, constitutional guarantees may help moderate such trends, for law is an arbiter of culture.”

He also noted, “In this time of rapid cultural change, religious freedom finds itself competing on a par or at a disadvantage with new rights and freedoms.”

Archbishop Lori said he was describing “a gradual process of secularization in American culture. In and of itself, of course, secularity is not a bad thing. It signifies that which is not divine; the world of time, not of eternity; a sphere of rightful autonomy from religion and the church — but not of morality.”

That has led some politicians to try to narrow the definition of religious liberty to include only worship, not the other works of churches, such as Catholic Charities.

The best response to such challenges, Archbishop Lori believes, is “to stay engaged — with patience, intelligence and love — to study and pray, but also to build bridges, even consensus wherever possible.”

Such an approach allows the church to “defend religious freedom mainly by evangelizing more effectively, while discerning carefully what battles have to be fought in the here and now.”

Christopher Guntz is associate publisher/editor of *Catholic Review Media* of the Archdiocese of Baltimore.

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Nation's leaders urged to 'engage in real debate' on curbing gun violence

WASHINGTON (CNS) — The nation's leaders "must engage in a real debate about needed measures to save lives and make our communities safer," said the chairman of the U.S. bishops' domestic policy committee.

Such debate is essential because "violence in our society will not be solved by a single piece of legislation, and many factors contribute to what we see going on all around us," said Bishop Frank J. Dewane of Venice, Florida, chairman of the U.S. Conference of Catholic Bishops' Committee on Domestic Justice and Human Development.

His Nov. 7 statement was issued in response to "recent and horrific attacks" in the country, referring to the mass shooting Nov. 5 at the First Baptist Church of Sutherland Springs, Texas, that left 26 people dead and 20 others wounded, and the Oct. 1 mass shooting in Las Vegas during an outdoor concert that left 58 people dead and hundreds of others injured.

"For many years, the Catholic bishops of the United States

have been urging our leaders to explore and adopt reasonable policies to help curb gun violence," Bishop Dewane said.

The Las Vegas and Sutherland Springs gun massacres "remind us of how much damage can be caused when weapons — particularly weapons designed to inflict extreme levels of bloodshed — too easily find their way into the hands of those who would wish to use them to harm others," he said.

Bishop Dewane said the USCCB continues to urge a total ban on assault weapons, "which we supported when the ban passed in 1994 and when Congress failed to renew it in 2004."

Other efforts the bishops support include measures that control the sale and use of firearms, such as universal background checks for all gun purchases; limitations on civilian access to high-capacity weapons and ammunition magazines; and a federal law to criminalize gun trafficking.

SOLIDARITY, from page 3

extremism that often targeted Christians, who became associated with the West in the minds of extremists. The so-called Islamic State arose, killing Christians and Muslims alike, pressing women and girls into sexual servitude, causing thousands to flee or be forcibly converted, and seizing resources to fund their violent rampage. Christians and other religious minorities, notably the Yazidis, fled and the numbers of Christians dwindled. As the tide of ISIS is driven back, Christians who remain support the establishment of the rule of law and inclusive communities. Christian bishops have stressed the need to remain integrated with the broader community in order to rebuild security in the diverse social fabric of Iraq, promoting the vision of a nation that respects the rights of all.

Syrians remain under threat from not only ISIS, but from their own civil war that began in 2011. Almost 7 million Syrians have been displaced within their own country and over 4.8 million are refugees. Syrian Christians represent a disproportionately small percentage of refugees due to a number of complex factors, including their level of education, relationships to relatives overseas, and government associations. Many seek shelter in neighboring Lebanon and Jordan, where Christian communities are more established. Pope Francis has denounced the persecution, torture and killing of Christians in Syria, calling it a "form of genocide" that must end. The refugee situation has overwhelmed neighboring countries as well as Europe, creating new challenges for social cohesion.

In Egypt, the Coptic Orthodox Church constitutes the largest Christian presence in the region, tracing its tradition back to ancient roots. Copts and other religious minorities in Egypt face religious discrimination and persecution as their country suffers from political uncertainty. They are discriminated against in access to education and employment, the ability to own and operate businesses, and to practice their faith freely and openly. It is difficult for them to secure building permits for churches, and church buildings have been destroyed. Christians have been physically harassed, kidnapped and even killed.

In the Holy Land, the political conflict between Israelis and Palestinians continues to fuel a humanitarian situation for Arab Christians and Muslims in East Jerusalem and the West Bank. The crisis is particularly dire for Christians and Muslims in Gaza. The separation wall, expanding Israeli settlements, and numerous checkpoints restrict movements of Palestinians and damage their economy. Actions from both sides compromise the legitimate aspirations of Israelis for security and recognition, and of Palestinians for a viable and independent state. The economic

and political situation caused by the occupation of the Palestinian lands leads Christians to emigrate.

Throughout the Middle East, Christians are emigrating. In addition to fleeing discrimination and persecution from extremists, Christians emigrate in search of educational and economic opportunities. Even if they have the appropriate qualifications, Christians often are faced with a scarcity of job opportunities commensurate with their education. Since Christians of the Middle East are relatively well-educated, they make desirable candidates for immigration and can more easily obtain work visas. Consequently, the Middle East is witnessing a brain drain of Christians.

Often countries and regions like the United States, Western Europe, Latin America and Australia exert a "pull" on potential Christian emigrants, due to their economic opportunities and Christian-majority populations. As local populations dwindle, communities also become more fragmented. Rather than remain in increasingly isolated pockets, many desire to reunite with more prosperous relatives and communities outside the region.

Today the Church continues to stand in solidarity at the service of all people in the Middle East, Christian and Muslim, minority and majority. Pope Francis has repeatedly spoken out against the horrific incidents committed against ethnic and religious minorities. He recognizes the special role of the Christian presence in the Middle East in bearing witness to Jesus and in fostering fraternity, unity and dialogue. He continues to condemn the atrocities and urges the international community to address the needs of minorities "above all by promoting peace through negotiation and diplomacy ... and stopping as soon as possible the violence."

Some USCCB responses

The U.S. Conference of Catholic Bishops expresses solidarity with Christians and all those who suffer from the instability and violence in the region. U.S. bishops confirm that "a concern for our Christian brethren is inclusive and does not exclude a concern for all the peoples of the region who suffer violence and persecution."

In the Holy Land: USCCB urges the U.S. government to exercise strong leadership for a two-state solution; a just peace demands recognition, security and an end to violence for the state of Israel, an end to Israeli occupation of East Jerusalem, the West Bank and Gaza, and the establishment of an internationally recognized and viable Palestinian state. Religious freedom and access to the holy sites for all faiths must be respected.

In Syria and Iraq: Led by Pope Francis, the USCCB and Catholic Relief Services continue to urge the United States to work with

other governments towards certain goals in Iraq and Syria: obtaining ceasefires, initiating serious negotiations, providing impartial humanitarian assistance, and encouraging building inclusive societies.

USCCB policy has also "recognize[d] that it may be necessary for the international community to use proportionate and discriminate force to stop ... unjust aggressors [in Syria and Iraq] and to protect religious minorities and civilians within the framework of 'international and humanitarian law.'" While the continued use of military force may be necessary, it should not be the only tool used to overcome ISIS. USCCB urges the United States to adopt a more holistic intervention that can address political exclusion and economic desperation that are being manipulated by ISIS in its recruitment efforts. It is also critical to scale up humanitarian and development assistance to host countries and trusted NGOs, including faith-based NGOs like our own CRS.

Action requested

Urge those who represent us to support the UN-brokered peace process for Syria. Express support for strong U.S. leadership to promote peace and stability in the Middle East.

As a nation, accept fair share of the most vulnerable families of all religions and ethnicities for resettlement as refugees, paying attention to the victims of genocide and other atrocities.

Encourage both local and international governments to strengthen the rule of law based on equal citizenship and ensure the protection of all, including vulnerable minorities; U.S. assistance should help local and national efforts to improve policing and the judiciary, while encouraging appropriate self-governance at the local level.

Provide generous U.S. humanitarian and development assistance to refugees, displaced persons and communities, including funding for trusted faith-based nongovernmental agencies like Catholic Relief Services and local Caritas agencies so that aid reaches all groups, including majority and minority communities.

Resources

For more information and resources visit www.usccb.org/issues-and-action/human-life-and-dignity/global-issues/middle-east/christians-in-the-middle-east/index.cfm; or contact Dr. Stephen Colecchi, director, USCCB Office of International Justice and Peace, 202-541-3160 or scolecchi@usccb.org.

Information provided by the United States Conference of Catholic Bishops, Office of International Justice and Peace, Department of Justice, Peace and Human Development, Washington.



CNS photo/Nick Wagner, American Statesman via Reuters

Law enforcement officers investigate a mass shooting Nov. 5 at the First Baptist Church in Sutherland Springs, Texas. A lone gunman entered the church during Sunday services, taking the lives of at least 26 people and injuring several more.

NEWS BRIEFS

Peace, dialogue held hostage by nuclear weapons threat, pope says

VATICAN CITY (CNS) — The existence of nuclear weapons creates a false sense of security that holds international relations hostage and stifles peaceful coexistence, Pope Francis said. “The threat of their use as well as their very possession is to be firmly condemned,” the pope told participants at a conference on nuclear disarmament hosted by the Vatican. For years, popes and Catholic leaders had said the policy of nuclear deterrence could be morally acceptable as long as real work was underway on a complete ban of the weapons. In condemning possession of the weapons, Pope Francis seemed to indicate that deterrence is no longer acceptable. Nuclear weapons “exist in the service of a mentality of fear that affects not only the parties in conflict but the entire human race,” he said Nov. 10. The conference, sponsored by the Vatican Dicastery for Promoting Integral Human Development, brought together 11 Nobel laureates, top officials from the United Nations and NATO, diplomats from around the world and experts in nuclear weapons and the disarmament process. They were joined by scholars, activists and representatives of bishops’ conferences, including Stephen Colecchi, director of the U.S. bishops’ Office of International Justice and Peace.

Lebanese Catholic prelates urge world leaders to stop Mideast wars

BEIRUT (CNS) — Catholic leaders in Lebanon urged the international community to stop wars and bring peace to the Middle East, and they said Cardinal Bechara Rai, Maronite patriarch, would carry that message to Saudi Arabia Nov. 13. At the end of the Nov. 6-10 session of the Catholic Council of the Patriarchs and Bishops of Lebanon, the prelates said their pain “is the continuation of wars in the countries of the Middle East, particularly in Syria, Iraq, Palestine and Yemen, which have shaken the stability and peace and caused the programmed demolition and the ravages and misfortunes of innocent citizens.” Their meeting followed the Nov. 4 resignation of Lebanese Prime Minister Saad Hariri, announced from Saudi Arabia. Before that announcement, Cardinal Rai was scheduled to visit Saudi Arabia at the invitation of King Salman. It will be the first time a cardinal officially visits Saudi Arabia and the first visit of an Eastern patriarch to the kingdom since Greek Orthodox Patriarch Elias IV of Antioch in 1975.

Pope John Paul I declared ‘venerable’



CNS/L'Osservatore Romano

Pope John Paul I, known as the smiling pope, is pictured at the Vatican in 1978. Pope Francis has advanced the sainthood cause of Pope John Paul I, declaring him “venerable.” Although he served only 33 days as pope, he lived the Christian virtues in a heroic way, said Pope Francis, whose decision was announced Nov. 9 and marks the first major step on the path to sainthood for Pope John Paul I, who died in 1978 at the age of 65, shocking the world and a Church that had just mourned the death of Blessed Paul VI. Pope Francis would have to recognize a miracle attributed to the late pope’s intercession in order for him to be beatified, the next step toward sainthood. A second miracle would be needed for canonization.

Survey takes pulse of campus ministers, students with eye to betterment

WASHINGTON (CNS) — A survey of more than 4,000 Catholic campus ministers and students at U.S. colleges, commissioned by the U.S. bishops’ Secretariat of Catholic Education, showed that both the ministers and the students generally like what’s happening in their campus ministry setting. At the same time, cam-

pus ministers allude to areas that can be improved, while students acknowledge areas in faith and life where they struggle. The survey, conducted by Vine Research, was done to help identify how to strengthen campus ministry education and formation programs as well as “renew a national vision of campus ministry as a community of faith, evangelization and discipleship,” according to Vine’s Hans Plate. “For most faith-related activities, campus ministers feel they are receiving effective formation,” the survey results said. “Campus ministers feel better pre-

pared for relational vs. organizational-related activities.” Campus ministers feel they excel in accompanying people on their spiritual journey, facilitating an encounter with Jesus, providing effective pastoral care, discipling others in Christian living, discerning the needs of the campus community, and calling forth and coordinating its gifts. They also said familiarity with other religious traditions, creating and managing budgets, navigating diocesan and other institutional structures are lower priorities that could benefit from additional training.

Couples need help forming, following their consciences, pope says

VATICAN CITY (CNS) — Marriage and family life are blessings for individuals and for society, but both are filled with difficult choices that Catholic couples must be helped to face prayerfully and in the light of their consciences, Pope Francis said. Unfortunately, too many people today confuse a rightly formed conscience with personal preferences dominated by selfishness, the pope said in a video message to an Italian meeting on “Amoris Laetitia,” his exhortation on the family. “The contemporary world risks confusing the primacy of conscience, which is always to be respected, with the exclusive autonomy of the individual” even when the individual’s decisions impact his or her marriage and family life, the pope said. Repeating a remark he had made to the Pontifical Academy for Life, Pope Francis said, “There are those who even speak of ‘egolatry,’ that is, the true worship of the ego on whose altar everything, including the dearest affections, are sacrificed.” Confusing conscience with selfishness “is not harmless,” the pope said. “This is a ‘pollution’ that corrodes souls and confounds minds and hearts, producing false illusions.”

Civility must guide debate on social challenges, USCCB president says

BALTIMORE (CNS) — Acknowledging wide divisions in the country over issues such as health care, immigration reform, taxes and abortion, the president of the U.S. Conference of Catholic Bishops called for civility to return to the public debate. Contemporary challenges are great, but that they can be addressed without anger and with love Cardinal Daniel N. DiNardo of Galveston-Houston said in his first address as USCCB president during the bishops’ fall general assembly. “We are facing a time that seems more divided than ever,” Cardinal DiNardo said. “Divisions over health care, conscience protections, immigration and refugees, abortion, physician-assisted suicide, gender ideologies, the meaning of marriage and all the other headlines continue to be hotly debated. But our role continues to be witnessing the Gospel.” He explained that the National Catholic War Council, created by the U.S. bishops in 1917 in the response to the world refugee crisis that emerged from World War I and the forerunner to the USCCB, was formed to address great national and international needs at a time not unlike today.

New Education for Ministry program cycle to begin

FORT WAYNE — The Education for Ministry Program gives Catholic schoolteachers in kindergarten through grade eight the doctrinal background to prepare students for living a life in Christ as they grow and mature. Parish directors of religious education, catechists, those involved in parish ministry, parents and the laity are also highly encouraged to complete basic certification in the Education for Ministry program.

The first unit of the Education for Ministry Certification Program will provide an overview of the important themes and story lines of both the Old Testament and the New Testament. A special focus will be on the relationship of the Old Testament to the New Testament and how to interpret Scripture according to Catholic principles. Classes will take place on Thursday evenings, Jan. 11, 18, and 25, and Feb. 1, in both the South Bend and Fort Wayne areas. To register, visit www.diocesefwsb.org/Education-for-Ministry-Program. Registration closes on Wednesday, Jan. 3, or when 40 participants are registered at a location.

For more information, contact Janice Martin at jmartin@diocesefwsb.org or call 260-399-1411.

Incarnation, beauty subjects of USF lectures

FORT WAYNE — The faculty of the Department of Philosophy and Theology at the University of Saint Francis invite the public to

AROUND THE DIOCESE

Experiments launched in high-altitude balloon



Provided by St. Elizabeth Ann Seton School

St. Elizabeth Ann Seton School's STARBASE 2.0 team launched a high-altitude balloon Nov. 3. The launch was the last step in a 10-week STEM project for 20 seventh- and eighth-grade students. Team members were asked to create testable experiments that were sent into the upper stratosphere via a high-altitude balloon, and the balloon's entire journey was able to be tracked. Above, science teacher Jodi Jump stands in middle of her team right after the launch. Team members tracked the path of the balloon via mobile devices.

the upcoming lecture in the 2017-18 fall lecture series.

Sister Felicity Dorsett, OSF, assistant professor of theology, will speak on the topic of, "Incarnate Wisdom Scripture," on Sunday, Dec. 10, at 3 p.m. on the campus of the University of Saint Francis, Brookside Ballroom, 2701 Spring St., Fort Wayne.

Christmas focuses on Christ becoming incarnate; that is, a human being. Sister Dorsett will explore the theme of incarnation in the prologue to John's Gospel, set in the overall context of wisdom in the Bible.

The public is also invited to join guest speaker Sister Jeana Visel, OSB, of Saint Meinrad Seminary and School of Theology, when she gives a free public lecture, "Recovering Beauty and Iconography in Catholic Churches Today," on Monday, Dec. 4, at 7:30 p.m. at the downtown campus of the University of Saint Francis, Fort Wayne Historic Woman's Club, 826 Ewing St., Fort Wayne. Use the Wayne Street entrance to the Woman's Club for easier access to the third floor.

Icons are not just decorations limited to Eastern Orthodox Churches. They should play a central role in the Western Church that goes beyond mere decoration. Sister Visel, a theologian and iconographer, will speak about her recent book "Icons in the Western Church: Toward a More Sacramental Encounter" which argues that the post-Vatican II Roman Catholic Church needs to give greater respect to the Eastern tradition of icons.

For additional information, visit the website at <http://philosophy.sf.edu/lecture-series/>.

All are welcome and admission is free.

Collection to help aging sisters, brothers and priests in religious orders

WASHINGTON — Catholics in the Diocese of Fort Wayne-South Bend will have the opportunity to "give to those who have given a lifetime" as part of the collection for the Retirement Fund for Religious, to be held in parishes Dec. 9-10. Coordinated by the National Religious Retirement Office in Washington, D.C., the annual appeal benefits 32,000 elderly Catholic sisters, brothers and religious order priests whose religious congregations lack adequate retirement funding.

Last year, the Diocese of Fort Wayne-South Bend contributed \$150,774.03 to the collection. In 2017, the Brothers of Holy Cross and the Congregation of Holy Cross, U.S. Province of Priest and Brothers received financial assistance made possible by the Retirement Fund for Religious. Women and men religious who serve or have served in the diocese but whose communities are based elsewhere may also benefit from the annual appeal.

The 2016 collection raised almost \$30.7 million. Roughly 94 cents of every dollar aids

senior religious. In June, the NRRO distributed \$25 million to 390 religious communities across the country. Communities utilize these funds to bolster retirement savings and subsidize expenses, such as prescription medications and nursing care. Throughout the year, additional funding is allocated to assist religious communities with the greatest needs and to promote ongoing education in retirement planning and eldercare delivery.

"We are humbled and profoundly grateful for the love and support of Catholics across the nation," said Presentation Sister Stephanie Still, NRRO executive director.

Despite this generosity, many religious communities still struggle to provide for aging members. Only 41 of the 539 communities submitting data to the NRRO in 2016 were adequately funded for retirement. Traditionally, Catholic sisters, brothers and religious order priests — known collectively as religious — served for small stipends that did not include retirement benefits. Today, hun-

dreds of religious communities lack sufficient retirement savings. Compounding the funding shortage are the rising cost of care and the decrease in income that has resulted from the declining number of religious able to serve in compensated ministry.

In addition to providing assistance for day-to-day needs, collection proceeds underwrite initiatives to help religious communities address the factors underlying their retirement shortfalls. These efforts have facilitated solutions such as collaborative care facilities, strategic partnerships with health care providers and numerous cost-saving measures.

"I visit many religious communities and see the good works that members young and old provide," said Sister Still. "Generosity to the annual collection ensures our office can furnish support to help these communities care for older members while continuing their ministries and witness."

Visit retiredreligious.org to learn more.



Provided by National Religious Retirement Office

From left are Sister Gloria Rodriguez, MGSps, 80; Father Albert Bunsic, OCD, 81; Sister Alfonsina Sanchez, OCD, 96; and Sister Mary Ann Hanson, SND, 79.

The tradition of blessing the Thanksgiving Day food

BY DEB WAGNER

Many parishes in the Diocese of Fort Wayne-South Bend offer a blessing of Easter baskets at that time of year, but St. Vincent de Paul Parish is among those that also offer a blessing of food at the Thanksgiving Day Mass. St. Vincent has been inviting parishioners to bring the bread and wine that they will later share with family and friends for a special blessing to the 9 a.m. Mass on Thanksgiving Day for decades. It has grown in popularity over the years; now, Thanksgiving Day Mass attendance resembles that of a Mass celebrated on Sunday.

In the United States, Thanksgiving Day is a holiday with special religious ties. Originally, Thanksgiving was celebrated by the Pilgrims and Native Americans, who gave thanks to God after the harvest of 1621. Yet, it was not until 1863 that President Abraham Lincoln declared that the last Thursday of November should be a national day of thanksgiving.

Individuals or families may bring food to be blessed for their Thanksgiving dinner to the church or some other suitable place. The blessing may be given by a priest, deacon or lay minister, and take place during Mass or outside of the Mass. Food may also be blessed that will be distributed to the poor.

At St. Vincent de Paul, those desiring the blessing are asked to bring their bread and wine or sparkling grape juice to one of two tables situated near the sanctuary in the front of church, before Mass begins. They ask that items be labeled with a name, or those present should remember what they brought so that they leave with the same items they came with.

After the distribution of holy Communion has concluded, the priest blesses the food and drink, sprinkling them with holy water. The blessing consists of prayers of thanksgiving from the Book of Blessings. He encourages those in attendance to consume the blessed food instead of throwing it away, out of respect.

This blessing is not a consecration. Consecration occurs during Mass, when the host and wine are turned into the body and blood of Christ.

St. Vincent's pastor, Father Daniel Scheidt, connects Mass with the feast of Thanksgiving by saying that "In the Lord's eyes, the tables of our homes are linked with the altar in the home of His Church, because all of our ordinary meals are a preparation for — and a share in the blessings of — the eucharistic feast of

holy Mass." The water of blessing reminds everyone of their baptism, and the blessing of bread and wine reminds them of the Eucharist and everyone coming together to share in the feast.

Undoubtedly, coordinating Mass and cooking on Thanksgiving can be a challenge for the host. Some families cook some of the meal the day before, which allows for the carving of the turkey without as many helpers in the kitchen. Others spread cooking out over the entire day to allow for attendance at Mass.

Parishioner Marilyn Fech has been participating in the blessing of bread and wine at Thanksgiving Day Mass at St. Vincent for 20 years. She believes starting the day with Mass sets the tone for Thanksgiving and helps her get in the "true spirit of the day." Fech said the spirit of the day is family, where the adult children come around noon and they eat around 7 p.m. Games are played, and there are snacks, dips, crackers, fruits and veggies shared until dinner, when the blessed bread and wine are passed around.

Susie Johnson, also a parishioner, believes going to Mass on Thanksgiving adds richness and meaning to the family meal, by bringing God into focus and "putting action to the meaning of the day." She further reflected on the day by saying, "Think of how many days we spend preparing for Thanksgiving, with the planning and grocery shopping; then contrast that with the perfect banquet of the hour of the Mass. God gave us the perfect meal, and the cleanup is easy."

She is grateful for the opportunity to have a portion of her meal blessed, because she believes it allows children to see the Catholic Church in action within their parish community.

Ann Gray has been participating in the blessing of food and drink at St. Vincent de Paul since its inception. Gray and her husband traditionally attended this Mass each year even before their children were born. She said the Mass is the most important part of Thanksgiving, and a tradition she hopes her children will practice with their children.

By blessing, at Mass, the food that is to be shared by family and friends, we connect the feast of Thanksgiving with the eucharistic feast in which we share by way of our baptism.



Photo by Brook Lark

THANKSGIVING, from page 1

Let us give thanks to the Lord, our God. It is truly right and just." This is to be the daily posture, attitude and offering to the Lord — to give thanks for everything.

Father John Dunne, CSC, a former professor of theology at the University of Notre Dame — now deceased — was often heard to say, "For all that has been, thank you. For all that will be, yes!" This combination of Thanksgiving and Marian acceptance points to the greatest example of human thanksgiving, Jesus' own mother, Mary. As recorded by Luke in sacred Scripture, her praise of thanksgiving to God for all He has done is a prayer called the Magnificat. Her words became so vital to the Church that they are part of the daily prayer of all religious men and women, and many laypeople, throughout the world, who pray them in the Divine Office, the Liturgy of the Hours of the Church.

Mary received because of God's benevolence. In humility, she speaks in Scripture of the good God has done. Pope St. John Paul II said that Catholics should "re-read the Magnificat in a Eucharistic key. Nothing is greater than this spirituality for helping us experience the mystery of the Eucharist. The Eucharist has been given to us so that our life, like that of Mary, may become completely a Magnificat."

Jesus Himself thanks God for what will be, living the spirit of gratitude in the Scriptures. When Lazarus is raised from the dead, Jesus thanks His Father for the miracle in St. Matthew's account. At the miracle of the multiplication of the loaves and fishes, Jesus first, before anything occurs, offers thanks and blesses and breaks the bread.

After Thanksgiving, after offering our hearts up to God, we can be broken — there will be enough to feed all. But first, give thanks. Jesus is the living and substantial act of thanksgiving. Jesus' disciples are to follow in His footsteps. All that we say or do or know or have comes from God.



File photo

The American culture, however, demonstrates a lack of appreciation for the gifts of God. On the evening of the national holiday of Thanksgiving, stores open, forcing employees to work and encouraging customers to come buy extreme amounts of things, all in the name of a good price. Instead of finishing Grandma's homemade pie with her, sharing stories and living gratitude, people can be found standing in line or scrolling and ordering from their phones and computers buying that which will never feed them. St. Ignatius, founder of the Jesuit order, wrote to Father Simon Rodriguez, "Gratitude is thought of highly in heaven and on earth. On the other hand, among all of the evils and sins imaginable ingratitude is one of the most detestable."

Along the theology lines of St. Thomas Aquinas, St. Theresa of Avila, doctor of the Church, said, "Faithful remembrance of gifts received increases our love for the creator and gives us more courage to love Him." The gratitude changes us and causes

remembrance, growing relationship with God and others, and a deeper attitude of awareness.

Charity should be a natural response from thanksgiving. For all the good done for others, is truly done for God Himself. A simple glass of water, given in His name, will be rewarded. St. Irenaeus, early Church father, said that to visit the suffering or needy is "the earthly reality of the same bread" referring to the Eucharist. Charity flowing from thanksgiving can be seen as a basic duty of justice.

Pope Benedict XVI reminded the faithful in a Regina Caeli message from 2006, "The secret of spiritual fruitfulness is union with God, union that is realized especially in the Eucharist, also rightly called, "communion."

Thanksgiving is to be an instinctive tendency, observable in everyday, daily life. Worshipping together at Mass on Thanksgiving is one way to begin, for Jesus is the living and substantial act of thanksgiving. A true Thanksgiving can be lived on Nov. 23 and on every day of one's life.

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In MY diocese

St. Joseph

Allen County

Former Italian mission embraces the Hispanic faithful

BY BARB SIEMINSKI

On the corner of Brooklyn and Hale avenues in Fort Wayne sits a church whose colorful history has gone from “Arvederci” to “¡Hola!” over a period of more than 100 years.



FATHER
EVARISTO
OLIVERA, CM

The beginnings of St. Joseph Church are credited to Loreto Starace from Naples, Italy, who reportedly felt a strong calling to toil as a lay apostle to establish a place of worship for the Italians of the city.

Language was an obstacle for Italians who lived in the area at the time. Starace appealed to Bishop Herman J. Alerding, who appointed Father Monastero to the job of starting an Italian Catholic parish. Father Monastero and Starace also assisted in establishing the Italian Benevolent Society, Pio Decimo, in 1913 for the purpose of helping the sick and bereaved members.

Later, Father Monastero,



Barb Sieminski

A welcome sign switches between English and Spanish at St. Joseph Church on Brooklyn Avenue, Fort Wayne.

not satisfied with the slow progress of the church, asked and received a transfer to Chicago. Father Petrilli came to Fort Wayne at his request, to complete the St. Joseph Italian Mission on the corner of Fairfield and Bass streets, and construct St. Joseph Church on the corner of Taylor and Fray streets. The first St. Joseph Church built was a white frame building with a basement, a sac-

risty and a choir loft, and was dedicated in 1916.

In 1919, Bishop Alerding announced that the church would no longer be an Italian mission, but instead a parish church for all Catholics.

The years 1919-23 were tumultuous, with the church property sold to Westfield Presbyterian Church due to a large debt. “These were very dark days,” said longtime member Jim Hensel.

The faithful began to scatter, with many flocking to St. Patrick Church until an agreement was reached for the property on which a new church and school would be built for the St. Joseph Catholic Church members. From 1924-28 it was constructed, and two existing homes on the property at the corner of Brooklyn and Hale avenues were converted to a convent and rectory. The new St. Joseph School was staffed by the Sisters of St. Agnes.

The parish struggled through the Depression and World War II, but 1950-55 saw great expansion and growth. By 1962-70, the church had settled into a period of prolonged growth and stability. With the construction of the new St. Therese Parish not too far away, however, many parishioners who lived south of the city left; another challenge came in the late 1980s when St. Elizabeth Ann Seton Church was built on the southwest side of the city.

“The good news is we survived all of those issues and are still a loving, Christ-centered community,” said Hensel.

Vincent and Charlyne Wirtner have been members of St. Joseph since 1962.



St. Joseph

2213 Brooklyn Ave.
Fort Wayne, IN 46802
260-432-5113
www.stjosephfw.org

Mass Times:

Sunday — 9 a.m. (English), 11:30 a.m. (Spanish), 7:30 p.m. (English)

Saturday — 5 p.m.

Holy Days — 9 a.m., 7 p.m.; Vigil Holy Day 7 p.m.

Weekday — 8 a.m. T, Th, F, Sat.; 5:30 p.m. Wed.; Fridays of school year 8 a.m. with school students T, Th and F (Spanish) 6:30 p.m.

Reconciliation: Saturday — 9 a.m. until finished or by appointment

ST. JOSEPH, page 12

Thanksgiving Is A Time To Be Grateful
And to Think About All The Special People
Who Have Touched Our Lives.

Happy Thanksgiving

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Fort Wayne In 46805
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Huntington In 46750
260-224-6848



Saint Anne
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Grace Pointe
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Fort Wayne In 46806
260-745-7039

In MY diocese

St. John the Baptist

Allen County

St. John the Baptist pledges to 'Rebuild My Church'

BY JEANNIE EWING

When Jesus spoke the words, "rebuild my Church" to St. Francis of Assisi, He was speaking both figuratively and literally. The church structure at San Damiano was dilapidated and in dire need of repair. But beyond the four walls, St. Francis was keenly aware that the Lord was asking Him to go into the community and bring the message of mercy and hope to those living on the fringes of society.

Similarly, when Father Andrew Budzinski was assigned to St. John the Baptist Parish in Fort Wayne as pastor two years ago, he understood that the Lord was asking a comparable mission of him. "The first few weeks after I arrived, there were huge wind gusts, rainstorms and trees knocked over," he said. "When I came into the parish on my second or third day, I heard water gushing into the church building. I literally thought that a section of our roof was gone. I found out the bell tower had cracks in the tuck lining, and there was water damage everywhere on the inside of the church."

Because of this, Father Budzinski believed a perfect theme for his pastorate — as well as a new capital campaign — was, "Rebuild My Church." St. John the Baptist is raising about \$1.2 million to repair



FATHER
ANDREW
BUDZINSKI



Dustin McKibben

The beauty of the interior of St. John the Baptist Catholic Church in Fort Wayne makes an idyllic setting for a couple's nuptial Mass.

water damage, replace the church ceiling and put a much-needed sign on Fairfield Avenue, as well as add a handicapped-accessible ramp for the chapel.

"When Jesus spoke those words to St. Francis, He wasn't primarily talking about the physical structure of the church," said Father Budzinski. "Of course, St. Francis did rebuild the church. But essentially, He was asking (St. Francis) to rebuild the spiritual structure of the Church. And that's what we want to do at St. John's: rebuild the spiritual lives of the people in our surrounding community."

The parish is doing this in several ways. To begin, Father Budzinski came up with what he coined "the seven pillars of parish life," which include evangelization, encounter with Christ, worship, catechesis, works of mercy, vocation, and stewardship. "I asked myself in the beginning of my assignment as pastor, 'What does Jesus real-

ly ask the Church to do in the world?' and this is what I came up with," he explained.

Father Budzinski has begun formation in about four of these pillars by inviting parishioners to be members of a leadership team for each. The lay leaders have begun identifying and fulfilling, along with Father Budzinski, the primary needs of

the people within each of these areas. Addressing the evangelization pillar, for example, St. John the Baptist has begun a door-to-door ministry in which parishioners knock on the doors of houses in the area one Saturday per month, asking if anyone has prayer intentions. They collect the petitions and pray aloud for each one at a subsequent Mass.

"We are one of the few true neighborhood parishes in the diocese, because we are literally surrounded on all four sides by homes," said Father Budzinski. Because of that, he feels a great responsibility to invite everyone in the vicinity to come see what St. John has to offer so that they might come to deepen their relationship with Jesus. "It's about responding to the call to 'Go therefore and make disciples of all nations,'" he added.

This strong sense of community extends to St. John the Baptist School and its staff. According to Principal Beatrice Royal, "Everyone knows each other's strengths as educators and works together as 'one body in Christ.'" After-school tutoring is offered to students in the East Allen County and Fort Wayne Community school systems, so sometimes there are junior high teachers mentoring younger children or elementary teachers

ST. JOHN, page 12

St. John the Baptist

4500 Fairfield Ave.
Fort Wayne, IN 46807
260-744-4393
www.stjohnsfw.org

Mass Times:

Sunday — 8, 10:30 a.m.
Saturday — 8:15 a.m. (Guerin Chapel); 4:30 p.m.
Holy Day — See bulletin
Weekday — M-F 6:30 a.m. (Guerin Chapel); T-Th 8:15 a.m.; F 8:15 a.m. (Guerin Chapel)
Reconciliation: M-F 5-5:45 p.m.; Saturday 3:30-4:15 p.m.; and by appointment



Mark Weber

The Sunday after Mother's Day is Planting Day at St. John the Baptist Parish, Fort Wayne. Parishioners get together to plant flowers and freshen up the landscape on parish grounds.

ST. JOSEPH, from page 10

"Sometimes we are referred to jokingly as the pillars of the church," said Wirtner. "St. Joe has always been a welcoming parish, a strong, blue-collar parish with predominately workers from GE, Slater Steel and Essex Wire, of Italian background. With our west boundary being County Line Road, and development to the west, we became more diversified as parishioners. In the last 10 years we have become even more varied, with the Hispanic influx into our parish community."

The parish gradually evolved into a mainly Hispanic congregation, with English and Spanish services and very colorful traditions and festivities. Two such celebrations include el Día de Todos los Santos (All Saints' Day) on Nov. 1 and Día de Todos los Muertos, or All Souls' Day, Nov. 2.

Leonor Rodriguez, an active member of the Hispanic Ministry Committee, is a walking advertisement for her parish.

"I love our Hispanic traditions and holy days," said Rodriguez. "One of my favorite feast days is the 'día de la Virgen de Guadalupe,' on Dec. 12. "On that holy day we have the re-enactment of the special vision during the Mass, and many parishioners dress up with their hair braided and their long, colorful dresses.

"We start the day with mañanitas at 5:30 a.m., with prayer and song, and after about an hour-and-a-half we have champurado (chocolate) and hot cocoa and pastries. Then we go home and return later to prepare the church with the flowers and



Barb Sieminski

Parishioner Leonor Rodriguez displays a vivid "sarape" or "reboso" that she might wear to religious festivities at St. Joseph Parish.

the food. Then we have Mass at 7:30 p.m., which is standing room only, with liturgical music with Hispanic performers. This year, we will have the honor of having Bishop Kevin Rhoades with us, and we will end with a dinner in the cafeteria. We decorate the parish with a lot of color that day.

"Las Posadas is a novenario occurring in December that commemorates Mary and Joseph looking for room at an inn (posada)," she continued. "Normally it goes from one home to the other, but instead we do it in the church because of the weather. You have a group of people outside and a group of people inside and the outside group is singing 'Please let me in,' and the group inside sings, 'I'm sorry. We don't have

room.' And the outside group will go down the line doing the same thing at each door until the last door where they are finally let in. Then we enter and pray the rosary, and have a snack afterwards."

Father Evaristo Olivera, St. Joseph pastor, is proud of his multicultural Catholic community.

"Although this parish was founded by Italian families, which were eventually replaced by a large community with German roots, today it welcomes a large number of Hispanic families," said Father Olivera. "So I am necessarily serving a bilingual community. On Sundays, we have a very well-attended Spanish Mass. During the week, in addition to daily English Mass in the morning, we have a Spanish Mass during the evenings."

The Hispanic community has great cultural and ethnic variety, said Father Olivera. A word in Spanish has different meanings and uses in different countries, and culture and folklore vary from one region to another. "I must also take into account national sensitivities. All this presents a very interesting, and sometimes a little stressful pastoral challenge that gives a peculiar and enriching taste to parish life."

Rodriguez agreed.

"When I first came to St. Joe's 12 years ago, I felt very welcome," said Rodriguez. "Now that we have our Spanish Mass, our Anglo friends also come to our services. We're delighted because we don't see color, and we welcome others as we have been welcomed. For after all, are we not all one body in Christ?"



Provided by St. John the Baptist School

Students at St. John the Baptist School, Fort Wayne, celebrate the first day of school, which took place on the feast day of the Assumption of the Blessed Virgin Mary.

ST. JOHN, from page 11

helping older students.

Additionally, "We see teachers in the hallway chatting with students about their clothing or about completing their homework. It's not to be judgmental, but more of an encouragement. I see how it demonstrates their genuine care for the well-being of every student," Royal elaborated.

Both Father Budzinski and Royal believe that of primary importance to the lives of both the school students and their families is their responsibility to offer formation in the faith. One of the ways they have done this is by offering for eucharistic adoration for the students every Thursday. Father Budzinski stays with the students during this time and instructs them on different ways they can pray, so that the students are able to build an intimate relationship with Jesus.

Rhonda Noll, head of administration and accounting at St. John the Baptist, believes the core beauty of the parish is the fact that less is more. "When I started working here five years ago, I saw a community where everyone knew each other and how they all fit together as unique members of the body of Christ. We don't have much in terms of material things, but the intimacy here is a huge draw to the parish."

It's the strong, tight-knit bonds of friendship and family that make St. John the Baptist more than just a place to worship together. It's an extension of the hearts of those who worship and work at the parish, and a response to Jesus' call to "Rebuild My Church."

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Making peace with the metronome

The metronome is an instrument that makes the “click-clack, click-clack” sound as it swings its arm to keep tempo for musicians. It could be the companion to great musicianship or, for me, an annoyance which I thought I had banished forever.

Well, forever lasted long enough: one shy of 50 years.

Piano lessons started for me when I was 4 years old. Mrs. Wu, the teacher, came to our home to give lessons to my three older sisters. One day, my parents felt that I should begin. I was totally scared, unready and unwilling. I was too little to reach the piano bench and needed a step stool. There were no histrionics and no tantrum; I simply wet my pants.

The prospect of the Woo Sisters Quartet never quite materialized. Gradually the others quit and my father decided that I should stay the course to recoup his investments on the piano and the lessons. I never embraced piano lessons and practiced the minimum to keep out of trouble.

Mrs. Wu was an exacting teacher, setting high standards to be verified through annual competitions and grade progressions certified by the London Royal School of Music. I lost sleep before these events and never invited my parents to attend. Mistakes during lessons were met with the rapping of knuckles from Mrs. Wu’s pencil.

These were painful and humiliating, and I withdrew further in interest, spirits and effort. The metronome epitomized our struggles: It beat out perfect tempo that intimidated and com-

pletely distracted me.

I turned 14 and read about self-agency. My first application was to stop piano lessons without consulting or informing my parents. When my father found out months later, he did not speak to me for a week.

Fast forward 50 years. In my “re-firement,” piano lessons top the list of priorities! In these interim years, I have discovered the incredible power of music on me. It always brings joy even in the haunting riffs and mel-low notes of “sad songs” that ultimately celebrate beauty, love, our humanity, fragility, bonds, dreams: all those footprints on our heart.

When a piano melody comes on the radio, my fingers would somehow tap the imaginary keys on my steering wheel or table. There is a sense of something unfinished from my prior lessons: I want a happier ending.

I also came to understand Mrs. Wu in a different light, as a victim of a political revolution. In the 1950s, Mrs. Wu and her husband were the elites of their societies: one an engineer, the other a musician. They and their six children thus became the targets of the class struggle in China’s communist revolution.

Mrs. Wu left China for Hong Kong on the pretense of attending to a sick relative, with a game plan to get the others out. Her children and husband were eventually given permission to leave, but only 30 years later and after Mr. Wu had spent a lifetime in confinement.

When our sons were young and rejected the idea of piano



OUR GLOBAL FAMILY

CAROLYN WOO

lessons, I obliged. Today in their 30s, both would love to be able to play. They wonder why I would bend to a child’s thoughtless response.

Coming full circle, I now utilize a metronome (an app) on a Mozart duet that my current piano teacher had waited 18 years for a willing student to play with her. She is a cancer survivor, and I am happy to make this possible for her.

For this Thanksgiving, I thank God for fingers that are not taken by arthritis, for the ironies of our lives, the battles and new understanding, for how music imparts His grace. I am grateful for second chances.

Carolyn Woo is distinguished president’s fellow for global development at Purdue University and served as the CEO and president of Catholic Relief Services from 2012 to 2016.

Miracle in Fayetteville

Two years ago, I wrote a column about my first-born daughter, Amanda, and her struggles with a devastating neurological disease called Complex Regional Pain Syndrome. Of all the articles I have written in the last four years, this one got the most attention. After it was published, many of my patients thanked me for sharing this very private story and told me they were praying for my daughter.

In that article, which I called “Rise and Walk,” I shared how Amanda had deteriorated and was at times in a wheelchair. This disease not only causes paralysis, but relentless pain that is believed to be some of the worst pain that a man or woman can endure. It has a predilection for affecting many more women than men, although no one knows why.

Multiple types of treatment had failed, and my daughter’s disease was progressing. The article went on to describe how, after significant research, we decided it was time to try an investigational treatment plan offered at a clinic in Indianapolis.

Amanda received daily infusions of a drug called ketamine. Her first treatment was a daily infusion for two weeks, then about every six weeks we would travel to Indianapolis for a recurring three-day ketamine infusion. We did see some initial improvement, and my daughter was able to walk again; but the improvement did not last. By four weeks after completing the prior infusion she was back in

THE CATHOLIC DOCTOR IS IN

DR. DAVID KAMINSKAS

a wheelchair. This went on for nearly two years, until the ketamine began to cause serious side effects that could not be tolerated any more.

Searching for help

My daughter has always been very resilient, but it became clear she was losing the battle mentally and physically. She spent hours on the internet researching other potential options for treatment. She found two that gave us some hope. A clinic in Italy had a novel treatment that was proving to be helpful for some patients. As we seriously considered traveling to Italy, Amanda learned of a doctor in Fayetteville, Arkansas, that was dedicated to treating CRPS. She uses a multidisciplinary approach (eight different treatment modalities) to treat this serious illness. As I learned as much as I could about this clinic, I remained skeptical. There was one thing I had to get over — she was a chiropractor, and being an M.D., I had to get over years of biased information my brain had consumed about chiropractic treatment.

My daughter was relentless at

KAMINSKAS, page 14

Those who fear the Lord will be welcomed at the heavenly banquet



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Thirty-Third Sunday in Ordinary Time Matthew 25:14-30

The Book of Proverbs provides this weekend’s first reading. This book was composed when the Holy Land and the lives of its inhabitants — God’s chosen people — had experienced massive changes as a result of the military conquest of the Holy Land. Indeed, much of the Eastern Mediterranean world at that time had been conquered by Alexander the Great (356-323 B.C.), the young Greek king from Macedonia.

Alexander did not live long enough to enjoy fully the successes of his victorious armies, but his conquests placed

Greeks and Greek philosophy at the summit of cultures all across the Middle East. This influence most often brought ideas that were contrary to traditional Hebrew theology. Committed Jews had to struggle to keep their theology alive, and they especially struggled to relay their tradition to oncoming generations.

Proverbs was written as a part of this effort. Along with other books of the Hebrew Scriptures, Proverbs attempted to blend human logic with Hebrew theology; to say that ancient Hebrew beliefs are not illogical. (In the Greek mind, human logic was supreme.)

The reading from Proverbs proclaimed by the Church on this weekend obliquely makes reference to the fact that marriages under the Greek arrangement were usually contrived.

Quite disturbing for Jews was the fact that wives were not much better than servants, even slaves. The concept of love, freely and gladly exchanged between spouses, was not expected, by any means, in Greek life.

Proverbs basically tried to elevate the Jewish notion of human dignity, a dignity that included women as well as men.

St. Paul’s First Epistle to the Thessalonians supplies the second reading. In the early days of the Church, the general presumption was that momentarily, very soon, Jesus would return to earth to vanquish the evil and vindicate the good. Paul had to remind the Christians of Thessalonica that following the Gospel might be a long, tiring and difficult process, as Christ might not appear as quickly as they would like.

For its third and last reading, the Church this weekend presents St. Matthew’s Gospel. The story, in essence, also appears in Mark.

The story builds on the same theme as that given in First Thessalonians. The present order will end one day. Every human will die. No one can predict exactly when natural death will come.

Life suddenly and unexpectedly can change life, as Americans realized after Dec. 7, 1941, when Japan bombed

Hawaii; on Sept. 11, 2001, when terrorists destroyed so many lives, or more recently, when hurricanes devastated so many places.

The reading from Matthew counsels Christians to remember the uncertainty of life, as well as the certainty of the end of life.

God has given each Christian skills and talents. He has revealed to them the way to live. He has sent Jesus to them as Redeemer. No one can waste time or ignore the fact that there are uncertainties in life. We must live as good disciples.

Reflection

Soon, the Church will conclude its year of 2017. Its great celebration, and final message, will be the feast of Christ the King, the only answer to every question, worry and need.

This is fact: One day, at a time unknown, life will change for each of us individually. Our societies also will change.

Jesus has promised one day to return in glory. How and when this return will occur is not

known, but, the Lord will return.

In the meantime, even as changes suddenly come upon us, God strengthens, guides and redeems us, as Paul assures us in First Thessalonians. In Jesus, we have the lesson of how to live. In Jesus, we truly have life. We are heirs to heaven, but we must respond — committing ourselves, without hesitation, to the Lord Jesus Christ, the King.

READINGS

Sunday: Prv 31:10-13, 19-20, 30-31 Ps 128:1-5 1 Thes 5:1-6 Mt 25:14-30

Monday: 1 Mc 1:10-15, 41-43, 54-57, 62-63 Ps 119:53, 61, 134, 150, 155, 158 Lk 18:35-43

Tuesday: 2 Mc 6:18-31 Ps 3:2-8 Lk 19:1-10

Wednesday: 2 Mc 7:1, 20-31 Ps 17:1, 5-6, 8, 15 Lk 19:11-28

Thursday: 1 Mc 2:15-29 Ps 50:1-2, 5-6, 14-15 Lk 19:41-44

Friday: 1 Mc 4:36-37, 52-59 (Ps) 1 Chr 29:10-12 Lk 19:45-48

Saturday: 1 Mc 6:1-13 Ps 9:2-4, 6, 16, 19 Lk 20:27-40

KAMINSKAS, from page 13

asking to go to this clinic, and as always happens when one of my four daughters asks their daddy for something this important, I succumbed.

Fayetteville, Arkansas

The first day I took Amanda into the clinic, I encountered difficulty in getting her wheelchair through the front door. A beautiful young lady dressed in scrubs ran out to greet us with a smile, grabbed the wheelchair and safely maneuvered my daughter into the clinic. One of the first things I noticed sitting with my daughter in the waiting room was that the patients were talking to each other with smiles and even some laughter. This is not what we had encountered as we visited various pain clinics seeking help for her condition; usually there was silence and most eyes cast down to the floor. I could actually feel the hope in the room.

They finally called Amanda's name, and I wheeled her back to the exam and treatment area. Waiting for us was the doctor, who introduced herself as Dr. Katinka. She was one and the same person who had helped us get through the front door just minutes before! Her eyes immediately told us she cared and that she would be completely dedicated at trying to make Amanda better. She shared her concern, however, that my daughter had had CRPS longer than anyone that she had ever treated, and she could not guarantee success. Amanda was diagnosed with CRPS after a freak accident when she was 15, and now she was 39.

One of the first treatments Amanda received was a very gentle maneuver that adjusts the atlas at the top of the spine. The atlas is the portal to the entire spinal cord and is closely involved in vagus nerve function. Dr. Katinka believes that abnormal vagus nerve stimulation is one of the root causes of CRPS.

She placed one finger from each hand in a strategic location just in front of both ears, and applied pressure and traction.

Before she began this treatment, Dr. Katinka asked Amanda what her pain level was, and my daughter responded by saying it was a 9 out of 10. After about one minute, she asked Amanda again about her pain level, and she said it was an 8. After several more minutes Amanda began to cry. I moved closer to her, grabbing her hand to give her support. Dr. Katinka in a very calm, reassuring voice asked her why she was crying. My daughter replied that they were tears of joy because her pain level had dropped to a 6 — the lowest level it had been in months! This same maneuver would be done on the average of twice per day during the next 11 weeks that she received other intensive treatments at the clinic.

The key to success

An important component of the treatment plan was neuromuscular re-education. It is too complicated to go into much detail, but this therapy re-educates muscles, breaks the neuro compensation pattern and can reverse chronic pain. It primarily has been used to treat injuries in professional athletes. Many NFL players and professional baseball players have used this to get back on the field in record time.

Dr. Katinka theorized it would also work for CRPS, and she was right. The treatment protocols are quite complex and can cause significant discomfort during treatment, however. Electrodes are attached to the part of the body being treated, and biphasic electrical impulses are introduced as that body part is exercised. I watched my daughter groan as the intensity of the electrical impulses would increase as she pushed through multiple treatments. She endured these once and sometimes twice per day.

Amanda was also blessed to have a young man highly trained in accelerated neuro recovery, who also had a natural ability to be a psychotherapist. There were times she was ready to throw in the towel, and this man would have just the right words to motivate her to press on. (And yes, the Holy Spirit played a major role, no doubt!)

Miracles begin

As the weeks went on, the waiting room became louder and more joyful, as all the patients shared their progress and their hopes and dreams for the future. People from just about every state had traveled to Fayetteville for treatment. Dr. Katinka is beginning to get international acclaim as well. We met a young lady from Belgium with CRPS, who had failed to be helped by multiple treatment centers and had come across the Atlantic for help.

After about two weeks Amanda was walking again. After seven weeks she actually ran down a hallway and into my arms for maybe the best hug I have ever received from her. There were tears of joy all around, and I really mean all around! The clinic's staff, other patients and Dr. Katinka routinely became emotional as my daughter and multiple other patients reached new milestones.

Dr. Katinka decided to feature my daughter on her Facebook page so that others with CRPS could be inspired and hopeful. Her first walk, and the first time she ran in years, is captured there. That special hug was memorialized there, too. Over 10,000 people have watched these videos and found hope for themselves or a loved one who has CRPS.

Amanda has been in remission for two months now. The number of prayers my wife and I have offered up over the years is massive, and we pray every day that her success will continue. Friends and family cannot believe what has taken place, or how this could have even happened. But, I know. It was a miracle in Fayetteville.

If you would like to learn more about the clinic or see video of Amanda's story, go to "The Neurologic Relief Center" on Facebook.

Dr. David Kaminkas is a board certified cardiologist and member of The Dr. Jerome Lejeune Catholic Medical Guild of Northeast Indiana, www.fortwaynecma.com.

SCRIPTURE SEARCH®

Gospel for November 19, 2017

Matthew 25:14-30

Following is a word search based on the Gospel for 33rd Sunday in Ordinary Time, Cycle A: a test for a master's servants. The words can be found in all directions in the puzzle.

- | | | |
|------------|-----------|-----------|
| JOURNEY | ENTRUSTED | TALENTS |
| ABILITY | WENT AWAY | TRADED |
| DUG A HOLE | GROUND | MASTER |
| SETTLED | ACCOUNTS | FIVE MORE |
| WELL DONE | GOOD | FORWARD |
| WICKED | LAZY | INTEREST |
| THROW | DARKNESS | TEETH |

MORE OR LESS

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

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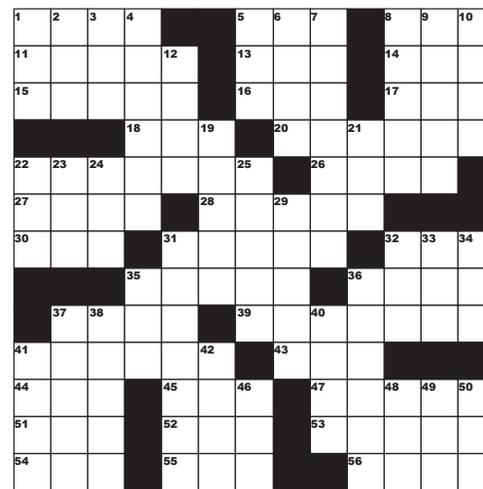
The Cross Word

November 19 and 26, 2017

- 54 Foxy
- 55 Evergreen tree
- 56 Murder — as Cain and Abel

DOWN

- 1 Sacrificial animal
- 2 Epoch
- 3 Joan of _____
- 4 Shark fin
- 5 Habitual drunkard
- 6 Thought
- 7 Don't worry about times or _____
- 8 Church singers
- 9 Labor pains
- 10 Prayer end
- 12 Wife gets _____ and flax
- 19 Constellation of scales
- 21 Young rich man went away _____
- 22 Hotel
- 23 Horse food
- 24 Not talkative
- 25 Ready for the Lord
- 29 Abraham's son
- 31 A wife uses to spin
- 32 Can metal
- 33 Picnic visitor
- 34 Possessive
- 35 Number of Testaments
- 36 Price beyond _____
- 37 Iron is a form of _____
- 38 Death is final one
- 40 Kissers
- 41 Lemons
- 42 Decorative needle case
- 46 Sin
- 48 Snake-like fish
- 49 Galilee water
- 50 Snoop



Readings: Prov 31:10-13, 19-20, 30-31; 1Th 5: 1-6; Mt 25: 14 -30; and Ez 34: 11-12, 15-17; 1Cor 15: 20-26, 28; Mt 25: 31-46

ACROSS

- 1 Study Bible
- 5 Sister for short
- 8 Certified public accountant
- 11 St. Sebastian emblem
- 13 Lyric poem
- 14 Egypt is "Land of _____"
- 15 Large
- 16 British drink
- 17 We believe in _____ God
- 18 Sun's name
- 20 Appoint
- 22 East African country
- 26 Boat movers
- 27 Wrote to Corinthians
- 28 Jesus cured the _____ man
- 30 Money machine
- 31 Sheath
- 32 Thai
- 35 Jeweled headdress
- 36 16 oz.
- 37 Kitten sounds
- 39 meant silver or gold
- 41 Mark clearly
- 43 Central Intelligence Agency
- 44 North American Indian
- 45 Adam did to apple
- 47 Makes olive oil
- 51 Horse mother
- 52 Animal's coat
- 53 Poetic term for "death"

Saint of the Week



Nerses 1

333-373
 Feast November 19

Nerses was educated in Cappadocia (Turkey) by St. Basil. He married and had a son (St. Isaac) before his wife died. After becoming an official at the Armenian court, he was ordained a priest. King Arshak chose him as patriarch of the Armenian Church. A reformer, he founded monasteries and built hostels for the poor and lepers. But he ran afoul of Arshak for his model of church governance and was banished when he shunned Arshak for murdering family members. He returned after Arshak's death, but found King Pap even worse. Pap invited him to dinner and had him poisoned. Nerses the Great has always been venerated as a martyr.

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.

Not Your Grandma's Craft Bazaar
CHURUBUSCO — Not Your Grandma's Craft Bazaar will be hosted by the Rosary Society of St. John Bosco Parish, 216 N Main St., on Friday, Nov. 17, from 9 a.m. until 5 p.m. and on Saturday, Nov. 18 from 9 a.m. until 3 p.m. Freshly baked cinnamon rolls and lunch will be served. Handmade crafts, hand rolled noodles and homemade baked goods for sale. There is also a raffle with many prizes.

St. Matthew Holiday Craft Bazaar
SOUTH BEND — Come to the holiday craft bazaar Saturday, Nov. 18, from 8 a.m. to 2 p.m. at St. Matthew School, 1015 E Dayton St. Over 50 vendors with plenty of things for everyone.

St. Therese Parish to host craft bazaar
FORT WAYNE — St. Therese Parish, 2304 Lower Huntington Rd., will host the annual craft bazaar sponsored by our HASA on Saturday, Nov. 18, from 9 a.m. to 3 p.m. at the parish hall.

Corpus Christi School hosts holiday bazaar
SOUTH BEND — A holiday bazaar will be Saturday, Nov. 18, from 9 a.m. to 3 p.m. at Corpus

Christi School, 2822 Corpus Christi Dr. Over 50 quality hand-crafted vendors and baked goods will be offered. The Altar and Rosary Society will hold a raffle and the eighth-grade class will sell lunch items, with proceeds going towards their class trip.

St. Patrick cookie walk and craft bazaar
SOUTH BEND — A variety of cookies will be for sale by the pound, along with other baked goods, Saturday, Nov. 18, from 10 a.m. to 3 p.m. at St. Patrick Parish Hall, 308 S. Scott St. Homemade Christmas wreaths and other crafts for your Christmas decorations. Lunch will be available for purchase.

Superhero Trivia Night
GOSHEN — St. John the Evangelist Parish, 117 W. Monroe St., is having Superhero Trivia Night, Saturday, Nov. 18, beginning at 7 p.m. Form your table of 8 or less, \$10 per person for a 10 round game of trivia. Tablegating begins at 6 p.m. Prizes for winning table, Best superhero costume and best table décor. Participants must be 21. Call 574-533-3385 for information.

Bishop Luers Turkey Trot
FORT WAYNE — The annual Bishop Luers High School Turkey Trot is Sunday, Nov. 19, from 5:30-10:30 p.m. at Columbia Street West. Tickets \$20 in advance, \$30 at the door.

St. Louis Besancon to host dinner
NEW HAVEN — St. Louis Besancon Parish will have a ham and turkey dinner Sunday, Nov. 19, from 11 a.m. to 4 p.m. at the hall, 5535 Lincoln Highway East. Cost is \$9 for adult. \$5 for ages 5-12 and children under 4 free.

The CrossWord

November 19 and 26, 2017

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REST IN PEACE

Auburn
 Hilda McCarthy, 91, Immaculate Conception

Decatur
 Mike W. Baker, 72, St. Mary of the Assumption

John J. Hobbs, 69, St. Mary of the Assumption

Lux Maria Ortiz, 84, St. Mary of the Assumption

Elkhart
 John Gaydos, 89, St. Thomas the Apostle

Fort Wayne
 Franklin Meehan, 19, St. Vincent de Paul

Mary E. Libbing, 51, St. Elizabeth Ann Seton

John A. Schenkel, 83, Most Precious Blood

Granger
 William Wisser, 75, St. Pius X

Phillip Joseph Frank, 40, St. Pius X

Helen L. Konstanty, 92, St. Pius X

Huntington
 Jeanne N. Eckert, 97, St. Mary

Mishawaka
 Josephine Sieroslowski, 91, St. Monica

Robert Eugene Lawson, 76, St. Bavo

New Carlisle
 Ruby Rauschenbach, 90, St. Stanislaus Kostka

Notre Dame
 Donald M. Smith, Jr., 97, Our Lady of Holy Cross Chapel

Elsie R. Orban, 98, Basilica/Sacred Heart

Sheridan P. McCabe, 87, Our Lady of Loretto

Plymouth
 Thomas Heet, 73, St. Michael

Rome City
 Richard W. Curtis, 88, St. Gaspar del Bufalo

South Bend
 Carla Erickson, 50, St. Jude

Phillip James Kowalski, 54, Christ the King

Ethel T. Vance, 91, Our Lady of Hungary

Michael Vaszari, 76, St. Patrick

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Frassati group participates in Holy Hour, meditation with Bishop Rhoades

BY BONNIE ELBERSON

Our Lady of Good Hope Catholic Church, Fort Wayne, was dimly lit, the soft lighting conducive to prayerful meditation, when Frassati members met Nov. 8 for their monthly Holy Hour.

Frassati is an internationally utilized type of parish-based young adult ministry, based on the charism of Blessed Pier Giorgio Frassati and consisting of young adults who strive to grow in their Catholic faith, together. Fort Wayne Frassati, which meets at Our Lady of Good Hope Parish, is a particularly active Frassati group that meets monthly for meditation, fellowship and Christian activities suited to their age and lifestyle. Some are married, others are single; but all of them seek to enhance their daily lives by offering them up to the Lord and growing closer to God.

Jacob Laskowski, Frassati co-director, along with Monica Bodien, said that the group was founded five years ago when Arise Together in Christ, a three-year, parish-centered process of spiritual renewal and evangelization, came to an end. The young participants wanted to continue meeting, and formed a Frassati group with the goal of enriching their spiritual lives even more. Now, gatherings held on the second Wednesday of each month at the church draw 20 to 30 attendees ages 18 to 35. They open with a Holy Hour — expo-

sition of the Blessed Sacrament, meditation and confession — then close with refreshments and social time.

On Nov. 8, Bishop Kevin C. Rhoades offered the evening's meditation on the subject of suffering. He said it is a question asked by believers: "Why suffering?"

The question is an expression of anguish within ourselves, which can be physical, mental or spiritual; but its meaning can be found in the suffering of the Son of God, he explained. Jesus took all human suffering on Himself and used it to accomplish the work of salvation. He told the listeners to offer up their suffering to God for the redemption of the world, through His power. When one thinks of suffering as having redemptive power, it brings interior peace and spiritual joy, he added.

The spiritual director of the Frassati group at Our Lady of Good Hope is the parish's pastor, Father Mark Gurtner. Though unable to attend, he commented by email that the group had been started by the young parishioners themselves, and that he has been happy to support it. "It has really grown. What is especially great to see is how focused on the Holy Eucharist they are. Nearly all their activities incorporate some time in prayer before the Blessed Sacrament," he said.

The group's patron, Blessed Pier Giorgio Frassati, was born in Turin, Italy, in 1901. His mother was a painter, his father a newspaper founder who was influen-



Photos by John Martin

Bishop Kevin C. Rhoades kneels before the exposed body of Christ during a Holy Hour that took place at Our Lady of Good Hope Church Nov. 8, with members of the Fort Wayne-area Frassati young adult group.



Bishop Rhoades prepares to display the body of the Lord in a monstrance for Adoration.

tial in Italian politics and served as a senator and ambassador to Germany. Young Pier joined the Marian Sodality and the Apostleship of Prayer at an early age and obtained rare permission to receive daily Communion. He developed a deep spiritual life that centered on the holy Eucharist and the Blessed Virgin. He joined the St. Vincent de Paul

Society and began serving the sick and the needy, caring for orphans and assisting servicemen returning from World War I, during his teen years.

As a young adult, he joined the Catholic Student Foundation and Catholic Action and gave what little he had to the poor. He helped organize the first convention of Pax Romana, an

association that worked to unify all Catholic students throughout the world to work for world peace. He was strongly anti-Facist and defended the faith in Church-organized demonstrations, while rallying other young people to his cause. Unfortunately, Blessed Frassati contracted polio before graduat-

ing from university and died at the age of 24. His funeral was said to be "a triumph," with mourners lining the streets: They were the poor and needy, whom he had served so unselfishly during his young life. Most had no idea he was the scion of an influential Italian family.

St. Pope John Paul II, after visiting Frassati's tomb in 1989, said, "I wanted to pay homage to a young man who was able to witness to Christ with singular effectiveness in this century of ours. When I was a young man ... I was impressed by the force of his testimony." When he beatified Frassati the following year, the pope called him a "Man of the Eight Beatitudes," something fitting for the young people today who follow his example in their daily lives.

Laskowski noted that Frassati's purpose is to help identify the struggles of young people and show them that the source of their strength is the Eucharist. "This age group is reaching out to the sacraments in a beautiful way," he noted.



Monica Bodien, co-director of the Fort Wayne-area Frassati group, speaks at the beginning of the Holy Hour.