

TODAY'S CATHOLIC

Volume 92 No. 27

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TODAYSCATHOLIC.org



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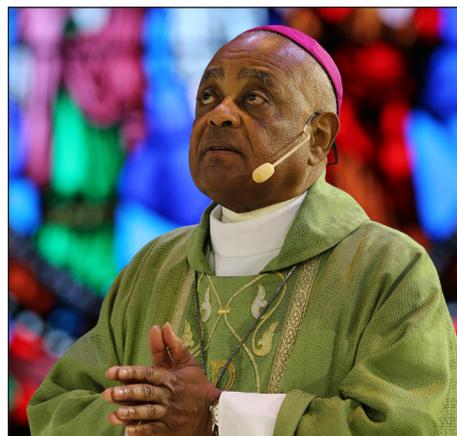
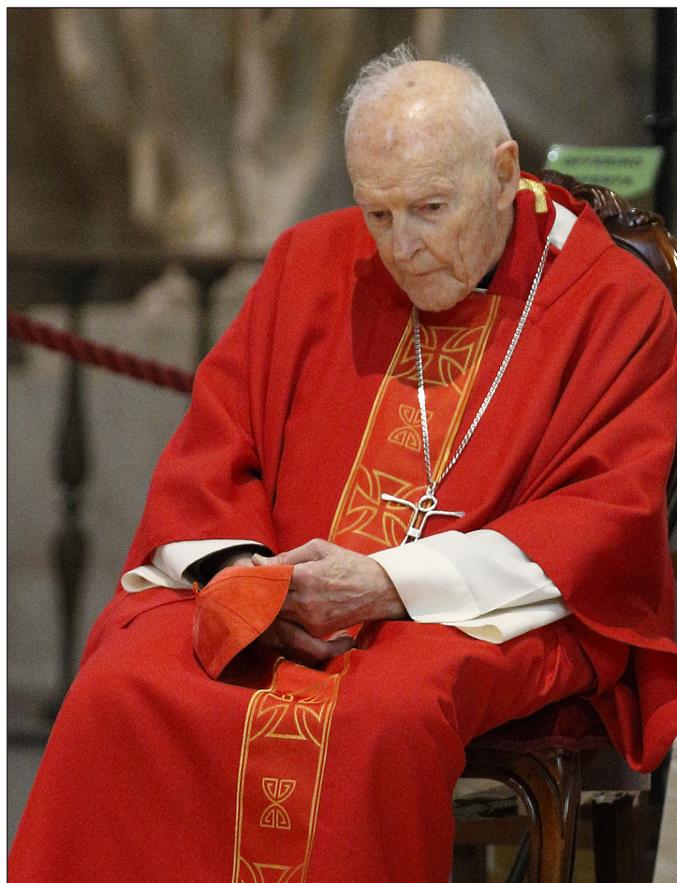
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Sept. 2

Church leaders urge inquiry into abuse claims against archbishop



WASHINGTON (CNS) — U.S. Catholic Church leaders have been calling for an internal investigation into the handling of allegations of abuse and sexual misconduct against Archbishop Theodore E. McCarrick and urging such an inquiry be spearheaded by laypeople.

"I think we have reached a point where bishops alone investigating bishops is not the answer. To have credibility, a panel would have to be separated from any source of power whose trustworthiness might potentially be compromised," said Bishop Edward B. Scharfenberger of Albany, New York.

In an Aug. 6 statement, the bishop said he was "heartened by my brother bishops proposing ways for our church to take action in light of recent revelations" and he agreed "a national panel should be commissioned, duly approved by the Holy See."

But the bishop said laypeople had a crucial role to play in this work, noting that they are "not only willing to take on this much-needed role, but they are eager to help us make lasting reforms that will restore a level of trust that has been shattered yet again."

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Catholic Church leaders including Bishop Edward B. Scharfenberger, pictured upper right in a 2015 photo, and Atlanta Archbishop Wilton J. Gregory, lower right, pictured during the 2017 Catholic convocation in Florida, have been calling for an internal investigation into the handling of allegations of abuse and sexual misconduct against Archbishop Theodore E. McCarrick, left, and urging such an inquiry be spearheaded by laypeople. Then-Cardinal McCarrick is pictured during a Mass in Rome earlier this year.

CNS Photos

Pope revises catechism to say death penalty is 'inadmissible'

BY CINDY WOODEN

VATICAN CITY (CNS) — Building on the development of Catholic Church teaching against capital punishment, Pope Francis has ordered a revision of the Catechism of the Catholic Church to assert "the death penalty is inadmissible because it is an attack on the inviolability and dignity of the person" and to commit the Church to working toward its abolition worldwide.

The catechism's paragraph on capital punishment, 2267, already had been updated by St. John Paul II in 1997 to strengthen its skepticism about the need to use the death penalty in the modern world and, particularly, to affirm the importance of protecting all human life.

Announcing the change Aug. 2, Cardinal Luis Ladaria, prefect of the Congregation for the Doctrine of the Faith, said, "The new text, following in the footsteps of the teaching of John Paul II in 'Evangelium Vitae,' affirms that ending the life of a criminal as punishment for a crime is inadmissible because it attacks the dignity of the person, a dignity that is not lost even after having committed the most serious crimes."

"Evangelium Vitae" ("The Gospel of Life") was St. John Paul's 1995 encyclical on the dignity and sacredness of all human life. The encyclical led to an updating of the Catechism of the Catholic Church, which he originally promulgated in 1992 and which recognized "the right and duty of legitimate public

authority to punish malefactors by means of penalties commensurate with the gravity of the crime, not excluding, in cases of extreme gravity, the death penalty."

At the same time, the original version of the catechism still urged the use of "bloodless means" when possible to punish criminals and protect citizens.

The catechism now will read: "Recourse to the death penalty on the part of legitimate authority, following a fair trial, was long considered an appropriate response to the gravity of certain crimes and an acceptable, albeit extreme, means of safeguarding the common good.

"Today, however, there is an increasing awareness that the dignity of the person is not lost even after the commission of very serious crimes. In addition, a new

understanding has emerged of the significance of penal sanctions imposed by the state. Lastly, more effective systems of detention have been developed, which ensure the due protection of citizens but, at the same time, do not definitively deprive the guilty of the possibility of redemption," the new section continues.

Pope Francis' change to the text concludes: "Consequently, the church teaches, in the light of the Gospel, that 'the death penalty is inadmissible because it is an attack on the inviolability and dignity of the person,' and she works with determination for its abolition worldwide."

In his statement, Cardinal Ladaria noted how St. John Paul, retired Pope Benedict XVI and

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**McCARRICK, from page 1**

"In speaking with them," he said, "we all hear their passion for our universal church, their devotion to the Gospel of Jesus Christ, and their hunger for the truth. They are essential to the solution we seek."

Bishop Scharfenberger said what is currently needed is "an independent commission led by well-respected, faithful lay leaders who are beyond reproach, people whose role on such a panel will not serve to benefit them financially, politically or personally. These will be people with a deep understanding of the Catholic faith, but without an axe to grind or an agenda to push. It will not be easy, but it will be worth every ounce of effort, energy and candor we can muster."

He stressed that U.S. bishops must "get this right" and he said he is confident they can "find a way to look outside ourselves, to put this in the hands of the Holy Spirit, and to entrust our very capable laypeople, who have stood with us through very difficult times, to help us do the right thing."

"We need an investigation — the scope of which is not yet defined but must be defined — and it must be timely, transparent and credible," he added.

Similarly, Cardinal Blase J. Cupich of Chicago, former head of the U.S. bishops' committee on child and youth protection, said in an interview with *America* magazine that he supports an investigation into the handling of allegations of abuse and sexual misconduct against Archbishop McCarrick that includes laypeople.

The cardinal told the *Jesuit* magazine he was shocked to learn about Archbishop McCarrick's double life and would support "a full inquiry" into why those settlements against him were not disclosed.

"We have to find out exactly what took place, especially with regard to the adult misbehavior that was alleged," he said, adding that if dioceses lack policies on how to deal with allegations of misbehavior involving adults, then "we need to correct that."

Washington Cardinal Donald W. Wuerl told the *National Catholic Reporter* Aug. 5 that the U.S. Conference of Catholic Bishops should create a new panel to receive and evaluate any allegations or rumors of sexual misconduct by a member bishop, adding that the Vatican could designate one of its offices

to act on the proposed panel's findings.

The cardinal said he had not personally been aware of rumors about Archbishop McCarrick's alleged abuse of young men while he was a priest and bishop, but the cardinal said there should be a mechanism where rumors about bishops could be reviewed.

"It seems to me that's one possibility, that there would be some way for the bishops, and that would mean working through our conference ... to be able to address the question of sustained rumors," he told the independent, lay-owned biweekly newspaper

He said the proposed panel of bishops might turn any findings it makes on an accused bishop to the apostolic nuncio, who could pass these findings on to a Vatican office.

"We don't pass judgment," Cardinal Wuerl told NCR. "That has to go to Rome. So, it seems to me there has to be some mechanism in the Congregation of the Doctrine of the Faith or in the Congregation for Bishops to evaluate any concern that a conference of bishops might have about one of its members."

He said his idea of a new panel was in response to the Aug. 1 statement by Cardinal Daniel N. DiNardo of Galveston-Houston, USCCB president, that said the bishops' conference would discuss at its annual fall meeting "the right course of action" in wake of revelations of Archbishop McCarrick's abuse.

Cardinal Wuerl said bishops need to be ready for this meeting with work already done and ideas in place.

Cardinal Cupich similarly urged bishops to be ready to discuss this issue at their November meeting.

He told *America* magazine that Catholics should ask their bishops to explain the policies in place to protect both children and adults from harassment and abuse.

If Church leaders "need help in that nationally, then we need to do something," he said, adding: "Let's roll up our sleeves when we get together in November and do it."

Bishop W. Shawn McKnight of Jefferson City, Missouri, also mentioned the bishops' fall meeting, saying in an Aug. 6 statement that when the bishops convene they will "consider ways to embrace spiritual renewal and to rebuild trust."

"I pledge to do everything I can to make the process of handling the accusations of bishops more transparent and effective," he added.

He thanked diocesan Catholics for warmly welcoming him to the diocese last November, which he said: "contrasts sharply with the sting of the recent reports of scandal regarding Archbishop Theodore McCarrick and the silence of so many bishops who knew about him."

"It is almost unbearable," he said, of the allegations and lack of Church response, noting: "How could a brother bishop disrespect with such callousness the dignity of young boys, seminarians and priests over decades and no one called him on the carpet?"

"It is inexplicable to me. This cannot continue, and I hope with God's grace there will be a change of culture among the clergy," he said.

Bishop Edward J. Weisenburger of Tucson, Arizona, similarly called for further action, saying in an Aug. 1 statement that it is important for the USCCB to review the bishops' "Charter for the Protection of Children and Young People" to address clergy abuse.

"The charter needs to ensure that procedures and practices are in place to hold clergy, employees, volunteers, and bishops to the same level of accountability," he said.

"In addition to adhering to the Dallas charter, we bishops can and must enter more deeply into a life of prayer and penance," said Bishop William A. Wack of Pensacola-Tallahassee, Florida.

"All of us have sinned; all of us are in need of God's mercy," he said of the bishops, noting that "acts of penance on behalf of individuals can help to heal the body as a whole."

Along with further prayer, fasting and spiritual direction, he said the bishops also should make efforts to be "more inclusive of laypeople in our decision-making and in our social lives as well in order to break some of the unnecessary bonds of secrecy and privilege."

Bishops should "welcome friendships with people outside the episcopacy and priesthood," he wrote in a letter to diocesan Catholics, adding that it has been a blessing for him to get to know families in parishes and the diocese and share with them his own struggles and concerns.

DEATH PENALTY, from page 1

Pope Francis had all spoken out against capital punishment and appealed for clemency for death-row inmates on numerous occasions.

The development of Church doctrine away from seeing the death penalty as a possibly legitimate punishment for the most serious crimes, the cardinal said, "centers principally on the clearer awareness of the Church for the respect due to every human life. Along this line, John Paul II affirmed: 'Not even a murderer loses his personal dignity, and God himself pledges to guarantee this.'"

Pope Francis specifically requested the change to the catechism in October during a speech at the Vatican commemorating the 25th anniversary of the text's promulgation.

The death penalty, no matter how it is carried out, he had said, "is, in itself, contrary to the Gospel, because a decision is voluntarily made to suppress a human life, which is always sacred in the eyes of the Creator



CNS photo/Andrew Cullen, Reuters

Father Chris Ponnet, chaplain at the St. Camillus Center for Spiritual Care in Los Angeles, speaks during a rally protesting the death penalty in Anaheim, Calif., Feb. 25, 2017. Pope Francis has ordered a revision to the catechism to state that the death penalty is inadmissible, and he committed the Church to its abolition.

and of whom, in the last analysis, only God can be the true judge and guarantor."

Cardinal Ladaria also noted that the popes were not the only Catholics to become increasingly aware of how the modern use of the death penalty conflicted with Church teaching on the dignity of human life; the same position,

he said, has been "expressed ever more widely in the teaching of pastors and in the sensibility of the people of God."

In particular, he said, Catholic opposition to the death penalty is based on an "understanding that the dignity of a person is not lost even after committing the most serious crimes," a deeper under-

standing that criminal penalties should aim at the rehabilitation of the criminal and a recognition that governments have the ability to detain criminals effectively, thereby protecting their citizens.

The cardinal's note also cited a letter Pope Francis wrote in 2015 to the International Commission Against the Death Penalty. In the letter, the pope called capital punishment "cruel, inhumane and degrading" and said it "does not bring justice to the victims, but only foments revenge."

Furthermore, in a modern "state of law, the death penalty represents a failure" because it obliges the state to kill in the name of justice, the pope had written. On the other hand, he said, it is a method frequently used by "totalitarian regimes and fanatical groups" to do away with "political dissidents, minorities" and any other person deemed a threat to their power and to their goals.

In addition, Pope Francis noted that "human justice is imperfect" and said the death penalty loses all legitimacy in penal systems where judicial error is possible.

Fear, uncertainty lead to a 'do-it-yourself' religion, pope says

BY JUNNO AROCHO ESTEVES

VATICAN CITY (CNS) — Like the ancient Israelites, Christians today also can fall into the temptation of creating their own idols when difficulties and uncertainties arise, Pope Francis said.

"To escape precariousness human nature looks for a 'do-it-yourself' religion. If God does not show himself, we create a tailor-made god," the pope said Aug. 8 during his weekly general audience.

Among those present for the audience was Grammy Award-winning musician Sting, who composed the music for "Giudizio Universale: Michelangelo and the Secrets of the Sistine Chapel," a show developed in collaboration with the Vatican Museums and featuring high-definition recreations of the Sistine Chapel frescoes painted by Michelangelo.

Continuing his series of audience talks about the Ten Commandments, Pope Francis said he wanted to return to the theme of last week's talk on idolatry because "it is very important to know this."

He reflected on the reading from the book of Exodus in which the Israelites ask Aaron to build a golden calf to worship while Moses was on the mountain receiving the commandments.

Moses' absence, Pope Francis explained, triggered insecurities and anxieties in the people, leading to the creation of the idol that embodied "the desires that give the illusion of freedom but instead enslave."

"The calf had a double mean-



CNS photo/Paul Haring

Pope Francis greets English singer Sting, accompanied by his wife Trudie Styler, during his general audience in Paul VI hall at the Vatican Aug. 8. During the audience, the pope about the dangers of turning to alternate gods during difficult times.

ing in the ancient East. On one hand, it represented fruitfulness and abundance; on the other hand, energy and strength. But above all, it was made of gold because it is a symbol of wealth. Success, power and money. These are the temptations of all time," the pope said.

Idolatry, he continued, stems from the inability to trust in God. In the absence of this trust, Christians lack the strength to resist succumbing to doubt in times of uncertainty and precariousness.

Without God, he added, it "is easy to fall into idolatry and be content with meager reassurances."

"Freeing the people from Egypt wasn't so difficult for God. He did it with signs of power and love," the pope said. "But God's

greatest work was to remove Egypt from the heart of the people; that is, to remove idolatry from the heart of the people. God continues to work to remove it from our hearts."

Pope Francis said that God chose to save humanity through the weakness of Christ's suffering on the cross and "that by our own weaknesses, we can open ourselves to God's salvation."

"Our healing comes from the One who made himself poor, who accepted failure, who took away our precariousness to fill us with love and strength," the pope said. "He comes to reveal to us God's fatherhood. In Christ, our frailty is no longer a curse but a place of encounter with the Father and source of strength from above."

Argentina Senate votes down abortion decriminalization bill

BY DAVID AGREN

MEXICO CITY (CNS) — The Argentine Senate voted against a bill that would have decriminalized abortion during the first 14 weeks of pregnancy.

Senators voted 38-31 against the measure early Aug. 9 following a 15-hour debate. The measure had been approved in June by the lower house of Congress.

The Argentine bishops' conference hailed the vote, saying the debate in the country opened an opportunity for dialogue and a chance to focus more on social ministry.

The Senate debate revealed deep divisions in Argentina, where support for decriminalizing abortion drew stronger support in Buenos Aires, the capital, than in the more conservative

provinces. Observers attributed that difference to the bill being voted down in the Senate, which includes more representation from outlying areas.

The vote came as a movement of women and supporters of the measure — wearing green handkerchiefs — filled the streets outside the Congress as voting occurred. Catholics, meanwhile, celebrated the Eucharist.

"Everyone has time to express their viewpoints and be heard by legislators in a healthy democratic exercise. But the only ones that didn't have an opportunity to make themselves heard are the human beings that struggled to be born," Cardinal Mario Poli, Pope Francis' successor in Buenos Aires, said Aug. 8 in his homily at a what organizers called a "Mass for Life."

In an acknowledgment that

the Church could be doing more to work with women, Cardinal Poli said, "We have done little to accompany the women when find themselves in tough situations, particularly when the (pregnancy) has is the result of rape or situations of extreme poverty."

In a statement after the vote, the bishops' conference said it was time to address the "new divisions developing between us ... through a renewed exercise of dialogue."

"We are facing great pastoral challenges to speak more clearly on the value of life," the bishops said.

More than 75 percent of Argentines still consider themselves Catholic, but the opposi-

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Public schedule of Bishop Kevin C. Rhoades

Sunday, August 19: 11 a.m. — Mass for 150th Anniversary of Poor Handmaids of Jesus Christ, Ancilla Domini Chapel, Donaldson

Wednesday, August 22: 6 p.m. — Annual Bishops' Appeal Dinner, Parkview Mirro Center, Fort Wayne

Friday, August 24: 8 a.m. — Mass for 150th Anniversary of St. John the Evangelist School, St. John the Evangelist Church, Goshen

Saturday, August 25: 6 p.m. — Mass of Dedication of Blessed Sacrament Church, Albion

Sunday, August 26: 10 a.m. — Diaconate Ordination, Moreau Seminary, University of Notre Dame

Sunday, August 26: 8 p.m. — Mass with Blessing of Chapel and Dedication of Altar, Badin Hall, University of Notre Dame

Monday, August 27: 11 a.m. — Mass, Our Lady of Loretto Church, Saint Mary's College, Notre Dame

Monday, August 27: 6 p.m. — Annual Bishops' Appeal Dinner, Duncan Student Center, University of Notre Dame

Tuesday, August 28: 9:45 a.m. — Mass, Bishop Luers High School, Fort Wayne

Wednesday, August 29: 6 p.m. — Annual Bishop's Appeal Parish Leadership Meeting, St. Mary, Mother of God Church, Fort Wayne

Thursday, August 30: 10:30 a.m. — Presbyterate Meeting, Our Lady of Guadalupe Church, Warsaw

Friday, August 31: 10:30 a.m. — Mass for Catholic School Mission Day, Marian High School, Mishawaka



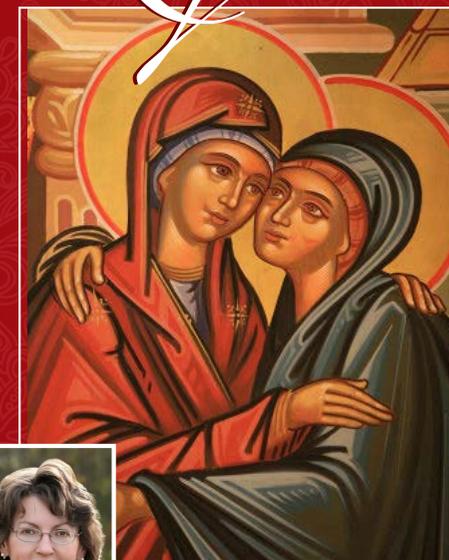
Priest appointment

The Most Reverend Kevin C. Rhoades, Bishop of Fort Wayne-South Bend, has made the following assignment of a priest, effective Aug. 21, 2018:

Rev. Levi UC Nkwocha from Parochial Vicar, St. Thomas the Apostle Parish, Elkhart, to Parish Administrator, St. Bernard Parish, Wabash.

SAVE THE DATE
November 30 - December 2, 2018
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"Blessed are you who believed that what was spoken to you by the Lord would be fulfilled."

~ Luke 1:45



Dr. Mary Healy
Professor of Sacred Scripture
Sacred Heart Major Seminary

www.diocesefwsb.org/rejoice



Annual Bishop's Appeal funds applied diocesewide

BY JANET PATTERSON

The 2018 Annual Bishop's Appeal for the Diocese of Fort Wayne-South Bend kicks off this month, with a goal of \$5,436,859 to support ministries and programs throughout the diocese.

The theme, "The Love of Christ Urges Us On," comes from St. Paul's Second Letter to the Corinthians. "The love of Christ gave (Paul) energy to do the work," Bishop Kevin C. Rhoades told viewers in this year's ABA video. That love, he says, continues to give 21st-century believers the energy to do God's work in the world.

Before the creation of the Annual Bishop's Appeal in 1987, parishes were assessed a 13 percent tax on all parish income. That tax was used to fund the work of the diocese. With the creation of the appeal, the tax was reduced to 6 percent on a parish's Sunday collections.

Each of the 81 parishes in the Fort Wayne-South Bend diocese is assigned an appeal goal based on its annual offertory collection and previous giving to the appeal, explained Jeff Boetticher, secretary of stewardship and development for the diocese. Any money donated to the appeal that exceeds the parish goal goes back to the parish. The total goal for the annual appeal is the total of each of those parish goals.

"If a parish gets behind the appeal and exceeds its goal, both the diocese and the parish benefit," Boetticher continued. He said last year the appeal



Joe Romie

Individuals preparing to enter the Catholic Church at the Easter Vigil pray during the Rite of Election at St. Matthew Cathedral, South Bend, in February. The Rite of Christian Initiation of Adults is one of many diocesan evangelization programs supported by funds raised during the Annual Bishop's Appeal.

returned a total of \$1.6 million to parishes that had collected more than their goal.

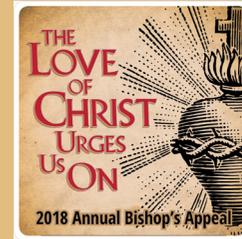
Money from the Annual Bishop's Appeal supports diocesan-wide programs in the areas of charity and pastoral ministry, evangelization, education and formation, and provides clergy support.

Eleven percent of the appeal money goes to charity and pastoral ministries that include food, clothing and medical care for the poor; homeless assistance; crisis pregnancy and adoption services; refugee resettlement and placement services; ministry to persons with disabilities; victim assistance; and jail ministry.

Thirty-five percent of the annual appeal is used for cat-

echesis and spiritual formation. This includes tuition grants for needy students in Catholic school, parish faith formation for adults and youth, support for the Rite of Christian Initiation of Adults, the Education for Ministry program for catechists and continuing education for teachers in Catholic schools.

The diocese's evangelization efforts are supported by 30 percent of the annual appeal income. This aids in funding Hispanic ministry; the Black Catholic Congress; diocesan retreats and conferences; ministries to married couples and families, separated and divorced people, college students and young adults; as well as pro-life activities, television Masses and



New Annual Bishop's Appeal website

www.diocesefwsb.org/ABA

Watch this year's Annual Bishop's Appeal video to find out

- What the appeal funds benefit
- How to donate

Today's Catholic, the diocesan news source.

The 24 percent of the appeal that is designated for clergy helps underwrite the formation of the 25 men now preparing for the diocesan priesthood and men studying for the permanent diaconate. It also helps support retired priests.

Boetticher said that this year's Annual Bishop's Appeal will kick off later in August during dinners with Bishop Rhoades in both Fort Wayne and South Bend.

Parishes choose when during the fall appeal they will introduce this year's parish goal and provide materials for donating.

People have several options for participating in the appeal, Boetticher explained. "They can choose to just write a lump-sum check, or they can pledge to donate every three months or spread their pledge out monthly for 10 payments."

For more information about the 2018 Annual Bishop's Appeal, go to www.diocesefwsb.org/aba.

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tion to the abortion bill also came from Protestant and evangelical congregations, prompting the bishops' conference to acknowledge that "ecumenical dialogue and inter-religious dialogue has grown at this time of joining forces to protect life."

Analysts in Argentina say Church opposition to the abortion bill started somewhat quietly as the measure was not expected to pass the lower house. Pope Francis, a native of Argentina, also largely stayed on the sidelines, except for a strong denunciation of abortion in June. At the time he said, "Last century, the whole world was scandalized by what the Nazis did to purify the race. Today, we do the same thing but with white gloves."

"When the lower house result occurred, (the hierarchy) started to understand something similar could happen with the senators so the Argentine Church and various movements and associations became frontally against the bill," said Jose Maria Poirier, publisher of the Catholic magazine *Criterion*.

"It's created tension" in the Argentine Church "that the pope has not intervened directly," he added.

Argentine President Mauricio Macri had promised to sign the bill into law had it been approved. Observers said the relationship between the Catholic Church and Macri had deteriorated somewhat as the pope's statements on economic matters were not well received as president tried to implement difficult economic reforms in recent months.

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CNS photo/Agustin Marcarian

Pro-life advocates celebrate in Buenos Aires, Argentina, Aug. 9 after lawmakers voted against a bill that would have legalized abortion. The Senate voted against the bill, dashing the hopes of supporters of legal abortion in the predominantly Catholic country, homeland of Pope Francis.

Youth familiarized with historic local churches

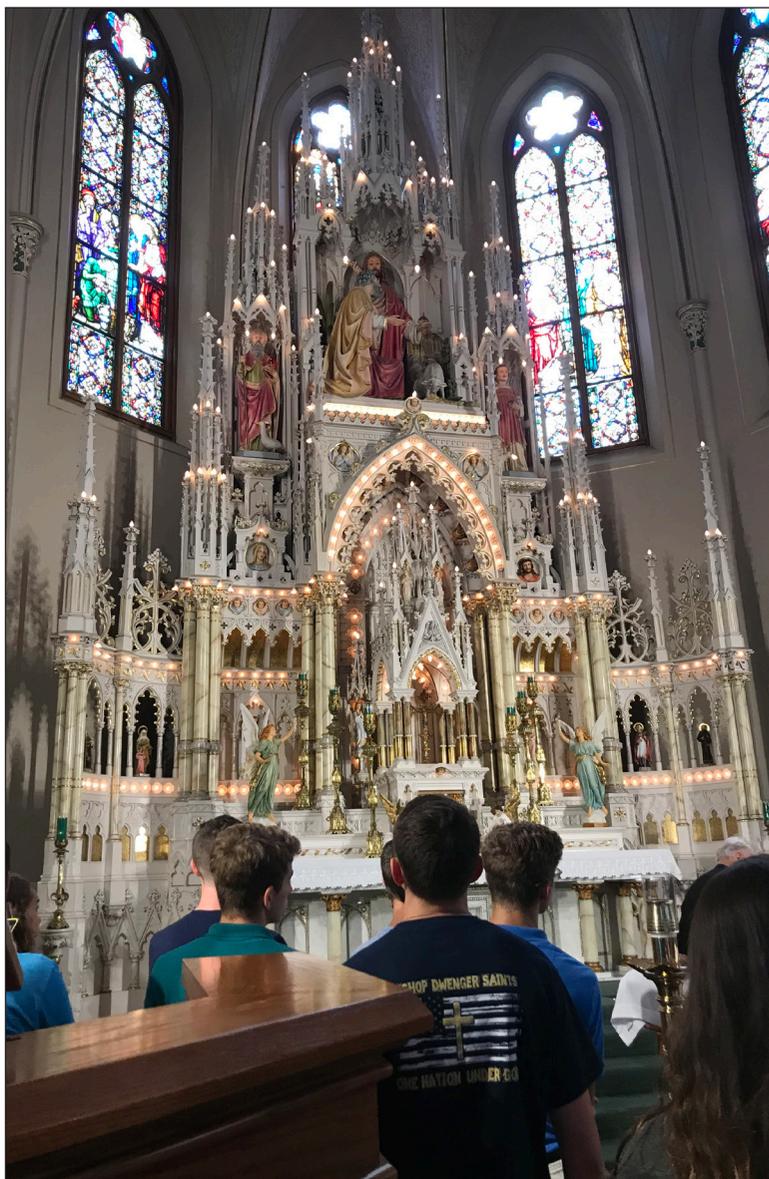
BY MEREDITH DIDIER

Around 50 teens, chaperones, priests and seminarians piled into a school bus and cruised around the diocese on Aug. 6, the feast of the Transfiguration. Organized by the diocesan Office of Youth Ministry, the Transfiguration Tour took them to seven historic churches in the greater Fort Wayne area.

At the beginning of the tour John Pratt, director of Youth Ministry, explained that the goal of the tour was to encourage a life-long process of vocational discernment. Along the way, Father Tom Shoemaker and Vicki Lortie gave testimonies of how they found their vocations. Pratt, inspired by Pope Francis, asked the teens to utilize the restlessness they feel in their hearts to actively seek a vocation that allows them to make a gift of self every day.

Propelled by that restlessness and a desire for self-gift, the tour commenced at the Cathedral of the Immaculate Conception, Fort Wayne, where the participants were immediately drawn to the ornate, dark-wood high altar of the cathedral. As they genuflected and approached the altar, the guides explained that many years ago this would not have been possible because previously, a marble rail prevented anyone from walking up to the altar. However, the rail has been removed, and its remnants can be seen to the far right of the altar and around the baptismal font.

After ascending to the altar, the teens then descended into the cathedral crypt. The bodies



Meredith Didier

Teens on a Transfiguration Tour organized by the Office of Youth Ministry admire the illuminated high altar at St. Peter Church in Fort Wayne. The church is rumored to have been a favorite of former Bishop John M. D'Arcy because of its beauty.

of many diocesan bishops lie here, including Bishop John H. Luers, Bishop Joseph G. Dwenger, Archbishop John F. Noll and Bishop John M. D'Arcy.

Interestingly, the bishops are not the only ones laid to rest down there: Immediately next to the crypt is a Native American burial site. The diocese agreed to not disturb this historically important site during the construction of the cathedral.

One block away from the cathedral is the Cathedral Museum, located in the Archbishop Noll Catholic Center. Here the group was greeted by Father Phillip Widmann, who invited them to wander the museum and its countless items that illustrate the history of the diocese and entire Catholic Church. Father Widmann made special note of a bowl dated to the time of Abraham and a relic of the True Cross. Two students approached the most holy relic, one asking the other in awe, "Can you believe Jesus died on this piece of wood?"

From the museum, the group was driven a few minutes south to St. Peter Church. Father Widmann, former pastor of the parish, met the group to provide the church's history. He mentioned that Bishop D'Arcy had said it was the most beautiful church in the diocese. With all the lights of the high altar illuminated, one can easily understand Bishop D'Arcy's amazement.

While the group toured St. Peter, organ music played in the background. Not until climbing the stairs up to the choir loft did the teens realize it was being played live, by an organist who has been with the parish for 58 years.

Leaving the city limits, the tour's next stop was St. Louis, Besancon in New Haven. Surrounded by cornfields, the church's campus was beautiful, complete with a flower garden. Father Ben Muhlenkamp greeted the group and laid out a few of his unique Roman-style vestments. He explained that his mom is a great seamstress and "loves him too much," which has resulted in his ample collection. Father Muhlenkamp also told the group that the church rarely has to pay for flowers, because they are either provided by the parishioners or come from the church's garden. The teens indicated that they could sense the feeling of community.

The next stop was lunch at St. Rose of Lima in Monroeville.

Over turkey sandwiches, Father Shoemaker told of his journey from being a dentist to becoming a priest. Although by age 27 he was a successful dentist, Father Shoemaker said he kept wondering if "there is anything bigger out there." Eventually he applied to the seminary and realized the answer to his wonderings was, "Yes!" Now the pastor at St. Charles Borromeo, Father Shoemaker still maintains his dental license. What Father said he hoped the teens would take away from his testimony is that the Holy Spirit can call one to a vocation at any age, "so do not stop listening."

Another vocation talk was held at the next church, St. Mary of the Assumption in Decatur. Lortie, who is the youth minister at St. Jude, detailed how she took on many different roles, from teacher to mother and back to teacher, and finally to youth minister. Particularly inspired by a prayer of Bishop D'Arcy's, Lortie never stopped discerning her vocation, demonstrating the lifelong processes that vocational discernment is meant to be.

Lortie also provided the group with an interesting fact about the St. Mary of the Assumption: that in the mural behind the altar there is a diamond in Mary's collar. Small, yet beautiful, features like this are what make each of the churches in the diocese so uniquely beautiful and precious.

The final two stops of the Transfiguration Tour were St. Aloysius in Yoder and St. Joseph - Hessen Cassel, Fort Wayne. At St. Joseph - Hessen Cassel, the group celebrated Mass, which was followed by a family-style cookout and yard games. The day concluded with a vocations panel consisting of priests, seminarians, ministers and lay people. The teens wrote down their vocation-related questions on note cards, which panel members answered before the group. As with Father Shoemaker and Lortie, a major theme that emerged was that God can communicate one's vocation at any time in life, be that high school or, perhaps, once one is already a practicing dentist.

Ending the day with restless hearts but not-so-restless legs, after touring seven churches, the teens left the Transfiguration Tour inspired to hear God's call for their lives.

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NEWS BRIEFS

Knights' donations, volunteer hours and members keep growing, CEO says

BALTIMORE (CNS) — In an opening address Aug. 7 at the 136th annual Knights of Columbus Supreme Convention, the organizations' CEO, Carl Anderson, spoke of the charitable works of the Knights, their ongoing pro-life commitment and pledge to support persecuted Christians in Iraq and Syria. Anderson pointed out that the Aug. 7-9 convention in Baltimore was in the birthplace of the Catholic Church in the United States. "It was colonial America's first diocese and the home of our first American bishop, John Carroll, whose family lived at the intersection of faith and liberty in the new nation. The Catholicism first nourished here in Baltimore contributed to the American experience through other commitments as well — commitments that could be summarized in this simple, but powerful Gospel insight: The person in need that we encounter is not a stranger but a brother or a sister," he said. The Knights today hold the same view in their charitable giving and volunteering. Anderson said it's "safe to say that we've never had a fraternal year quite like this one." He said the Knights gave more than \$185 million dollars to charity last year, an \$8 million increase from the previous year and one of the largest yearly increases in the organization's history. The Knights also donated more than 75.6 million volunteer hours.

U.S. Catholic physician a reluctant hero in Sudan's Nuba Mountains

NUBA MOUNTAINS, Sudan (CNS) — A U.S. physician who has won accolades for his service in a war-torn corner of Sudan said he has just done what any missionary is called to do. "I'm a lay missionary. We're supposed to show the face of Christ to people, but how can you do that if you take off when the going gets tough?" asked Dr. Tom Catena, a 54-year old physician from Amsterdam, New York, sent by the Catholic Medical Mission Board to run the Mother of Mercy Hospital in Gidel, a village in the isolated Nuba Mountains. In 2011, fighting between rebel Nuba forces and the central government in Khartoum grew particularly fierce. The area around the Church-run hospital began to experience intense bombing by the Sudanese Armed Forces. Bishop Macram Max Gassis, then the bishop of El Obeid, which includes the Nuba region, ordered all foreign Church workers, including Catena, to leave. Catena was among a handful who said no. As an American working in the area he has received much

Western wildfires destroy property, lives



CNS photo/David McNew, EPA

A firefighter consoles a man who is worried that his sister's house will burn during the Holy Fire Aug. 9 in Lake Elsinore, Calif. The wildfire has ravaged more than 10,000 acres, destroyed at least 12 structures and forced more than 21,000 people to evacuate their homes. Sixteen other wildfires are ravaging the state of California, where at least eight people have died.

attention, something he finds disconcerting because, he said, staff from throughout African and Sudan are working to deliver care just as diligently. "If I can be the one to get the message out," he said, "to show another face of the Church and the good it's doing in the world, then let me give it a shot."

Social justice is built into the Catholic school curriculum

WASHINGTON (CNS) — At many Catholic schools, social justice might not be an assigned class, but it is part of the fabric of what they do throughout the school year from helping those in need to speaking up on social issues. And in the past few years during various protests around the country, Catholic school students have raised their voices or called attention to issues of racism, gun violence, care for refugees or the unborn. This past year was no exception. After the school shooting Feb. 14 at Marjory Stoneman Douglas High School in Parkland, Florida, several Catholic schools

across the country sponsored awareness programs for students or provided time for prayer, reflection and action to curb gun violence during the nationwide student-sponsored event called National School Walkout. And weeks after that, Catholic school students also participated in the March for Our Lives events protesting gun violence in Washington and other locations. Mercy High School in San Francisco observed 17 minutes of silence a month after the Florida school shooting and the student body president, Mogan Hildula, said she was confident her generation could make a difference to stop the violence.

Peace activists' prayer service marks Nagasaki, Hiroshima anniversary

WASHINGTON (CNS) — About 30 people from various Catholic organizations came together outside the White House for a prayer service of repentance Aug. 9 for the use of nuclear weap-

ons on Hiroshima and Nagasaki, Japan. At the rally, which lasted about an hour, they called for the United States to apologize and repent of its use of nuclear weapons in the Second World War and for total nuclear disarmament. The atomic bomb was dropped on Nagasaki Aug. 9, 1945, and three days before that Hiroshima was bombed. The peace activists held a similar prayer service of repentance at the Pentagon Aug. 6 in a protest area designated by police. The Aug. 9 event opened with a speech explaining that those there stood with other anti-nuclear movements around the world, including the Kings Bay Plowshares group, which trespassed at a naval submarine base to protest nuclear weapons. The rally featured several pictures of the damage caused by nuclear weapons, both to people and to the buildings in Hiroshima and Nagasaki. People present were members of the Dorothy Day Catholic Worker, Pax Christi Metro-DC, Pax Christi USA, the Columban Center for Advocacy and Outreach, Maryknoll Office for Global Concerns, the Sisters of Mercy-Institute Justice

Team, Jonah House, the Assisi Community and the Franciscan Action Network.

Catholic bishops urge Florida governor to spare death-row inmate

TALLAHASSEE, Fla. (CNS) — The Catholic bishops of Florida urged to Gov. Rick Scott to commute the death sentence of Jose Antonio Jimenez to a life sentence without parole. Jimenez is scheduled to be executed Aug. 14 at 6 p.m. local time for the 1992 murder of Phyllis Minas. "Both victims of crime and offenders are children of God and members of the same human family," said an Aug. 10 letter to Scott on behalf of the bishops by Michael B. Sheedy, executive director of the Florida Conference of Catholic Bishops in Tallahassee. "We appreciate your difficult task as governor and still must ask you to commute this death sentence, and all death sentences, to life without the possibility of parole," he said. Sheedy cited Pope Francis' announcement Aug. 2 that he had ordered a change in the Catechism of the Catholic Church declaring that the death penalty is inadmissible in all cases. "This reflects the growing awareness that the dignity of the person is not lost even after the commission of great crimes and that more effective forms of detention have been developed to ensure the due protection of citizens without definitively depriving the guilty of the possibility of redemption," said Sheedy.

Pope prays Blessed Paul VI will intercede for 'Church he loved so much'

VATICAN CITY (CNS) — On the 40th anniversary of the death of Blessed Paul VI, Pope Francis went into the grotto under St. Peter's Basilica to pray at his predecessor's simple tomb. The pope who oversaw the last sessions of the Second Vatican Council and began implementing its teachings died Aug. 6, 1978, at Castel Gandolfo, the papal summer residence outside of Rome. He was buried six days later in the basilica's grotto. Unlike most of popes buried there, his tomb is in the earth — rather than elevated — and is covered with a simple travertine marble slab. Reciting the Angelus prayer Aug. 5 with visitors in St. Peter's Square, Pope Francis reminded them of the anniversary and of the fact that he plans to canonize his predecessor Oct. 14. "From heaven may he intercede for the Church he loved so much and for peace in the world," Pope Francis said. He called asked the people in the square to join him in a round of applause for "this great pope of modernity."

Forever Learning adds theater classes

SOUTH BEND — Forever Learning Institute is offering senior adults over 120 classes this fall on just about every topic one can imagine: languages, playing the ukulele, computer skills, the gnostic Gospel of Thomas, the decline of the Studebaker and more.

New to Forever Learning is a partnership with South Bend Civic Theatre, where students will attend classes in stage craft and design, or acting, culminating in a collaborative production at the conclusion of the semester. Registration is Aug. 28-30.

Forever Learning offers students and instructors the opportunity to explore interests they are passionate about and share this excitement with like-minded learners. Classes are held at the main campus in the Parish Center of St. Therese, Little Flower Catholic Church, the Jewish Federation of St. Joseph Valley, on Wednesdays at Southfield Village, as well as at numerous partner organizations throughout Michiana.

Students may view all course offerings online at www.foreverlearninginstitute.org or stop by the FLI office to pick up a course guide. Guides also are available at all St. Joseph County Public Library locations.

Students may register for classes by mail, or in person at the Forever Learning Institute, 54191 Ironwood Road, South Bend. For more information, contact Eve Finnissy, executive director, at 574-282-1901 or eve@foreverlearninginstitute.org.

AROUND THE DIOCESE

St. Augustine Parish 90th anniversary



Provided by Deacon Mel Tardy

The faithful of St. Augustine Parish in South Bend celebrated a youth Mass July 15 with Bishop Kevin C. Rhoades in observance of the 90th anniversary of the parish's founding. The youth gospel choir sang "We are Marching in the Light of God" in Swahili and English, and Bishop Rhoades blessed an icon of the first recognizably African-American priest, Father Augustus Tolton.

Sister Katherine Frazier, OP, professes first vows



SISTER KATHERINE FRAZIER, OP

ADRIAN, Mich. — Sister Katherine Frazier, OP, of Fort Wayne, made her first profession of vows with the Adrian Dominican Sisters during a special liturgy on Aug. 5 in St. Catherine Chapel at the congregation's motherhouse. Attending the event were Adrian Dominican sisters and lay associates, as well as Sister Katherine's family members and friends.

During the rite of profession, Sister Patricia Siemen, OP, prioress of the congregation, formally examined Sister Katherine on her willingness and readiness to "unite [herself] more closely to God by a bond of religious profession." Sister Katherine then stated her intent to profess vows with the Adrian Dominican Sisters to answer God's call in her life.

"I desire to share faith and life with my sisters and to carry into the world alongside them the mission of Jesus," Sister Katherine said. "Having started this adventure three years ago as a candidate and then as a novice, I want to see where God is leading us next, trusting that God's plans for the future are always good."

Sister Katherine holds a Bachelor of Arts degree in medieval studies from St. Mary's College, Notre Dame, Indiana, and a master of philosophy degree in world archeology from the University of Cambridge in Cambridge, England.

PHJC Associate Community donates to Heminger House



Provided by Julie Dowd

On July 14, The Center at Donaldson sponsored a free Concert by the Lake event, at which the Associate Community of the Poor Handmaids of Jesus Christ had snack items available for purchase. The proceeds from snack sales were donated to Heminger House, a women and children's shelter in Plymouth. Pictured from left are Heminger House Director Diane Fisher, PHJC Associate Pauline Pearson, Heminger House Manager Nicole Hicks, The Center at Donaldson marketing coordinator Ruth VanVactor and PHJC Associate Community Director Libby Riggs.

First day of school for students at St. Joseph



Jill Hamblin

Students and staff from St. Joseph School, Garrett, began Aug. 8, the first day of the new school year, in prayer. The morning assembly was led by sixth grade Student Council members, in front from left, Elizabeth Buchs, Eddie Gowgiel and Marisa Carey.

The annulment process — an act of mercy

BY ANNE THERESE STEPHENS, JCL

Editor's note: This article is the first in a short, monthly series on marriage annulment in the Catholic Church and the Diocese of Fort Wayne-South Bend.

The annulment process upholds and protects the sacred nature of the married state. Perhaps this concept may come as a surprise to some, for a common misconception is that an annulment is just a "Catholic divorce." So, the idea that an annulment actually protects the marriage state is one that could appear counterintuitive to the work of the tribunal.

Isn't it true that persons seeking a decree of nullity are those who approach the tribunal? How then, is it true that the annulment process protects the sanctity and permanence of the sacrament of marriage?

On the one hand, the Church has a keen interest — nay, a sacred duty — to uphold the teaching of Christ on marriage. The indissolubility of marriage is not an invention of the Church. Christ Himself established the inherent indissoluble nature of marriage when He established marriage as a sacrament, saying: "What God has joined let no man separate" (Matthew 19:6). Christ, the God-Man, is the author of marriage. He, in His ineffable wisdom, decreed that a consummated, sacramental marriage cannot be dissolved by any human power. Death alone dissolves such a union. The Church does not have the authority to amend or alter the nature of marriage because only God, as the author of the institution of marriage, has the authority to direct what can and cannot happen to it. A follower of Christ, therefore, could not deny this teaching on marriage and simultaneously remain a faithful follower of Him.

On the other hand, what about those persons whose marriage was shipwrecked perhaps through no fault of their own? I am not speaking now about those with valid marriages that may have fallen apart. I am speaking about marriages that can be proved invalid, but have not been declared invalid. For example's sake, let's consider those persons who are laboring within an invalid marriage. At the tribunal, we encounter a lot of horrific situations. Oftentimes these situations are out of the control of the persons coming to us for aid and can be heart-wrenching. We encounter people who have undergone physical abuse, sexual abuse and excessive use of drugs or alcohol prior to the marriage and enduring throughout the marriage. These situations usually affect their ability to freely discern marriage.

For the sake of clarity, I

wish to provide some specific examples. One example could be a young teenage woman who perhaps was sexually and physically abused throughout childhood and who chose marriage in order to escape a difficult family life. Another situation includes that of a person whose spouse is laboring under extreme mental disorders prior to and throughout the marriage. The spouse's mental disorder could lead to the experience of verbal, physical and sexual abuse toward the other. Again, such situations are investigated throughout the annulment process to see how those circumstances affected the person's ability to place consent. There are also cases where one of the parties did not have the correct intention for entering marriage. For example, if a person excluded the right to be open to children or the right to remain faithful to one's spouse, such a marriage would not be considered valid.

Please note: Not all marriages that contain these circumstances are automatically invalid. Many marriages survive and flourish despite similar difficulties. The parties' openness and receptivity to grace received through frequent participation in the sacraments can often be a source of much grace in these situations.

Obviously, what I have laid out is a tension faced by the Catholic Church. The tension exists primarily in that the Church cannot alter the teaching of Christ. And yet putative marriages do exist, marriages that were initially thought to be valid but which in fact are not valid due to these or other like circumstances. What options do those parties have who are in a sacramentally invalid marital union?

The annulment process provides a way to navigate the tension by protecting the sacrament of marriage on the one hand while still providing relief to those who may have legitimate reasons to believe their marriage invalid. It is not within the purview of this article to describe the history of the annulment process, but throughout the centuries, many learned theologians have studied and developed the constitutive parts of marriage and have determined which elements, when missing, produce an invalid marital contract and thus an absence of any marital covenant. When a party demonstrates in the annulment process that their former marriage was missing a constitutive element, the judge is in a

position to declare the invalidity of the marriage.

So, the requirement that such parties must prove their former marriage is invalid reinforces the indissoluble nature of a sacramental marriage. It is analogical to the legal maxim "innocent until proven guilty." Innocence is the norm. Once accused, the accuser must prove that the person is guilty. A marriage is valid until proven otherwise. Validity is the norm. Once the sacramental marriage bond is accused of invalidity, the petitioner must prove that the sacramental marriage bond did not successfully come into existence.

Thus, the annulment process upholds and protects the sacredness of marriage. By way of contrast and to further develop this notion of the annulment process, I would like to point out that our Christian brothers and sisters of non-Catholic denominations do not provide an





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annulment process to their members. Generally speaking, their doctrine allows divorce and remarriage whether the former marriage was valid or not. Clearly then, these denominations do not hold the absolute indissolubility of a consummated, sacramental marriage. Consequently, they do not need an annulment process. In the Catholic Church, we have the annulment process because of her theology on marriage; namely, that a consummated, sacramental marriage is absolutely indissoluble by human power.

Now, imagine a scenario where the Church did not provide her members access to the marriage nullity process. A person within an invalid marriage would have no way to have it formally declared so. As a result, those persons laboring under an invalid marriage would have to respect their marital consent to their former spouse for the rest of their earthly lives. This would prove difficult for many persons. It is no surprise though that a Church founded by a merciful God provides a solution to this difficulty. She gives her members access to the annulment process.

So, a second comment follows from the first; namely, that the annulment process is an act of mercy. The term "mercy" is used loosely in common parlance. Thus, a theological definition of the term mercy would be helpful. St. Thomas Aquinas defines mercy "as being, so to speak, sorrowful at heart [*miserum cor*]; being affected with sorrow at the misery of another as though it were his own. Hence it follows that he endeavors to dispel the misery of this other, as if it were his; and this is the effect of mercy" (*Summa Theologica*, Prima Pars 21:3 *corpus*). Having worked on numerous cases in the tribunal, I can tell you that I have experienced many times misery or "sorrow at heart," especially when I hear particularly tragic circumstances. I know my colleagues have expressed the same feelings. The sorrow that we feel is often at the tragic events that transpired throughout the entirety of our clients lives or up to the time that their marriage failed. These persons

come to us seeking to know whether their marriage, which has fallen apart, was a true (or valid) marriage. Their reasons for seeking an annulment are varied. Some want to know if they can enter another marital union in the Church. Others seek answers as to how and why their marriage fell apart. Others seek merely to know whether they had a valid marital union or not. Whatever the personal circumstances, the Church has "sorrow at heart" knowing the circumstances that some are in and providing a means for them to explore the validity or invalidity of the marriage.

The argument could be made that the annulment process does not appear to be an act of mercy. The annulment process has often been described as a tedious, painful, and a cold, juridical process. Christians who come to the tribunal seeking an annulment often are suffering from the residual pain of divorce, are struggling to accustom themselves to life alone and perhaps see themselves as outcasts or second-rate citizens within their parish communities. Adding a difficult annulment process on top of their other sufferings could appear cold.

The annulment process is unarguably difficult. In fact, at face value there is nothing about the annulment process that is enjoyable. Why then does the Church even offer such a process? Why would the Church, founded by a loving and gracious God, provide such a process to those persons who have had the tragic and heart-wrenching experience of a broken marriage?

In order to answer these objections a further distinction to the term "mercy" must be provided. Justice by necessity precedes mercy. Mercy mitigates a just duty or punishment owed to another. St. Thomas Aquinas describes how mercy and justice co-exist within God. St. Thomas states that "God acts mercifully, not indeed by going against His justice, but by doing something more than justice; thus a man who pays another two hundred pieces of money, though owing him only one hundred, does nothing against justice, but acts liberally or mercifully" (*Summa*

Theologica, Prima Pars 21:3, ad 2). Thus, God's mercy does not and could not violate His justice. God finds a way to satisfy justice while at the same time bestowing mercy upon His creatures. One example of God's justice tempered with mercy is the sacrifice of Jesus on the cross. Man had offended an infinite God. In justice the debt owed to God from this sin needed to be infinite in nature. In mercy, God sent His son so that justice would be tended to. The human race was given a second chance.

In an analogous way, the Church provides the annulment process. In justice, the Church must protect and uphold the teaching given us by Christ on the sacrament of marriage. In mercy, the Church provides the annulment process to allow those who are weighted down by a sacramentally invalid marital union to have it declared so.

Before closing, I would like to offer ways for those going through the annulment process to reap spiritual fruit. First and foremost, foster a deep prayer life. Pray for yourself, for your former spouse, for those of us working in the tribunal and for the judge who will be adjudicating your case. Pray daily and pray often. Second, foster an abandonment to the holy will of God. He does not leave those who are faithful to Him. I have seen petitioners who have used the process as a means of growing in trust for God. Good things always came to them. Third, take the length of the process to read and deepen your knowledge of the Catholic faith. We love that which we know. If you take the time to study the Catholic faith you will more than likely come to appreciate the Church and what she is attempting to do for you. Her primary mission, after all, is mentioned in the final canon in the code of canon law: "the salvation of souls, which must always be the supreme law of the Church, is to be kept before one's eyes" (Canon 1752). This mission is deeply rooted within the marriage nullity process.

Anne Therese Stephens, JCL, is a canon lawyer in the diocesan tribunal.

Fourth consecutive record set by Annual Bishop's Appeal

BY JEFF BOETTICHER

The 2017 Annual Bishop's Appeal "One Body in Christ" was a success. For the fourth consecutive year, the appeal set a diocesan record for total dollars donated, generating \$6,953,240 in support and surpassing the previous year's effort of \$6,869,097. The 2017 appeal generated 131 percent of its budgeted goal, resulting in over \$1.64 million dollars of support being returned to the parishes of the diocese.

According to Bishop Kevin C. Rhoades, the generosity of the faithful in the Diocese of Fort Wayne-South Bend in the Annual Bishop's Appeal is a

testament to faith and love for God and His Church. "I am very grateful for the sacrifices of so many to ensure that the ministries and good works of our diocese continue," he said. "I thank everyone for their support and generosity of this past year."

The Annual Bishop's Appeal is conducted each year to support the various ministries of the Diocese. The appeal is extremely vital in supporting the operating costs of all diocesan offices and ministries. Without support from the Annual Bishop's Appeal, these offices and ministries would no longer be able to provide critical support services that ultimately benefit and serve all the parishioners of the diocese.

	29th ABA 2015	30th ABA 2016	31st ABA 2017
Total number of gifts	20,788	19,911	18,819
Diocesan families	55,167	52,323	51,249
Participation percentage	38%	38%	37%
Total amount pledged	\$6,721,656	\$6,869,097	\$6,953,240
Average gift	\$323.34	\$344.99	\$369.48
Parishes met or exceeded goal	78	81	78
Over-goal funds returned to parishes	1,571,911	\$1,668,849	\$1,640,388



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Highway renamed for Archbishop Noll

BY CINDY KLEPPER

The city of Huntington has paid tribute to the legacy of Archbishop John F. Noll by renaming an upgraded entrance into the city in his honor.

"I think it's very appropriate that we recognize the contributions that people in the history of our community have made," Huntington Mayor Brooks Fetters said after a ceremony on Tuesday, July 31, officially opening the Archbishop Noll Memorial Parkway.

The date of the dedication marked the 62nd anniversary of the archbishop's death.

The thoroughfare, previously known as Business 24, serves as the east entrance to Huntington. It passes in front of Our Sunday Visitor, a national Catholic publishing company founded by Archbishop Noll in 1912, just two years after his arrival in Huntington as pastor of St. Mary Parish.

The archbishop was also instrumental in the location of Our Lady of Victory Missionary Sisters in Huntington, and the sisters' motherhouse is named Victory Noll in his honor.

Archbishop Noll served as bishop of the Diocese of Fort Wayne from 1925 until his death in 1956. He became influential as a national leader, but that did not diminish his influence in Huntington.

"He was an entrepreneurial pioneer spiritual leader of our community," the mayor said. "It was appropriate to recognize the contributions of this man to our community, as a citizen, as a spiritual leader, as a person who built businesses in our community that are still here today. They've stood the test of time."

"This parkway is not only a great honor to Archbishop Noll and his legacy — and it's fantastic to have some of his family here with us — but it will also serve us well for many years to come," said Kyle Hamilton, president and CEO of Our Sunday Visitor, during the ceremony.

The archbishop's extended family — including great-niece Karen Schafbuch and great-great-nephew Kevin Noll, both of Fort Wayne — were among those in attendance.

The revitalized parkway includes a path for walkers, runners and bicyclists, which will promote health and wellness in the community, Hamilton said. The parkway also will serve as a favorable first impression for people visiting Huntington, he added.

Archbishop Noll is indirectly memorialized in another part of Huntington, Hamilton noted.

"Father Noll, later Archbishop Noll, was very involved in the community, and he joined Rotary with special permission from his bishop as the local chapter was formed here in Huntington," he noted. "I think it's interesting that Rotary Park, another beautiful addition not too long ago finished by the city, sits on the first site of Our Sunday Visitor — the site where he started the newspaper, with that famous printing press that he bought for a dollar, in downtown Huntington."

"This, of course, for Our Sunday Visitor is a very important day because it honors our founder," said Msgr. Owen Campion, a former editor and current columnist at Our Sunday Visitor.

"But it has another significance, this occasion. And that, I think, is really celebrating a relationship that has been going



Photos by Cindy Klepper

Kyle Hamilton, center, president and CEO of the national Catholic publishing company Our Sunday Visitor, holds a sign proclaiming the thoroughfare in front of the OSV offices in Huntington as Archbishop Noll Memorial Parkway. The new name for the road formerly known as Business 24 was officially announced during a ceremony on Tuesday, July 31, attended by, from left, Father Ron Rieder, retired pastor of SS. Peter and Paul Parish in Huntington; Father Tony Steinacker, current pastor of SS. Peter and Paul; Msgr. Owen Campion, a retired editor and current columnist at Our Sunday Visitor; Hamilton; Father Stephen Colchin, pastor of St. Mary Parish in Huntington; Huntington Mayor Brooks Fetters; Karen Schafbuch of Fort Wayne, Archbishop John Noll's great-niece; and Kevin Noll, also of Fort Wayne and the archbishop's great-great-nephew.



Msgr. Campion addresses a crowd gathered at Our Sunday Visitor during a ceremony July 31 to rename the east entrance to the city of Huntington as Archbishop Noll Memorial Parkway, paying tribute to OSV's founder.



Msgr. Campion, left, and Huntington Mayor Brooks Fetters confer prior to the benediction given by Msgr. Campion during the ceremony.

on for a really long time — the relationship between Our Sunday Visitor and the community of Huntington.

"Another thing, I think, that is very significant about Archbishop Noll's biography, is his outreach. He was something of a pioneer, actually, here in Huntington; but not only here, but in a broader perspective, because of his friendship with many Protestant communions and congregations here. So, we want to sustain that.

"And finally, I think it's very typical that a thoroughfare be named in his honor because it

sort of represents outreach to people beyond Huntington and their coming to us."

Fetters noted that the newly named road has been "a prominent pathway since the earliest record of time ... There have been Indian trails, canoes, canal boats, railroads, interurbans, automobiles and trucks. This corridor is the east face of Huntington."

The renaming of Archbishop Noll Memorial Parkway followed an improvement project that included a redesign of the road, improved drainage and paving, as well as the addition

of an 8-foot-wide asphalt strip alongside the road for walkers, runners and bicycle riders, said Anthony Goodnight, director of public works and engineering services for the city of Huntington.

The \$1.7 million project, which was paid for by the city with the help of a \$670,000 state grant, had been under construction since March.

Still to come are about 30 trees to be planted in the parkway and the addition of signs bearing the name Archbishop Noll Memorial Parkway with the archbishop's photo and coat of arms, along with signs explaining the history of the area.

Growing up with St. Paul of the Cross missions

BY BARB SIEMINSKI

St. Paul of the Cross Parish in Columbia City starts its members on mission trips relatively young, as evidenced by Stephanie Hamilton, the parish youth minister.

"I've been a member of St. Paul's since before I was born," said Hamilton. "My first mission trip was when I was 3 years old. I also went on one when I was about 5, but then didn't go until I was a senior in high school."

Asked if she remembered her trips as a 3- and a 5-year-old, Hamilton laughed and admitted that what stood out most was the piggyback rides from the older girls, "and playing in the laundry basket while the high school 'big kids' wrote their devotionals in their journals. Oh, and there was a ton of food!"

"My dad says that I was a huge help, because we were out hiking once, and I said I didn't want to go any further. I started crying and telling him I was scared. He looked ahead and saw a rattlesnake, which I had not even seen. That's not what I was afraid of. I was scared of the thorns."

The St. Paul of the Cross youth group has been providing service on its Kentucky mission trips for more than 25 years. This year's trip took place July 21-28.

Hamilton's parents, Mike and Tonia, are both longtime chaperones. This year Hamilton led the trip and her father chaperoned. Both parents help with youth groups at the parish.

Her mother was parish youth minister the year Hamilton was an assistant, and then they switched roles.

What changes has she seen in her missions as a 3-year-old to the present?

"Cellphones can be an advantage and a disadvantage," said Hamilton. "They can take away from the retreat-type atmosphere, but they also make it easier to share our experiences with others. And we use a lot of the same tools, but cordless drills are super nice!"

Audrey and Ed Collins, mission trip coordinators, and the project leaders who are chaperones decide which projects they will tackle during their trip each year. That list usually isn't finalized until they get to their destination.

The sojourns are a means of implementing Christian service while simultaneously offering an opportunity for the young missionaries to learn self-formation. All junior and senior high school students are encouraged to participate, and freshmen and sophomores can join in as well. This year, one participant from Blessed Sacrament Parish, Albion, also participated. "And



Barb Sieminski

Stephanie Hamilton of St. Paul of the Cross Parish in Columbia City has participated in annual mission trips to Kentucky since she was a baby. Now youth minister at the parish, she leads the trips and is instilling the same love of missions in her daughter, 18-month-old Alexis.

this year is the first year that no girls signed up," noted Hamilton. Five young men went this summer. There were two male chaperones and two female chaperones, one of whom stayed in the cabin to cook during the day.

The youth camp where the group stays has cabins for the kids to sleep in, with the boys getting one cabin and the girls another. Meals are in the girls' cabin and devotionals are in the boys' cabin.

Hamilton now has an 18-month-old daughter, Alexis, who went on the trip last year. This year, her dad was able to take the week off and stay home for some daddy-daughter time. "He considered coming with us, but instead he worked part-time from home since we had enough chaperones."

The biggest challenge on the trip, said Hamilton, is maintaining the balance between enough work to keep everyone busy and not so much that their project can't be finished.

"In my senior year of high school, we helped redo the living room for a lady whose house was so bad, the other mission group said they wouldn't touch

it," said Hamilton. "She has been forever grateful and still asks to see us every year. I still have a purse she gave me from our first year there. Occasionally we'll do another project for her, depending on what the other needs in the community are that year. Most of the ladies love sharing treats with the teens!"

Hamilton said she loves how uplifting and supportive everyone in her parish is about the mission trips and other youth events she plans. "If I have an idea, everyone pulls together to make it a reality," she said. "For example, I decided three years ago that I wanted to take the teens to the Steubenville conference. The young adult group hosted a fundraiser for the trip and I continually had parishioners asking if anyone needed sponsorship or if I needed more chaperones."

It was Hamilton's mother who summed up her daughter's giving nature: "Stephanie's love for our Lord and passion for serving others are an inspiration to me. She is continually finding new and creative ways to bring God and His teachings to others of all ages."

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Odysseys

Summer enchantment

For prayer, I sit next to a window by a small tiered terrace. During summer, it overflows with red dragon wing begonias interspersed with pink hydrangeas and slender curly stalks of the praying hands plant that sends shoots of flowers skyward.

The branches of the begonias extend out like what one might imagine as dragon wings. The flowers flutter in loose garlands painting the space red. Inevitably, I am mesmerized: My mind empties, time passes and I have not opened my prayer book.

This experience prompted me to ask others what is enchanting about summer for them.

One pantomimed her words with gestures of messy juice dripping down her chin from a peach; a niece mentioned heirloom tomatoes as she did a virtual tasting; a friend described the moment sitting with her 101-year-old mom in front of a lake into which her husband was about to jump with their two grandsons; I recalled watching my 37-year-old nephew hand over a frog to his sister, who screamed when the unwilling creature did its business on her.

Unfortunately, enchantment is not the sentiment that captures our current events: floods, raging fires, scorching heat, bickering politicians, nuclear threats, separated families. The public airwaves invade our mental space with fighting words that are shrill, demeaning and coarse. Facts are contorted to fortify positions rather than to enlighten and inform deliberations.

Disenchantment is more like

it. What we face is a serious corrosion of principles, values, manners, civic responsibilities and bonds that unite us in friendship, solidarity and community.

We indeed must engage with our voices, efforts and treasures. Yet disenchantment cannot be the only fuel we run on. It casts those who disagree with us as uncaring rivals and morons. When we take up the cause, we enter as warriors equipped with war chests, power, dirt and continuous rounds of verbal ammunition. We cannot find common ground as we do not understand the other's fears and we dismiss their experiences.

Untempered, disenchantment leads to cynicism, which discards hope for pessimism and disengagement. Simply put, when we give up on the other, we give up on God.

When we throw up our hands, we do not acknowledge that the Holy Spirit is in the world — working in our midst, guiding us, multiplying our work, patching us up, sending us forth again and making good out of whatever it can use. When all we aim for is victory, we jeer at the Christian mandate for healing, forgiveness, reconciliation and peacemaking.

Enchantment is to put ourselves in the presence of God and particularly in His love for the world. Captivating beauty, simple moments, juicy peaches connect us to the tenderness, goodness and bounty of God, who made us and everybody else to be at our divine best.

Father Ronald Rolheiser wrote, "Beauty awakens the



OUR GLOBAL FAMILY

CAROLYN WOO

soul by mirroring it. In beauty, the soul sees itself, it recognizes kin." In her ode to heirloom tomatoes my niece Daphne offers, "When everything that's elemental conspires to create the perfect harmony."

We need to cultivate the habits of enchantment so that when we do the work of the world, we let it be God's work and by God's way. As the Jesuit St. Peter Faber instructed, "Seek grace in the smallest things, and you will find also grace to accomplish, to believe in and to hope for the greatest things."

Carolyn Woo is the 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.

Flowers for Mary: finding beauty in the backyard

Janet Easter is experiencing Braxton Hicks contractions as she arranges a bouquet in her backyard, and she is unfazed.

"I'm having contractions, which is hilarious," she says, stripping the leaves off a hydrangea in one swift stroke.

It's 80 degrees on a Friday afternoon in a Pittsburgh suburb, and Janet is glowing, her 36-week belly draped in a chambray shirt, her honey-colored hair braided across her head like Heidi.

"I don't really know how this is going to look yet," she says, tilting her head. "I'm going to make it up as I go."

Making it up as she goes is a crucial skill for a perfectionist who will soon be tending to three kids under 3. It's a far cry from her days as style editor of *Verily* magazine, when Janet coordinated slick New York City photo shoots and relished in her autonomy.

Gardening has helped the 31-year-old stay-at-home mom embrace the journey. "I believe all growth comes through some pain and sacrifice, and planting a garden teaches you this in a very physical, tactile, human way."

Janet's personal growth is evidenced by her ability to laugh at the inevitable missteps of a novice gardener. "I tried my hand at sweet peas this year," she says, pointing to a single bloom. "It was not successful. That's OK. The dahlias are as big as my head!"

The 1-year-old toddlers around wearing only a diaper as Janet



TWENTY SOMETHING

CHRISTINA CAPECCHI

arranges her bouquet at a workbench by the back door. She tucks mint in around a dahlia and inserts lime-green amaranth on opposite ends.

Next up is a cream-colored cosmos with an arched stem. "I actually love flowers that are kind of kooky and droopy," she says. "I'm going to put it on the side to hang out."

The finished product looks like the handiwork of a skilled florist, a soft blend of greens and creams at varied heights. Janet sets the bouquet on an antique mantel, pausing to lament the descending ants and then grabbing some water to offset her contractions.

She settles into the swing on her front porch, rocking and reflecting. Her longtime love of flowers recently took on a new enthusiasm when she discovered the Marian theology behind flowers, staying up late one night to devour the University of Dayton's International Marian Research Institute website, her heart racing.

Medieval Christendom knew

CAPECCI, page 13

Jesus is the bread of eternal life



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Twentieth Sunday in Ordinary Time John 6:51-58

The Book of Proverbs is the source of this weekend's first biblical reading. Proverbs is part of the Wisdom Literature. This literature, forming an important part of the Old Testament, came to be in an interesting development of history.

As the years passed and as circumstances occurred, good and bad, many Jews left the land of their heritage and moved to other areas in the Middle East or North Africa. In another movement, the armies of Alexander the Great swept across

much of this same territory.

Precisely in this overwhelmingly Greek situation did the Jews, who had come from or who descended from forebears who had come from the Holy Land, find the need to reinforce their own faith in their ancient religious tradition. They also needed to convey this tradition to new generations.

The Greeks cherished the science and process of logic. So, in places where Greek culture dominated, the Jews had to blend Revelation, as it had been given them by Moses and the prophets, with logic. In other words, the Jews had to convince others, most importantly their own communities and their own children, that the teachings of the prophets, and of Moses, made sense.

Proverbs was one such effort in this process. In this reading is an interesting technique used by the author of Proverbs. It is the personification of wisdom. Thus, Wisdom, as if a person, speaks in the first person.

In this passage, Wisdom invites anyone who is "simple"

to come. Awaiting is a marvelous meal of the finest food and wine.

The Epistle to the Ephesians provides the second reading.

Here, as in all the epistles, the purpose was both to strengthen and to encourage the early Christians. In this case, the early Christians were those followers of Jesus who lived in Ephesus, then a great seaport and a very important pagan shrine on the Mediterranean coast of what today is Turkey.

The epistle admonishes the Christians of Ephesus to watch their conduct. They should live as true disciples of Jesus. Lip service is not enough for true discipleship.

St. John's Gospel supplies us with the last reading. It is one of the most memorable passages in this thoroughly memorable Gospel. It is familiar to all believers, in itself showing the early Christians' intense love for the Eucharist.

Jesus declares, "I myself am the living bread." The Lord then continues, in great eloquence and depth, to explain this revelation.

It is real food and real drink. It is not imaginary or symbolic. As in other New Testament texts about the Eucharist, the message is precise. The bread truly is the Lord. Those who consume this living, life-giving bread will be raised on the last day.

Reflection

For weeks this summer, the Church has called us to discipleship. Having put before us the image of Jesus, the crucified, the risen Lord, at Holy Week and Easter, with all the accompanying lessons of the Ascension and Pentecost, the Church has invited us to follow Jesus.

It also frankly has reminded us of our limitations. We cannot find peace and true happiness alone. We cannot secure eternal life alone. We need God.

This is a difficult lesson for Christians, for humans, to learn and accept. The Church repeats it again and again, but while warning us, the Church reassures us. Although we are limited, even though we cannot achieve

salvation of ourselves alone, God is lavishly and mercifully forthcoming. He envelops us in mercy, love and strength. He guides us. He sustains us.

God gives us all this in Jesus, the very bread of life. In the Eucharist, we, even if imperfect, unite with Jesus, the Son of God. He is our life, our joy and our hope.

READINGS

Sunday: Prv 9:1-6 Ps 34:2-7 Eph 5:15-20 Jn 6:51-58

Monday: Ez 24:15-24 (Ps) Dt 32:18-21 Mt 19:16-22

Tuesday: Ez 28:1-10 (Ps) Dt 32:26-28, 30, 35-36 Mt 19:23-30

Wednesday: Ez 34:1-11 Ps 23:1-6 Mt 20:1-16

Thursday: Ez 36:23-28 Ps 51:12-15, 18-19 Mt 22:1-14

Friday: Rv 21:9b-14 Ps 145:10-13ab, 17-18 Jn 1:45-51

Saturday: Ez 43:1-7b Ps 85:9-14 Mt 23:1-12

Promethean medical temptations

Superheroes attract us. From Greek gods to Superman and Spiderman, our fascination with the awesome deeds of superheroes beckons us to become masters of our own destiny. Yet even as we enjoy the fantasy of acquiring Promethean powers to combat our enemies and conquer evil, we have legitimate misgivings about mere mortals taking on god-like powers in real life. We are concerned about those who play with fire just like Prometheus did, at the risk of harm and great destruction. Today, as modern medicine tries to rebuff death and control our humanity in ever more sophisticated ways, new temptations arise that challenge us to choose between life and death, between living in reality and living in a fantasy world where we elevate ourselves as "masters of our own destiny."

We encounter these Promethean temptations today in the expanding fields of reproductive medicine and infertility. We may be drawn to the idea of "manufacturing" children through in vitro fertilization and related forms of assisted reproductive technologies. By producing and manipulating our children in laboratory glassware, however, we cross a critical line and sever our obedience to the Giver of life. We assume the role of masters over, rather than recipients of, our own offspring. We allow our children to be mistreated as so many embryonic tokens — with some being frozen in liquid nitrogen and others being discarded as biomedical waste. We take on the seemingly divine role of creating another human being and reigning supreme over his or her destiny.

We are tempted toward this same type of Promethean mastery at the other end of life. While we recognize that we can-

not avoid death, we may be troubled and vexed by the possibility of a protracted and painful dying process. We may decide that the best answer is to "take charge" of the situation and move into the driver's seat, resolutely calling the final shots ourselves. By ending life "on our own terms" through physician-assisted suicide, we hope to steer around the sufferings and agonies of the dying process. Yet suicide clearly goes against the grain of the kind of creatures we are, creatures intended for life, not death.

The temptation that flashes before us when we consider suicide is the fantasy of becoming "master" over our destiny by arrogating to ourselves direct power over life and death. We begin to accept the falsehood that we are uniquely in charge of our own destiny, and can remake or destroy ourselves as if we were gods. It is but a short step, then, for us to take further powers unto ourselves, lording it over the fate and destiny of others through activities like euthanasia, direct abortion, and human embryonic stem cell research.

Although we are creatures intended for life, we may not be entirely clear about how we came to possess that life. We sense how we have been cast headlong into existence without asking for it, and we know, with certainty, that we did not create ourselves or have any role in bringing ourselves into being. The fact that we were created entirely apart from our own will means that our existence has been intentionally chosen by another. The goodness and beauty of our life has been independently conferred on us by One who has radically willed our personal existence. Because that existence is good and beautiful, it ought always to be treated as such, and never directly violated.



FATHER TAD PACHOLCZYK

MAKING SENSE OF BIOETHICS

The goodness and beauty of the human life we have received is also connected to the gift of our masculinity or femininity. Yet here we also face the temptation of Promethean mastery as we imagine we can become the opposite sex, or that we needn't be either male or female, but can be any of dozens of different "gender identities." We engage in the fantasy that our embodied nature is fluid and malleable, and that we can vanquish our birth sex, remaking ourselves through the gender bending powers of medicine and science. But the damage that this fantasy can wreak in a short space of time — the hormones, the surgeries, the irreversible decisions and mutilated bodies — is not trivial. The lives of many thousands of individuals, convinced they have become masters of their own identities, have already been irretrievably altered or ruined, often with the assistance of other medical or political masters.

The ever-expanding powers of biomedicine call us to careful ethical reflection and discernment, so we do not fall prey to the temptation of seeing ourselves as masters, rather than collaborators with God, our inalienable source of life and being.

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

CAPECCHI, from page 12

flowers by their Marian meaning, standing for her spirituality, divine graces, mysteries of the rosary and life with the holy family. Baby's breath represented Our Lady's veil; a dandelion, Mary's bitter sorrows; peonies, Pentecost.

But these symbols were largely forgotten once the printing press brought the proper classification of plants to the masses — save for a few remaining names, such as marigold, Mary's gold.

"Of course there is this connection!" Janet says now. "As Catholics, we hold a sacramental view of the world."

She has since memorized the Marian meaning of each flower in her yard, and she's quick to look up additional flowers that enter her home.

She has written about this passion on her new website, EverEaster.com, and launched a popular Instagram hashtag



Corynne Staresinic

Janet Easter shops for flowers, many of which, she has learned, have a Marian meaning.

(#everflowerfriday) to encourage other Catholic women to "listen to the sermon preached to you by the flowers," in the words of St. Paul of the Cross.

For as far as she has come — as a gardener, a mother, a believer — Janet feels she is at the beginning. That thought makes her smile as she swings on her porch, framed by the backlit leaves of a climbing rose bush.

"What's exciting to me is that learning about faith is endless," she says. "I think I'm on the brink of something big — a lifetime of delight and discovery."

Christina Capecchi is a freelance writer from Inver Grove Heights, Minnesota.

SCRIPTURE SEARCH®

Gospel for August 19, 2018

John 6:51-58

Following is a word search based on the Gospel reading for the Twentieth Sunday in Ordinary Time, Cycle B: You must eat of the Son of Man. The words can be found in all directions in the puzzle.

LIVING EATS JEWS UNLESS HIS BLOOD LAST DAY WHO ATE	BREAD LIVE THIS MAN YOU EAT ETERNAL FATHER DIED	FROM HEAVEN WORLD SAYING TO YOU DRINK RAISE SENT ME WHOEVER
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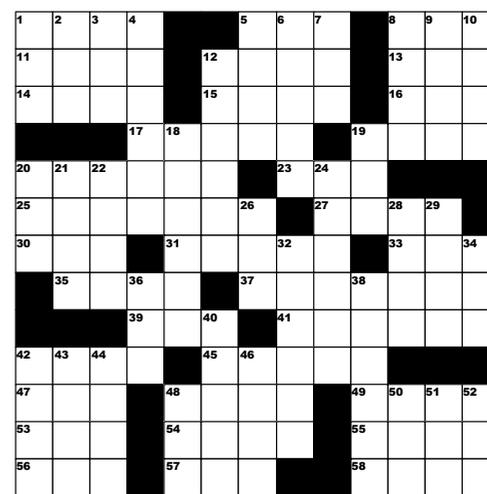
HIS FLESH

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

The Cross Word

August 19 and 26, 2018



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Readings: Prov 9:1-6; Eph 5:15-20; Jn 6:51-58 and Jos 24:1-2a, 15-17, 18b; Eph 5:21-32; Jn 6:60-69

ACROSS

- 1 Jewish month
- 5 Nathan's parable animal
- 8 Imitate
- 11 "... served beyond the ___"
- 13 Pencil's pal
- 14 Obnoxious noises
- 15 Latin for "creed"
- 16 Alternative (abbr.)
- 17 Not New Testament
- 18 Santa helper
- 20 Israel had 12
- 22 "Heavenly" host

DOWN

- 26 Monastery brews
- 27 Explosive sound
- 28 "___ obstat"
- 30 Stop
- 31 # of columns in Wisdom's house
- 32 Possessive pronoun
- 35 String instrument need
- 36 Wisdom mixed this
- 37 Postal stuff
- 39 Sailed
- 41 Universe
- 43 "___ time to go"
- 44 "___ & ye shall receive"
- 45 Cut grass
- 47 Tally (2 wds.)

- 51 Hive dweller
- 52 Lyric poem
- 53 Wisdom built
- 54 South southwest
- 55 Snatch
- 56 Wisdom served this

DOWN

- 1 Joan of ___
- 2 Director (abbr.)
- 3 "Hail" Mary
- 4 Jesus came to ___ us
- 5 Environmental agency (abbr.)
- 6 Weal
- 7 Go aboard a train
- 8 Mud brick
- 9 Heaps
- 10 A story ___
- 12 Dinner bread
- 19 Parking tickets
- 21 Queasy
- 22 Lincoln
- 23 Not (prefix)
- 24 The Lord ___
- 25 Municipal
- 29 Saint-___, Montreal
- 31 Traditional author of Proverbs
- 32 Possessive pronoun
- 33 Vane direction
- 34 Cardinals' hue
- 35 Jar's lip
- 36 31D known for his ___
- 37 Hebrew liberator
- 38 Lopsided
- 40 Beehive state
- 41 Taxis
- 42 Cola
- 46 Spider's net
- 48 What's owed
- 49 North American nation
- 50 Kitten

Answer Key can be found on page 15

Safety priorities prompt action at diocesan schools

BY WILLIAM SCHMITT

Continuous improvement, community engagement and comprehensive measures of success are often-heard phrases in the K-12 education world. The Catholic Schools Office in the Diocese of Fort Wayne-South Bend has built those principles into robust efforts to ensure security and protection in its educational mission.

"The safety of our students, teachers, staff and parents is a top priority across the diocese," said Rob Sordelet, principal of St. Charles Borromeo School in Fort Wayne and chairman of the Diocesan Schools Safety Committee. He recently outlined an array of programs, plans and protocols that exist among the diocese's 39 elementary schools and four high schools. Coordination and ongoing modifications are facilitated by the committee, which was established five years ago by Superintendent Marsha Jordan.

Stemming from a goal of unified approaches in many areas of everyday security, each diocesan school has its own safety committee and crisis plan, plus a checklist of practices that is updated with the Catholic Schools Office annually.

"We work together to provide training, pool resources, provide support to one another and stay on top of current laws and best practices," Sordelet said. "The topic is on the agenda at all dioc-

esan principal meetings and is constantly being reviewed in all schools throughout the school year."

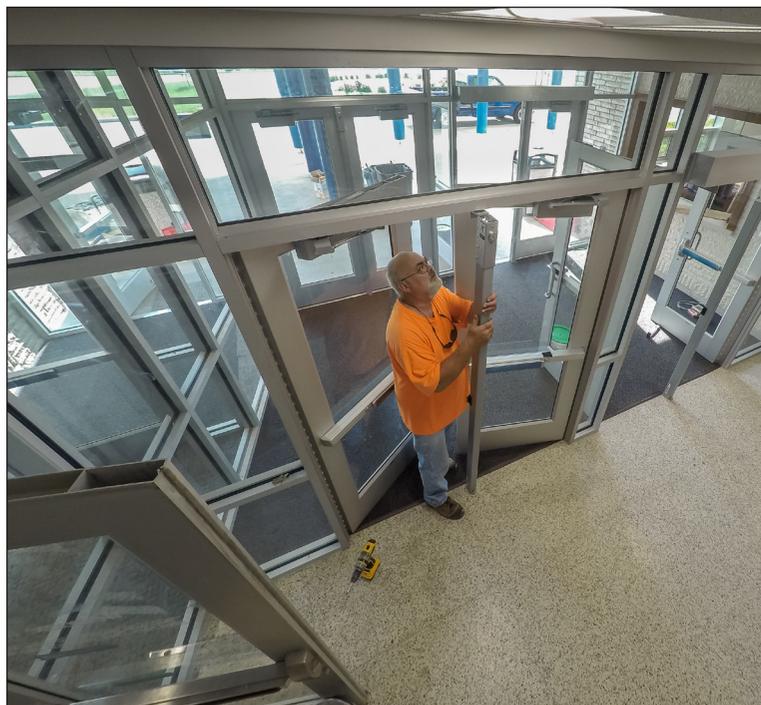
He gave two examples of such work currently being carried out. "Schools have reconfigured entranceways; added safety film to windows; purchased hand-held radios for all staff; invited local police, fire and rescue personnel to assist with building assessments; and [strengthened] communication relationships in case of a crisis."

He added that faculty and staff training has been increased, while the schools have "continued to keep up with ever-changing safety expectations."

One of the most recent and publicly noticeable changes is the construction of a new entry area at Bishop Dwenger High School, where staff will make visual contact with all visitors before they're admitted, according to Sordelet.

But that's just one form of watchfulness. He said each school must have on file a set of updated plans for monitoring and managing various problems. The schools practice lockouts, lockdowns and sheltering in place.

They prepare for fires, tornadoes, earthquakes and gas leaks, as well as needs to seclude or restrain individuals and to relocate and reunify students and other members of the school communities. They practice actions determined under a "Standard Response



Joe Romie

Schools in the Diocese of Fort Wayne-South Bend work together to provide a safe environment for all students, according to St. Charles Borromeo School principal and Diocesan Schools Safety Committee chairman Rob Sordelet. Among the projects currently being carried out to improve student safety are a reconfigured entranceway at Bishop Dwenger High School, Fort Wayne. Staff members will be able to make visual contact with visitors before permitting them to enter the building.

Protocol" and age-appropriate steps required for students as approved by the U.S. Department of Homeland Security.

Indiana laws also prompt training for educators related to such issues as suicide, child abuse, health threats and bullying. Each school is required to have two on-site staff members

trained by the state as safety specialists, and there are other mandates for coaching and additional scenarios.

All schools now have automated external defibrillators and are obtaining "epinephrine pens" for severe allergic reactions.

Sordelet said the 15-member diocesan committee he chairs

works to maximize efficient responsiveness across schools of different sizes, in different types of settings, with varied levels of resources and other distinct considerations, all in light of safety factors that are "ever expanding."

Preparation for evolving needs must be both a matter of coordination at the diocesan level and engagement at the local level, he emphasized.

Beyond the requirements for specialization and benefits of centralization, he said parents and others in parishes around the diocese can make meaningful contributions to the Church's educational commitment — "with financial support, expertise or simple manpower to strengthen the overall safety of the school."

What can parishioners do, in addition to their prayer for all students?

Sordelet suggested a few features to consider: ongoing investments in dependable hand-held radios for all persons with a school-related function; updated public-address and communication systems; extra security cameras; emergency supply kits for teachers assisting with evacuations and accidents; on-site school nurses to help with student medications and other health matters; and an ample turnout of volunteers serving at various points during the school day.

"Together, as communities, we all want our schools to be as safe as possible," he said.

Keeping Catholic school tuition affordable requires creativity

BY CHAZ MUTH
CAROL ZIMMERMANN

WASHINGTON (CNS) — Making Catholic education accessible to everyone has been a mission of the Church in the U.S. for centuries, but keeping it affordable in modern times has required innovative methods.

Religious orders and parish schools labored in the 19th century to bring education to everyone, which meant keeping it inexpensive. This could be done more easily when the majority of faculty and staff were priests or women religious and some schools were subsidized by tithing parishioners.

By the end of the 20th century, however, funding sources became scarce, the cost of education escalated, schools were staffed by the laity and tuition became almost out of reach for middle and lower-income families.

To make Catholic schools more affordable, dioceses, religious orders and individual schools are taking new steps.

Last winter, the Diocese of Charleston, South Carolina, took part in its first "Day of Giving," an event sponsored by the

National Catholic Educational Association. The diocese raised more than \$56,000 during a 24-hour period Jan. 30-31 for all Catholic schools within the diocese.

In total, more than \$752,000 was raised nationally from 6,957 donations to 539 schools, three dioceses and the NCEA during the 2018 Day of Giving, an annual collection for Catholic schools.

St. Joseph's School in Hazel Green, Wisconsin, tackled the tuition challenge for parents head-on by announcing plans to significantly restructure student tuition beginning with the 2018-2019 school year, essentially making it tuition-free.

Under the new plan, student tuition will be 100 percent supported by the parish. Tuition for the Catholic kindergarten to eighth-grade school will be reduced to zero and school operating costs will be covered by fundraising efforts and general parish support.

"This overhaul is something we have been working toward for a while," said Andrew Tranel, a member of St. Joseph's Parent Education Commission. "We are now to the point where we are able to offer a Catholic educa-

tion to every family who sees the value in it, regardless of their income level. We are beyond excited to be able to do this."

St. Joseph's pastor, Father Ken Frisch, said if this model is successful, it could inspire more schools to follow this framework.

One unique alternative tuition model is offered by the Cristo Rey schools, which use a corporate work-study program where students are required to work in the community one day a week, earning job experience and a wage that helps pay for their tuition.

It's been 22 years since the first Cristo Rey school opened in Chicago and three more are slated to open in 2019 in Oakland, California, Oklahoma City and Fort Worth, Texas, putting the total at 35.

Nationally, there are 38 religious communities sponsoring Cristo Rey schools; in some areas, two communities work together in the same school. The Jesuits partner with 12 Cristo Rey schools, the most of any religious community.

It costs about \$13,000 a year to educate a student enrolled at the Cristo Rey New York High School in Harlem, said Bill Ford, the school's principal.

He said the income from the student's salary pays for the majority of the tuition. Fundraising pays for the second highest percentage and the parents are responsible for the remaining \$1,500.

"This way, everyone has skin

in the game," Ford told Catholic News Service.

Contributing to this story were Amy Wise Taylor in Charleston, Mary Uhler in Madison, Wisconsin, Ed Langlois in Portland and Michael Brown in Tucson, Arizona.



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WHAT'S HAPPENING carries announcements about upcoming events in the diocese. View more Catholic events and submit new ones at www.todayscatholic.org/event. For additional listings of that event, please call the advertising sales staff at 260-399-1449 to purchase space.

Bishop to celebrate Mass for the Sick
HUNTINGTON — Bishop Kevin C. Rhoades will celebrate Mass for the Sick Saturday, Aug. 18, from 1-2 p.m. at St. Felix Catholic Center, 1280 Hitzfield St.

Poor Handmaids of Jesus Christ celebrate 150 years in America
PLYMOUTH — Bishop Rhoades will celebrate Mass Sunday, Aug. 19, at 11 a.m. at Ancilla Domini Chapel at The Center at Donaldson, 9601 Union Rd., to celebrate the 150th anniversary of PHJC sisters arriving in America and beginning their ministry in the Diocese of Fort Wayne-South Bend. A catered buffet will be held after Mass.

Peacefest parish festival planned
MISHAWAKA — Queen of Peace Parish, 4508 Vistula Rd., will celebrate Peacefest with a wide variety of activities beginning Thursday, Aug. 23 and ending Sunday, Aug. 25. Visit www.queenofpeace.cc/93 or call 574-255-9674 for details.

Efficient and effective job search strategies to be presented
FORT WAYNE — The St. Vincent de Paul Career Ministry will meet Tuesday, Aug. 21, at 6:15 p.m. in the Spiritual Center, 1502 E Wallen Rd., Rooms A and B for one-on-one career coaching and presentation by Molly Roman on "Efficient and Effective Job

Search Strategies that Keep you Moving Forward." Dress is casual. Anyone is welcome.

St. Vincent de Paul 'Festival'
ELKHART — St. Vincent de Paul Parish, 1108 South Main St., will have a festival Saturday, Aug. 25, beginning with a rummage sale at 9 a.m. in St. Vincent's Hall. At 10 a.m. the "Festival" will include authentic Hispanic Food by parishioners and Italian Food by Antonio's and Bruno's in Elkhart. Fresh-made pizza on site. Pony rides, bounce houses and games of all kinds. Spanish folk dancers and singing groups all day.



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Arcola June L. Koontz, 87, St. Patrick	Granger James N. Howard, 88, St. Pius X	Notre Dame Eugene Kuzmic, 85, Basilica of the Sacred Heart
Churubusco Shirely A. Rossworm, 82, St. John Bosco	Huntington Lance S. Steffen, 79, SS. Peter and Paul	Dr. Allison Renee Herschel, 28, Basilica of the Sacred Heart
Decatur Lawrence H. Rehill, 90, St. Mary of the Assumption	Mishawaka Daniel S. Trippel, 48, St. Joseph	South Bend Daniel E. Rothbauer, 77, St. Matthew Cathedral
Fort Wayne Arthur R. Getty, 81, St. Jude	Kenneth Horn, 100, St. Joseph	Rebecca Lynn Turner, 31, St. Patrick
Karen M. Rorick, 57, St. Henry	Mary Elizabeth Miller, 66, St. Joseph	Gladys J. VanDePutte, 96, Corpus Christi
Franz-Martin Peters, 68, St. Vincent de Paul	Delores M. Bock, 91, Queen of Peace	Betty J. Ferraro, 92, St. Anthony de Padua
Marganelle Ruth Henry, 89, Most Precious Blood	New Carlisle Shirley Ann Hardman, 83, St. Stanislaus Kostka	Joan M. Dillon, 85, St. Matthew Cathedral
James Joseph Meyer, Sr., 93, St. Henry	Loretta L. Golubski, 94, St. Stanislaus Kostka	Clara J. Egyhazi, 92, Our Lady of Hungary
Ilene Winans, 71, St. Jude	New Haven Thomas Joseph Reuille, 76, St. John the Baptist	Mary C. Jarze, 70, St. Anthony de Padua
Alice Faye Tailfeathers, 79, Saint Anne Home Chapel	Michelle Thomas, 58, St. Louis Besancon	Robert N. Herendeen, 84, Corpus Christi
Garrett Normand G. Higgins, 88, St. Joseph	Gregory A. Roy, 67, St. Louis Besancon	Wabash Father Sextus Don, 66, St. Bernard

St. Patrick summer festival
SOUTH BEND — The St. Patrick 5th annual festival will be held in the gym and outside at the St. Patrick Church Parish Center, 309 S. Scott St. Free live music from the Country Music Band. A variety of ethnic foods from Mexican and Vietnamese to American fare. Polish sausage, barbecue, corn on the cob, pizza, hot dogs and desserts. Prices range from \$4 to \$11 along with a kid's menu. There will be children's games and ice cream as well as beer and wine. Visit www.stpatricksb.org for details.

The CrossWord

August 5 and 12, 2018

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