My Dear Brothers and Sisters in Christ:

The re-emergence of the clergy sex abuse crisis has affected us all — priests, deacons, religious, laity and me, as well as, and most importantly, the victims of sexual abuse. We all feel disgust, frustration and pain about this wound in the Body of Christ, the abuse of innocent children and young people and the often life-long suffering that results.

The present crisis in the Church was provoked by the report of the Pennsylvania grand jury and by the revelations about sexual misconduct and abuse by Archbishop McCarrick. We were pained about clergy sexual abuse in 2002. However, even though almost all the cases in the grand jury report were from the past, what provoked so much outrage and hurt from the recent report was the sheer number of cases (300 abusers and over 1,000 victims in six dioceses), the graphic and horrific details of the abuse described by the report, the often-callous treatment of victims by Church leaders and the negligence of bishops in not protecting children and young people from predators. Further, the thus-far inexplicable case of Archbishop McCarrick’s conduct and how it was not dealt with by Church authorities have also provoked outrage.

During this time of trial, I invite all of us together to reflect on these words of St. Paul to the Romans: “Let love be sincere; hate what is evil, hold on to what is good.” Love is our highest obligation and the greatest virtue. Christian living is faith working through love. The priesthood is an office of love. The abuse of a minor is a grave violation of that love, not only causing terrible emotional, psychological and physical harm, but also damaging the soul. It is evil. We must hate it and eradicate it from our Church and society. “Hate what is evil, hold on to what is good.” There is so much good that our Church does, good that is often overshadowed by the evil of sexual abuse. We must not cease doing
LETTER, from page 1

good as we fight to eradicate this evil.
In this situation, doing good includes helping victim-survivors of abuse to heal. Though this has been a priority for me and our diocese for years, I want it to be an even higher priority. For this reason, I recently released to the public the names of clergy of our diocese credibly accused of abuse. I did this as a way to help victims in the healing process. I have already received messages of thanks from victim-survivors who have told me that it has helped them to feel vindicated. I want to do all that is possible to bring to light the ways in which the Church to these Church to these victim-survivors. I invite all the faithful to join me in offering prayers and sacrifices for our brothers and sisters who are victim-survivors of abuse.

We know that since 2002 and the Charter for the Protection of Children and Young People, the Church in our diocese and throughout the United States has instituted robust policies and procedures to keep children and young people safe. We know that the number of abuse cases has dramatically declined in the past few decades and that, even before 2002, our diocese has had zero tolerance for priests credibly accused of sexual abuse of minors. From the time I became Bishop of Fort Wayne-South Bend, all credible accusations have been reported to law enforcement, not only those that are required by law, as was the previous practice.

So what can we learn from the Pennsylvania grand jury report? We learn that we cannot grow slack in our youth protection efforts. We must stay the course. And we must continue to seek ways to strengthen our efforts and improve our policies. I mentioned the huge decline in cases of abuse by clergy in the past few decades, but we cannot be satisfied until there are zero cases of abuse.

Also, I wholeheartedly support the Diocesan Fall Retreat recently taken by the Administrative Committee of the USCCB to have a full investigation by lay experts regarding the Archdiocese McCarrick case, to establish a third-party reporting system to receive complaints of sexual abuse or misconduct by bishops and to develop a process to hold bishops accountable for negligence in dealing with cases of sexual abuse.

Many people have asked me what they can do to help the Church in the midst of this crisis. I think one way is to share our sorrow. Besides supporting the actions of reform mentioned above, I believe that all of us are called to recommit ourselves to the pursuit of holiness, to pray for the Church and for victim-survivors, and to do penance and reparation for the sins and crimes of those who have abused or been negligent in protecting minors or assisting in our victims.

This is part of our call to be a healthy and holy Church. We are a Church that is not only free of sin, but for sins of others in the Body of Christ. Jesus, though innocent, suffered for sins of others and we, as the People of God, are called to suffer and to be humble. We can unite our prayers and sufferings with Him for others and for the Church. Our Lady asked us to do so in her messages at Fatima. Our Lord asked us to do repara- tion to His Sacred Heart in His words to Saint Margaret Mary. Though this may be difficult to do, we are also called to pray for those who have committed these sins and crimes.

I have designated the First Friday of October as a Diocesan Day of Prayer and Penance. Traditionally, this is the first Friday of the month dedicated to the Sacred Heart of Jesus. I invite everyone and all our parishes, schools and institutions especially to observe this day of dedication to the Sacred Heart of Jesus, praying and fasting for the victim-survivors of sexual abuse and for their healing, while asking for God’s mercy on the whole Church and for the grace of purification and renewal during this difficult time. I suggest special Masses, Holy Hours, the Sorrowful Mysteries of the Rosary, the Stations of the Cross, the Chaplet of the Divine Mercy, the Stations of the Cross, the Chaplet of the Divine Mercy and the Sorrowful Mysteries of the Rosary.

I encourage priests in all our dioceses to add this celebration to their prayers and to present it to their congregations. The Church remains the Mystical Body of Christ, the Bride of Christ. And she’s worth fighting for.

I only love can triumph over the evils of our time. We turn to the Sacred Heart of Jesus for His merciful love upon us and upon His Church. The love of Jesus conquers the devil. And the love of the Immaculate Heart of Mary, the most beautifi- ful reflection of Christ’s love, is victorious over Satan’s evil. I have heard that the Prayer of Saint Michael is being prayed at Mass in many of our parishes. I encourage priests in all our parishes to pray this prayer with their congregations, especially after the conclusion of every Mass since there is certainly a diabolical element in the crisis we face. It is good to ask St. Michael the Archangel to defend us in our battle against evil in the Church and society.

We can only overcome evil with good, St. Paul teaches us. The greatest good is the love of God represented by the Sacred Heart of Jesus, the love of God that brings us into our hearts through the Holy Spirit. This is the source of our hope. As St. Paul wrote to the Romans: “Nothing can separate us from the love of God, which comes to us in Christ Jesus, our Lord.” And let us trust in the teaching of St. Paul that “where sin abounds, grace abounds all the more.”

I wish to thank all of you for all your love and prayers for me and our priests during the past several weeks. We have so many good and holy priests who are also feeling pain during this time. Also, please pray for our seminarians, faith-filled and courageous young men preparing for the priesthood during this challenging time. Let us remember our priests and seminarians also on Oct. 5, that they may be comforted by the love of the Sacred Heart of Jesus. And please remember me.

I feel incredibly blessed to be your bishop. Please know that I pray for you, the faithful of our diocese, every day. I am so grateful for your fidelity and perseverance during this difficult time, for your commitment to our Lord and His Church. I’ve been thinking of other times of terrible sin and corruption in the history of the Church. What happened during these times? Great saints arose and genuine reform took place. That is what we need most today — holy men and women with a love of Christ who will lead faithful lives of discipleship. Besides prayer, it is our own witness of faith and love that is really important, as well as our commitment to over- come evil with good. I would like to end this letter with words prayed by then-Cardinal Ratzinger on Good Friday at the statues of the Cross at the Colosseum in Rome in 2005. I invite you to recite this prayer aloud.

“Through your passion, crucifixion, death, and resurrection, Jesus, you have brought us the gift of forgiveness of sins. Cleanse and purify the Church you love of the sins of abuse and misconduct which have seriously wounded the Church. Bring healing and love to victims. Help us all to re dedicate ourselves to the pursuit of true holiness. Amen.”

Sincerely yours in Christ,
Kevn C. Rhoades
Most Reverend Kevin C. Rhoades
Bishop of Fort Wayne-South Bend

A Prayer for Healing and Purification of the Church

Prayed by then-Cardinal Joseph Ratzinger at the Stations of the Cross at the Colosseum in Rome on Good Friday, 2005.

Through your passion, crucifixion, death and resurrection, Jesus, you have brought us the gift of forgiveness of sins.

Cleanse and purify the Church you love of the sins of abuse and misconduct which have seriously wounded the Church.

Bring healing and love to victims.

Help us all to re dedicate ourselves to the pursuit of true holiness.

Amen.

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Deacon Emilio ‘Guy’ Gizzi dies at 85

FORT WAYNE — Deacon Emilio "Guy" Gizzi, who served the parish of St. Matthew Cathedral for 36 years, died Sept. 17 in Dujarie House, Notre Dame.

Deacon Gizzi was born Jan. 26, 1933. He was ordained June 11, 1983, and assigned to St. Matthew, where he served faithfully until his retirement earlier this year. He and his wife, Linda, had three children: Laura, Beth Ann and Timothy.

Before he discerned a vocation to the diaconate, Deacon Gizzi was a registered nurse. He worked as supervisor of surgery at an osteopathic hospital for many years; upon retirement, he taught nursing at Ivy Tech. He was also a veteran of the U.S. Air Force.

A Mass of Christian Burial was celebrated Saturday, Sept. 22, at 9:30 a.m. in St. Matthew Cathedral. Burial was in Fairview Cemetery, Mishawaka.

In lieu of flowers, memorial contributions may be made to Riley Hospital for Children, 6820 Parkdale Place #109, Indianapolis, IN 46254.

May God grant Deacon Gizzi eternal rest, and reward him for his faithful service of the Gospel.

Church plans third-party abuse reporting system, code of conduct

BY JULIE ASHER

WASHINGTON (CNS) — Pledging to "heal and protect with every bit of the strength God provides," the U.S. bishops’ Administrative Committee on Sept. 19 outlined actions to address the abuse crisis, including approving the establishment of a third-party confidential reporting system for claims of any abuse by bishops.

It also instructed the U.S. bishops’ canonical affairs committee to develop proposals for policies addressing restrictions on bishops who were removed or resigned because of allegations of abuse of minors or adults. It initiated the process of developing a code of conduct for bishops regarding sexual misconduct with a minor or adult or "negligence in the exercise of his office related to such cases."

The committee also said it supported "a full investigation into the situation" surrounding Archbishop Theodore E. McCarrick, former cardinal-archbishop of Washington, "including his alleged assaults on minors, priests and seminarians, as well as any responses made to those allegations."

The statement, released by the U.S. Conference of Catholic Bishops, came out of the committee’s semiannual meeting held Sept. 11-12 at USCCB headquarters in Washington.

The Administrative Committee consists of the officers, chairmen and regional representatives of the USCCB. The committee, which meets in March and September, is the highest authority of the USCCB outside of the full body of bishops when they meet for their fall and spring general assemblies.

"This is only a beginning," the committee said in its Sept. 19 statement. "Consultation with a broad range of concerned parents, experts and other laity along with clergy and religious will yield additional, specific measures to be taken to repair the scandal and restore justice."

"We humbly welcome and are grateful for the assistance of the whole people of God in holding us accountable," the committee said.

The committee acknowledged its members had assembled for their meeting in Washington at a "time of shame and sorrow."

"Some bishops, by their actions or their failures to act, have caused great harm to both individuals and the church as a whole throughout the United States," the statement continued.

"Some bishops have demonstrated a lack of awareness, understanding and compassion. Other bishops have demonstrated great sensitivity and care for victims of sexual abuse, and have carried out a zero tolerance policy for priests credibly accused of sexual abuse of minors or vulnerable adults. In my experience, Bishop Rhoades has promptly and in all cases removed from public ministry, and pursued canon law sanctions against, priests under his authority where the allegations and available evidence warrant such removal and sanctions."

"The release of the list of priests who have been credibly accused and in some cases found guilty of crimes sexual abuse of minors is an appropriate step and part of a commitment to openness and transparency by the Church in this area."

"I am hopeful that it will bring some solace and healing to the victims and their families."

"The published list involved priests who committed abuse prior to 2002, although victims continue to step forward courageously to report abuse from that era. The John Jay College studies, which were exhaustive research examinations into sexual abuse in the Church published in 2004 and 2011, demonstrate that the vast majority of sexual abuse by priests/deacons was committed in the 1960s through 1985, with its peak in the 1970s. Still, we will be ever on guard to prevent and forthrightly deal with any alleged current incidents of abuse."

"The Diocese of Fort Wayne-South Bend and the Catholic Church in the United States has implemented strong and effective policies and procedures to protect children and to report to law enforcement authorities any allegations of abuse. Simultaneously, the diocese and the Church has worked steadfastly to heal the wounds of sexual abuse victims."

Diocesan Review Board member comments on released list

FORT WAYNE — Donald Schmid, a member of the Review Board of the Diocese of Fort Wayne-South Bend since approximately 2006 and former federal prosecutor and Assistant United States Attorney in the Northern District of Indiana, said the following regarding the list released by the Diocese of Fort Wayne-South Bend of those credibly accused of a sexual abuse of a minor.

"The Diocese of Fort Wayne-South Bend has, since 2002, instituted robust procedures and processes to keep children and vulnerable adults safe. More than 17,000 people who work or volunteer with children in the diocese or diocesan schools have received safe environment training and criminal background checks. The Catholic Church and its schools are safe places for children today."

"The Diocesan Review Board consists of talented laypersons with experience in law enforcement, prosecution, psychology, education, psychiatry and law, along with two well-respected priests. The Review Board has carefully advised first Bishop D’Arcy (prior to his retirement) and now for the last decade, Bishop Rhoades, on matters relating to accusations of sexual abuse within the diocese and the compassionate care of victims of sexual abuse."

"Bishop Rhoades has demonstrated great sensitivity and care for victims of sexual abuse, and has carried out a zero tolerance policy for priests credibly accused of sexual abuse of minors or vulnerable adults. In my experience, Bishop Rhoades has promptly and in all cases removed from public ministry, and pursued canon law sanctions against, priests under his authority where the allegations and available evidence warrant such removal and sanctions."

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The annulment process in practice: Mary’s story

BY JODI MARLIN


The words used to describe the annulment process, by people who have gone through it, are gloomy. How could they not be? The process of determining the validity or invalidity of a marriage inherently requires a sobering amount of reflection about an already-painful subject — an intimate relationship that has been, in some form, betrayed — as well as a profusion of humbling realizations regarding one’s role in the failure of humbling realizations about an already-painful subject. And it is sobering amount of reflection that marriage inherently requires a sobering amount of reflection about an already-painful subject. It was, after all, a marriage that many vow to stay together only until we divorce. And truthfully, then, you start to look for love in all the wrong places, like that old saying, “I knew better than anything — when you travel into God had a plan for me. Life isn’t easy, and when you travel into the sinful things — and they are sinful — when you think you know better than anything, you have to pay the price,” she said. “You can’t come out the other side if you don’t. You just can’t.”

First attempt

About nine months after the divorce, Mary began the annulment process. “In order to ever marry again, I had to do that, and I knew it,” she said. “I hoped to someday meet a man who was on the same page I was about God and life.”

She went to the priest at her Fort Wayne parish, who gave her paperwork to fill out. “It was extensive. It made me dig into me. I had to go back and search myself. What were my interests when I was young? What was my family background? What happened in my first marriage? I mean, it was intense. It took me probably six months to finish, because I had to do a lot of soul-searching … but it was part of the healing process,” she said. “I imagined it, my paperwork made it more real, what I had done — to my own self, basically.”

“That was back in the time when you had to write out the answers to all those questions … It took me months. I used it as a tool to just lay it all down. The questions are pretty pointed, and I didn’t treat them lightly. I remember putting my head down on the paperwork a couple of times and just crying my head off, because I got myself into that big, fat mess.”

Mary eventually turned in the paperwork, but more challenges were on the horizon. The head of the diocesan tribunal at the time, Father Michael Rosswurm, was initiating a program to train lay advocates who would help guide petitioners through process: He asked if he could conduct Mary’s annulment interview — normally a private part of the process — in front of the entire group, to aid in their understanding. “I remember being scared to death,” she said. “But seeing it as an opportunity to follow God’s will for her life, she said, ‘Yes,’ and relived the details of her personal life in front of a small audience.”

The picture Mary had in her head of the annulment process was that of an old-fashioned apothecary, or library file-card cabinet, inside the tribunal. The cabinet had thousands of rows of drawers, each one just big enough to hold a few papers. “As I imagined it, my paperwork was going up and down the rows, up and down for a year. And then, because I couldn’t get anybody to participate as a witness, they stopped.”

Second attempt

Despite Mary’s civil divorce from her husband, her marriage was still sacramentally valid. She had not entered into another union, so she was free to continue to receive Christ in the sacrament of holy Communion — until, in 1983, Mary exchanged vows with Jeff Schafer, someone she had met at work. “I knew it was wrong,” she said. “When you fall in love, you do stupid things.”

The family continued to attend Mass every weekend, becoming involved in service to St. Vincent de Paul School, where her son received his early education. Mary desired to have their marriage blessed in the Catholic Church, though, so that she could return to the Eucharist. She had resigned herself to the idea that her stalled petition meant there might never be annulment. But after a few years, a family friend suggested Mary ask to have her case reactivated. She did, and as she revisited the process, she learned that the two friends whom she had originally asked to be witnesses, but who had refused, were now a different story.

Since the time Mary first approached them, they had participated in the annulment process of family members. “Now we understand why you needed us,” they told her.

About a year later, Mary’s case was granted a decision by the tribunal. After evaluating all the evidence and the facts in the case, the judge was able to decree that there had been a problem in Mary’s first marriage, which meant that it was actually invalid from the beginning. Similarly, Jeff’s first marriage was investigated and found to be invalid as well.

Therefore, both Mary and Jeff were found to be free to marry. On Dec. 8, 1990, Jeff and Mary Schafer were married at St. Vincent de Paul Church. Memories of the emotional and procedural difficulties of the annulment process remain with her. They have also given her insight that she has constructively applied in her second marriage. “Jeff and I, we’ve had many very honest conversations with each other about how it was a lot up to us what happened in those first marriages — and how we should have given them better attention and grooming, and sought spiritual advisement. Because neither one of us did that.”

She considers her experience to have been appropriate and necessary. “I had to do that. God had a plan for me. Life isn’t easy, and when you travel into the sinful things — and they are sinful — when you think you know better than anything, you have to pay the price,” she said. “You can’t come out the other side if you don’t. You just can’t.”

Deacon Spenser St. Louis

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Barrett McNagny attorney Deacon Spenser St. Louis congratulates Deacon Spenser St. Louis on his ordination to the Diaconate.

Grant Whitty on Unsplash

The annulment process in practice: Mary’s story

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USCCB, from page 3

a whole,” the committee said. “They have used their authority and power to manipulate and sexually abuse others.

“They have allowed the fear of scandal to replace genuine concern and care for those who have been victimized by abusers,” it continued. “For this, we again ask forgiveness from both the Lord and those who have been harmed. Turning to the Lord for strength, we must and will do better.”

Full descriptions of the actions the committee took are as follows:

— Approved the establishment of a third-party reporting system that will receive confidentially, by phone and online, complaints of sexual abuse of minors by a bishop and sexual harassment of or sexual misconduct with adults by a bishop. It will direct those complaints to the appropriate ecclesiastical authority and, as required by applicable law, to civil authorities.

— Instructed the USCCB Committee on Canonical Affairs and Church Governance to develop proposals for policies addressing restrictions on bishops who were removed or resigned because of allegations of sexual abuse of minors or sexual harassment of or misconduct with adults, including seminarians and priests.

— Initiated the process of developing a code of conduct for bishops regarding the sexual abuse of a minor, sexual harassment of or sexual misconduct with an adult; or negligence in the exercise of his office related to such cases.

— Supported a full investigation into the situation surrounding Archbishop McCarrick, including his alleged assaults on minors, priests, and seminarians, as well any responses made to cease allegations. “Such an investigation should rely upon lay experts in relevant fields, such as law enforcement and social scientists.”

— As the initiatives get underway, the Administrative Committee asked all U.S. bishops “to join us in acts of prayer and penance.”

“With compassion and without judgment, the bishops of the United States pledge to heal and protect with every bit of the strength God provides us.”

The committee concluded: “Acting in communion with the Holy Father, with whom we once again renew our love, obedience and loyalty, we make our own the prayer of Pope Francis in his Aug. 20 letter to the people of God, ‘May the Holy Spirit grant us the grace of conversion and the interior anunciating power to express before these crimes of abuse our compunction and our resolve courageously to combat them.’”

New partnership to help families reunite using donated airline miles

ALEXANDRIA, Va. (CNS) — Catholic Charities USA and Miles4Migrants have formed a new partnership to help members of immigrant and refugee families who have been separated be able to reunite. Through donated airline miles, the two organizations will work with local Catholic Charities agencies to identify those who need assistance with purchasing airfare to reunite with their families, said a Sept. 20 announcement on the partnership.

“As the initiatives get underway, the Administrative Committee asked all U.S. bishops “to join us in acts of prayer and penance.”

“When the work of Catholic Charities is caring for the most vulnerable among us,” said Dominican Sister Donna Markham, president and CEO of Catholic Charities USA. Based in Alexandria, the national office represents 166 diocesan Catholic Charities agencies. “It is in that spirit that we support our agencies’ efforts to assist immigrants and refugees who have arrived in this country,” she said in a statement.

“We are excited for the increased opportunity this partnership provides to reunite families separated at our borders.” Miles4Migrants is a volunteer-driven, nonprofit charity that uses donated frequent flyer miles and money for the relocation of refugees and those seeking asylum “to start a new beginning in a new home,” said the announcement.

In letters to German cardinal, retired pope defends way he stepped down

VATICAN CITY (CNS) — Retired Pope Benedict XVI expressed his displeasure with the way a German cardinal publicly criticized his stepping down as pontiff, and he defended taking the title “pope emeritus.” In two private letters from the retired pope to German Cardinal Walter Brandmuller, former president of the Pontifical Commission for Historical Sciences, the pope defended the way he handled his resignation and warned the cardinal of the negative impact his public comments could have. The German newspaper Bild obtained copies of the letters, written in November 2017, but blurred Cardinal Brandmuller’s name in photos. The New York Times named the cardinal and also published translated excerpts from the letters Sept. 20. The first letter from the retired pope was a response to a comment Cardinal Brandmuller, made in a lengthy interview with the German newspaper Frankfurter Allgemeine Zeitung, published Oct. 28, 2017. The interviewer had asked what the cardinal thought about the “construction of ‘pope emeritus’ — the title the retired pope has taken on. The cardinal responded that the figure of a ‘pope emeritus’ had never existed in the Church’s history and having a pope “withdrawing now and overturning a 2,000-year tradition totally astonished not only us cardinals.”

Disney animator credits Catholic schools with foundation for success

SIoux City, Iowa (CNS) — Ron Clements is a renowned animator, screenwriter and producer-director of award-winning Disney films, including the 2017 blockbuster Moana. But at heart, he will always be a Midwesterner and grateful for his Catholic education, he told students at his alma mater. Clements, a 1971 alum of the Bishop Heelan High School in Sioux City, visited with students Sept. 15, He was in Sioux City as a major presenter at the Sioux City International Film Festival, held Sept. 12-16. As a Crusader, the school’s mascot, Clements was recognized for his artistic talent as the staff cartoonist at the Heelan student newspaper, Heelan Highline. To journalism teacher Mary Castle, Heelan Highline cartoonist at the Heelan student newspaper, Heelan Highline.

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Detroit Archdiocese welcomes investigation into Michigan dioceses

DETROIT (CNS) — Michigan’s attorney general has opened an investigation into the handling of sexual abuse by clergy in all of Michigan’s seven Catholic dioceses, as well as any attempts to cover up those claims dating back to the 1950s. Attorney General Bill Schuette confirmed the investigation began in August, in response to an inquiry by Grand Rapids-based WOOD-TV8 Sept. 21. He said in a statement that his office has determined that a “full and complete investigation of what happened within the Catholic Church is required. This investigation is and will continue to be independent, thorough, transparent, and prompt. My department and this investigation will find out who knew what and when.” Michigan’s seven dioceses are Detroit, Lansing, Grand Rapids, Saginaw, Kalamazoo, Gaylord and Marquette. In addition to diocesan clergy, Schuette’s office said it will investigate claims of abuse by religious order priests who have served in Michigan. The attorney general’s office also established a telephone and email hotline for reporting abuse by clergy in Michigan. The Archdiocese of Detroit responded by saying it welcomed news of the investigation, pledging to cooperate fully in bringing to light all claims and helping victims of abuse receive justice and healing.

Be grateful to parents, never insult them, pope says

VATICAN CITY (CNS) — Honoring parents and their role means being grateful for the gift of life and Christians should never insult anyone’s parents, Pope Francis said Sept. 19 during his weekly general audience. Among us there is also the habit of saying awful things, even profanity. Please, never, never insult other people’s parents. Never! Never insult a mother, never insult a father,” the pope said Sept. 19 during his weekly general audience. “Make this decision: from today forward, ‘I will never insult someone’s mom or dad.’ They gave life! They should not be insulted!”

Young Catholics discuss way forward for Church in light of abuse crisis

WASHINGTON (CNS) — Pope Francis’ pontificate has been one of reform, but his response to the current abuse crisis is “a moment of make or break” for him, a speaker said Sept. 17 at a “Salvand Light Gathering” at Georgetown University in Washington. Joshua McElwee, a Vatican correspondent for the National Catholic Reporter and co-editor of “A Pope Francis Lexicon,” said he believes the biggest issue at stake is the lack of transparency surrounding what happens to bishops, superiors or other people of power when they do not report people who are abusing others. “It is weird to me that the people of God would not be informed about issues like that,” he said. “The pope has the opportunity to address this crisis, to do something new, take action, or leave many of us wondering, ‘What has happened and why did we not address this head on?’” McElwee was one of four young Catholic professionals who discussed the Church’s abuse crisis and the way forward at the gathering hosted by the university’s Initiative on Catholic Social Thought and Public Life. The other panelists were Elizabeth Bruenig, a Washington Post opinion columnist and editor; Jonathan Lewis, assistant secretary for pastoral ministry for the Archdiocese of Washington and an auditor at the upcoming Vatican Synod on Young People, the Faith and Vocational Discernment; and Eve Tushnet, editor of “Christ’s Body, Christ’s Wounds: Staying Catholic When You’ve Been Hurt in the Church.”

Catholics gather in Philadelphia and Indianapolis to pray for healing

PHILADELPHIA (CNS) — Several hundred participants gathered at the Cathedral Basilica of SS. Peter and Paul Sept. 14 for a prayer vigil organized by the Archdiocese of Philadelphia in response to the ongoing clerical sexual abuse crisis. The seven-hour event, titled “Have Mercy on Us, O Lord,” centered on both communal and private prayer during an evening of eucharistic adoration. Father Dennis Gill, director of the archdiocesan Office for Divine Worship, presided over the vigil, which began at 5 p.m. and ended with benediction at midnight. Attendance averaged between 100 and 125 at the beginning and end of the vigil and up to 400 from 7:30 p.m. The sacrament of reconciliation was available throughout the service, which was designed as “a prayer of vigil of reparation and petition,” according to Father Gill. “The members of the Church, the body of Christ, are in real pain from sexual abuse, the failure of leadership and the sense of betrayal,” he said. “We need healing.” A similar service was held Sept. 15 at SS. Peter and Paul Cathedral in Indianapolis, called a “Holy Hour for Prayer, Penance and Healing,” Archbishop Charles C. Thompson laid prostrate in prayer on the floor for several minutes on at the start of the service. During his homily, he said this was an act of penance and a pledge to “do everything in my power to do what is right” in eradicating great scourge of sexual abuse.

Irish singer Bono calls pope ‘extraordinary man for extraordinary times’

VATICAN CITY (CNS) — Bono, the lead singer of the Irish band U2, said he told Pope Francis that in Ireland “it looks as though the abusers are being more protected than the victims. And you could see the pain in his face.” Bono met the pope Sept. 19 to sign an agreement between his charity, ONE, and the Scholas Occurrentes educational charity supported by Pope Francis. During the half-hour meeting, Bono said, he brought in Pope Francis’ recent trip to Ireland and the concerns there about the sexual abuse crisis. The pope was “aghast,” Bono said. “I thought he was sincere.” “I think he is an extraordinary man for extraordinary times,” the singer added. ONE is a campaign and advocacy effort working to end extreme poverty, especially in Africa. One of its current focuses, Bono told reporters Sept. 19, is education for girls and young women. Some “130 million girls around the world do not go to school, because they are girls,” he said. “Poverty is sexism” is the campaign slogan, he said.
FORT WAYNE — The University of Saint Francis will celebrate the feast of its patron saint, Francis of Assisi, with three events on or near Oct. 4.

Born in 1182, St. Francis’ dramatic reversion to the Christian faith, his poverty and his service to the needy in imitation of Christ sparked a spiritual movement that continues to the present in the three religious orders he founded. The events at the university, which will commemorate his impact on the world even today, are sponsored by the USF Office for Mission Integration and Spirituality, in conjunction with USF Campus Ministry.

A blessing of pets, led by university chaplain Father David Meinzen, will take place on Sunday, Sept. 30, at 7 p.m. in front of Brookside Mansion, near the St. Francis statue. Pets of all shapes, sizes and species are welcome, as are their owners.

The Transitus, a Franciscan prayer service commemorating St. Francis’ passing into heaven, will be prayed on Wednesday, Oct. 3, at 7 p.m. in the new St. Francis Chapel on the east side of campus, next to the Pope John Paul II Center. Through readings, hymns and ritual, participants will relive the night of Francis’ passage and ritual, participants will relive the night of Francis’ passage and ritual, participants will relive the night of Francis’ passage. Fellowship and refreshments will follow nearby in the Doermer Family Center. All events are open to the public and free of charge, but attendees are asked to bring personal care items to benefit Vincent Village.

For more information, contact Sister Anita Helzmer, assistant vice president for mission integration, at 260-399-7700, ext. 6705.

St. Matthew students visit Fort Wayne chancery

Seventh-grade students from St. Matthew Cathedral School, South Bend, toured the Archbishop Noll Catholic Center in Fort Wayne Monday, Sept. 24. The students, their teachers, tour guides and Bishop Kevin C. Rhoades are pictured in the chancery offices.

Summit Awakening fall retreat

FORT WAYNE — Summit Awakening is a student-led, Christian-based retreat ministry, sponsored by the Diocese of Fort Wayne-South Bend and the University of Saint Francis. It seeks to kindle a personal love for God and His kingdom in the hearts of college students in northeast Indiana, through personal testimonies, group reflection and immersion in the mystical body of Christ.

The three-day Summit Awakening 6, the theme of which is “Hail to the Cross, Our Only Hope!” It will take place Oct. 5-7 at the University of Saint Francis, downtown campus. At the retreat students will spend the weekend listening to engaging talks and testimonies from their peers, experiencing a personal encounter with Christ in prayer and the sacraments and learning what it means to live an authentic faith life as part of a community.

The purpose of Summit Awakening is to deepen faith and a relationship with God through a Catholic retreat ministry for college students. The three day retreat begins around 5 p.m. Friday and concludes around 4 p.m. Sunday. All college students, regardless of religion or university, are invited to attend.

South Bend-area parishes to participate in national rosary

FORT WAYNE — Inspired by the Rosary on the Border in Poland and the Rosary on the Coast in Ireland and in the United Kingdom, the Holy League plans a Rosary Coast to Coast event in the U.S. on Oct. 7. This living rosary will be prayed simultaneously by tens of thousands of people in cities across the United States from New York to San Francisco, and across the various time zones — from 4 p.m. in the Eastern time zone to 1 p.m. in the Pacific time zone. This will be a powerful prayer of reparation and a petition for Mary’s intercession in this time of crisis for the Church and the nation.

In the South Bend area, the rosary will be prayed, rain or shine, from approximately 4 to 5 p.m. in Leighton Stadium at Saint Joseph High School, 800 E. LaSalle Ave. Families and individuals are welcome and encouraged to join Corpus Christi, St. Anthony of Padua and other South Bend-area parishes in this moment of prayer.

Eagle Scout project spruces up Ave Maria house exterior

FORT WAYNE — Landin Keiffer, a junior at Bishop Dwenger High School, Fort Wayne, completed an extensive project Sept. 15. Keiffer is working toward his Eagle Scout rank, the highest rank in scouting. He led about 40 volunteers in installing a picnic table and bike rack, as well as a walkway for visitors, at the Ave Maria Hospitality House in Fort Wayne, a day respite location for the homeless near St. Mary, Mother of God Church. Keiffer and his volunteers also fixed up the landscaping around the house. The son of Stacey and Heath Keiffer, Landin is a member of Our Lady of Good Hope Parish.
Continue to be an evangelizing Church,

BY NORMA MONTENEGRO FLYNN

GRAPEVINE, Texas (CNS) — Quoting from Pope Francis’ apostolic exhortation “The Joy of the Gospel,” Archbishop Christophe Pierre encouraged Hispanic Catholic leaders and bishops to continue working toward being an evangelizing Church by seeking an encounter with Christ and taking initiative while accompanying those on the peripheries.

“The Church which ‘goes forth’ is a community of missionary disciples who take the first step, who are involved and supportive, who bear fruit and rejoice,” Archbishop Pierre, apostolic nuncio to the United States, told the thousands of Hispanic Catholic ministry leaders and bishops attending the Fifth National Encuentro in Grapevine.

Nearly 3,000 ministry leaders and the archbishop were taking part in listening and dialogue sessions to discuss a wide range of issues they consider to be priorities in Hispanic Catholic ministry for the Church in the United States.

Archbishop Pierre, in his keynote address to the gathering Sept. 20, the opening day of the Fifth National Encuentro, or V Encuentro, in Grapevine.

One of the attendees, a 22-year-old Mexican-American seminarian, said he feels enriched by the exchange of ideas on pastoral needs in areas such as vocations and young adults. He also feels his contributions will be of value to strengthening the Hispanic Catholic ministry in the United States.

In school we do a lot of theorizing and then you come here, and you come back to the reality to see what the needs of the Church are,” the seminarian, who asked that his name not be used, told Catholic News. “One thing that surprised me is the amount of youth, young leaders, young people working for different dioceses, it’s something that I didn’t expect to be a reality,” he added.

The Encuentro participants, who totaled about 3,200 Hispanic ministry leaders, bishops and members of organizations and ecclesial movements, continued a full day of consultation and discernment Sept. 22 on 28 ministerial areas and 10 priorities which include evangelization and catechesis, family, immigration, justice and peace, and Hispanic youth and young adults.

During an afternoon plenary session, regional representatives highlighted the contributions of “Dreamers,” or Deferred Action for Childhood Arrivals recipients. They were part of the Encuentro process but were unable to be present at this gathering in Texas for fear of being detained and deported due to the state’s harsh immigration laws. It was a moving moment in which the audience cheered in solidarity with them.

“I am very hopeful with the results of this Encuentro that we’re going to go back home and really bring consciousness to the whole world, that we’re going to make a difference in the lives of those who need us,” Sister Norma Pimentel, an Encuentro delegate, told CNS. A member of the Missionaries of Jesus, Sister Pimentel is executive director of Catholic Charities of the Rio Grande Valley in Texas.

Other recurring themes include supporting Hispanic women in leadership roles; the need to continue the role of a missionary Church that reaches out to others; more access to leadership positions at all levels; and to reach out to mentor and guide young adults as ministry leaders.

Unlike previous Encuentros where a national pastoral plan was developed following the national gathering, the results of the Fifth National Encuentro, or V Encuentro, will be compiled into a final document that will be shared with all dioceses, so parishes and dioceses can utilize it to reinforce and strengthen their Hispanic ministry groups.

The reason is that the Hispanic Catholic community in the United States is large and diverse in its needs and realities, and what makes sense for San Antonio would not make sense in other dioceses like Green Bay, Wisconsin, or Tulsa, Oklahoma, explained Archbishop Gustavo Garcia-Siller of San Antonio in an interview with CNS. He chairs the Committee on Cultural Diversity in the Church of the U.S. Conference of Catholic Bishops.

“Each diocese has been in a different process even in the V Encuentro,” Archbishop Garcia-Siller said. He also pointed out that the involvement of bishops from most dioceses and archdioceses allows the support for the Hispanic community and commitment to move forward.

“The main thing is that the bishops — and you see it with the presence of bishops at this gathering — we are assuming this walking together with the people of God in the Catholic Church in which many, many, many are Catholic for the sake of the whole Church,” Archbishop Garcia-Siller said.

Joy, hope contagious for participants as they discern priorities

BY NORMA MONTENEGRO FLYNN

GRAPEVINE, Texas (CNS) — Joy, hope and energy and a spirit of continued collaboration are contagious among the participants of the Fifth National Encuentro, in Grapevine.

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Archbishop Joseph E. Kurtz of Louisville, Ky., chairman of the U.S. bishops’ Committee for Religious Liberty, told Sept. 20 with delegates prior to the start of the Fifth National Encuentro, or V Encuentro, in Grapevine, Texas. The four-day event was a gathering of more than 3,200 Hispanic Catholic leaders and about 125 bishops from across the country.
nuncio tells V Encuentro delegates

V Encuentro makes an impact on Diocese of Fort Wayne-South Bend delegates

Jose Ruiz, St. John the Evangelist, Goshen
— For Ruiz, the impact of V Encuentro has been a confirmation to work with Movimiento Familiar — a Catholic movement that aims to strengthen families and the youth. On a national level, he believes it served to encourage delegates to be bridges among the diverse cultures. “Simply put, we are all Catholics.”

Manuel Centeno, Our Lady of Guadalupe, Warsaw
— Centeno said participation in the V Encuentro process has encouraged him to make home visits for the purpose of evangelization and to help meet the needs of others. It is also helping him to avoid living only for himself.

Alicia Carrillo, St. Patrick, Ligonier
— Because of her involvement in V Encuentro, Carrillo plans to visit other parish groups in the hopes they will go out to the peripheries of the parish neighborhood. “We have to echo the Good News of Jesus Christ,” she said. “We are all sons and daughters of God in need of God.”

Lourdes Silva, associate coordinator of Hispanic Ministry
— “The impact of the V Encuentro has been to see over 2,550 delegates from the U.S. Catholic Church, over 130 Bishops and hundreds of priests, join their delegates to improve the life of our Church, especially for the poor and most vulnerable in our society. This gives me hope for my children, grandkids, friends, and I pray our Church will continue to heal and grow, persevering through the virtues of faith, hope and love,” Silva said.

A delegate carries holds the Encuentro cross during the opening procession.

Aaron Benevides, a student at the University of Notre Dame in South Bend, demonstrates a photo display Sept. 20 prior to the start of the Fifth National Encuentro, or V Encuentro, in Grapevine, Texas.

Hosffman Ospino, associate professor of theology and religious education at Boston College, speaks to delegates Sept. 21 during the “Getting Involved” panel presentation.

Carl Anderson, CEO of the Knights of Columbus, speaks to Encuentro delegates Sept. 21.

Pictured with the V Encuentro cross of Region 7, which includes the Diocese of Fort Wayne-South Bend, are, from left, delegates Lourdes Silva, associate director for Hispanic Ministry; Alicia Carrillo; Jose Ruiz; and Manuel Centeno.

Provided by Lourdes Silva
World Youth Day pilgrims prepare for the journey

BY JOSHUA SCHIPPER

Less than four months remain until young people across the Diocese of Fort Wayne-South Bend embark on not only a physical pilgrimage to Panama, for World Youth Day, but a spiritual one.

On Sept. 18, the pilgrims gathered at St. Francis Xavier Church in Pierceton to discuss the means by which they must prepare themselves for the journey. While they discussed in detail the itinerary and the items they should bring, the meeting ultimately revolved around spiritual preparation.

Secretary of Catholic Education Carl Loesch stressed the importance of the pilgrims’ spiritual preparation. While the plane can cut the distance between the pilgrims and Panama, he asked: “How can we cut down the distance between our heart and God?” The pilgrims were then given concrete tips to do that. One tip was to read the first chapter of the Gospel of Luke at least once during each month leading up to their departure. This particular chapter includes the theme for the pilgrimage, “I am the servant of the Lord. May it be done to me according to your word” (Lk 1:38).

This verse is relevant to young people discerning God’s will for their lives. Although His plan may be unclear at first, they are reminded to say “yes” to Him, as Mary did.

Next, it was recommended that the pilgrims participate in Mass frequently and partake in the sacrament of reconciliation regularly. This will ensure that their souls are open to the graces that they will receive in Panama. Additionally, the young people were advised to ready themselves for the plethora of hardships they will face during the trip. At times during the pilgrimage, they may be tired, hungry and spiritually exhausted; they were reminded to offer these hardships up “for the sake of drawing close to Christ.” Furthermore, the pilgrims were encouraged to “see Christ in the poor and suffering.” By humbling themselves to see Christ in even the most seemingly hopeless places, they prepare themselves to see Christ at work in their everyday lives.

Finally, the pilgrims were implored to pray for the youth of the archdiocese. With the Synod on Young People scheduled for October in Rome, prayer for a fruitful assembly is essential to deliver the Good News to a new generation of young Catholics growing up in an ever-changing society, they were told. These tips will most certainly ensure the pilgrims will be spiritually satisfied in Panama.

The pilgrims said they were excited to represent the diocese in front of not only young Catholics from around the world, but also the Holy Father, Pope Francis. After about one year of preparation, the time draws near for them to depart not only by plane, but through Spirit. As they continue to prepare themselves for their journey, both physically and spiritually, the faithful throughout the diocese are encouraged to pray to Our Lady of Antigua, patroness of Panama, for their safety and that they may be filled with the grace of God throughout their journey.

Maryknoll priest promotes clean water and organic farming in Guatemala

BY SEAN SPRAGUE

Maryknoll Father Edward Custer drives a dozen youth from San Juan Apostol parish in El Remate, Petén, Guatemala, in his pick-up truck and heads to nearby Lake Macanche. Parionshioner Alejandro Córdova drives another group of volunteers in his pick-up. Their mission: to clean the garbage from the lake that is suffering the effects of years of human abuse and neglect from the surrounding communities.

This effort is part of a Maryknoll project that supports El Remate Vicariate to encourage local residents to change their habits to achieve more sustainable management of the area’s natural ecosystem. That includes reducing the production of solid waste, eliminating the accumulation of garbage at lakes Macanche and Petén Itzá, and channeling household sewage into septic tanks in the local communities.

It’s not an easy task. At Lake Macanche, Córdova shakes his head in disbelief as he points out a dump truck being washed on the edge of the lake. The vehicle’s grease and oil threaten the fish, but there is no control to prevent such practices.

Nearby, women stand waist-deep in the lake washing clothes with detergent and rinsing them in the lake water. “We hope to install traditional concrete washing stands close to but not actually in the lake,” Córdova says. “Water could be piped there, and the run-off rinse water absorbed into the ground and not directly into the lake.”

The litter collectors fill large bags with discarded bottles, detergent packets, oil cans, pesticide containers, dead cell phones, batteries and various other items of trash that they find along the shore. Later they will take the refuse to a recycling center, leaving the lake a little healthier.

When Father Custer arrived in Guatemala in 2008, the first sign of ecological damage he noticed was that the trees in the jungle of the Petén were being cut down to make room for cattle farming. This raised his concerns about pollution in an area he calls one of the lungs of Latin America. “I started making noise at the vicariate meetings in the Petén,” he says, “but not that many people were interested in this issue, even now, in spite of Pope Francis’ call for the care of creation.”

He began working to build awareness among students and the general public about how to reduce and properly dispose of waste. He spoke to community authorities to promote a change in attitudes and to get them to provide trash bins near the shores of the lakes and lagoons.

Father Custer’s project is one of many initiatives by groups and individuals struggling to prevent a looming water crisis in this Central American country. A recent report in Guatemala’s Prensa Libre newspaper quoted environmental experts saying that without an integrated plan and a policy to manage the country’s water, 100 percent of its water sources will be contaminated in about 10 years. Current studies indicate that 95 percent of the rivers are already contaminated.

“I have hopes people will wake up, but it’s a slow process,” Father Custer says. “It’s that concern about this problem, because if our lakes and rivers are contaminated, tourism will be affected. At least something is being done now. The local schools, the municipalities and the local church are getting involved.”

The missioner from South Bend, Ind., who was ordained in 1972, spent much of his mission career in Nicaragua, where he says an impact on youth, especially boys who loved baseball. His encouragement of the sport led to the building of a stadium named after him. Yet, he says his
greatest achievement is in the field of environmental protection not on a baseball diamond.

In Nicaragua he served in a rural area called Rancho Grande, where, he recalls, the air and water were pure, and the people healthy and still riding on horseback. Then, he says, a gold mining company arrived and was about to pollute the groundwater with cyanide to extract the precious metal. Father Custer led a resistance movement that eventually resulted in a government ban on mining in Rancho Grande. “I think that was the greatest thing I have done in my life!” he says.

In Guatemala, Escolástico and Bertha Pérez, a farming couple in their early 60s, are seeing the results of another environmental effort led by Father Custer, along with the Church’s Ecological Land Commission: organic farming.

The couple, who left the Guatemalan highlands to settle in the steamy, tropical lowlands of the Petén 25 years ago, have a six-acre plot of flat land with a stream running through it. “This is our paradise!” says Escolástico.

Shunning chemical agriculture, the couple refuse to use artificial fertilizers or insecticides. Compost piles litter their plot, which is covered in shade-giving fruit trees that they lovingly planted. “I have 27 different varieties of fruit, some of which are not native to this continent but are doing well,” says Escolástico. With rich soil, abundant rainfall and strong sun, he and his wife do indeed seem to have a corner of paradise.

Eager to share their knowledge, the couple host workshops and oversaw by Father Custer. Recently, a dozen farmers and Father Custer sat in the shade of Escolástico’s trees as an organic farming expert demonstrated how to graft avocado trees. The farmers watched intently as Cesar Cacao explained the process. “There are so many advantages to organic farming,” says Cacao, who works for the local municipality. “Not only can the yield be greater, but the fruit is much tastier and healthier, and the plants are happier too, having a greater natural resistance to pests, drought or too much rain — and you don’t have to waste money on expensive chemicals.”

The workshop participants in turn will reach out to their own communities to share the techniques they have learned.

Norilda Martina, a woman in her 20s, receives a small salary to coordinate such activities. One of her concerns is the tendency of farmers during the last 70 years to use commercially produced seeds that need chemicals to grow.

“We want farmers to continue having access to the traditional creole seeds, which they have always used since the time of the Mayans,” she says. “To this end we want to start a seed bank. Otherwise some varieties will just disappear forever.”

With a seed bank, farmers would be able to borrow seeds, and then return a similar amount of the same type of seeds after the harvest. Progress for them will mean going back to chemical-free basics, but with the advantage of appropriate science and technology on their side.

Thanks to expert promoters and support from the Maryknoll Fathers and Brothers through Father Custer, it may be possible to restore and preserve the paradise of Guatemala’s Petén.

Reprinted from Maryknoll magazine, maryknollmagazine.org.
Praying with children

Next month, Pope Francis will host a synod of bishops on the theme of “Young people, faith and vocational discernment.” This may seem uncomfortable, even incongruous, given the crisis the Church faces today. Some have asked the Holy Father to put off this synod and concentrate instead on the meeting he has convened for next February to discuss the crisis.

For my own part, I think there’s a strong argument for going ahead with the synod on youth right now. The faith of the world’s young people is precisely what the present crisis is destroying. It will not be enough, though it is certainly necessary, for the Church to root out the evil in its midst and bring about some semblance of justice. She also needs to tend to the generation whose faith in God has been impaired by these depraved shepherds.

Here at the university, we are giving a lot of attention to the role of the laity in the Church and what they can do to right the ark in these rough seas. Theologians are looking at “Lumen Gentium,” the Second Vatican Council’s Dogmatic Constitution on the Church. It is not an accident that that document speaks first about the people of God, before going on to discuss the roles of the hierarchy and the laity. “Each of them in its own special way is a participation in the one priesthood of Christ.” Out of this crisis may come a new understanding of that prophetic observation.

This is an important inquiry. But let us not overlook the fact that the most important thing the laity can do to rebuild the Church is to raise their children in the faith. This isn’t a novel observation. “Lumen Gentium” itself observes that “the family is, so to speak, the domestic church. In its parents should, by their word and example, be the first preachers of faith to their children.”

A child may see her bishop only at confirmation, her parish priest only once a week. Until she goes to school, her parents are with her day and night. Before she begins to speak, they teach her how to pray. They bring her to Mass when she is more interested in Cheirios than in the sacrament.

Of God’s immense, the great analytic philosopher and mother of seven, has a wonderful essay about teaching children the doctrine of transsubstantiation. It’s best done, Mass, she says, when a child is just learning to speak. At the moment of consecration, the child can connect the thought and the action. This is Jesus now before us. And implicit in the lesson is our belief in the divinity and the resurrection of the Lord.

No one but a parent can do this. The priest can’t interrupt his own celebration of the Mass to offer the explanation. The teacher in a classroom has missed the moment; the lesson becomes abstract.

And none of them has the massive reserve of trust a parent draws upon in teaching lessons of faith. I’m a grandfather, and I still feel myself invoking my mother’s axioms about putting silver knives in the dishwasher and handling colicky babies.

This may be the most important advantage parents have in handing on the faith at the present moment. Catholics are experiencing a crisis of confidence in the hierarchy. The loss of trust does not go all the way down. If we earn our children’s faith in us, we can still be heralds of the faith. My sense is that this extends to our parishes as well, the communities where Christian families live their liturgical life.

Let’s not forget their parents are worthy of the trust reposed in us. There’s a lot riding on it right now.

The truth that set him free

I believe the Lord has put me here for this very moment. Throughout all of the pain, the anger, the shock I have never left me alone. He has continued to love me, heal me and still calls me to serve Him.

Those are the words of a victim of sexual abuse. Those are the words of a priest.

Father Brendan McGuire suggests those words only if family took him 35 years to write. It was his story of being abused by a priest as a young man. The priest was ostensibly helping him discern a vocation, but in fact was grooming young Brendan for four years in preparation for a sexual assault.

Words fail to adequately describe the blasphemy of such a plot. What seems remarkable is that Father McGuire could still respond to God’s words. As he was at what happened.

“After the original offense 35 years ago, the Lord still asked me to be (a) priest forever. Father McGuire recalled in a homily he preached in early September and that was reprinted by Catholic News Service. “I told the Lord to go away many times!”

Much to Father McGuire’s surprise, the Lord won out: “I love my priesthood and love my ministry, here in the parish and at the diocese and I fully intend to stay in ministry as a priest.”

For all those who think Father McGuire never told anyone what happened. But inspired by the latest surge of publicity about clergy sexual abuse, he recently told his family and friends. Then he told his parish about his experience.

There’s a strong argument for Father McGuire and his remarkable story in the context of the great anger welling up in the Church right now. Those who have been victimized, like Father McGuire, are understandably angry for all they have experienced at the hands of those they trusted.

But there is anger among ordinary Catholics who have been shamed by their Church once again. There is anger among priests, who often felt abandoned by their leaders and unfairly punished for the sins of the few. There is anger among the bishops who feel attacked and on the defensive, often for reasons, inviting other victims to contact him, and advocating for change. So far, 45 victims have contacted him, five of whom are fellow priests.

In his homily, Father McGuire asked his parishioners to “please remember the victims. Advocate for them that they may receive justice.”

He also asked Catholics to encourage their bishops “to be forthright in telling the full truth of the past.”

I’ve been thinking a lot about Father McGuire and his remarkable story. I have served in the Church for many years, was once a minority in the Church. Out of this crisis may come a new understanding of that prophetic observation.
Opioids, pain management and addiction: balancing ethical duties

Almost 2 million Americans are now addicted to opioids. The National Institute on Drug Abuse notes that more than 100 people die each day in the U.S. from opioid overdoses. This unprecedented level of abuse exists, which involves not only heroin, but also prescription pain relievers such as OxyContin, Percocet, morphine, codeine and fentanyl — has become a national crisis. Reportedly, about 80 percent of heroin addicts first misused prescription opioids. Yet for many patients, no pain-relieving options more effective than opioids exist. Figuring out how to use these powerful pharmacological agents in an appropriate and ethical manner is urgent and imperative.

At a minimum, a three-pronged approach is required. One prong involves working with medical professionals to limit the use and availability of these drugs by modifying pain-relieving practices. A second involves making patients more aware of the risks of addiction and increasing their involvement in monitoring their medications and managing decisions about their care. A third involves making effective addiction treatment and outreach programs accessible to those caught in the throes of chemical dependency.

With regard to reducing opioid availability, in recent years medical professionals have been seeking to establish guidelines for prescribing opiates that take into account the number of pills typically needed to get through a surgery or treatment. For example, recovery from more complex stomach surgeries might require 60 opioid pills, while an appendectomy or hernia might only require 15-20.

Although prescription guidelines can be helpful, they clearly can’t be fixed in stone, as individual patients will have varying pain management needs. Some nurses recall well the days when concerns about addiction could result in under-medicated patients watching the clock and writhing in pain until the time of the next dose. Unmanaged pain is a spiritual assault on the dignity of a person, and plays right into the hands of assisted suicide advocates.

Careful titration of pain medications, whether for surgery or chronic pain, also helps to avoid overmedicating patients and rendering them lethargic or semiconscious; in terminal situations, patients still have the right to prepare for their death while fully conscious, and they should not generally be deprived of consciousness or alertness except to mitigate excruciating or otherwise uncontrollable pain.

In certain cases, of course, it may make sense if a person becomes addicted to pain medications. If a patient has only a few weeks of life remaining, and the pain is excruciating and intractable such that high doses of opioids are the most effective approach, addiction during his or her final days and hours would not generally raise ethical concerns.

There are alternatives to the use of opioids that may be suitable for some patients. These include the use of less-addictive or non-addictive drugs such as acetaminophen, ibuprofen, naproxen, or anesthetics and blockers at the pain site. Cognitive behavioral therapy, stress management and relaxation techniques can help patients learn how to modify triggers that increase pain. Specialists sometimes remind us that bringing pain down to a tolerable level should be the goal, rather than trying to eliminate it entirely, which in many cases may not even be possible. Some patients may require assistance to come to accept even a limited amount of pain.

A San Diego-based pilot program to reduce the overprescription of opioids included the novel step of notifying physicians when one of their patients had died from an overdose. The San Diego medical examiner would send health care professionals a letter in this format: “This is a courtesy communication to inform you that your patient [Name, Date of Birth] died on [Date]. Prescription drug overdose was either the primary cause or contributed to the death.” In follow up studies, physicians who received these letters were found to prescribe at significantly decreased levels, and they were also less likely to start new patients on opioids at all. Researchers speculated that, like everyone else, physicians tend to assess health and safety risks differently when bad outcomes spring readily to mind. At the same time, taking steps to restrict opioid availability can backfire, with devastating consequences for chronic pain patients who may now end up being refused opioid prescriptions they need and have relied on for years.

The proper use of pain medications, in the final analysis, requires a balanced approach, attending to objective indications from the patient, so clinicians can offer sufficient comfort and remediation of their pain. Patients must also take responsibility for their own pain management decisions, becoming informed about, and aware of, the challenges and risks. When the goal is to provide the lowest dose of opioids for the shortest amount of time, in direct response to the level and severity of the pain, patients are likely to have better treatment outcomes with diminished risks of addiction.

For the rest of us, we must find our voice as well. That may mean communicating our own frustration and hurt to our pastors and our bishops, but to do so respectfully.

Many bishops, including Father McGuire’s own, are listening to their people and discerning a path forward.

It is more important than ever to pray for our entire Catholic family as we advocate for reform and accountability. This is a moment of great pain, but as Father McGuire realized, God will not abandon us. “He has never left us and He will never leave us alone. May we find our voices and advocate for the victims and change, and may the Church leaders open their ears.”

ERLANDSON, from page 12

the actions of their predecessors.

Father McGuire finally faced his anger. Telling his story has led to his own healing. “The truth has set me free,” he said. For those who are victims, whether at the hands of Churchmen or others, Father McGuire’s advice is to “ask the Lord to gently give you the strength to find your voice.”

For the rest of us, we must find our voice as well. That may mean communicating our own frustration and hurt to our pastors and our bishops, but to do so respectfully.

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Following is a word search based on the Gospel reading for the 25th Sunday in Ordinary Time, Cycle B: right actions and wrong actions. The words can be found in all directions in the puzzle.

W A R N I N G S

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

Saint of the Week

E O LUS

Michael, Gabriel and Raphael

ERLANDSON, from page 12

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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.

150th anniversary of St. Vincent de Paul Parish
ELKHART — St. Vincent de Paul Parish, 1108 S. Main St., will celebrate the 150th anniversary of the parish on Sunday, Sept. 30, and will offer a 3:30 p.m. bilingual Mass with Bishop Rhodes and a reception following. Former clergy, parishioners and school alumni are invited to attend.

The Spirituality of Padre Pio retreat
HUNTINGTON — Father Pio Mandato, FMSJ, a Franciscan hermit from the Diocese of Scranton and a distant relative of St. Padre Pio, will be retreat master for the Spirituality of Padre Pio Oct. 4-8 at St. Felix Catholic Retreat Center, 1280 Hitzfield St. Hosted by the Confraternity of Penitents, the retreat will feature daily Mass and divine office plus conferences, one night of all-night eucharistic adoration and a built-in six-hour hermitage experience. Commuters as well as overnight guests welcome. Contact Madeline Nugent at 260-759-6882 for information.

Disciples’ Night for youth leaders
FORT WAYNE — Disciples’ Night for youth leaders will be Oct. 7 at 7 p.m. at St. Joseph Catholic Church, 5108 Sand Creek Road.

Busy woman’s Morning of Reflection
HUNTINGTON — Busy woman’s Morning of Reflection will be Oct. 8 at 7:30 a.m. at the Convent of the Holy Name of Jesus, 1100 N. Main St. The Mass will be celebrated by Father Joseph Mary Wolfe, M.F.V.A. of EWTN.

167 seniors
6,901 college credits
32 Dual credit courses
111 seniors earned 15 credits or more
85% of Marian seniors earned dual credits this year.
77 seniors earned 30 credits or more
60+ College credits earned by 5 seniors, that’s 6 semesters of college.

WORLD APOSTOLATE OF FATIMA FW–SB
ANNUAL HOLY MASS & BREAKFAST
OCTOBER 6, 2018
7:30 am: Confession, Holy Rosary, First Saturday Meditations
9:00 am: Holy Mass
Cathedral of the Immaculate Conception, Fort Wayne
Concelebrants: Fr. Glenn Kohrman & Fr. Robert Garrow
Holy Mass followed with Marian procession and breakfast at the Grand Wayne Center
Guest speaker:
Fr. Joseph Mary Wolfe, M.F.V.A. of EWTN

World Apostolate of Fatima FW–SB

Today’s Catholic
September 30, 2018

14

REST IN PEACE

Arola
Phyllis Ann Doyle, 79, St. Patrick
Fort Wayne
Donna Wagner, Our Lady of Good Hope
John S. Gasper, St. Vincent de Paul
John M. Sauter, 75, Most Precious Blood
Robert C. Hinga, 64, St. Charles Borromeo
Rita Rose Berhoff, 88, St. Charles Borromeo
Mary Espinosa, 85, St. Joseph
Patricia A. Jordan, 85, Most Precious Blood
Raymond A. Minnick, 75, St. Joseph Hessen Cassel
Janet Marie Love, 76, St. Charles Borromeo
Mishawaka
James Kish, 83, St. Bavo
Margaret M Schaubert, 86, Queen of Peace
Notre Dame
Rev. Howard A. Kuhns, CSC, 100, Basilica of the Sacred Heart
Sherrill Friedman, 75, Basilica of the Sacred Heart
Plymouth
Nadine M. Zahm, 88, St. Michael
Michael J. Jeffirs, 84, St. Michael
South Bend
Deacon Emilio Gizzi, 85, St. Matthew Cathedral
Thomas E. Dodd, 89, Holy Family
Wabash
Earl Bussert, 83, St. Bernard

Our calling to serve keeps growing.

Divine Mercy Funeral Home is excited to announce the addition of Stephanie Zelt to our staff of experienced funeral directors. Stephanie will join Bob Jesch and Monte Freeze in their calling to serve local families with compassion, understanding and kindness.

With nearly 75 years of experience between them, our funeral directors serve all faiths and will thoughtfully guide you through our traditional and cremation funeral service options, priced affordably to meet your budget. Also, if you’ve already pre-planned through another funeral home, you’ll be pleased to know that you can quickly and easily transfer those arrangements.

Divine Mercy Funeral Home… Serving all faiths.

260.426.2044 | 3500 Lake Avenue | www.divinemercyfuneralhome.com

September 30, 2018

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Bob Jesch
Monte Freeze
Stephanie Zelt

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WHAT DOES THE CHURCH MEAN BY REPARATION

In union with the perfect offering for sins made by Our Lord Jesus Christ, reparation (from the Latin “to repair or renew”) means making amends for our own sins and offenses or the sins and offenses of others in order to “repair” the injustice done to God and neighbor. Important acts of reparation include: the penances given at the end of reconciliation (CCC 1459) and the offering of the Eucharist for the sins of the living and the dead (CCC 1414). Reparation should be made to the victim of injustice by the offender and, especially if this is lacking, by those who love the victim as a brother or sister in Christ. In his pastoral letter, Bishop Rhoades has described how we might begin to make amends for the heinous sins of clerical offenders and promote the healing of victims.

Prayer for deliverance in time of tribulation

Almighty God, do not disdain your people who cry to you in their affliction, but for the glory of your name be pleased to help us who are so sorely troubled.

Show us, O Lord, your inexpressible mercy, blot out our transgressions, and graciously deliver us from the condemnation they deserve.

We entreat you, Lord God, grant us, your servants, the enjoyment of lasting health of body and mind; and by the glorious intercession of blessed Mary, ever a Virgin, free us from present sorrow and give us everlasting joy.

Graciously hear us, O Lord, in our tribulation, and turn away the stripes of your wrath which we justly deserve.

God, our refuge and our strength and source of all goodness, heed the holy prayers of your Church, and grant that we fully obtain whatever we ask for in faith; through Christ our Lord.

Amen.

Adapted From In Sinu Jesu: When Heart Speaks to Heart, Ignatius Press

Chaplet of reparation for priests

(To be prayed on the rosary)

Incline (+) unto my aid, O Lord, make haste to help me.
Glory be to the Father and to the Son and to the Holy Spirit, As it was in the beginning, is now, and ever shall be, World without end.

(On each of the Our Father beads)

Eternal Father, I offer Thee
The Precious Blood of Thy Beloved Son,
Our Lord Jesus Christ, the Lamb without blemish or spot, in reparation for my sins and for the sins of all Thy priests.

(On each of the Hail Mary beads):

By thy Precious Blood, O Jesus, Purify and sanctify thy priests.

(In place of the Glory be to the Father):

O Father, from whom all fatherhood in heaven and on earth is named,
Have mercy on all thy priests, and wash them in the Blood of the Lamb.

Adapted From In Sinu Jesu: When Heart Speaks to Heart, Ignatius Press

Amen.

For these and other prayers for personal devotion visit www.diocesefwsb.org/dpp
A novena of saints for a Church in crisis

BY MEG HUNTER-KILMER

This novena is designed to begin on Thursday, Sept 27 and conclude on Friday, Oct 5. However, it can also be prayed, in part or in its entirety, on one's own schedule.

Day 1: Mary, Mother of priests, Mother of Sinners, Mother of All Believers

At the crucifixion of Jesus, his mother’s heart was pierced by a sword, out of sorrow at his suffering and granting his children, who caused His pain. Today we ask the intercession of Mary, Mother of the Church, who weeps for those who suffer and for those who sin.

Father, we come before you afraid and broken. We have sinned, our leaders sinned, and so have many suffered. Forgive us, Lord. Heal those who have been abused. Bring conversion to the Church and her sinners. Comfort those who can see no truth, goodness or beauty in a Church that harbors such predators. Give us the grace to become saints in and through this crisis.

Lord, heal the survivors and protect the innocent.

Our Father, Hail Mary, Glory Be

Lord, have mercy. Christ, have mercy.

Lord, have mercy.

Mary, Mother of the Church, pray for us.

Our Father, Hail Mary, Glory Be

Lord, have mercy. Christ, have mercy.

Lord, have mercy.

Day 2: St. John of the Cross

St. John of the Cross was a religious order founded by St. Teresa of Avila. It was along with St. Teresa of Avila, the great reformer of the Carmelites in the 17th century, but his work made him enemies. A group of Carmelites who did not want to be reformed locked him in a tiny cell, nearly starved to death and beat him so brutally that he was scarred for life. Still he saw Christ as his bridegroom, through the eyes of the most beautiful spiritual poetry ever written.

Lord, there are so many in your Church who have suffered terribly, wounded by those who claim to speak in your name. Bring comfort to their hearts and healing, Lord Jesus. Help them to know the love of the Divine Physician, heal their broken hearts and restore their faith in your Church.

Lord, heal the survivors and protect the innocent.

Our Father, Hail Mary, Glory Be

Lord, have mercy. Christ, have mercy.

Lord, have mercy.

Day 3: St. Mary of Egypt and Blessed Anthony Neyrot

St. Mary of Egypt was a nuns-maniac and a rapist, herself likely a survivor of sexual abuse, who was forced away from home at 12 and took up residence in the home of one of her father’s friends, where she was instructed to go. She who practiced on young men, willing and unwilling, for the next 17 years. She was converted at the Church of the Virgin and St. Sephora and retreated to the desert to do penance for the rest of her life.

Blessed Anthony Neyrot was an arrogant Dominican priest who became a missionary to Islamic captives. When he was put in prison and made to fast on bread and water though he denied the faith, became a Muslim, married a Muslim woman, and began to translate the Quran into Latin. After an apparition from his mentor St. Antoninus, he repented, did penance and was martyred.

Jesus, we beg for the conversion of all wolves in shepherds’ clothing. Put the fear of hell into the hearts of every sinner, priest, bishop and lay minister who has harmed any of your people. Bring them to true repentance. Lord, have mercy.

We ask your mercy also, Lord, for all we have done to disgrace this sin, for our silence and complicity in this. Lord, have mercy.

Lord, heal the survivors and protect the innocent.

Our Father, Hail Mary, Glory Be

Lord, have mercy. Christ, have mercy.

Day 4: St. Mary of Egypt and Blessed Thaddeus McCarthy

St. Mary of Egypt was a nuns-maniac and a rapist, herself likely a survivor of sexual abuse, who was forced away from home at 12 and took up residence in the home of one of her father’s friends, where she was instructed to go. She who practiced on young men, willing and unwilling, for the next 17 years. She was converted at the Church of the Virgin and St. Sephora and retreated to the desert to do penance for the rest of her life.

Blessed Thaddeus McCarthy was a wise and kind bishop who knew how to discipline his clergy when necessary. Once, having thrown a priest in jail, he appeared before the offending cleric in tears and spoke thus: “I conjure you, by the love and mercy of God, in which we all live, to have peace in, on the diocese, on the Church, and on the whole Order so much dishonored by the scandals of this time. Send your Spirit upon them, Lord, and empower them to root them out of your adversary and blasphemous holy Faith. I pray you to pity on yourself, in your own sin, and take pity on them who are sending to perdition and ruin through your suffering. Lord, have mercy. Christ, have mercy. I pray upon your Son to the Father, we beg the Lord to cleanse us of all sin and to forgive us all sinners.”

Day 5: St. Raphael Kalinowski

St. Raphael Kalinowski was a young Polish friar who was disillusioned by the Church of his parents and fell away from the faith in his youth. After years of study, work as a railway engineer, and a career as a revolutionary, he eventually returned to the Church and became a Carmelite priest and a personal hero of St. John Paul II.

Our Father, Hail Mary, Glory Be

Lord, have mercy. Christ, have mercy.

Lord, have mercy.

Blessed Raphael Kalinowski, pray for us.

Day 6: St. Catherine of Siena, St. Catherine of Genoa, and St. Charles Lwanga

St. Catherine of Siena was an uneducated laywoman who followed the call of the Holy Spirit to challenge the pope himself. He had left Rome for Avignon, and St. Catherine rebuked him with respect and fearlessness, demanding that he sacrifice his comfort to obey the Lord.

St. Charles Lwanga was a wise and kind bishop who knew how to discipline his clergy when necessary. Once, having thrown a priest in jail, he appeared before the offending cleric in tears and spoke thus: “I conjure you, by the love and mercy of God, in which we all live, to have peace in, on the diocese, on the Church, and on the whole Order so much dishonored by the scandals of this time. Send your Spirit upon them, Lord, and empower them to root them out of your adversary and blasphemous holy Faith. I pray you to pity on yourself, in your own sin, and take pity on them who are sending to perdition and ruin through your suffering. Lord, have mercy. Christ, have mercy. I pray upon your Son to the Father, we beg the Lord to cleanse us of all sin and to forgive us all sinners.”

Day 7: Blessed Thaddeus McCarthy, Blessed Oscar Romero and St. Francis de Sales

Blessed Thaddeus McCarthy was appointed bishop of an Irish diocese but discovered that his see had been usurped. In an attempt to serve his people he went from village to village and the entire region, expected everyone. He dressed as a peasant to avoid being captured by his enemies, never once giving up on his call to shepherd his people. Even though it was so exhausting that it soon cost him his life.

Blessed Oscar Romero was a peaceful, bookish man, happy to be there where he was. He refused to make waves until a priest friend of his was murdered. Looking on the corpse of this priest, he wept. He began to fight injustice and to speak out against the abuse of the innocent. He knew he was making enemies but refused to be silenced and was ultimately assassinated while celebrating Mass.

St. Francis de Sales was a wise and kind bishop who knew how to discipline his clergy when necessary. Once, having thrown a priest in jail, he appeared before the offending cleric in tears and spoke thus: “I conjure you, by the love and mercy of God, in which we all live, to have peace in, on the diocese, on the Church, and on the whole Order so much dishonored by the scandals of this time. Send your Spirit upon them, Lord, and empower them to root them out of your adversary and blasphemous holy Faith. I pray you to pity on yourself, in your own sin, and take pity on them who are sending to perdition and ruin through your suffering. Lord, have mercy. Christ, have mercy. I pray upon your Son to the Father, we beg the Lord to cleanse us of all sin and to forgive us all sinners.”

Day 8: St. Gerard Majella and St. Vitalis of Gaza

St. Geradr Majella was a lay Redemptorist brother when he was falsely accused of impregnating a woman. He refused to defend himself, preferring to suffer in silence as Christ had, but was ultimately vindicated.

St. Vitalis of Gaza was a native El Salvador, where the government was oppressing and murdering his people. He spent years in a brutal prison, refused to make waves until a priest friend of his was murdered. Looking on the corpse of this priest, he wept. He began to fight injustice and to speak out against the abuse of the innocent. He knew he was making enemies but refused to be silenced and was ultimately assassinated while celebrating Mass.

Day 9: The Sacred Heart of Jesus

The risen Christ appeared to his followers with holes in his hands and feet, the scars of physical abuse glorified by his resurrection. When he appeared to St. Margaret Mary Alacoque, she showed him his heart. He paraded with thorns, bleeding from the wounds He suffered for us but aham with love for both perpe- trators and survivors of the crimes not for their own suffering. Strengthen them to remain faithful, however heavy the cost.

Lord, heal the survivors and protect the innocent.

Our Father, Hail Mary, Glory Be

Lord, have mercy. Christ, have mercy.

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The risen Christ appeared to his followers with holes in his hands and feet, the scars of physical abuse glorified by his resurrection. When he appeared to St. Margaret Mary Alacoque, she showed him his heart. He paraded with thorns, bleeding from the wounds He suffered for us but aham with love for both perpe- trators and survivors of the crimes not for their own suffering. Strengthen them to remain faithful, however heavy the cost.

Lord, heal the survivors and protect the innocent.

Our Father, Hail Mary, Glory Be

Lord, have mercy. Christ, have mercy.

St. Raphael Kalinowski, pray for us.

St. Catherine of Genoa, pray for us.

St. Charles Lwanga, pray for us.

St. Geradr Majella, pray for us.

St. Vitalis of Gaza, pray for us.