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TODAY'S CATHOLIC

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TODAYSCATHOLIC.org

Seminarians become back-to-back Cupertino champs

BY JOSHUA SCHIPPER

Bishop Dwenger High School, Fort Wayne, hosted the fifth Annual Cupertino Classic basketball game Thursday, Dec. 27. Since the inception of the game, the priests first held a record of 3-0 — but were upset by the seminarians in South Bend last December. This year the seminarians, coached by Samuel Anderson, attempted to secure back-to-back wins, while the priests, coached by Father Jacob Runyon, sought to reassert their dominance on the hardwood.

Over 2,000 spectators, a record for the event, filed into the school's gymnasium as the priests and seminarians made some warm-up shots. After a prayer and the national anthem, the game began. Throughout it, the priests trailed the seminarians by a small margin. Father Matthew Coonan exerted his authority on the court, scoring a number of points for the priests, but seminarian captain Benjamin Landrigan repeatedly drove the ball up the court to provide opportunity and a slim lead for his team.

Between plays, emcees Bobby Krisch and Father David Huneck offered comedic commentary, the latter often making groan-worthy puns. The game brought priests

and fans from parishes across the diocese, and as players passed the ball to their teammates, the crowd waved creative homemade signs to cheer on their parish priests and seminarians; though, according to Father Huneck, it seemed Father Mark Gurtner had a monopoly in terms of fans.

The seminarians retreated to their locker room at halftime, which found them leading by four points. After the players left the court, the Father Solanus Casey Vocation Society presented diocesan vocation director Father Andrew Budzinski with a \$2,500 check for the seminarian education fund, which helps the diocese offset the cost of the education of its future priests.

After Father Budzinski accepted the gift, students from Bishop Dwenger led a half-time mini-game, with help from the black-eyed Bishop Dwenger mascot, Tuffy. Kids from the crowd were welcomed to the center circle to candy canes from one cup to another, with a catch; they had to move the candy canes only by using a candy cane that they held in their mouths. After discovering a successful strategy of hooking multiple candy canes at a time, eighth-grade student Peter



Joe Romie

Father Matthew Coonan, pastor of St. Vincent de Paul Parish, Elkhart, goes in for the shot during the fifth annual seminarians vs. priests basketball game, the Cupertino Classic, Dec. 27 at Bishop Dwenger High School in Fort Wayne.

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Pope prays for peace, brotherhood in Christmas message

BY CINDY WOODEN

VATICAN CITY (CNS) — Delivering his formal Christmas message and blessing, Pope Francis prayed for a world where all people would recognize that they are brothers and sisters and would work for justice and for peace.

The birth of Jesus proclaims that "God is a good father and we are all brothers and sisters. This truth is the basis of the Christian vision of humanity," the pope said Dec. 25 before giving his blessing "urbi et orbi" (to the city and the world) and appealing for peace in Syria, Ukraine, the Holy Land, Yemen, Venezuela, Nicaragua and throughout Africa. Tens of thousands of people



CNS photo/Paul Haring

Pope Francis delivers his Christmas blessing "urbi et orbi" (to the city and the world) from the central balcony of St. Peter's Basilica at the Vatican Dec. 25.

gathered in St. Peter's Square under clear blue skies for the blessing and millions more watched on television or on computers, tablets and phones; the pope's blessing went to all of them.

"May the little child whom we contemplate today in the manger, in the cold of the night, watch over all the children of the world, and every frail, vulnerable and discarded person," Pope Francis said.

"May all of us receive peace and consolation from the birth of the Savior and, in the knowledge that we are loved by the one heavenly Father, realize anew that we

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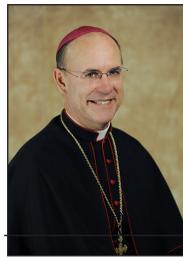
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'Glory to God in the highest, and on earth peace to those on whom His favor rests'



IN TRUTH AND CHARITY

BISHOP KEVIN C. RHOADES

The following is the homily delivered by Bishop Kevin C. Rhoades on Dec. 24 at Christmas Mass during the Night, at the Cathedral of the Immaculate Conception, Fort Wayne:

Two hundred years ago tonight, at Christmas midnight Mass at St. Nicholas Church in the village of Oberndorf in the Austrian empire, the hymn "Silent Night" was sung for the first time. A priest named Father Joseph Mohr wrote the words as a poem two years earlier. For midnight Mass in 1818, he asked the church's organist and choir director, named Franz Gruber, to compose the music. That night, Father Mohr sang tenor and Gruber sang bass. In a time of turmoil due to war and unrest in Europe, they sang the words that promised peace and salvation. "Silent Night" has become the most famous and universal Christmas carol, a hymn that moves our hearts and expresses our hope in God's promise of peace and salvation through His Son, the "holy infant so tender and mild."

In the second verse of "Silent Night," we sing that on that holy night "shepherds quake at the sight" and "heavenly hosts sing Alleluia." We just heard in the Gospel about the humble shepherds receiving the good news of great joy that "Christ the Savior is born." The heavenly hosts indeed sang "Alleluia," a word which means "Praise God." It is an expression of worship and rejoicing. The Gospel says that "the multitude of the heavenly host" praised God in these words: "Glory to God in the highest and on earth peace to those on whom His favor rests."

On this bicentennial of "Silent Night," I'd like to reflect with you on the song of the multitude of the angels. "Glory to God in the highest," they sang. We are here at Mass tonight to praise God and to give glory to Him. God is glorious. God is indestructible truth and eternal beauty. His glory became visible in "the infant wrapped in swaddling clothes and lying in a manger." When we gaze at the infant Jesus in the manger, we see God's truth, goodness and love. This is God's glory, and it is real. The Son of God became a tiny infant. The Word became flesh in order to set us free, to give us His grace and salvation.

"The grace of God has appeared," St. Paul wrote to Titus, "saving all and training us to reject godless ways and earthly desires." We are called to give glory to God not only with our lips, but with our lives, "rejecting godless ways and earthly desires," rejecting sin, rejecting hatred and selfishness. We give glory to God when we give of ourselves, when we are generous and compassionate, when we love one another as He has loved us. We give glory to God when we obey the first three commandments: when we worship God alone and reject false gods, when we honor His holy name and do not take it in vain, and when we keep holy the Lord's day. We give glory to God when we work to ensure that His glory is not sullied or distorted in the world and His will is held



CNS photo/courtesy www.stillenacht.com

The Silent Night Chapel, which is in the town of Oberndorf in the Austrian state of Salzburg, is a monument to the Christmas carol "Silent Night." The chapel stands on the site of the former St. Nicholas Church, where on Christmas Eve in 1818 the carol was performed for the first time.

in honor.

The multitude of angels not only sang "Glory to God in the highest," they also sang "and on earth peace to those on whom His favor rests," or as the translation we use in the Gloria at Mass says: "to people of good will." Born in the poverty of the manger, Jesus came to offer to all "that peace which alone can fulfill the expectations of the human soul" (Pope Benedict XVI).

One of the names of the Messiah prophesied by Isaiah is "Prince of Peace." Jesus is the Prince of Peace who gives the peace that the world cannot give. His peace is redemption, liberation and salvation. No matter what happens in our lives, whatever trials and sufferings we encounter, the Lord is with us. When we have confidence in Him and believe in His love, we have peace deep within us, even in the midst of external conflict and pain. The saints, many of whom experienced much suffering and persecution, were able to endure with hope and even had joy because they had the peace of Christ in their souls.

What about peace in the world, peace on earth? It may seem like an unattainable goal. As disciples of Jesus Christ, we are called to be peacemakers. It's one of the Beatitudes

of Jesus. Peacemakers in our families and local communities, in our nation and in our world. I think we can say that peace is our Christmas duty. At Christmas, we pray for peace on earth, a prayer which also should include us asking God as St. Francis of Assisi did: "Lord, make me an instrument of your peace."

On this night, let us remember in our prayers all those millions of people who suffer the ravages of violence and war, including so many who have lost their homes and are now refugees, so many children and families for whom there is no room in the inn. May we open our hearts to them and ask the Holy Family, which had to flee the violence of King Herod, to bless them with love and hope!

The song of the angels on that first Christmas is a song that has never gone silent. The beautiful hymn "Silent Night" has been sung for 200 years. The song of the angels heard by the shepherds has been sung for 2,000 years. It resounds ever anew at the celebration of Our Savior's birth. It resounds tonight and will resound until the end of time. "Glory to God in the highest, and on earth peace to those on whom His favor rests."

Immigration battles continue in 2019

BY RHINA GUIDOS

WASHINGTON (CNS) — The year 2018 may have come to an end but the battles on the immigration front promise to continue well into 2019 and beyond.

"On immigration, there is no rest for the weary with this administration," said Kevin Appleby, senior director of international migration policy at the Center for Migration Studies in New York.

By far, the most dramatic immigration development of 2018 took place around summer when then-U.S. Attorney General Jeff Sessions announced a new policy that resulted in separating children from parents or other family members traveling with them and then placing the minors in detention centers.

But that policy was just one in a long list of what some see as attacks against refugees, asylum seekers, and other immigrants looking to make the U.S. their home.

In 2018, the Trump administration announced that the country plans to allow no more than 30,000 refugees into the U.S. during fiscal year 2019 — a record low. It also announced a new policy requiring people entering the country without documents to present themselves formally at official ports of entry as a condition to qualify for asylum — a move that has triggered long waits, deterring most migrants from touching U.S. soil where they can file an asylum claim.

Most recently, the administration spoke of a proposal to deny permanent residency to legal immigrants who have used public assistance, often referred to as the "public charge" rule. And around Thanksgiving, it authorized the use of tear gas into a crowd that included children at the border near the U.S. and Mexico, near Tijuana.

"No doubt the president will send a tweet about (immigration) on Christmas, sort of like Scrooge before the ghosts appear," said Appleby. "There are a wide range of immigration battles raging, such as asylum-seekers at our border, funding for a border wall, and the issue of public charge, to name a few. Immigrant-rights advocates will have to remain alert through the holidays when the administration may announce more punitive policies when no one is paying attention."

Throughout the changes and announcements, the Catholic Church, its organizations and members have remained vigilant and active in denouncing some of the policies while also tending to those they have affected.

When the Trump administration separated approximately 2,300 children from their parents at the U.S.-Mexico border between May and June of 2018



CNS photo/Mohammed Salem, Reuters

U.S. Customs and Border Protection officials Dec. 9 detain a migrant woman and children after they crossed illegally with other migrants in the U.S. from Mexico at International Friendship Park in San Diego. They were part of a caravan of thousands from Central America trying to reach the United States.

as part of a new policy to deter border crossings and then later rescinded the policy, the U.S. Conference of Catholic Bishops' Migration and Refugee Services, Catholic Charities USA and a network of other Catholic agencies from around the country quickly mobilized to help reunite those who were separated.

They provided short-term care, such as food and shelter, transportation for some, and served as locales to bring the families together again.

With the influx of Central American migrants at the U.S.-Mexico border seeking to flee violence in countries such as Honduras, Guatemala and El Salvador, places such as the Catholic Charities of the Rio Grande Valley's Humanitarian Respite Center in McAllen, Texas, Annunciation House in the El Paso/Juarez and border region, and other temporary shelters run by the Diocese of El Paso, have been on the front lines of providing the basics, from food to clothes and temporary shelter, to the incoming crowds of migrants.

Many of those places have seen Catholic volunteers such as Margie Legowski come through their doors to help.

Legowski, a parishioner from Holy Trinity Catholic Church in Washington's Georgetown neighborhood, traveled to the McAllen, Texas, area during Thanksgiving, to help the migrants at the Humanitarian Respite Center.

The center had "a huge influx of people," she said, sick and exhausted from the trek, but also frustrated and sad at the rigorous process of asylum whose rules the Trump administration was seeking to change at the time.

"I saw such sadness, patience and almost giving up," she told Catholic News Service.

There is concern for the human toll of the policies, she said, especially because the U.S. government can use its

great resources, including physicians and even the National Guard, to provide assistance to the migrants and not to use its resources to antagonize them.

"It's in no one's best interest" to do so, Legowski said.

At the national level, bishops have voiced their support for migrants and their right to seek refuge. In July, in a highly publicized visit, top leadership from the USCCB traveled to the border region of McAllen and Brownsville in Texas to personally meet with some of them, mothers and fathers, at a Catholic-run temporary shelter. The visit also included a stop at a government detention center for minors who had been separated, a converted Wal-Mart, where the bishops celebrated Mass.

U.S. Cardinal Daniel N. DiNardo of Galveston-Houston said then, in a July 2 news conference, that the church supports the right of nations to protect their borders, but having strong borders and having compassion are not mutually exclusive. A solution with compassion can be found, he said.

But many worry that compassion is what's lacking in the policy decisions that have been handed down by the Trump administration when it comes to immigration, and as long as they continue, the concern is for the men, women and children at the border who may suffer the consequences.

"I picture the ship turned away ... the Jews no one would take," said Legowski, referencing a German ocean liner the U.S. government, under the Democratic Roosevelt administration, turned away in 1939 carrying Jewish refugees looking to escape the Third Reich. Many of them would later perish at the hands of the Nazis.

"That's what we're doing to people," Legowski said. "How can we turn our backs on people? Shame on us."



Public schedule of Bishop Kevin C. Rhoades

Thursday, January 10: 9 a.m. — Mass and Pastoral Visit, Bishop Dwenger High School, Fort Wayne
Saturday, January 12: 4 p.m. — Mass, St. Francis Xavier Church, Pierceton

Spanish Mass in U.S. receives new translation

MISHAWAKA — Sunday, Dec. 2, marked the first Sunday of Advent and a new year in the Church calendar. For the Catholic Church in the United States, something else was new as well: A new Spanish translation of the Mass was ready to be used.

The change to an updated translation of the "Misal Romano" is much like what occurred in 2011, when the English texts of the Roman Missal were retranslated to be closer to the original Latin.

Under Pope St. John Paul II, the procedure for translating liturgical texts from Latin to the vernacular was updated to ensure that the content of the Latin was translated as accurately as possible. Being faithful to the Latin original helps maintain continuity with the Church's worship of the past, while also helping retain theological and scriptural content in the vernacular.

While the majority of the new Spanish translation was borrowed from the recently updated Mexican edition, the new Misal Romano was compiled specifically for use in the United States. For many years, Spanish Masses in the United States have been celebrated using missals from various Spanish-speaking countries such as Spain, Mexico, Colombia and Chile, which had slight regional differences. The missal will also provide Spanish texts for saint feast days that are celebrated in the United

States, and it will offer texts for the patronal feasts of many Latin American countries.

Deacon Frederick Everett, Secretary of Evangelization and Discipleship in the Diocese of Fort Wayne-South Bend, shared: "This year represents a sort of turning point for Hispanic ministry in our diocese. First of all, with the ordination of 11 new Hispanic deacons to serve throughout the diocese, many new pastoral efforts become possible. With the addition of Esther Terry as the new director for Hispanic ministry, many new initiatives are being started. Finally, with the implementation of a new Spanish missal just for the United States, the growth, strength and size and Hispanic community nationally and locally have been given due recognition."

The Diocese of Fort Wayne-South Bend has roughly 15 parishes that regularly offer Mass in Spanish. In the United States, Hispanics make up roughly 35 percent of the Catholic population. The United States is the second largest Spanish-speaking country in the world and since 1960, Hispanics count for 71 percent of the growth in the U.S. Catholic Church.

Pew cards with the new translation will be placed in parishes that offer Mass in Spanish. Find parishes and Mass times at www.diocesefwsb.org/Find-a-Parish.

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CRS working in Indonesia to assess needs of tsunami survivors

JAKARTA, Indonesia (CNS) — Catholic Relief Services is working with local partners to help determine the greatest needs of survivors of Indonesia's Dec. 22 tsunami, said Yenni Suryani, country manager for the U.S. agency.

"People whose homes were destroyed are staying in evacuation centers or in relatives' homes away from the coastal areas," Suryani told Catholic News Service Dec. 26. "Those in the evacuation centers are sleeping alongside families who still have homes, but who fear another possible tsunami while the Anak Krakatau volcano is still active."

The tsunami hit Java and Sumatra islands after the eruption of Anak Krakatau, which lies in the Sunda Strait between the two islands. The Associated Press quoted a spokesman for Indonesia's Disaster Mitigation Agency as saying the volcanic activity is believed to have triggered an underwater landslide and that a large chunk of Anak Krakatau's southwest slope collapsed. This movement displaced a large volume of water, creating waves that raced toward the shores with little warning.

Suryani noted the tsunami followed an earthquake in



CNS photo/Jorge Silva, Reuters
An Indonesian man stands in front of his destroyed house Dec. 24 after a tsunami hit two islands. Indonesian authorities asked people to avoid the coast in areas where the tsunami killed more than 400 people.

Lombok in July and an earthquake and tsunami that hit central Sulawesi in September.

"This tsunami also reminds us of the tsunami that hit Aceh exactly 14 years ago today," she said. That tsunami and preceding magnitude 9.1 earthquake off the coast of Indonesia killed 230,000 people in 14 countries.

"For many years since that 2004 disaster, we have trained local partner organizations in efficient and effective disaster response, and that investment has been critical in quickly getting the right help where it's needed most," Suryani said.

She said once needs were assessed, Catholic Relief Services would work with partners — including other members of Caritas, the Catholic charitable network — "to help people cope and recover."

Catholic leaders offered prayers for Indonesians after the tsunami.

In the Vatican's St. Peter's Square Dec. 23, Pope Francis led an estimated 20,000 people in praying a Hail Mary for the victims and survivors.

Before leading the prayer, he told people gathered for the recitation of the Angelus that his thoughts were with "the population of Indonesia, struck by

violent natural calamities that caused a serious loss of human lives, left numerous people missing and homeless and caused enormous material damage."

"I invite everyone to join me in prayer for the victims and their loved ones," the pope said. "I am spiritually close to all the displaced and all the people hurting, imploring God to relieve their suffering."

The pope asked people to demonstrate their solidarity with those struck by the disaster and asked the international community to mobilize assistance.

In the United States, Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, expressed support and prayer on behalf of Catholics in the United States.

"Our prayers and condolences go out to all those who have died or have been injured by the tsunami that struck Indonesia in the area around the Sunda Strait," he said.

"As we prepare for the celebration of the birth of Christ, I ask all those in the Church here in the United States to pray for healing, consolation, and relief to our sisters and brothers suffering in Indonesia," he said.

Young adults leaving Church start down that path at age 13

BY NICHOLAS WOLFRAM SMITH

SANTA CLARA, Calif. (CNS) — To find Catholics who have left the Church, start looking at the faces in the pews, according to a recent report.

A 2018 study on young adults leaving the Catholic Church found people stopped identifying as Catholics at a median age of 13, long before they ceased attending a parish. The report adds to the picture of a Church that more people are leaving and that fewer ever want to return to.

At a Nov. 29 symposium prior to the start of the Santa Clara Faith Formation Conference, researchers from St. Mary's Press discussed the findings from their study. Titled "Going, Going, Gone: the Dynamics of Catholic Disaffiliation," the report presented an in-depth look at stories of the men and women who left Catholicism.

Robert J. McCarty, one of the study authors, told the audience that about a third of respondents left over Church teaching, most often that on same-sex marriage and homosexuality.

"Young people see dealing with the gay community as an issue of social justice and human dignity, not an issue of sexuality," he said.

Study participants also said they stopped identifying as Catholics because of a disbelief in religion, or a personal or familial change in their religious denomination.

About half of those who left Catholicism joined another religion, while 35 percent became "nones," unaffiliated with any particular religious tradition. Less than a fifth of respondents became atheists or agnostics.

According to St. Mary's Press research, many of the respondents who stopped identifying as Catholics tended to have weak signs of attachment to the Church. More than half of respondents said when they identified as Catholic they attended Mass a few times a year or less. Two-thirds of them had made their first Communion, but only a third had received confirmation. Nearly 60 percent had never been involved in any religious education or youth ministry.

Although their work focused on young adults age 15 to 25, McCarty said disaffiliation from the Church is not a problem of youth ministry but a systemic crisis in handing on the faith. According to Pew Research Center, a little over a third of the adults born between 1981 and 1996 do not identify with any religion tradition. Around 13 percent of U.S. adults are former Catholics.

Part of the story of disaffiliation is the decline of social trust in all institutions. The young age of disaffiliation suggests families play an important role in choosing to leave Catholicism, McCarty said, but he also pointed to the experience of community at churches.

"Our faith community enables us to encounter Jesus: If the community doesn't do that, it's easier for us to walk away," he said.

Disaffiliation happens slowly, McCarty said, with faith gradually disappearing until a crisis forces people to make a choice. Above all, the rise in disaffiliation reflects "the secularization of culture where faith and belief are optional and not a given," he said.

The end of religious practice is not the end of spiritual desire: McCarty noted study respondents were still intensely interested in finding meaning, dignity, justice and community. But for 87 percent of respondents, nothing the Church could do would bring them back to Catholicism.

Responses to disaffiliation have varied. Los Angeles Auxiliary Bishop Robert E. Barron, a participant in the recently concluded Synod of Bishops on young people, has argued for "a renewed apologetics and catechesis" that will allow for "an intelligent, respectful, and culturally sensitive explanation of the faith."

"The Church must walk with young people, listen to them with attention and love, and then be ready intelligently to give a reason for the hope that is within us," he said.

Whether people will continue to form religious identities absent an interest in God is in question. A recent Pew Research

Center study on what gives meaning to people's lives found that only 10 percent of American adults under 30 mention "spirituality, faith, or God" when describing what affects their sense of meaning, compared to 20 percent of all U.S. adults.

The Church also is encountering loss through people who were never introduced to the faith. Parents raised as Catholics increasingly choose not to enroll their children in the sacraments of initiation. While Catholic fertility rates largely reflect that of the general population, fewer infants are baptized today than in the 1940s, according to Mark Gray, a senior researcher on Catholicism.

Youth ministers at the conference were energized by the idea of change but more cautious on the details. At a roundtable session, youth ministers talked about the difficulty of changing a parish's mindset to focus on accompaniment and personal relationships instead of programming, and the difficulty of getting parents interested in their children's faith.

"We need to change how we approach things because we're still traditional in thinking things that used to work can work today," Anna Brown, a youth minister at St. Maria Goretti Parish in San Jose, told *Catholic San Francisco*, newspaper of the San Francisco archdiocese.

She said the symposium had encouraged her to be more focused on building relation-

ships through her ministry, but acknowledged the difficulty ahead for the Church.

"I think it's going to take the power of the Holy Spirit to take over," she said.

Amanda George, coordinator of youth and young adult ministries for the Archdiocese of San Francisco, told Catholic San Francisco that the study showed "the way youth ministry has been done is not working." Youth are looking for different ways to be spiritual, she said, and the current ministry paradigm can stifle opportunities to create deep friendships that can guide people in their faith.

"Ministry really happens in regular moments, not in the structured environment of youth ministry," she said.

George said the Church needs to be bold in addressing the challenge of youth ministry, since inaction means "we won't have anything left."

She cautioned against downplaying the Church's worldview in order to open up avenues for dialogue.

"It's good to know what others are saying, and listen generously, but it's also important to remember that sin is real, the devil is out there trying to get souls, and we have to stay close to the sacraments to fight our spiritual battles," she said.

Smith writes for Catholic San Francisco, newspaper of the Archdiocese of San Francisco.

CUPERTINO, from page 1

Litchfield walked from the circle victorious, clutching a candy trophy. As the players returned to the bench, Father Huneck utilized the time to attempt a few half-court shots. With a running start he shot the ball but missed. Not willing to give up, he returned to half-court, but this time handed his festive Christmas jacket to Tuffy, in what seemed like an attempt to gain more arm mobility. He launched the ball but missed the shot once again. Smiling, he returned to the press booth to commentate the second half.

The dynamic of the second half reflected that of the first. Father Matthew would drive down the court, then Landrigan would rebound to turn possession over to the seminarians.

While the game remained competitive, the players made sure

to have some fun. After one particular play, Father Matthew showed off some dribbling tricks,

which resulted in accidentally hitting a referee with the ball.

The priests still tightly trailed the seminarians near the end of the game. With four seconds left, the priests fouled. Landrigan stood on the free throw line to seal the game: He made his first shot, then his second. The priests drove the ball down the court, but the final buzzer sounded. The seminarians were triumphant, winning the match 51 to 47.

Although they suffered their second consecutive loss, the priests congratulated their future brother priests with handshakes and hugs.

As the celebrations drew to a close, Father Muhlenkamp led the gymnasium in a sung Salve Regina prayer to end the exciting night.



Nate Proulx

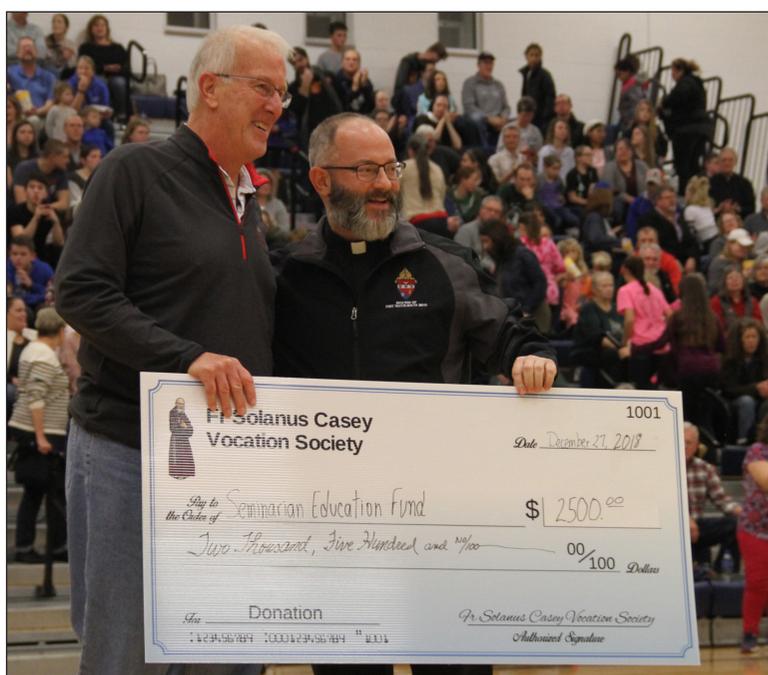
The two-time reigning champions of the Cupertino Classic, the seminarians of the Diocese of Fort Wayne-South Bend, pose with their trophy following the Dec. 27 basketball game at Bishop Dwenger High School in Fort Wayne.



Joe Romie

Referee Msgr. Michael Heintz makes a call during the game.

More photos are available at www.todayscatholic.org



Joshua Schipper

The Father Solanus Casey Vocation Society presents vocation director Father Andrew Budzinski with a check for the Seminarian Education Fund at halftime.



Joe Romie

Father David Huneck, parochial vicar of St. Jude Parish, Fort Wayne, emcees.



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Vatican begins investigation of Archbishop McCarrick

WASHINGTON (CNS) — James Grein, a Virginia man who said Archbishop Theodore E. McCarrick, former archbishop of Washington, sexually abused him for years beginning when he was 11, gave his testimony about what occurred Dec. 27 before a judicial vicar for the New York Archdiocese. His testimony was requested by the Vatican. “He wants his Church back. He felt that in order to accomplish that end, he had to go in and testify here and tell them what happened and give the Church itself the chance to do the right thing,” Patrick Noaker, Grein’s attorney, told The Associated Press. In a *New York Times* report in July about Grein’s allegations against Archbishop McCarrick he only allowed his first name to be used, but he has since been more public and spoke during a protest that took place during the U.S. bishops’ fall meeting in Baltimore. According to reports about Grein’s testimony, he spoke of repeated incidents of the former archbishop groping him during confession. Archbishop McCarrick, who has denied allegations against him, now lives in a Capuchin Franciscan friary in Victoria, Kansas.

Vietnamese parishioners don't let church attack deter Christmas

PORTLAND, Ore. (CNS) — Members of Our Lady of Lavang Parish in Portland did not let an attack stall their Christmas observances. Volunteers at the Vietnamese Catholic community gathered Christmas Eve, tools in hand, to repair their church, which had been seriously damaged when a man intentionally drove his SUV into the worship space and repeatedly crashed through the pews. In addition to the pews, walls and doors were heavily damaged. By late afternoon, neat walls of plywood covered most of the damage and replaced one set of doors, folding chairs had replaced the pews, and children and teens were rehearsing for their parts in the Christmas Eve Masses. About 100 parishioners responded to the call for help of Father Ansgar Pham, pastor. Parishioners young and old expressed surprise at what happened but held no ill will toward the person responsible. According to police reports, Hieu John Phung, 35, rented an Acura SUV then drove it through a locked gate and into the church after midnight early Dec. 24. Phung then phoned 911 to admit to the deed. Police charged Phung with criminal mischief, hit-and-run driving that resulted in property damage and criminal trespass. He was released and ordered to attend a court hearing Dec. 26 but did not appear because he had been picked up in Astoria,

Louisiana parishioners find stickers help evangelize



CNS photo/Richard Meek, The Catholic Commentator

On Election Day, some voting locations in Louisiana ran out of “I Voted” stickers, traditionally provided by the Louisiana Secretary of State’s office to people at the polls. There was a deluge of complaints: At one point, Father Michael Alello, pastor of St. Thomas More Church in Baton Rouge, joked on his social media account, “Don’t worry, you will get an ‘I Prayed Today’ sticker today when you come to Mass.” Soon after reading the post a friend of the priest’s offered to make the stickers: A week later, St. Thomas More distributed 2,500 at weekend Masses. Other parishes ordered stickers as well, and the parish received inquiries from churches in Texas and Michigan.

Oregon, and was hospitalized, apparently for mental health reasons, authorities said. His next court appearance is set for Jan. 9.

U.S. bishops, others mourn death of Guatemalan girl near border

WASHINGTON (CNS) — Three U.S. Catholic bishops Dec. 18 joined their voices in mourning the death of a 7-year-old Guatemalan girl shortly after she crossed the U.S.-Mexico border with her father and they turned themselves in to U.S. Customs and Border Protection seeking asylum. The girl, who was identified by the Guatemalan government as Jakelin Caal, died the first week of December. “Our prayers and heart-felt condolences go out to Jakelin’s family. The death of a child is always a moment of great sadness, a jarring disruption of the natural

order of life,” the bishops said in a joint statement. “From this tragedy, we must remember this profound human consequence of our failed immigration policies, including also that restrictions on the flow of asylum seekers at the border can push more families to seek entrance between ports of entry which place them at greater risk,” they said. The statement was issued by Bishop Joe S. Vasquez of Austin, Texas, who is chairman of the U.S. bishops’ Committee on Migration; Bishop Mark J. Seitz of El Paso, Texas; and Bishop Gerald F. Kicanas, administrator of the Diocese of Las Cruces, New Mexico.

Catholic groups denounce second child's death near U.S. border on Christmas Eve

WASHINGTON (CNS) — Immigration officials announced new health checks for immigrant

children under detention after a second child, an 8-year-old boy, died Christmas Eve while under the agency’s care. “This is a tragic loss. On behalf of U.S. Customs and Border Protection, our deepest sympathies go out to the family,” said CBP Commissioner Kevin K. McAleenan in a Dec. 25 statement. He explained new measures for dealing with detained immigrant children and released more details about what happened leading up to the boy’s Dec. 24 death. But Catholic groups such as the Hope Border Institute in El Paso, Texas, said the death could have been prevented if U.S. authorities were not blocking migrants from entry points where they can legally ask for asylum. Instead, they said, migrants are driven to enter through more dangerous locations, where they experience dehydration and other dangers, or they are sent to crowded locations not fit to house children. “This was bound to happen,” said Dylan Corbett, executive director of the Hope

Border Institute. “It’s completely unacceptable. Children are not supposed to be housed at a checkpoint.”

First martyr offers lessons in faith, forgiveness, pope says

VATICAN CITY (CNS) — While “it may seem strange” to celebrate the feast of the first Christian martyr on the day after Christmas, Pope Francis said it serves as a reminder that Jesus came to offer his life for the salvation of all. Gathered around the Christmas tree and Nativity scene, some 25,000 people came to St. Peter’s Square Dec. 26, the feast of St. Stephen, to recite the Angelus at midday with Pope Francis. “The joy of Christmas still fills our hearts,” the pope said. “The marvelous news that Christ was born for us and brings the world peace continues to resonate.” The feast of St. Stephen is not meant to put a halt to the joy, he said, but to remind Christians that the baby wrapped in swaddling clothes was born to be wrapped in a burial cloth and to rise again. Like Jesus, St. Stephen entrusted his life to God and died forgiving his persecutors, the pope said.

Indiana volunteers offer compassionate ministry to the elderly and dying

CONNERSVILLE, Ind. (CNS) — Sometimes involvement in a ministry reveals an even deeper need beyond the one being met. So it was for Barbara Davis-Hinkle of St. Gabriel Parish in Connersville, who started a nursing home ministry several years ago at the parish. “We bring the Eucharist to the homebound and those in nursing homes every week, and we give Christmas and Easter gifts to the Catholic residents,” she said. The ministry also arranges for the parish’s pastor, Father Dustin Boehm, to offer the sacraments at two local nursing homes. But as Davis-Hinkle walked the halls of the nursing homes as a volunteer for her own ministry, “It became obvious that some residents were sitting alone with no one to visit them,” she said. “And then I noticed that a few were dying with no one to sit with them.” Davis-Hinkle “put the two scenarios together.” In May 2017, she began developing a plan, and last March the plan came to fruition: a ministry called Compassionate Visitors. Overall, 32 volunteers either visit nursing home residents weekly or vigil with those who are dying. “We visit Catholics and non-Catholics alike,” she said. “It doesn’t seem to matter what religion they are, if you pray the Lord’s Prayer, they start to follow along. Even patients with dementia can follow along with some prayers.”

Theology on Tap winter schedule

MISHAWAKA — Theology on Tap, a series of gatherings for young adults, will take place from 6:30-8:30 p.m. Tuesdays from Feb. 5 through March 5 at the Mishawaka Columbus Club, 114 W. 1st St., Mishawaka. All young adults are welcome to attend. There is no charge.

The theme for the winter series is "Confronting a Broken World." The specific topics, and the speakers presenting them, are as follows.

- Feb. 5 — Sexual Abuse Crisis: What Can We Do? — Bishop Kevin C. Rhoades
- Feb. 12 — How Can Beauty Save the World? — Band of Men (including live music)
- Feb. 19 — Why Does God Allow Suffering? — Father Raphael Mary, OP
- Feb. 26 — Religious Freedom or Discrimination? — Phillip Muñoz
- March 5 — Mardi Gras: Mass and party — at St. Joseph Church, Mishawaka

For more information or updates, contact Sean Allen, director of Young Adult Ministry, at 574-234-0687 or sallen@diocesefwsb.org.

USF awards full-ride scholarship

FORT WAYNE — Kevin Brown of Adams Central High School, Monroe, has been named the recipient of the 2018 University of Saint Francis Pay it Forward Scholarship.

The full-ride scholarship to USF is awarded annually to a student who represents going above and beyond to serve others and "pay it forward."

Brown was selected after submitting an essay, reaching the

AROUND THE DIOCESE

Garrett Knights procure coats for kids



Provided by John Blomeke

In December, the Father August Young Council, Knights of Columbus No. 1790, Garrett, used the proceeds from a recent fish fry to purchase coats for children in the area — donating them to St. Martin Clothes Closet for distribution.

finalists stage and being profiled in a feature video by WANE-TV.

Brown was awarded the scholarship during an assembly at Adams Central in December. USF president Sister M. Elise Kriss, presented the award, along with WANE's Terra Brantley.

The other finalists, Margaret Kelly of Bishop Dwenger High School, Fort Wayne, and Alex Yoder of Eastside High School, Butler, will receive half-tuition scholarships. Brown's essay detailed his work with Adams County Cares, including

Recreation Nation Athletic Camps for at-risk students, and the Drug and Opiates Symposium.

"As a high school athlete, it was important to me to see athletics utilized in a manner that reaches at-risk youth in my community rather than just as a com-

petition and winning," Brown wrote. "Over the last two years, I have gotten to know many of these kids and have tried to be a good mentor to them because I know that having just one person in a kid's life that cares for him or her may be a game-changer for that kid."

St. Joseph County Right to Life offers scholarships

SOUTH BEND — St. Joseph County Right to Life announced in December information regarding its annual Youth Essay Contest, Brother John Lavelle Scholarship and Dolores L. Peck Scholarship.

The Youth Essay Contest is open to all seventh- and eighth-grade students. Two winners will be selected: Both will be awarded \$100 cash prizes at the annual Respect Life Prayer Dinner on April 9.

The Brother John Lavelle Scholarship is open to all graduating high school seniors and current college students. It is awarded to one exemplary pro-life student leader, who will receive a \$500 check to go towards any expenses incurred in continuing his or her education.

For the first time, St. Joseph County Right to Life also presents the Dolores L. Peck Scholarship for art, which is open to all students in ninth-12th grades. This scholarship awards two student artists with \$750 scholarships to be put toward continuing education after high school.

The application windows now are open for all three scholarships. Submissions are due by 11:59 p.m. Friday, March 15. For more information visit www.prolifemichiana.org or call 574-232-5433.

Serra Club Mass and luncheon



Photos by Joe Raymond

Seminarians of the Diocese of Fort Wayne-South Bend are pictured with Bishop Kevin C. Rhoades and other clergy following Mass at St. Jude Church in South Bend. The Mass was celebrated Dec. 20 in honor of the Serra Club and its ongoing support of seminarians.



Bishop Rhoades talks with Ted Niezer of the Serra Club during a luncheon after the Mass.

A LOOK BACK AT 2018 IN THE DIOCESE

Catholics in the Diocese of Fort Wayne-South Bend were witnesses to moments of grace and awe during the past year, reminding us of the Lord's great power and of His powerful love for us. In turn, we were also shocked and saddened by the reckonings of sin. It was ultimately a year in which we reflected ever more deeply on the reason for our joy — sometimes reacting with praise, other times in sorrow or with questions whose answers He may lay on our hearts in 2019.

COMPILED BY JODI MARLIN

January

Sacred Heart Parish at Notre Dame ends a year of celebration of its 175th anniversary on Epiphany Sunday, Jan. 7. In 1842, it was founded by Father Edward Sorin and the Holy Cross brothers, who the same year began a ministry of education that would become the University of Notre Dame.

Bishop Kevin C. Rhoades and more than 1,000 high school and college students from the Diocese of Fort Wayne-South Bend travel to Washington, D.C. to show their support for life by participating in the National March for Life.

February

The 96th World Day of the Sick is observed on Feb. 11; Bishop Kevin C. Rhoades visits Memorial Hospital in South Bend, celebrates Mass and visits patients in the intensive care unit and Mother/Baby Unit.

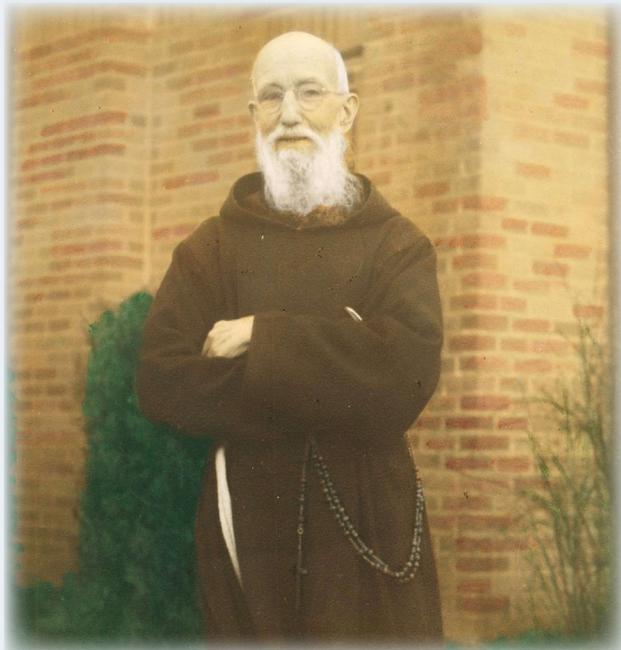
The Light Is On for You diocesanwide opportunity for confession takes place Feb. 28. All parishes in the diocese open their doors to hear confessions between 6 p.m. and 8 p.m. Many avail themselves of the sacrament after years of being away.

March

The U.S. Conference of Catholic Bishops reiterates its longstanding position on gun control, saying "reasonable" gun control is necessary after 17 people are killed at Marjorie Stoneman Douglas High School in Parkland, Florida.

Pope Francis adds a new feast day to the calendar of the Catholic Church. The feast of Mary, Mother of God will be celebrated on the Monday after Pentecost every year.

The pope also celebrates the fifth anniversary of his pontificate. The hallmark of former Cardinal Jorge Mario Bergoglio's leadership quickly becomes outreach to the poor, the sick, the disenfranchised, the immigrant, the weak in faith — those on the "peripheries" of society.



Provided by Capuchin Franciscan Province of St. Joseph

In April, the Diocese of Fort Wayne-South Bend receives extraordinary permission to celebrate the feast day of Blessed Solanus Casey as an optional memorial. Father Solanus served in ministry in Huntington for several years.



CNS photo/Marko Djurica, Reuters

National Migration Week in January focuses on the worsening plight of the Rohingya, refugees from Myanmar flooding into Bangladesh to escape ethnic cleansing in their homeland. Above, Rohingya refugee children gather in a playground at the Kutupalong refugee camp near Cox's Bazar, Bangladesh.

May

Harvard Law School professor Mary Ann Glendon is honored with the 2018 Evangelium Vitae Award, given by the University of Notre Dame in honor of outstanding work on behalf of the culture of life.

The mayor of South Bend vetoes a rezoning request made by the Women's Care Center in South Bend, which would have allowed it to relocate near a potential new abortion facility.

Pope Francis meets with three survivors of sexual abuse by clergy in Chile.

Seminarians José Arroyo and Daniel Niezer are ordained to the diaconate at the Cathedral of the Immaculate Conception, Fort Wayne, May 19.

Vicar General Msgr. Robert Schulte, is appointed pastor of St. Jude Parish, Fort Wayne; Father Mark Gurtner is appointed vicar general of the Diocese of Fort Wayne-South Bend. Father Jacob Runyon is appointed judicial vicar and rector of the Cathedral of the Immaculate Conception.



Joe Romie

On Saturday, June 2, five deacons are ordained to the priesthood in the Diocese of Fort Wayne-South Bend by Bishop Kevin C. Rhoades — the largest number to be ordained at the same time in 43 years. Welcomed to the priesthood are Father Patrick Hake, Father Jay Horning, Father David Huneck, Father Nathan Maskal and Father Thomas Zehr.

April

On the feast day of St. Joseph, activities on the west end of the diocese acknowledge the example of protection and care demonstrated by the spouse of the Blessed Virgin Mary and the earthly father of Jesus. Bishop Rhoades leads a vespers service for Our Lady of Hungary Knights of Columbus, and Holy Cross College Director of Campus Ministry Andrew Polaniecki speaks about St. Joseph and St. André Bessette at St. Joseph Parish.

A large contingent of Tolton Society of St. Augustine Parish, South Bend, make a pilgrimage to the saint's Quincy, Illinois, birthplace.

June

Hispanic representatives of the diocese gather at the University of Notre Dame for the Region 7 Encuentro, which includes dioceses from three Midwestern states. They worship and discuss issues relevant to Hispanic Catholics, and prepare recommendations for a national document that would be formulated after a national gathering in September.

Catholic Leaders across the nation increase their objection to the separation of children from their immigrant parents at the U.S. southern border.

The Felician sisters at St. Adalbert and St. Casimir parishes, South Bend, prepare to retire to their motherhouse in Michigan, thereby ending the order's more than 100-year presence in the diocese.

DIocese of Fort Wayne-South Bend

July

The first group of Hispanic men to be formed in Spanish and ordained to the diaconate in the diocese profess their vows June 23 at St. Matthew Cathedral.

The Congregation of Holy Cross elects Father William Lies as its new provincial superior.

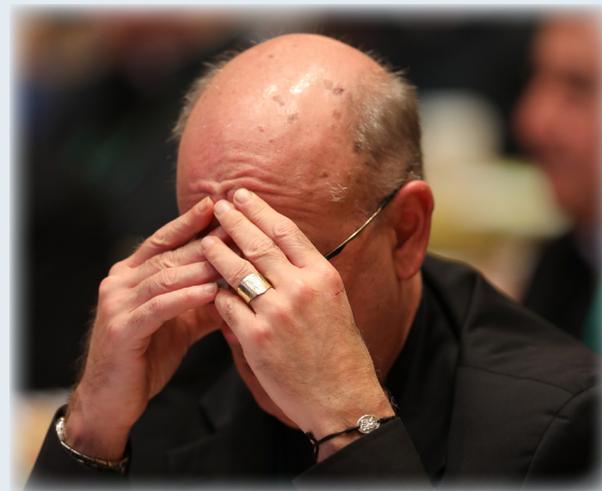
Following a two-year investigation, a grand jury in Pennsylvania prepares to release a report that spans seven decades of allegations of child sexual abuse in six dioceses of the state.

October

Following a contentious examination and a close vote by the Senate, Judge Brett Kavanaugh, a Catholic, is confirmed to the Supreme Court.

The pope canonizes several new saints, including Pope Paul VI; Salvadoran Archbishop Oscar Romero; and Mother Katharina Kasper, foundress of the Poor Handmaids of Jesus Christ, on Oct. 14.

Pope Francis convenes the monthlong Synod of Bishops on young people, the faith and vocational discernment on Oct. 3.



CNS photo/Bob Roller

Bishop Kevin C. Rhoades bows his head as he listens to a speaker Nov. 13 at the fall general assembly of the U.S. Conference of Catholic Bishops in Baltimore. The bishops approve a pastoral letter on racism, among other actions, but they are surprised to learn that at the request of the Vatican, a vote on proposed abuse protocols will not take place.



John Paul Lichon

Pilgrims including Bishop Kevin C. Rhoades retrace the history of the diocese and the Catholic Church in Indiana by traveling to the area of Bardstown and Louisville, Kentucky, and St. Meinrad, Saint Mary-of-the-Woods and Vincennes, Indiana during the month of August.

August

Pope Francis accepts the resignation from the College of Cardinals of Archbishop Theodore E. McCarrick after accusations come to light that he sexually abused minors in New York.

The death penalty is "inadmissible," says Pope Francis, who orders a revision of the Catechism of the Catholic Church's paragraph on capital punishment.

Highway 24 in Huntington is renamed Archbishop Noll Memorial Parkway.

Bishop Rhoades holds a news conference to announce that he plans to release the names of all priests and deacons of the diocese who have been credibly accused of the sexual abuse of a minor over the years.

September

Blessed Sacrament Parish, Albion, completes a new church building. A Mass of dedication takes place Aug. 25.

The Poor Handmaids of Jesus Christ, Donaldson, observe 150 years of their order's home in the Diocese of Fort Wayne-South Bend with a Mass of celebration at Ancilla Domini Chapel, and other activities throughout the year.

The diocese publishes a list of 18 priests and deacons who have been credibly accused of sexual abuse of a minor and who served in the diocese.

In light of the Pennsylvania grand jury report and the revelations regarding Archbishop McCarrick, Bishop Kevin C. Rhoades declares that Oct. 5 will be a Diocesan Day of Prayer and Penance.

The School Sisters of Notre Dame end their ministry at SS. Peter and Paul Parish, Huntington.

On Sept. 27 in Rome, Spenser St. Louis is ordained to the diaconate for the Diocese of Fort Wayne-South Bend.



Ava's Grace, a new ministry for parents who have experienced miscarriage, stillbirth and infant loss, begins in the diocese in October.

Bishop Rhoades blesses the newly constructed St. Francis Chapel at the University of Saint Francis, Fort Wayne.

Catholic Cemetery, Fort Wayne, lays to rest the cremated remains of Catholics not previously interred during a free committal service.

November

Cathedral Books and Gifts, the diocesan bookstore, changes its name to Good Shepherd Books and Gifts.

The most recent hearing in an ongoing licensing dispute between Whole Woman's Health Alliance and the Indiana State Department of Health takes place Wednesday, Nov. 28. A three-member panel presided at the hearing and decided in favor of the ISDH, ruling that its denial of a license to operate an abortion clinic in South Bend was just.



John Martin

Bishop Dwenger High School, Fort Wayne, wins the Indiana Class 4A football state championship in a record four overtime periods Thanksgiving weekend.

Haitian parish in need of support from a 'twin' parish

BY DENISE FEDOROW

Two hours from Florida by plane. Sometimes the country of Haiti seems far away, but it's actually a neighbor — a neighbor in desperate need of help, creating an opportunity for a local parish to live out the corporal works of mercy and help its Catholic brothers and sisters to celebrate their faith.

Mike and Denise Wack of Sacred Heart Parish in Warsaw have come to know Haiti well. Their relationship with the country began through Sacred Heart's twin parish there, St. Nicolas, which it has been supporting through the Parish Twinning Program of the Americas for 31 years. In 2013, the couple made their first trip to St. Nicolas, situated in Kenscoff — a town in the mountains south of Port-au-Prince.

While there, Mike met Father Raynold Telusmas, a seminarian assigned to St. Nicolas. They began corresponding and are now friends. "We text daily," Mike said.

Father Telusmas was ordained in December 2013. In September 2016, he was assigned to Notre Dame de Perpétuel Secours, a new parish in Grande Source on La Gonâve Island in Haiti. The parish consists of three small, very remote chapels and a small school that at the time Father Telusmas was assigned to the parish was not open. A month after he arrived, Hurricane Matthew hit the island and damaged parts of the parish.

Parishes in Haiti get no financial support from the diocese, so each parish has to support itself. Since Father Telusmas' parish is unable to do that, Mike and his wife immediately began providing funds to repair the damage and obtain some basic necessities for Notre Dame de Perpétuel Secours. That financial support has been augmented by donations from family members and friends. Because of their support, the school was able to reopen in September 2017. It currently educates 90 students and employs 11 teachers.

The financial support from the Wacks and their friends also has permitted gradual improvements to the school and parish, including a cistern, solar electrical system and kindergarten meeting center, and has provided school uniforms for the children and allowed for improvements to the rectory.

Mike's brothers, Father Neil Wack, CSC, and Bishop William Wack of the Diocese of Pensacola-Tallahassee, Florida, provided vestments and church supplies.

Funding has been secured to keep the parish and school running through May, but Father Telusmas and the Wacks are "desperately seeking a sustaining relationship" for this parish and its many needs.

Notre Dame de Perpétuel Secours

The parish is located in a remote mountain region. Once visitors arrive at Port-au-Prince, there's an hour drive to the wharf, then an hour to an hour-and-a-half boat ride to La Gonâve Island, which is 12 miles from the mainland — followed by a one-hour truck or motorbike ride from Anse-à-Galets to Grande Source over less-than-ideal terrain.

"I hesitate to call them roads," said Mike. They're so rough, the truck was constantly bouncing up and down. We had to go so slowly. A motorbike is the best means of transportation."

An estimated 400 parishioners belong to the three chapels. Father Telusmas goes to each chapel at least once a month to celebrate Mass.

Santé Rose de Lima—Nan Café is one of the chapels. It has a fairly solid structure, and about 75 people attend Sunday services — more when Mass is said. The second chapel is St. Pierre Claver—Plaine Mapou, a big, sturdy building that holds about 150 people. The third chapel is Notre Dame du Mont Carmel—Herbe Guinée, the farthest away. It's a long trip by motorbike to Notre Dame du Mont Carmel, on a road that is impassable if it rains. The building consists of sticks in the ground covered by tarps. About 35 people attend Sunday services, and they're very enthusiastic about their faith, according to Mike.

He noted that because of its remoteness, the Catholic population of Notre Dame du Mont Carmel is especially underserved. Young people tend to walk over an hour, using a shortcut, to Mass in Grande Source on the first Sunday of the month. On the Sundays when Father Telusmas can't be present to celebrate Mass, he has been told that the faithful gather to read Scripture and pray.

"They're very dedicated," said Mike.

The parish school is called Institution Scolaire St. Cyril and has seven classes — kindergarten through grade six — with students aged 4 through 16. School hours are 7:45 a.m. through 12:30 p.m. There are 11 teachers, three of whom do double duty as drivers, cooks and office workers. "They're paid \$66 a month (in U.S. dollars) and they're ecstatic to get it." Everyone is fed a basic lunch provided by the Feed my Starving Children organization.



Denise Fedorow

Sacred Heart parishioner Mike Wack, Warsaw, is shown above in his home office with a picture of him and his wife, Denise. Wack and his family members and friends have been supporting a parish and parish school in Haiti and hope to find a lasting solution for their needs.

For more information about twinning with Notre Dame de Perpétuel Secours Parish, email Mike Wack at wack2112@comcast.net. To learn more about the Parish Twinning Program of the Americas visit www.parishprogram.org.

"Some go three days without eating. And if there's no wood to make a fire to cook the food, the children don't eat then either."

The school building has two classrooms, with blackboards used as dividers. There's a small office and an outhouse, according to Mike, but all the buildings are in a state of disrepair.

He said there is also a public school on the island, but it's closed more than it's open because of insufficient funds. Notre Dame de Perpétuel Secours parishioners are proud of their parish and school, so much so that if the kids don't have shoes to wear their parents won't send them to school out of respect.

Specific parish needs

Mike has an estimated monthly budget of the parish's expenses and needs. Fixed costs include salary for a custodian, school cook and a cook for Father Telusmas; television, phone and driver at a cost of \$250 a month (in U.S. dollars),



Provided by Mike Wack

teacher's salaries come to \$700, and they need juice, canola oil and spices for lunch — a variable cost of approximately \$132 monthly. Then there's gas, food, medicines, transportation, church expenses and maintenance and miscellaneous costs of approximately \$250, for a total of \$1332 a month. Mike said \$1500 would help cover the most basic needs, but many unforeseen and unexpected needs also arise.

A parish wishing to become a twin parish with Notre Dame de Perpétuel Secours would need only 15 people committed to giving \$100 a month, 30 people committed to giving \$50 a month or 75 people committed to giving \$20 a month to meet those needs. If a parish had 1,500 parishioners and each one gave \$1 a month, this would support Father Telusmas' parish.

Benefits, in the form of friendships, would be plentiful for

the donors, Mike said. He noted that the need on the island of La Gonâve is so great this island is called "the Haiti of Haiti." But its residents are a beautiful and proud people, Mike said, whose life circumstances are no fault of their own. Their lifestyles are far more destitute than that which even the poorest in America endure. "I bathed with a 5-gallon tub and a ladle while there," he remembered.

Yet, the people are always joyful. "They're so beautiful, so hopeful, so proud — and they love Father Raynold."

In addition to the needs of the parish and school, the priest on the island has to fulfill additional roles such as mayor, doctor and police chief. He settles disputes and gives basic medical care, as the nearest hospital is two hours away.

"There are very sparse medical supplies on the island. They didn't even know what a bandage was," he said.

As the Wack family has become more involved, they've seen and have tried to answer other needs as well. They helped one woman get a prosthetic leg, helped another get medical care for untreated burn wounds and sponsored a nurse through nursing school and attended her graduation.

"These people are constantly on my mind. I'm frustrated I can't help more people," Mike said.

How to help

Mike said he would be happy to travel to any parish and give a presentation that would help connect it with the Parish Twinning of the Americas program. He has approached the organization for help, but was told there are 45-50 parishes in need ahead of ahead of Notre Dame de Perpétuel Secours. If support can be found independent of the organization for Father Telusmas' parish, however, Parish Twinning of the Americas will assist in setting up the relationship.

"I work two jobs, Denise works one. If I have to get a third job and her a second, we will," said Mike. "I can't turn my back on these people."

Even if he is able to find a parish willing to partner with Notre Dame de Perpétuel Secours, the Wacks say they will still contribute support to the parish as well — but it will be less of a burden on their mind.

For about the cost of monthly satellite television or a cell phone bill a parish of the Diocese of Fort Wayne-South Bend can keep the remote Haitian parish and school open for its Catholic brothers and sisters. Parishioners are also likely to find that the blessings of their generosity will outweigh the sacrifice.

Sunday evening Masses a popular option in diocese

BY SARAH DUSTMAN AND CHRISTOPHER LUSHIS

Attendance at Sunday Mass each week is of utmost importance for every Catholic Christian, serving as both a required precept of the Church as well as an authentic sign of our holy communion with God and one another in the body of Christ.

While the usual time to gather on Sunday for the Eucharist has historically been celebrated early in the day, many parishes in the Diocese of Fort Wayne-South Bend have also consistently provided the faithful with opportunities to attend Mass on Sunday nights and evenings.

Although most dioceses do have parishes that offer Sunday evening liturgies, the Diocese of Fort Wayne-South Bend stands out for the vast number of Masses offered at a later time. Fourteen parishes celebrate Sunday liturgies with start times ranging between 4:30 p.m. and 8 p.m.

One reason these Mass times have become and remained popular is due to the Sunday liturgy schedule at many colleges within the diocese, with strong numbers of recent graduates remaining in the nearby areas who have become accustomed to later Masses. At the University of Notre Dame, 26 of the 30 residence halls offer Sunday Masses at 8:30 p.m. or later, with the majority beginning at 10 p.m. Saint Mary's College offers Sunday liturgies at 7 p.m. and 9 p.m., while Holy Cross College's Mass is said at 7:30 p.m.

Of the South Bend parishes, St. Thérèse, Little Flower is known for offering the latest Mass option open to the local community, beginning at 8 p.m. "Our 8 p.m. Sunday Mass began over nine years ago as a response to additional graduate-school housing built surrounding

the parish campus, said Brian Garland, director of liturgy and music at Little Flower. "This option has been well-received by the parishioners, with about 25 percent of the parish community attending this Mass, including a large number of younger adults." He added that it is also the latest Sunday evening Mass on the north side of town, "which attracts a significant number of nonparishioners, particularly during the summer."

Kate O'Neill, a recent college graduate who assists with the Little Flower Youth Group, indicated that she enjoys attending the later Mass for multiple reasons. "While it is a convenient time, the community aspect also has a lot to do with why I prefer that Mass. While I don't mind going to Mass by myself, a good number of people I know also come at 8 p.m., so it is enjoyable to be praying with friends." O'Neill further indicated that she likes "ending the day with Mass because it is very peaceful to go to sleep shortly after partaking in a liturgy."

Fort Wayne also has seen Sunday evening Masses become popular among local parishes, specifically at the Cathedral of the Immaculate Conception (5 p.m.), St. Charles Borromeo (5 p.m.), St. Elizabeth Ann Seton (4:30 p.m.), St. Joseph (7:30 p.m.) and St. Vincent de Paul (6 p.m.).

Dorothy Schuerman, a pastoral associate at St. Vincent, shared that "the 6 p.m. Mass started with our Antioch youth program, which was the precursor to the Life Teen program currently in existence. Originally, it was oriented toward the teens so they could attend and then participate in fellowship and catechesis after that Mass. However, over the past several years, it has grown to a family-style Mass, still focused on the teens assisting as servers, lectors, extraordinary ministers, ushers, etc. But



Photos by Joe Romie

Parishioners attend Mass at St. Vincent de Paul Church, Fort Wayne, on a fall Sunday evening. The parish's 6 p.m. Sunday Mass began with a youth orientation but is now attended by a wide cross-section of the faithful.



Parishioners receive communion at St. Vincent de Paul's 6 p.m. Sunday Mass.

people of all ages attend and participate. The congregation is definitely a mix of demographics at this point, and the Mass has been integrated into the fabric of the parish."

Other factors that have led people to choose attending a later Mass include employment responsibilities. Father Cyril Fernandes, pastor of St. Patrick Parish, South Bend, indicated that their Sunday 5:30 p.m. Mass has been in place since the

1970s.

"It was originally implemented to facilitate Catholics in the city to attend Mass, when work schedules or other functions did not allow for them to attend a morning Mass. In the beginning, most of the parishioners still attended the morning Masses. After the merging of St. Patrick and St. Hedwig, though, the 5:30 p.m. Mass started to have more parishioners in attendance. The Sunday evening Mass still gives

Catholics of all age groups and ethnic backgrounds an opportunity to attend whose work schedules or activities do not allow for a Sunday morning Mass."

Father Kevin Bauman, pastor of Our Lady of Hungary, South Bend, has observed a similar dynamic.

"Our 7 p.m. Spanish Mass provides worship for those in the service industry: restaurants, hotels, retail, etc. that due to their schedules are unable to attend Mass during the day." He added: "In Mexico, it is common to have evening Masses, and it seems that the trend locally is to likewise advance the hour of Mass, if there is a question of moving it."

The numerous options for Mass also aid those who are running late and wish to wholeheartedly participate in the Sunday liturgy from start to finish. This increased access to the Eucharistic celebration, allows us, in the words of Pope Francis, to more fully "receive what we truly need from God."

In a general audience given this time last year, Pope Francis explained, "The Sunday encounter with the Lord gives us the strength to experience the present with confidence and courage, and to go forth with hope. Eucharistic communion with Jesus, risen and ever-living, anticipates the Sunday without sunset, when there will be no more weariness nor pain, nor sorrow nor tears, but only the joy of living fully and forever with the Lord. Sunday Mass also speaks to us of this blessed repose, teaching us to entrust ourselves during the course of the week to the hands of the Father who is in heaven. We Christians need to take part in Sunday Mass because only with the grace of Jesus, with His presence alive in us and among us, can we put into practice His commandment and, in this way, be His credible witnesses."

To find available Masses in a local area visit www.diocesefwsb.org/Find-a-Parish or download the TC app for quick access.

It is usually best to confirm through the specific parish website that the liturgy will be offered on the day and time indicated.

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Holy Mother Church

I've been having some trouble lately with the Nicene Creed. The First Council of Constantinople in 381 added the sentence, "I believe in one, holy, catholic and apostolic church."

It's the holy part, as you might expect, that's bothering me.

The Pennsylvania grand jury report released in August disclosed years of unholy conduct by priests and bishops. Since then, one diocese after another around the country has released a list of names of priests who have been credibly accused of sexual abuse. And then there is Archbishop Theodore E. McCarrick.

What does it mean to say that the Church is holy, when its leaders behave like this? We wouldn't say that Enron was an honest energy company after its corporate officers were convicted of securities fraud and insider trading.

The desire to present the Church as holy has actually caused some of the problems we are dealing with. I don't think this happens so much today, but in the past, some bishops moved problem priests around and paid victims to keep quiet, precisely because they didn't want the scandal to blacken the Church's good name.

The sins of her pastors don't just seem to disprove the notion that the Church is holy. They are a stumbling block to our faith in the Gospel. If the word of Jesus is true, you might expect His followers to be holier than the average person. But they don't seem to be — not even the most prom-

inent among them. Therefore, we might conclude, the Gospel is not true.

I don't think things were much different even in the beginning. Jesus himself reflected ruefully on the unholiness of the apostles He chose for His first bishops: "Did I not choose you twelve? Yet is not one of you a devil?" (Jn 6:70). The first pope denied knowing Jesus after He was arrested. And at the Crucifixion they all ran away, except for St. John and a group of women (laypeople, I might point out).

Among the successors of the apostles, it's not just present-day bishops who are open to criticism. Pope Boniface VIII (1294-1303), the author of the bull "Unam Sanctam" ("One Holy"), was guilty of simony, according to Dante. In the "Inferno," he is in the eighth circle of hell, deeper down than sodomites.

The faults of our clergy are so evident, in fact, that they point the way to a different understanding of what the creed means. It's not the sanctity of the clergy that makes the Church holy. They're no worse than the rest of us, but no better, either. And "the Church" is not a shorthand way of describing all of us who are baptized — priests, bishops and laity. The Church is not just a group of people. It's all of us united in Christ.

If we forget about that part, we're missing the point. Christ is the head of the Church. This is not just a metaphor. Jesus loves and lives in the faithful. We are united with Him in the holy Eucharist.



JOHN GARVEY

INTELLECT AND VIRTUE

It is the union with Jesus that makes the Church holy. Our own membership has little to do with it. Even the saints, like Mother Teresa, whose actions make the Church look good, do what they do with God's grace. That's what makes the Church holy.

As for the rest of us, who give the Church a bad name, we are part of it too. Jesus ate with tax collectors and sinners. And when the Pharisees reproached Him for doing so, He reminded them that it is the sick who need a doctor. He came not to call the righteous, but sinners.

John Garvey is president of the Catholic University of America in Washington. Catholic University's website is www.cua.edu.

It's OK to start 2019 with you

I've always appreciated the notion of self-care in an Oprah Winfrey, hot-baths-and-expensive-chocolates kind of way. We work so hard, the thinking goes, that we deserve a break here and there. So, splurge on that full-price gift-to-yourself. Book the massage. Binge on the new season.

This philosophy is easy to get behind.

But it was recently challenged when I encountered the writings of Julia Hogan, a 30-year-old therapist whose book "It's OK To Start With You" presents self-care through a Catholic worldview, giving permission to readers to take it up with greater resolve by understanding it in a clearer light.

The impetus for the book came through observations from Hogan's private practice, seeing client after client who was suffering because she had neglected self-care. The consequences were wide-ranging, but they often circled back to the same root cause.

Julia had a message for them.

"True self-care is much more than a collection of sayings or self-indulgent, surface-level practices," she writes in her book. "It's a way of life that reinforces the fact, rooted in our dignity as God's children, that we are worth love and care. It's a set of habits, built over time, that takes seriously the Gospel command to 'love your neighbor as yourself.'"

"We remember to look out for our neighbors but not always



TWENTY SOMETHING

CHRISTINA CAPECCHI

our own wellbeing, which can affect our ability to take care of our neighbors," Julia told me, perched at the kitchen table of her Chicago apartment and framed by gold paper wheels on the wall.

The surest way to truly embrace 2019, she said, is to practice self-care. "When we think of resolutions, we tend to think 'lose X amount of weight or go to the gym more or make more money.' It's appreciating who you are right now and investing in that. Self-care requires work. It's a discipline."

For years, I had seen it as a series of hastily justified, "I deserve this" indulgences, not an ongoing discipline. How enlightening to consider self-care as long-term, sustainable habits that replenish the body, mind and spirit.

What that looks like differs for each of us and requires an honest assessment of our current needs held up against our big-picture goals.

It could mean saying no more often — or it could mean saying yes in order to proactively

CAPECCHI, page 13

Christ guides us all to the 'land of perfect day'



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Feast of the Epiphany of the Lord Matthew 2:1-12

This weekend the Church celebrates the ancient feast of the Epiphany of the Lord, reflecting upon the visit of Magi "from the East" to the crib side of the newborn Savior.

The first reading is from the third and last section of Isaiah. After four generations of exile in Babylon, survivors, or descendants of survivors, of the long-past Babylonian conquest of the Holy Land finally were able to return to their homeland.

It was because Persia, in turn, had overtaken Babylonia. Persia's King Cyrus allowed

the exiles to leave Babylon and to return to the Holy Land. However, the homecoming was bittersweet. The land to which they returned after so many years was desolate and bleak.

The prophet insisted that, in spite of this desolation, times would change for the better, because God would not forget the Chosen People. God will vindicate the people, delivering them from all their woes. The prophecy predicts a great, blessed and secure new day.

In the second reading, from the Epistle to the Ephesians, is the frank and direct statement that God intends salvation also for the Gentiles, not only for the Chosen People. No one is beyond the range of divine love and mercy.

St. Matthew's Gospel furnishes the last reading. Among the four Gospels, only Matthew and Luke refer to the conception, birth and very early life of Jesus. Mark and John are silent on these subjects.

Between Matthew and Luke, only Matthew has the story of the Magi, but this story is

one of the most profound and expressive revelations in the New Testament. Understanding it requires recognizing the symbols and images contained in the passage.

First, the Gospel speaks of visitors "from the East." "From the East" was a phrase referring to much more than a direction of the compass. It meant a distant and unknown place. What was the origin of these visitors? All that is known is that they were "from the East."

Who and what were they? Scholars have not agreed on a translation of the term. Some have thought that they were astrologers, in a time when astrology was heavily associated with theology and philosophy. Others thought they were nobles or kings. The meaning of "Magi" is unclear.

How many were in their number? We do not know, because Matthew does not tell us. Art and legend have seen them over the centuries as three in number. Regardless, they were gifted, learned and very sincere, earnestly seeking God.

Herod wanted to remove any competition this newborn King might create. He discovers that according to the Scriptures, the Savior will be born in Bethlehem.

Central to the story is that in searching for the Lord, the Magi followed a star in the sky. God was guiding them.

Reflection

A modern Christmas song has an especially relevant message for Epiphany. The song is "Beautiful Star of Bethlehem," with words by Adger M. Pace and music by R. Fisher Boyce, arranged by Tom Fittke. It says that by following the beautiful star of Bethlehem in our own lives, we will reach the "land of perfect day."

The Epiphany is much more than a commemoration. It is a call to us to follow God's beckoning to live in a place of endless light and warmth, the kingdom where Jesus reigns supreme.

Too often, we allow ourselves in effect to slip into the role of Herod. We resist or outright

reject God by living as our instincts or limited human misconceptions prompt us. We live in darkness and in coldness, enslaved by temptation and blindness.

The wonder is that there is a "land of perfect day," and Christ, the light of the world, guides us to it — if we simply choose to follow.

READINGS

Sunday: Is 60:1-6 Ps 72:1-2, 7-8, 10-13 Eph 3:2-3a, 5-6 Mt 2:1-12

Monday: 1 Jn 3:22—4:6 Ps 2:7b-8, 10-12a Mt 4:12-17, 23-25

Tuesday: 1 Jn 4:7-10 Ps 72:1-4, 7-8 Mk 6:34-44

Wednesday: 1 Jn 4:11-18 Ps 72:1-2, 10, 12-13 Mk 6:45-52

Thursday: 1 Jn 4:19—5:4 Ps 72:1-2, 14, 15bc, 17 Lk 4:14-22a

Friday: 1 Jn 5:5-13 Ps 147:12-15, 19-20 Lk 5:12-16

Saturday: 1 Jn 5:14-21 Ps 149:1-6a, 9b Jn 3:22-30

Gene-edited babies and the runaway train of IVF

In November 2018, a Chinese scientist named He Jankui (known to his associates as “JK”) claimed that he had successfully produced the world’s first gene-edited human babies using “gene surgery.” The twin girls, he said, were born somewhere in China with a modified gene that makes them immune to infection from HIV, the virus that causes AIDS. A special DNA splicing technique called CRISPR/Cas 9 was used when they were embryos to make the edits. In a series of short videos posted on YouTube, JK offers an explanation of, and justification for, what he did.

He reminds his viewers that when scientists first began doing in vitro fertilization in 1978, a number of ethical concerns were raised, but those mostly subsided over time: “The media hyped panic about Louise Brown’s birth as the first IVF baby. But for forty years, regulations and morals have developed together with IVF, ensuring only therapeutic applications to help more than 8 million children come into this world. Gene surgery is another IVF advancement.”

In another video, he puts it this way: “Look back to the 1970s with Louise Brown. The same fears and criticisms then are repeated now. Yet, IVF unquestionably has benefited families. There will be no question about the morality of gene surgery in 20 to 30 years.”

JK’s strong conclusion leads us to ask whether the general sense of revulsion that has arisen towards his gene-editing work is merely alarmist and shortsighted. Are people failing to grasp the importance and propriety of what he is doing? Is he a pioneer ushering in a new age of enlightenment where mankind will be able to make use of the powers of science to achieve good ends? Or should his gene editing work be condemned and JK branded as a rogue scientist violating significant moral boundaries?

The answer to these questions will, in fact, be linked to whether we understand IVF to

be ethical or not — JK is right to draw the parallel. If we conclude that IVF is something good and ethically acceptable, we end up granting the principle that it is OK to engage in very harmful and damaging actions as long as we have a good end or purpose in mind. Although IVF involves a litany of grave harms, like the engendering of human beings in laboratories and the freezing or destruction of embryos, if our intention is to help others fulfill their desire to have a baby, it must be OK. By this same logic, gene editing of our children will also be considered acceptable as long as our intentions are good and we’re trying to help others, even if we’re actually causing serious harms along the way.

Adding up the grave harms from IVF gives us a long list: IVF turns procreation into “production.” It dehumanizes embryonic children, treating them as objects to be frozen, manipulated, abandoned or destroyed. Since the practice began in 1978, millions of embryos have become warehoused in liquid nitrogen, abandoned in frozen “orphanages.” Millions more have been outright discarded as biomedical waste. Instead of “loving our children into being” through the one-flesh union of husband and wife, IVF mass produces children in clinics, assembly-line style, under the impetus of market capitalism. Children born by IVF, moreover, experience roughly double the rate of birth defects of regularly conceived children.

Over the years, these kinds of concerns have been mostly glossed over or ignored — we’ve grown accustomed to frozen orphanages, and to the high toll involved in the process of assuring that a few of our embryonic children survive and successfully implant. We downplay the risk of birth defects. Our insensitivity and desires have trumped a clear sense of ethics.

As we face the daunting question of editing human embryos, we run up against the same temptation. Editing our embryonic children to be free of a particular disease requires numer-



FATHER TAD PACHOLCZYK

MAKING SENSE OF BIOETHICS

ous embryos to be simultaneously created (or thawed out), treated as “products” and subjected to genetic “treatments,” with many of them perishing during the experiment, in order that a few of them might survive and develop without the disease. Editing our embryonic children may also involve risks to them that we will only understand later when they grow up. Is it ever proper to experiment on our own offspring? Moreover, gene editing in embryos introduces changes that will be passed into the human gene pool, establishing permanent and irrevocable changes to our own humanity. How does one adequately evaluate the risks of such changes?

The fact remains that we’ve been willing to tolerate an abundance of human carnage up to this point with IVF, and one of the great tragedies of our age has been our tone deafness to the evils of IVF. JK argues that we are similarly poised to accept the production of gene-edited babies as yet another variation on the theme.

Will his brazen instrumentalization of human beings call forth gasps of disbelief, serious reflection and action, or only a few more passing yawns?

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

CAPECCHI, from page 12

nurture relationships. It could require cutting back on social media — or it could simply necessitate greater mindfulness about when and why you scroll through Instagram. It might mean staying up later for a favorite show, but it may well call for an early bedtime. It might mean feasting on a Sunday brunch that deviates from the diet — or ordering the salad.

The discipline of self-care is softened by Julia’s call for leisure, which she distinguishes from idleness as a “much richer

concept” — not an aimless passing of time, but a happy pursuit intentionally engaged in to restore your sense of balance.

That’s what brought Julia to her watercolor paints on a recent Thursday morning, a hobby she turns to for enjoyment, not expertise. While she spoke, she painted a snake plant from Trader Joe’s.

“It’s exciting to provide an alternative to our conventional understanding of self-care that really resonates with people,” she said, tilting her head as she outlined the third leaf. “My work flows from my faith and the belief that everyone is loved

by God. I’m not just helping my clients overcome depression or anxiety, but to understand who they are as a person.”

This winter Julia is offering digital workshops to supplement the free downloadable resources on her website. She’s hoping for a ripple effect.

“Taking care of yourself fuels you to do good in the world, wherever you are called.”

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

SCRIPTURE SEARCH®

Gospel for January 6, 2019

Matthew 2:1-12

Following is a word search based on the Gospel reading for Epiphany Sunday: the Magi, Herod and the Holy Family. The words can be found in all directions in the puzzle.

- | | | |
|---------|----------|------------|
| HEROD | THE JEWS | HOMAGE |
| CHIEF | PRIESTS | SCRIBES |
| PEOPLE | BE BORN | BETHLEHEM |
| JUDEA | PROPHET | JUDAH |
| RULERS | SEARCH | DILIGENTLY |
| STOPPED | HOUSE | MARY |
| MOTHER | OFFERED | WARNED |

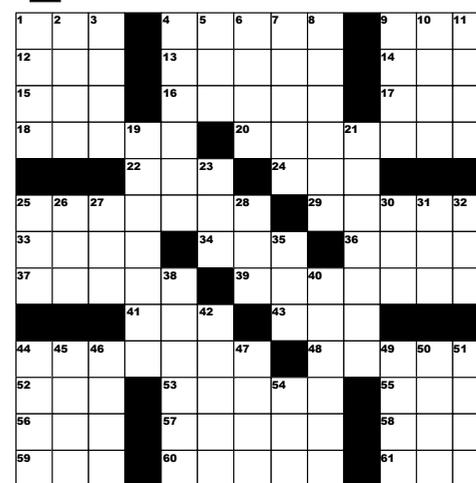
SEARCHING

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B E B O R N X H E R O D
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S I E A F S R O M R L N
U H R D J U D E A A E T
O C E L P O E P G W R L
H A D U J U Y R E B S Y
    
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The Cross Word

January 6 and 13, 2019



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Readings: Is 60:1-6; Eph 3:2-3a, 5-6; Mt 2:1-12 and Is 42: 1-4, 6-7; Acts 10:34-38; Lk 3:15-16, 21-22

ACROSS

- 1 Alias
- 4 Festival of Esther
- 9 Federal Bureau of Investigation
- 12 Center
- 13 Protein part, with 'acid'
- 14 Peter's mother-in-law was
- 15 To be in debt
- 16 Turn over
- 17 Hair stuff
- 18 Three Magi
- 20 Where Ephesians lived
- 22 Limb
- 24 # of Commandments

- 25 "A ___ reed"
- 29 Radio detection and ranging
- 33 Your God
- 34 Mr.'s wife
- 36 "Remove the ___ in your brother's eye"
- 37 Belief
- 39 Sang from mountain top
- 41 Move boat
- 43 Nada
- 44 Noxious vapors
- 48 Start Lent with
- 52 Abridged (abbr.)
- 53 Coral reef
- 55 "An ___ for an ___"

- 56 Border
- 57 Speed of music
- 58 Representative
- 59 Disks
- 60 Great ape
- 61 Fast plane

DOWN

- 1 Gone awry
- 2 Egg-shaped fruit
- 3 City in Yemen
- 4 Halts video
- 5 Referee
- 6 Jerusalem: ___ in splendor
- 7 Awkward
- 8 Mary, his ___
- 9 Would not grow on fig tree for Jesus
- 10 Pungent cheese
- 11 Evils
- 19 Small aircrafts
- 21 Shiny paints
- 23 Ruby
- 25 Sandwich
- 26 Fish eggs
- 27 Cremation vessel
- 28 Arid
- 30 Pain unit
- 31 Adam ___ apple
- 32 Martyr color
- 35 "My Beloved ___"
- 38 Hamburger vegetable
- 40 Script
- 42 John baptized with
- 44 Saint-___, Haiti
- 45 As previously cited
- 46 In ___ of nursemaids
- 47 Body of an organism
- 49 Not his
- 50 Raise these and look
- 51 Virgin's birth month
- 54 Licensed practical nurse

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Epiphany concert at St. Pius X, Granger
GRANGER — St. Pius X Music Ministry, under the direction of Jeremy Hoy, Beth Habas, Sherrie Hoy and Samantha Kneibel will celebrate the solemnity of the Epiphany with a concert on Sunday, Jan. 6, at 2:30 p.m. in the church, 52553 Fir Rd. Featured choirs include: Children's Choir, Middle School Choir, Sunday Morning and Evening Adult Choirs, Adult and Youth Handbell Choirs and Instrumentalists. The concert is free.

New Family Financial Aid Knight
FORT WAYNE — Bishop Luers High School, 333 E. Paulding Rd., will host a New Family Financial Aid Knight on Thursday, Jan. 10, at 6 p.m. in the media center. Enter through Door No. 3 near the cafeteria. The meeting is for new interested parents and guardians of students entering Bishop Luers for the 2019-20 school year. Topics include financial aid opportunities, scholarships, School Choice Scholarship vouchers and the tuition management payment plans available. Spanish interpreter will be available for families.

Day of Reflection
MISHAWAKA — A day of reflection will be held at St. Francis Convent Wednesday, Jan. 9, from 9:30 a.m. to 2:30 p.m. The theme for the day is "God of Gathering." Bring a Bible. The cost of the day is \$20 and includes lunch. Register with Sister Barbara Anne Hallman at 574-259-5427 by Jan. 4.

Little Flower Holy Hour
FORT WAYNE — Pray for vocations to the priesthood and the consecrated life on the first Tuesday of each month from 7-8 p.m. at the Mother Theodore Guerin chapel. Tuesday, Jan. 8, will feature Father David Huneck. For information, contact Christine Nix at cbonahoom-nix@diocese-fwsb.org.

Bishop Luers to host Cabaret Knight
FORT WAYNE — Bishop Luers High School show choirs will host Cabaret Knight on Sunday, Jan. 13, in the gym, 333 E. Paulding Rd. Doors open at 4 p.m. Dinner begins at 4:30 p.m. and entertainment at 5 p.m. The evening includes the 2019 Bishop Luers Show Choir performances of the Reigning Knights, Knight Stars and the Minstrels.

Tickets include a pasta dinner and are available to purchase until Jan. 7. Pre-Sale tickets are \$15 for ages 13 and older; \$8 for children ages 4-12; and free for children ages 3 and younger. Tickets bought day of event increase to \$20 for 13 and older; \$10 for ages 4-12, children younger than 3 are free. Tickets can be purchased by either contacting a Bishop Luers Show Choir member, Colleen Mitchell at ccmitch.serendipity@gmail.com or Carrie Monnier at cbmonnier@gmail.com. Visit www.bishopluers.org for details.

The CrossWord

January 6 and 13, 2019

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

REST IN PEACE

Fort Wayne
Michael Patterson, 80, St. Charles Borromeo

Hanna Eakin, 57, St. Charles Borromeo

Steve Labelle, 68, Our Lady of Good Hope

Florence Isaacs, 91, St. Vincent de Paul

Anne Marie Mettler, 70, St. Vincent de Paul

Carolyn Meyer, 67, St. Therese

Thomas Roy, 87, St. Vincent de Paul

Goshen
Cesar Perez, 42, St. John the Evangelist

Granger
Betty Lewis, 90, St. Pius X

Hudson
Ronald L. Burtch, 77, St. Mary of the Angels Oratory

Huntington
Helen Johnson, 90, Ss. Peter and Paul

Mishawaka
Yvonne Lievens, 92, St. Bavo

South Bend
Merle Borton, 72, St. Anthony de Padua

Colleen Heckner, 65, Christ the King

Ofelia Ramos, 84, Christ the King

Visit www.todayscatholic.org/event for the complete calendar.

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Get Your Game On at TRIVIA NIGHT

Saturday, January 19, 2019 - 7:00 pm
Bishop Dwenger High School Main Gym

\$15 per person in advance or \$150 per table
Put your team of 10 together or we can place you on a team
You can carry in food; cash bar will be available
(Must be 21 or older to attend)

Register online at bishopdwenger.com/trivianight
or call Molly Schreck at 496-4775.

Sponsorship Opportunities Available!

GO SAINTS!

THE SAVIOR ARRIVES IN A LOWLY MANGER



Joshua Schipper



Nate Proulx



Jerry Kessens

The birth of our Lord and Savior was celebrated throughout the diocese Dec. 25. Above left, Father Thomas Shoemaker of St. Charles Borromeo Parish, Fort Wayne, places a statue of the infant Jesus in the church's Nativity scene at a vigil Mass on Christmas Eve. Above right, the Sisters of St. Francis of Perpetual Adoration sing Christmas carols at the Archbishop Noll Catholic Center. At left, Father Tyrell Alles places the infant Jesus in the manger scene of St. Peter Parish, Fort Wayne, Christmas Eve night.

*Blessings in the
New Year from
Today's Catholic.*

POPE, from page 1

are brothers and sisters and come to live as such!" he prayed.

In his message, Pope Francis said that believing in Jesus means believing that all people are brothers and sisters. Without that recognition, he said, "our efforts for a more just world fall short, and even our best plans and projects risk being soulless and empty."

The pope said his "wish for fraternity," included "fraternity among individuals of every nation and culture," among "people with different ideas, yet capable of respecting and listening to one another," and among people of different religions.

"By His incarnation, the son of God tells us that salvation comes through love, acceptance, respect

for this poor humanity of ours, which we all share in a great variety of races, languages, and cultures," the pope said.

Since all people are created by God, human differences shouldn't be a threat, but a blessing, he said. After all, "when an artist is about to make a mosaic, it is better to have tiles of many colors available, rather than just a few!"

Being brothers and sisters does not mean humanity will not experience differences and even tensions, he said, but there should be "an unbreakable bond uniting us."

The pope prayed that a rediscovery of fraternity would "enable Israelis and Palestinians to resume dialogue and undertake a journey of peace that can put an end to a conflict that for over 70

years has rent the land chosen by the Lord to show his face of love."

He prayed that the people of Syria, where Christians and Muslims once lived in peace, would find that again after more than seven years of war.

Speaking less than a week after U.S. President Donald Trump ordered the withdrawal of U.S. troops from the country, Pope Francis urged the international community to "work decisively for a political solution that can put aside divisions and partisan interests, so that the Syrian people, especially all those who were forced to leave their own lands and seek refuge elsewhere, can return to live in peace in their own country."

In Ukraine, where a Russia-supported war has been raging in

the eastern regions since 2014, the pope prayed that Jesus would "bring relief," adding that "only with a peace respectful of the rights of every nation can the country recover from the sufferings it has endured and restore dignified living conditions for its citizens."

And as tensions continue over the status of the Orthodox communities in Ukraine, with Orthodox Ecumenical Patriarch Bartholomew of Constantinople set to recognize the country's new independent Orthodox church over the objections of the Russian Orthodox Church, Pope Francis said, "I am close to the Christian communities of the region, and I pray that they may develop relationships of fraternity and friendship."

For Africa he prayed that "the

Holy Child, the King of Peace," would "silence the clash of arms and allow a new dawn of fraternity to rise over the entire continent, blessing the efforts of all those who work to promote paths of reconciliation in political and social life."

Pope Francis prayed for the continued rapprochement between North and South Korea, for a recovery of "social harmony" in Venezuela and for an overcoming of "divisions and discord" in Nicaragua.

He also prayed for every Christian who celebrates Christmas "in difficult, if not hostile situations," adding a prayerful hope "May the Lord grant that they, and all minorities, may live in peace and see their rights recognized, especially the right to religious freedom."