

TODAY'S CATHOLIC

Volume 93 No. 35

50¢

TODAYSCATHOLIC.org

Students urged to be like saints, 'fruitful branches on the vine'



Photos by Nate Proulx

At an All-Schools Mass Oct. 15, Catholic school students on the eastern half of the diocese filled the Allen County War Memorial Coliseum. At top, fourth graders dressed as saints of the Church present baskets of donated food to Bishop Kevin C. Rhoades. The food will be donated to local food pantries.

BY JOSHUA SCHIPPER

Catholic primary school students on the eastern half of the diocese gathered at the Allen County War Memorial Coliseum Oct. 15 for an All-Schools Mass celebrated by Bishop Kevin C. Rhoades. The annual Mass drew more than 2,500 students from 21 area schools.

Student volunteers from Bishop Dwenger and Bishop Luers high schools, both in Fort Wayne, assisted with the Mass by serving as ushers. The Bishop Luers choir also volunteered their voices to provide musical accompaniment for the liturgy.

Fourth graders in attendance dressed as their favorite saints, whom they had researched in class. Four came as St. Teresa of Avila, whose feast was celebrated on the day of the gathering. During the homily, Bishop Rhoades invited the four to the front of the congregation and asked them questions to help teach those present about the life of St. Teresa.

Fourth grade religion teacher Cassie Wagley of St. Charles Borromeo School, Fort Wayne, said her students went as far as writing an intercessory prayer to their saints. She added that they used Google Slides to make a creative presentation they will show to their peers and parents. "They have really enjoyed this project and have learned so much," Wagley said.

ALL-SCHOOLS MASS, page 16



'Life Empowered: Pro-Life Is Pro-Woman'

National March for Life theme announced

Page 2

Endangered: The free exercise of religion

Attorney General Barr speaks at ND

Page 3

Domestic violence against women

Church teaching and a pastoral response

Page 8

Ministry to the homebound

Connecting the body of Christ

Page 9

Requiem for souls

Combined choir rehearses tribute concert

Page 14

TODAY'S CATHOLIC

(ISSN 0891-1533)
(USPS 403630)

Official newspaper of the
Diocese of Fort Wayne-South Bend
P.O. Box 11169
Fort Wayne, IN 46856

PUBLISHER: Bishop Kevin C. Rhoades

Editorial Department

PUBLICATIONS MANAGER: Jodi Marlin
PAGE DESIGNER: Francie Hogan
BRAND SPECIALIST: Molly Gettinger
NEWS SPECIALIST: Mark Weber

Business Department

BUSINESS MANAGER: Jennifer Simerman
BOOKKEEPING/CIRCULATION: Geoff Frank
circulation@diocesefwsb.org
BUSINESS SALES MANAGER: Erika Barron
ebarron@diocesefwsb.org

Website: www.todayscatholic.org
260-456-2824

Published weekly except for the last Sunday in December; and every other week from third Sunday in May through fourth Sunday in August, by the Diocese of Fort Wayne-South Bend, 915 S. Clinton St., P.O. Box 390, Fort Wayne, IN 46801. Periodicals postage paid at Fort Wayne, IN, and additional mailing office.

POSTMASTER: Send address changes to: Today's Catholic, P.O. Box 11169, Fort Wayne, IN 46856-1169 or email: circulation@diocesefwsb.org

MAIN OFFICE: 915 S. Clinton St., Fort Wayne, IN 46802. Telephone 260-456-2824. Fax: 260-744-1473.

BUREAU OFFICE: 1328 Dragoon Trail, Mishawaka, IN 46544. Telephone 260-456-2824. Fax 260-744-1473.

News deadline is 10 days prior to publication date. Advertising deadline is nine days before publication date.

Today's Catholic may be reached at:
Today's Catholic,
P.O. Box 11169, Fort Wayne, IN
46856-1169; or email:
editor@diocesefwsb.org

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March theme pays tribute to pro-life view of early feminists

BY KURT JENSEN

WASHINGTON (CNS) — Organizers of the March for Life have chosen "Life Empowered: Pro-Life Is Pro-Woman" for the 2020 rally and march in Washington.

In embracing the theme, Jeanne Mancini, president of the March for Life Education Fund, cited the coming centennial of the 19th Amendment, which gave women the right to vote, and the views of early suffragists, including the best-known figure of the movement, Susan B. Anthony.

"The present moment is marked by a profound confusion of what it means to be pro-woman," Mancini said at a U.S. Capitol panel discussion Oct. 15. "We've come a long way from 'Safe, legal and rare' to 'Shout your abortion.'"

Next year's march and rally, always held near the anniversary of the Supreme Court's Roe v. Wade decision of 1973, which legalized most forms of abortion on demand, will be Jan. 24. The event in recent years has drawn more than 100,000 marchers.

President Donald Trump has addressed the rally via video hookup from the White House the past two years, and Vice President Mike Pence was a rally speaker in 2017 and this year. A full list of rally speakers will be announced in the coming weeks.

Leaders of the suffrage movement, Mancini said, knew that "mothers and babies were not at odds with each other." Citing Alice Paul, leading strategist of the 19th Amendment, Mancini said Paul "referred to abortion as "the ultimate exploitation of women."

This was reinforced by another panelist, Serrin Foster, president of Feminists for Life, who said early American feminists condemned abortion "in no uncertain terms."

Abortion, Foster said, "was constantly referred to as child murder," and it was a frequently discussed topic in the feminist newspaper edited by Elizabeth Cady Stanton and to which Anthony, the best known feminist leader of her age, was a frequent contributor.

A page on the website of the Susan B. Anthony House and Museum in Rochester, New York, disputes the notion Anthony can be considered a heroine to the pro-life movement, insisting her writings for the paper, called The Revolution, were mostly appeals to support the publication.

"This (pro-life) claim is based to a large extent on 'Marriage and Maternity,' an article written (in 1869) anonymously that disagreed with calls in a medical journal for laws against abortion but nonetheless deplored it as



Colette Cline

Pro-life supporters from Marian High School, Mishawaka, and three Sisters of St. Francis of Perpetual Adoration participate in the march to the U.S. Supreme Court during the 46th annual March for Life in Washington D.C., Jan. 18. The theme for the next national March for Life, which will take place Jan. 24, is "Life Empowered: Pro-Life is Pro-Woman."

*"The present moment
is marked by a profound confusion
of what it means to be pro-woman."*

JEANNE MANCINI,
PRESIDENT OF THE MARCH FOR LIFE EDUCATION FUND

'child-murder,'" the page states.

Representatives of the museum refused to comment to Catholic News Service about the webpage's description of Anthony.

Mancini concluded her panel remarks by saying: "There is no known suffragist that was pro-abortion."

Speaker Victoria Cobb, president of the Family Foundation of Virginia, called the promotion of the Equal Rights Amendment, which supporters believe could enshrine abortion in the Constitution if adopted, "pure deception."

The ERA, was first introduced in 1923, shortly after the 19th Amendment was adopted. "It's that old, it's that outdated, and it's past its prime," Cobb said, adding that current proponents of the ERA are based in "a 1970s mentality," meaning "for women to have parity with men, they had to appear not to be a mother."

"In this mindset, motherhood, in all its glory, becomes a barrier to becoming equal to men," she added.

"Abortion," said Gloria Purvis, host of the Morning Glory program on ETWN Radio, "is predicated on the notion that the infant in the womb is really not human. Killing the poor is not a solution to poverty. And that is what the pro-abortion movement posits."

The 19th Amendment to the U.S. Constitution giving women the right to vote was passed by the U.S. House May 21, 1919, and by the U.S. Senate June 4, 1919; it was then submitted to the states for ratification. On Aug. 18, 1920, Tennessee was the last of the necessary 36 states needed to ratify the measure, and the 19th Amendment was officially adopted Aug. 26, 1920.

Space remains for the Diocese of Fort Wayne-South Bend high school pilgrimage to the national March for Life in Washington, D.C., Jan. 23-26. Students can register to attend with a parish group or through their Catholic high school. Some of the highlights include participating in the March for Life, a diocesan Mass with Bishop Kevin C. Rhoades at the National Shrine of the Immaculate Conception and a visit to the diocesan seminarians at Mount St. Mary's Seminary.

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Barr sees 'growing refusal' to accommodate free exercise of religion

BY JULIE ASHER

WASHINGTON (CNS) -- Religion "helps promote moral discipline within society" and "helps teach, train and habituate people to want what is good," U.S. Attorney General William Barr told an audience at the University of Notre Dame Law School.

"Religion helps frame moral culture within society that instills and reinforces moral discipline," he said, but "over the past 50 years religion has been under increasing attack" by secularists.

There has been a "steady erosion of our traditional Judeo-Christian moral system" and "a comprehensive effort to drive it from the public square," he added.

He made the comments in an Oct. 11 address on religious liberty in America, which he called "an important priority" for the Trump administration and the Department of Justice.

Barr, a Catholic, spoke to the law school and Notre Dame's de Nicola Center for Ethics and Culture. A text of his prepared remarks was posted on the Justice Department website, www.justice.gov.

He said a new task force within the department meets regularly and includes representatives from its various entities, including the Solicitor General's Office, the Civil Division and the Office of Legal Counsel.

The group is alert to "cases or events around the country where states are misapplying the Establishment Clause in a way that discriminates against people of faith, or cases where states adopt laws that impinge upon the free exercise of religion," Barr explained.

Today, he said, there is "a growing refusal to accommodate the free exercise of religion," when "just 25 years ago, there was broad consensus in our society that our laws should accommodate religious belief."

He pointed to the Religious Freedom Restoration Act, called

RFRA, which passed by Congress in a bipartisan vote in 1993.

From the founding of this country onward, Barr said, "there was strong consensus about the centrality of religious liberty in the United States. ... The imperative of protecting religious freedom was not just a nod in the direction of piety. It reflects the Framers' belief that religion was indispensable to sustaining our free system of government."

The U.S. Constitution "provides for limited government, while leaving 'the people' broadly at liberty to pursue our lives both as individuals and through free associations," he continued, adding that underpinning a free society and self-government was the Founding Fathers' trust "in self-discipline and the virtue of the American people."

"Self-government," he said, did not mean "primarily the mechanics" of selecting a representative government but "referred to the capacity of each individual to restrain and govern themselves."

Religion promotes "the moral discipline and virtue needed to support free government" by first, giving us "the right rules to live by," Barr said.

As Christians, the Founders believed Judeo-Christian moral standards were "the ultimate utilitarian rules for human conduct," he added.

"They are like God's instruction manual for the best running of man and human society," said Barr, adding that "no secular creed has emerged capable of performing the role of religion."

"We are told we are living in a post-Christian era," he continued. "But what has replaced the Judeo-Christian moral system? What is it that can fill the spiritual void in the hearts of the individual person? And what is a system of values that can sustain human social life?"

Secularists promote "humane values," he said, but "what undergirds these values? What commands our adherence to them? ... (They) are really nothing more than mere sentimentality, still drawing on the vapor

trails of Christianity."

He sees "an unremitting assault on religion and traditional values" taking place today, which he described as "organized destruction" of religious values through mass communications, popular culture, the entertainment industry and academia.

These venues "promote secular orthodoxy" and "drown out and silence opposing voices," Barr said, adding that the "high-tech popular culture" distracts people from the moral chaos going on around them. But this constant connectivity offers "limitless ways of indulging all our physical appetites," he added.

Society's "self-corrective



Public schedule of Bishop Kevin C. Rhoades

- Sunday, October 27: 10:30 a.m. — Confirmation Mass, Holy Cross Church, South Bend
- Monday, October 28: 5:30 p.m. — Confirmation Mass, St. Jude Church, South Bend
- Tuesday, October 29: 9:30 a.m. — Lecture, Masters in Divinity Program, University of Notre Dame
- Tuesday, October 29: 5:30 p.m. — Mass and Dinner for St. Vincent de Paul Society of South Bend, Queen of Peace Church, Mishawaka
- Wednesday, October 30: 5:15 p.m. — Mass for Institution of Acolytes, St. Gregory the Great Chapel, Mount Saint Mary's Seminary, Cincinnati
- Friday, November 1: 7 p.m. — Confirmation Mass, St. Joseph Church, South Bend



CNS photo/Matt Cashore, University of Notre Dame

U.S. Attorney General William Barr speaks in the McCartan Courtroom Oct. 11 at the University of Notre Dame law school. Religion "helps promote moral discipline within society," but in the U.S. secularists are assaulting religion and its values, said Barr.

mechanisms" are being suppressed, according to Barr. This can be seen, for example, in safe injection sites being promoted as the answer to drug addiction and abortion promoted as the solution for sexual irresponsibility, he added.

"Christianity teaches a micro-morality. We transform the world by focusing on our own personal morality and transformation," Barr said. "The new secular

religion teaches macro-morality. One's morality is not gauged by their private conduct, but rather on their commitment to political causes and collective action to address social problems."

Religion has never been forced on nonbelievers in this country, Barr stated, but today "irreligion and secular values" are being forced on people of faith.

He said he considers the nation's schools "ground zero"

for the attacks on religion. He pointed to states like New Jersey requiring by law that public schools adopt an LGBT curriculum "that many feel is inconsistent with traditional Christian teaching." In many of these states, parents who object on religious grounds to this instruction for their children cannot opt out, he noted.

He also raised concerns about the Archdiocese of Indianapolis being sued over directing one of its high schools to fire a teacher in a same-sex marriage because such unions are contrary to Catholic teaching.

"I do not mean to suggest that there is no hope for moral renewal in our country," Barr said. "But we cannot sit back and just hope the pendulum is going to swing back toward sanity."

"As Catholics," he said, "we are committed to the Judeo-Christian values that have made this country great. We know that the first thing we have to do to promote renewal is to ensure that we are putting our principles into practice in our own personal private lives. ... It is hard to resist the constant seductions of our contemporary society. This is where we need grace, prayer and the help of our Church."

He urged a greater emphasis be placed "on the moral education of our children," called for promoting and supporting "authentic Catholic education at all levels," and asked all to "be vigilant" to keep secularization from driving religious viewpoints from the public square and impinging "on the free exercise of our faith."

Editor's Note: The full text of Barr's prepared remarks is available online at <https://bit.ly/31i5edW>.

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TODAY'S CATHOLIC

Catholic schools 'essential, integral' to Church's ministry

BY SYDNEY CLARK

WASHINGTON (CNS) — The mission and foundation of Catholic education are directly related to evangelization, said the head of the National Catholic Educational Association.

Catholic schools are obligated to evangelize simply because that is the core and mission of the Catholic Church, according to Thomas Burnford, president and CEO of the NCEA.

"The apostles told the good news of Jesus Christ, and Catholic schools are an essential and integral ministry of the Catholic Church," he told Catholic News Service.

Nationwide, 1.8 million students are enrolled in 6,300 Catholic schools, he noted. Additionally, 80% of students are Catholic, and the remaining 20% are nonCatholic.

Despite the percentage difference, the mission of Catholic education is the same for Catholic and nonCatholic students, Burnford explained.

"The teaching of the faith, the way we witness the Catholic faith fully to Catholic students is the same for all students. All students are invited and welcomed to participate fully in the whole culture of the school, the formation of the school and the life of the school," Burnford said.

Evangelization is present within schools because students are presented with a Catholic worldview that reveals the reality of God and the Gospel through the curriculum, he said.



John Martin

Students at St. Joseph School, Fort Wayne, are visited by Bishop Kevin C. Rhoades in September. In addition to providing a quality academic education Catholic schools are obligated to evangelize, Thomas Burnford, president and CEO of the National Catholic Educational Association said last week. He also shared Pope Francis' call for a renewal of the Church's dedication to Catholic education.

"In that way, we are evangelizing students by giving them a real understanding of the world and society. Everyone in a Catholic school is being moved along in the process of evangelization and outreach," Burnford said.

Acknowledging the inherent relationship between Catholic education and evangelization in the presence of faith, community and identity, Pope Francis in a June 2018 address said: "Schools and universities need to be consistent and show continuity

between their foundational mission and the Church's mission of evangelization."

He delivered the address to members of the Gravissimum Educationis Foundation, which he established in October 2015 at the invitation of the Congregation for Catholic Education to commemorate the 50th anniversary of the Second Vatican Council's Declaration on Christian Education.

In that same address, Pope Francis proposed a challenge to members of the founda-

tion, which aims to renew the Church's dedication to Catholic education, saying: "To fulfill your mission, therefore, you must lay its foundations in a way consistent with our Christian identity, establish means appropriate for the quality of study and research and pursue goals in harmony with service to the common good."

Elisabeth Sullivan, executive director of the Institute for Catholic Liberal Education, identified roles within Catholic schools that help bring Catholic and nonCatholic students together. "I think Catholic schools have a unique opportunity to provide hope in a world that is increasingly beset by hopelessness. A world without God is a world without hope," Sullivan said.

Sullivan believes that Catholic education is uniquely distinct from other education systems

due to its long tradition of conveying the inherent and inseparable relationship between faith and reason. Consequently, Catholic schools "restore what the industrialized model of education has stripped from the classroom — an understanding of the meaning and purpose of things," she told CNS.

Catholic education asks the deeper questions, regarding the nature of something and its purpose, according to Sullivan. "Secular education can't offer that, can't decide on a meaning or a purpose, so it has to stay away, and therefore, it's incomplete," she explained.

Mary Pat Donoghue, executive director of the Secretariat of Catholic Education at the U.S. Conference of Catholic Bishops in Washington, expressed a similar viewpoint regarding evangelization efforts within Catholic schools. Donoghue said because formation in a Catholic school is integral, students are not solely taught religious doctrine in a religion course.

"What we seek to do is bring forward the Church's intellectual tradition and form their minds in all of the content and areas that they study. This is an excellent tool of evangelization because it exposes kids not just to Catholic practices, regarding prayer and liturgy, but also to a Catholic understanding of reality."

Donoghue is hopeful that Catholic schools will continue to fulfill their mission of bringing children and young adults into a relationship with Christ.

As populations shift, she said, many Catholic schools will be located in new areas, creating a changing landscape. However, Donoghue said that Catholic education in America has been around for centuries and "will renew itself by turning toward the Church's own tradition and that can be the way forward in the future."

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Report outlines 'dangers, harms' assisted suicide laws pose to disabled

BY JULIE ASHER

WASHINGTON (CNS) — The National Council on Disability said in a new study that “the dangers and harms” physician-assisted suicide laws present to people with disabilities “appear to be as significant today” as they were in 1997 and 2005, when the council earlier analyzed the harms of such laws.

“NCD’s concerns, then and now, stem from the understanding that if assisted suicide is legal, some people’s lives, particularly those of people with disabilities, will be ended without their fully informed and free consent, through mistakes, abuse, insufficient knowledge and the unjust lack of better options,” the council said in an executive summary of its Oct. 9 report.

It added, “No safeguards have ever been enacted or proposed that can prevent this outcome.”

In an Oct. 15 statement, the chairmen of the U.S. Conference of Catholic Bishops’ pro-life and domestic policy committees praised the National Council on Disabilities “for its critical research and report exposing serious risks of abuse, coercion and discrimination posed by assisted suicide laws, specifically for people with disabilities.”

“Every suicide is a human tragedy, regardless of the age, incapacity or social/economic status of the individual,” the bishops said. “The legalization of doctor-assisted suicide separates people into two groups: those whose lives we want to protect and those whose deaths we encourage. This is completely unjust and seriously undermines equal protection under the law.”

The joint statement was issued by Archbishop Joseph F. Naumann of Kansas City in Kansas, who is chairman of the USCCB’s Committee on Pro-Life Activities, and Bishop Frank J. Dewane of Venice, Florida, chairman of the USCCB’s Committee on Domestic Justice and Human Development.

“The human rights and intrinsic worth of a person do not change with the onset of age, illness or disability,” they said, quoting Pope Francis: “True compassion does not marginalize anyone, nor does it humiliate and exclude — much less considers the disappearance of a person as a good thing.”

Archbishop Naumann and Bishop Dewane added: “We must do what we can to uphold the dignity of life, cherish the lives of all human beings, and work to prevent all suicides. We urge state and federal governments, health care providers, and associations to heed this report’s warnings and recommendations, especially its opposition to assisted suicide laws.”

Currently eight states have legalized assisted suicide: Oregon, 1994; Washington, 2008; Vermont, 2013; California, 2015; Colorado, 2016; Hawaii, 2018; New Jersey, 2018; and Maine, 2019. The District of Columbia legalized it in 2016. In Montana, the state Supreme Court ruled in 2010 that current Montana law allows a physician to aid the suicide of terminally ill patient.

In January, the New York Legislature will consider the Medical Aid in Dying Act, which would reverse that state’s long-standing ban on doctor-assisted suicide.

The National Council on Disability is an independent federal agency that makes recommendations to the president and Congress “to enhance the quality of life for all Americans with disabilities and their families.”

Its Oct. 9 report is part of a series of reports on bioethics and people with disabilities that was developed through an agreement with the Disability Rights Education and Defense Fund.

The council was an early opponent of the legalization of assisted suicide.

In its report, the council said proponents of assisted suicide “have been slow to recognize how crucial LTSS (long-term services and supports) can be, with home and community-based services ... providing many people with options that make longer lives far more appealing, even when they have been diagnosed (or misdiagnosed) as having a terminal illness.”

“Most assisted suicide laws reference ‘dignity,’” it said. “The idea that hastened death is a pathway to dignity for people facing physical decline reveals the public’s extreme disparage-

ment of functional limitations and a perception that ‘dignity’ is not possible for people who rely on supports, technology or caregivers to be independent or alive.”

It added, “Many hold the attitude that a person with a disability may be better off dead than alive.”

“Misperceptions and misunderstandings” about the developmentally and physically disabled “are rooted in disability prejudice,” the report said, “and in the context of assisted suicide laws and policies, they create a deadly mix that poses multifaceted risks and dangers to people with disabilities as well as people in other vulnerable constituencies.”

The report, titled “The Danger of Assisted Suicide Laws,” includes several policy recommendations including urging states to not legalize any form of assisted suicide or active euthanasia. Instead, it said, states should promote palliative care and should “provide a legal solution to significantly painful or uncomfortable deaths that do not endanger others in the way that assisted suicide laws do.”

Among the council report’s recommendations for Congress is to pass a resolution expressing the sense of the body “that assisted suicide puts everyone, particularly people with disabilities, at risk of deadly harm.” It also said Congress should amend the Social Security Act to remove Medicaid’s “statutory bias for institutional long-term care rather than long-term services and supports provided for people living in the community.”

Editor’s Note: The council’s full report can be found online at <https://bit.ly/2VK6V2X>.

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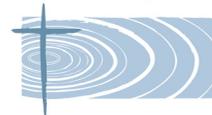
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NEWS BRIEFS

Experts fear legislation will further reduce religion in Quebec schools

QUEBEC CITY (CNS) — Many experts fear the Quebec government's legislation on education will further dismiss religion and spirituality from the province's schools. Among the changes announced in a bill presented Oct. 1, the government plans to abolish the Ministry of Education's religious affairs advisory committee and to remove all references to spirituality from the Education Act. The legislation, Bill 40, coincides with ongoing debates about the place of religious beliefs in schools, especially after the adoption in June of a secularism bill that prohibits teachers from wearing religious symbols during work hours. "At a time when Bill 21 on secularism in the school system is being applied, when the future of the ethics and religious culture course is being questioned, the government is abolishing the committee that is able to give notices on these issues," said Jean-Philippe Perreault, a professor at Laval University's Faculty of Theology and Religious Studies. A specialist in ethics and religious culture, Perreault is a member of the Religious Affairs Committee. In 2000, in the wake of the deconfessionalization of the Quebec school system, the two former Catholic and Protestant committees of the Ministry of Education were replaced by the Religious Affairs Committee, whose role became only advisory.

Inadequate formation a factor in lack of vocations, bishops say

VATICAN CITY (CNS) — Existing formation programs are not preparing priests and other pastoral workers to be leaders in a Church with an Amazonian and indigenous face, according to bishops participating in the synod for the Amazon. "It's not the same to evangelize in the city as in the Amazon," Bishop Rafael Cob Garcia of Puyo, Ecuador, told journalists at an Oct. 12 press briefing. "The needs are different." Formation must be adapted to meet those needs, he said. Synod participants repeatedly have mentioned the lack of sufficient priests to celebrate the Eucharist and other sacraments in the thousands of communities scattered throughout huge Church jurisdictions in Amazonia. Some bishops have pointed to the Church's mandatory celibacy requirement as an obstacle to indigenous vocations. In many indigenous cultures, a young man is not considered an adult and a full member of the community until he has a family. Another obstacle is academic, because quality education is lacking in rural villages, Bishop Cob said. When young men from vil-

Catholics arrested at protest over low refugee cap



CNS photo/Bob Roller

Activists hold signs Oct. 15 outside the U.S. Capitol in Washington regarding the Trump administration's cuts in the number of refugees to be admitted under the U.S. resettlement program. Catholics joined an array of faith communities, human rights groups, clergy, refugees and resettlement agencies gathered to protest deep cuts to the refugee admissions program. Some shouted "Jesus was a refugee" as others, including a former U.S. assistant secretary of state for population, refugees and migration, were led from the steps of the Capitol in handcuffs in an act of civil disobedience. Catholic groups, including the Franciscan Action Network and Maryknoll Office for Global Concerns, joined other Christian, Jewish and Muslim groups demanding that the refugee cap be set at 95,000 for the upcoming fiscal year and not the expected 18,000 the Trump administration has asked for.

lages go to a seminary in the city, they often find themselves behind their urban classmates academically and drop out. When a young man goes from an indigenous village to an urban seminary, he also is uprooted from his culture, Franciscan Father Joao Messias Sousa, who ministers among the Mundurucu people in Brazil's Tapajos River basin, told Catholic News Service.

Celibacy is a gift, not an obstacle, indigenous priest says

VATICAN CITY (CNS) — While indigenous cultures may have difficulty accepting the concept of celibacy, indigenous candidates for the priesthood are more than

capable of understanding that it is a gift from God, said an indigenous priest from Brazil. "Celibacy is not something that is born in a human person; it is something that is established some time during one's life," Salesian Father Justino Sarmento Rezende told journalists Oct. 17 during a press briefing on the Synod of Bishops for the Amazon. "People from any culture that exists in the world can live celibate lives from the moment that he or she freely — not forcibly — says, 'I want to live that lifestyle,'" he said. Father Rezende was responding to a question regarding comments made in the synod's first week by retired Bishop Erwin Krautler of Xingu, Brazil, who said that when it comes to ordaining married "viri probati," or men of proven virtue, "there is

no other option. The indigenous people don't understand celibacy; they say that very openly and I see it," Bishop Krautler said Oct. 8. "When I go to an indigenous village, the first thing they ask is, 'Where is your wife?' And I tell them, 'I don't have one.' Then they look at me with pity."

USCCB elevates oldest Marian shrine in U.S. to national shrine status

ST. AUGUSTINE, Fla. (CNS) — Bishop Felipe J. Estevez of St. Augustine made a surprise announcement during Mass Oct. 11 that the U.S. Conference of Catholic Bishops has elevated the Shrine of Our Lady of La Leche to national shrine status.

For many years, the shrine at Mission Nombre de Dios in St. Augustine has been a renowned landmark for pilgrims who visit from all over the world. It is America's oldest Marian shrine. Among the more than 200 people who attended the Mass on the feast of Our Lady of La Leche were benefactors, members of the recently reinstated Confraternity of Our Lady of La Leche, Knights and Dames of Malta, and many others who cherish the devotion to the Virgin Mother nursing the infant Jesus. In his homily, Bishop Estevez spoke about how Mary exemplifies what it means to have a relationship with God. "Mary recognizes the living God who closes the door to the mighty of this world and raises up the little ones, the poor in spirit, who are blessed by God," he said. "She praises God in his great mercy toward those who obey him and open their hearts to him." According to the USCCB, the term "shrine" signifies a church or other sacred place to which the faithful make pilgrimages for a particular pious reason with the approval of the local ordinary. The distinguishing mark of a shrine is that it is a place to which the faithful make pilgrimages.

Pew: Number of 'nones' now tops Catholics in American society

WASHINGTON (CNS) — "Nones," those who profess no religious affiliation, are now the largest subgroup in American society, their numbers having grown in the past decade while the percentage of Catholics in the United States slipped over the past 10 years. In a Pew Research Center "religious landscape" report issued Oct. 17, nones have jumped from 17% of the adult population in 2009 to 26% in 2019. Catholics, meanwhile, have slipped from 23% in 2009 to 20% today. Meanwhile, the Catholic Church can no longer claim a majority of the nation's Hispanic population. The figure dropped from 57% in 2009 to 47% in 2019, although the latter number still represents a plurality. The percentage of Hispanics who say they are unaffiliated climbed from 15% in 2009 to 23% in 2019, and those who say they are Protestant went up 1 percentage point from 23% to 24%. Amid a number of setbacks for religionists outlined in the study, it did say 62% of those who profess Christianity say they attend services at the same rate they did in 2009 — at least twice a month. Overall, 65% of respondents described themselves as Christians. However, the study's numbers also suggest that the overall number of Christians has dropped in the United States over the past decade, from 178 million in 2009 to about 167 million today, while the number of Americans who are religiously unaffiliated grew by close to 30 million.

Older adults to assist local agencies in serving community

FORT WAYNE – Patty Blevins is a Senior Community Service Employment Program participant in Fort Wayne. More than anything else, she wanted to work again. After being sidelined with a disability several years ago, Blevins feels like she has been given a second chance with Catholic Charities' SCSEP Program. She is back on her feet and in training at the Renaissance Pointe YMCA for what she hopes will lead to a steady job.

Catholic Charities of the Diocese of Fort Wayne-South Bend announced the week of Oct. 14 that it was awarded a grant of \$532,507 from Senior Service America, Inc., to help give seniors like Blevins a second chance.

Originating with the U.S. Department of Labor, almost 90% of the grant will provide temporary employment to at least 102 low-income older adults living in Adams, Allen, DeKalb, Huntington, Wabash and Whitley Counties. They will participate in SCSEP, a major program of the Older Americans Act. SCSEP is the only federal government program mandated to assist unemployed older adults seeking to rejoin the workforce by working in their community.

Catholic Charities has received the annual grant since 2003.

AROUND THE DIOCESE

Central Catholic wins CYO championship



Provided by Tera Hogan

The Central Catholic varsity football team won the Catholic Youth Organization championship Saturday, Oct. 12, defeating the St. Charles Cardinals by a score of 8-6 in Fort Wayne. The team concluded the season with a perfect record of 6-0. Eighth grade members of the team have never lost a CYO game, having remained undefeated since fifth grade.

"This program delivers a triple win for older adults and the whole community," said Maggie Cattell, program supervisor for Catholic Charities. "First, SCSEP participants are helping more than 30 local community, faith-based, and public agencies carry out their mission, including American Red Cross of Northeast Indiana, Fort Wayne Urban League and Whitley County Council on Aging. Second, older workers are receiving on-the-job training to enhance their skills. And third, older workers are keeping healthy by remaining connected and avoiding isolation in their community."

World Priest Day

FORT WAYNE — Worldwide Marriage Encounter sponsors World Priest Day, an annual observance intended to affirm priests in their vocation and ministry, on Sunday Oct. 27, or during the weeks preceding or following it. Catholic parishioners are encouraged to find ways to show their appreciation to priests, not only celebrating the priests they know but getting acquainted with those they don't.

Couples in Worldwide Marriage Encounter ministry will send over 360 cards of affirmation to priests and seminarians and post "We Love Our Priests" yard signs at many parishes. For more information visit www.wme.org.

Explaining Scripture, Venezuelan priest becomes social media sensation

BY MANUEL RUEDA

CARACAS, Venezuela (CNS) — Understanding the Bible can be challenging, but Catholics in Venezuela are becoming more familiar with Scripture through the work of a tech-savvy friar.

Capuchin Franciscan Father Luis Antonio Salazar is breaking with traditional ways of preaching and bringing the Gospel to thousands of cellphone users each week through an Instagram video series called "Vivir el Evangelio," or "Living the Gospel."

In the one-minute videos, the robed priest waves his arms and points his finger to the sky as he discusses key passages of the New Testament with the help of electronic music and special effects.

Father Salazar, 34, described himself as a "Catholic influencer." He started posting videos to Instagram in 2018, after a 19-year-old member of his parish convinced him it would be a good idea and offered to help with the editing and special effects.

Each video gets thousands of views and hundreds of comments. And in a year, Salazar's account -- @Flas7.0 -- has grown from 5,000 to more than 120,000 followers.

"The motive behind this is to help people understand the Gospel" said Father Salazar, who celebrates Sunday Mass at Our Lady of Chiquinquira Church, the largest church in Venezuela's capital. "I want to take those stories that happened 2,000 years ago with the pharisees, the scribes and the rest of the characters in the Bible and show people what they teach us about being good Christians."

Parishioners credit the videos and Father Salazar's energetic personality with bringing more people to the pews as Sunday Mass is now attended by hundreds of people.

But Father Salazar told Catholic News Service the videos also have helped him to connect with young Catholics in other cities and even in other Spanish-speaking countries, forming a "digital parish" to which he tries to tend daily.

Father Salazar said he also has been messaged by people with problems such as depression and tries to provide them with prayers and guidance.

"I am approached with sensitive issues, so I have to answer all the messages myself," he explained. "I'm not just any influencer coming up with crazy videos."

The Capuchin said the videos are part of a broader effort to



CNS photo/Manuel Rueda

Venezuelan Capuchin friar Luis Antonio Salazar is seen Oct. 12, during a baptism ceremony at the Our Lady of Chiquinquira Parish in Caracas. The Friar has become famous for explaining the Bible via short videos posted on Instagram.

make the Church more present in the lives of the Venezuelan people at a time that the country continues experiencing a harrowing economic crisis.

Hyperinflation and food shortages have forced more than 4 million Venezuelans to leave the country in the past five years, according to the United Nations. Hundreds of people have been

imprisoned for protesting against the ruling socialist party and street demonstrations have been met with police repression.

Friar Salazar has attended several of the anti-government protests himself, wearing his brown habit and comforting protesters who suffer from the effects of tear gas.

"I've been to other countries, like Spain or Colombia or Peru, and I know there are other ways to live. So I also head out into the street to tell the world that what is going on in Venezuela is wrong. And that we deserve something better," he said.

Father Salazar mentions that some of his superiors have asked him to not wear his robe during marches, but he maintained that doing so would betray his philosophy as a priest. "I think that it is important for the Venezuelan people to see that the Church is with them," he said.

When there are no protests taking place, Friar Salazar's parish helps the local population by organizing a weekly soup kitchen that has served up to 800 people in a day. Dishes are served with proper silverware and on ceramic plates to show those going through rough times that they are worthy of a better standard of living.

Father Salazar avoids discussing politics in his homilies, but

he tried to bring the Bible home to his audiences by referring to everyday situations in his Instagram videos, such as the discrimination facing Venezuelan migrants who arrive in South American countries.

In a recent video, he discussed a passage from the Gospel of Luke that talks about how Jesus cured 10 lepers that he found on the road to Jerusalem, including a man a Samaritan. It turns out that the Samaritan was the only leper who returned to Jesus to thank him for the miraculous deed.

"Interesting," Father Salazar noted in the video. "Jesus cured a foreigner. That's because he doesn't suffer from xenophobia."

As the priest continues to churn out his weekly videos, the demand for them appears to be growing. Five television stations in Venezuela are showing the "Living the Gospel" series and Catholics from the U.S. and Brazil have contacted Father Salazar to ask if he can translate the videos into English and Portuguese.

Father Salazar said he will need more volunteers to help him with that.

"These videos are something that has come from the spirit," he said. "People like them because they are thirsty for the word of God."

When I Call for Help: A Pastoral Response to Domestic Violence Against Women

In the beginning, I was young . . . he was handsome. He said I was beautiful, smart, worthy of love . . . made me feel that way. And so we were married, walking joyfully together down a church aisle, our union blessed by God.

"Then came the angry words . . . the verbal tearing apart. . . Now I was made to feel ugly, unintelligent, unworthy of any love, God's or man's.

"Next came the beatings . . . unrelenting violence . . . unceasing pain. I shouldn't stay, but this is my husband . . . promised forever. He says I deserve it . . . maybe I do . . . if I could just be good. I feel so alone . . . doesn't God hear me when I cry out silently as I lie in bed each night?

"Finally came the release, the realization. It's not me . . . it's him. . . I am worthy of love, God's and man's. One spring morning, my heart was filled with hope and with fear now only of starting over on my own. And so again I walked . . . down the hallway of our apartment building . . . never again to be silent . . . never again to live with that kind of violence, to suffer that kind of pain.

— A battered wife

WASHINGTON — As pastors of the Catholic Church in the United States, we state as clearly and strongly as we can that violence against women, inside or outside the home, is never justified. Violence in any form—physical, sexual, psychological, or verbal—is sinful; often, it is a crime as well. We have called for a moral revolution to replace a culture of violence. We acknowledge that violence has many forms, many causes, and many victims—men as well as women.

The Catholic Church teaches that violence against another person in any form fails to treat that person as someone worthy of love. Instead, it treats the person as an object to be used. When violence occurs within a sacramental marriage, the abused spouse may question, "How do these violent acts relate to my promise to take my spouse for better or for worse?" The person being assaulted needs to know that acting to end the abuse does not violate the marriage promises. While violence can be directed towards men, it tends to harm women and children more.

In 1992 we spoke out against domestic violence. We called on the Christian community to work vigorously against it. Since then, many dioceses, parishes, and organizations have made domestic violence a priority issue. We commend and encourage these efforts.

Violence against women in the home has serious repercussions for children. Over 50 percent of men who abuse their wives also beat their children. Children who grow up in violent homes are more likely to develop alcohol and drug addictions and to become abusers themselves. The stage is set for a cycle of violence that may continue from generation to generation.

The Church can help break this cycle. Many abused women

seek help first from the Church because they see it as a safe place. Even if their abusers isolate them from other social contacts, they may still allow them to go to church.

Recognizing the critical role that the Church can play, we address this statement to several audiences:

— To women who are victims of violence and who may need the Church's help to break out of their pain and isolation

— To pastors, parish personnel, and educators, who are often the first responders for abused women

— To men who abuse and may not know how to break out of the cycle of violence

— To society, which has made some strides towards recognizing the extent of domestic violence against women.

We recognize that violence against women has many dimensions. This statement is not meant to be all-inclusive, but rather to be an introduction, along with some practical suggestions, of what dioceses and parishes can do now.

The National Domestic Violence Hotline provides crisis intervention and referrals to local service providers. Call 800-799-SAFE (7233) or 800-787-3224 (TTY). For more information, go to www.thehotline.org. Hotline Advocates are available to chat online, Monday through Friday, 9 a.m.-7 p.m. Central Standard Time.

— Provided by U.S. Conference of Catholic Bishops

The Church responds to domestic violence: Scripture and Church teachings

WASHINGTON — Religion can be either a resource or a roadblock for battered women. As a resource, it encourages women to resist mistreatment. As a roadblock, its misinterpretation can contribute to the victim's self-blame and suffering and to the abuser's rationalizations.

Abused women often say, "I can't leave this relationship. The Bible says it would be wrong." Abusive men often say, "The Bible says

ior, but the passage (v. 21-33) refers to the mutual submission of husband and wife out of love for Christ. Husbands should love their wives as they love their own body, as Christ loves the Church.

Men who batter also cite Scripture to insist that their victims forgive them (see, for example, Mt 6:9-15). A victim then feels guilty if she cannot do so. Forgiveness, however, does not mean forgetting the abuse or pretending that it did not happen. Neither is possible.

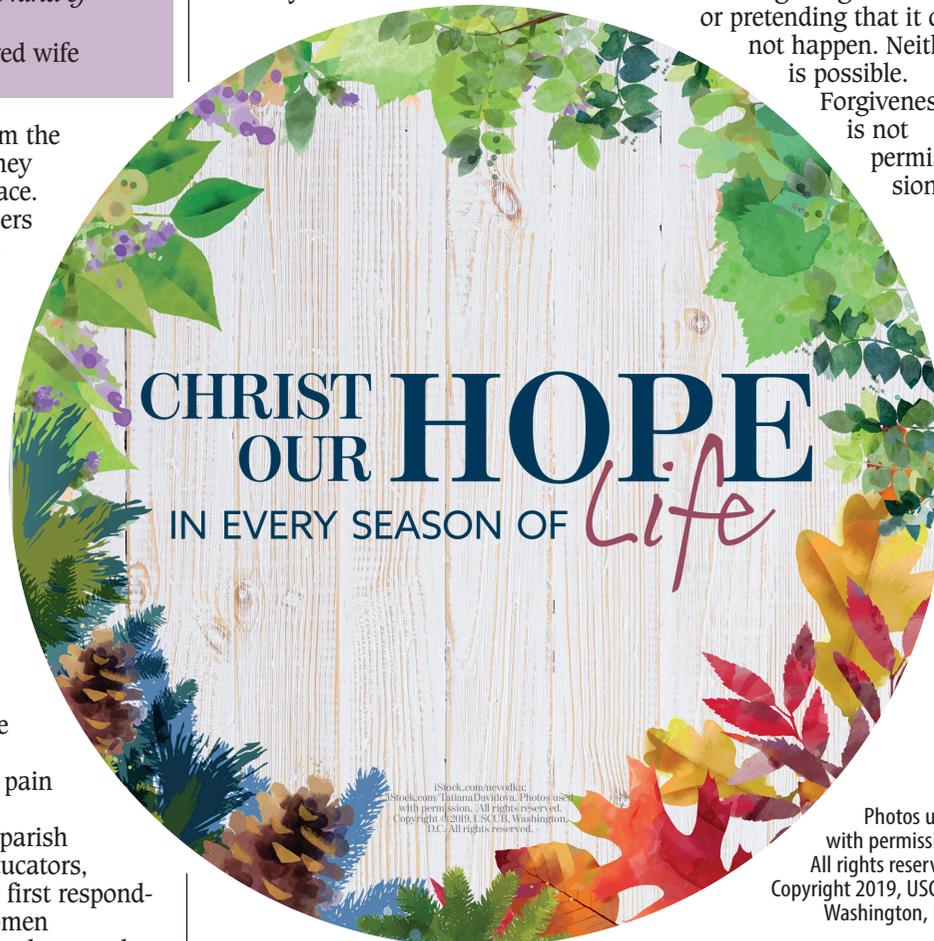
Forgiveness is not permission to

repeat the abuse. Rather, forgiveness means that the victim decides to let go of the experience and move on with greater insight and conviction not to tolerate abuse of any kind again.

An abused woman may see her suffering as just punishment for a past deed for which she feels guilty. She may try to explain suffering by saying that it is "God's will" or "part of God's plan for my life" or "God's way of teaching me a lesson." This image of a harsh, cruel God runs contrary to the biblical image of a kind, merciful, and loving God. Jesus went out of his way to help suffering women. Think of the woman with the hemorrhage (Mk 5:25-34) or the woman caught in adultery (Jn 8:1-11). God promises to be present to us in our suffering, even when it is unjust.

Finally, we emphasize that no person is expected to stay in an abusive marriage. Some abused women believe that Church teaching on the permanence of marriage requires them to stay in an abusive relationship. They may hesitate to seek a separation or divorce. They may fear that they cannot re-marry in the Church. Violence and abuse, not divorce, break up a marriage. We encourage abused persons who have divorced to investigate the possibility of seeking an annulment. An annulment, which determines that the marriage bond is not valid, can frequently open the door to healing.

— Provided by U.S. Conference of Catholic Bishops



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my wife should be submissive to me." They take the biblical text and distort it to support their right to batter.

As bishops, we condemn the use of the Bible to support abusive behavior in any form.

A correct reading of Scripture leads people to an understanding of the equal dignity of men and women and to relationships based on mutuality and love. Beginning with Genesis, Scripture teaches that women and men are created in God's image. Jesus himself always respected the human dignity of women. Pope John Paul II reminds us that "Christ's way of acting, the Gospel of his words and deeds, is a consistent protest against whatever offends the dignity of women."¹¹

Men who abuse often use Ephesians 5:22, taken out of context, to justify their behav-

The U.S. Conference of Catholic Bishops' 2018 Report on the Catholic Response to Sexual and Domestic Violence and Abuse notes that, while

DOMESTIC VIOLENCE AND SEXUAL ABUSE ARE HAPPENING IN EVERY COMMUNITY

it is not being brought to light because people
a) don't believe it is happening close to home, or
b) are simply too afraid to speak about it.

**DO NOT BE AFRAID
DO NOT BE SILENT**

www.thehotline.org
www.usccb.org/domestic-violence

Gathering the homebound to the eucharistic table

BY DEB WAGNER

Homebound ministries bring the love and grace of the Triune God to Catholics who are not able to come to the parish to receive the sacraments or to attend other activities. Most often, homebound ministries consist of hearing confession, anointing the sick or baptizing, as a priest would do; and providing Communion, catechizing or providing friendship and assistance, as either a priest or lay person commissioned in that ministry might do.

The opportunity for a lay member of a parish to support the faith of a homebound person gives both parties the opportunity to evangelize with each other. Usually, the person visiting a homebound individual feels called to the ministry. The person who is homebound is often delighted to share a few moments of a day with someone who is able to bring Christ into their lives in a tangible form.

Dottie Brown is a parishioner of Sacred Heart Parish in Warsaw. She became Catholic at 28 years old, after growing up Protestant in Missouri and marrying a military man. She and her husband moved often over the next 20 years, and over time she was exposed to and accepted Catholic doctrine.

Brown said whether they lived in Virginia, Missouri or California, she became involved in the local Catholic church. She helped decorate the church for holidays and major feast days, was a eucharistic minister and served on funeral luncheon committees. Living just a few



John Martin

Terri Ferro, right, prays with Geraldine Thompson of Fort Wayne. Ferro visits Thompson every other week, bearing the most holy of all gifts: the Lord Jesus Christ in the Eucharist. The ministry of volunteers like Ferro also helps homebound individuals continue to feel connected to their faith community.

miles from Sacred Heart, in recent years she has been there frequently to help with various projects.

A few weeks ago, Brown gave up her car. Since then, she said, she really appreciates being able to continue receiving the sacraments. A need for oxygen and the lack of transportation mean that she watches Sunday Mass on Eternal Word Television Network. Later in the day, someone brings her Communion.

Terri Ferro of Fort Wayne, sees fellow St. Vincent de Paul parishioner Geraldine Thompson weekly in Thompson's home. Bringing the body of Christ to her and others who are homebound, Ferro said, "is the most wonderful gift, in a very intimate face-to-face setting."

"Bringing people Communion makes them feel more connected to the Church through me. That's a beautiful blessing."

Thompson, who has acquired

significant medical conditions that make it necessary for her to stay in her home, is grateful for the homebound services provided by the parish.

She graduated in a class of 16 students from the former St. Paul grade school in downtown Fort Wayne before heading onto Central Catholic High School. She married in 1952 and worked for Lincoln Bank for 26 years while raising her four children – now ages 59, 62, 64 and 66 years old.

She has also volunteered with Science Central, Matthew 25, Miss Virginia's Food Pantry and Parkview Hospital.

Now her telephone rings three or four times a week with a call from Rosie Grady, "just to check in." One of her three daughters lives a few houses from her and can assist her with tasks as she needs it. She also looks forward to the visits from Father Fernando Polycarp during her frequent hospital stays, and from Ferro as well as a second woman, also named Terri, who bring her Communion on alternating weeks.

"I am very thankful to be able to receive Jesus. It makes me feel closer to God."

A frequent participant in the Heart of the Nation Mass provided by the diocese on television, Thompson said nothing beats human contact.

Although Ferro has dedicated much of her Sunday to homebound ministry for more than 15 years, she's still eager to help those who are unable to drive, have a temporary or permanent disability or are elderly. Currently, she works with six people. Some she sees every week, some every other week and others once a month.

Regardless of how frequent the visit, she has built such friendships with the people she serves. There's Virginia Gase, for example, who at 95 needs a ride to the doctor because her grown children are already in their 70s.

Ferro provides the ride. And while she said she "absolutely loves ministry," she also realizes that she might be the one requesting homebound ministry someday. Until then, she intends to continue "paying it forward."



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3D technology creates excitement at Most Precious Blood School

BY BARB SIEMINSKI

Graham Greene, a prolific English novelist who captured the beginning children's transition to adulthood, wrote: "There is always one moment in childhood when the door opens and lets the future in."

For some students at Most Precious Blood School, Fort Wayne, that door was opened by Jacob Bloom. A technology teacher at the school, Bloom has been facilitating an after-hours Computer Club on Fridays that's complete with 3D printers and exciting educational opportunities.

"In the last two years, Most Precious Blood School has chosen to embrace 3D printing as a new technology for students to learn because of the variety of opportunities it provides," said Bloom.

The push to explore the technology started when Dustin Parmalee, a parent of two children at the school, contacted Bloom with the idea of starting the club. Not knowing exactly where it would lead, Bloom agreed to coach the students in the emerging technology.

About a dozen signed up. Bloom and Parmalee went over the basics with them and had a productive time printing up a few items. The men quickly realized that for the endeavor really to take off, a curriculum was needed — and additional printers.

Parmalee generated funding through private donors to purchase an additional three printers. Bloom donated one of his own.

"I had a lot of hands helping



Photos provided by Jacob Bloom
Jacob Bloom, technology teacher, instructs eighth grader Ben and seventh graders Margaret and Aaron in what to look for in their 3D prints. 3D printing is part of a computer club at Most Precious Blood School, Fort Wayne.

me raise money in this," said Parmalee — and especially the helping hand of a parishioner, Sandy Sanders. "Everyone calls him Grandpa Sanders. Without his generous donation I don't think we'd have as much cool stuff as we do."

With the six printers the club began the 2019-20 school year with a plan, said Bloom. "Taking a small group of students, we're running through a 9- to 10-week program of learning how to get a third model from the computer to the printer, using 3D-design software to create objects and putting everything together to design and build carbon dioxide

'Rocket Cars' and race them in a competition at the end of the 10 weeks."

The club is open to students in grades five to eight. Currently there are two fifth graders, two seventh graders and one eighth grader. After the 10 weeks are up, another group of students will be eligible to enroll. There is a cost of \$10 to join the club, which covers materials.

The size of the class has to be limited because of the number of printers and the time it takes to complete each design.

"Originally, 3D-printing technology was very expensive to get started with. But as with all

technologies, over time prices have really decreased," said Bloom. "In fact, you can get a pretty decent starter-level printer for around \$200.

"You do need a specific printer designed to print in 3D. Our printers use Fused Deposition Modeling technology in the lab. The printer takes PLA plastic, a

vegetable-based biodegradable, heats it up so it can be laid down in flat layers, and then builds layers on top of the previous layer."

Bloom's hope is that students exposed to the technology will think about how the skills will apply to their lives in the future. He thinks that with early exposure to 3D-printing techniques they can begin to determine if it might be a career they're interested in.

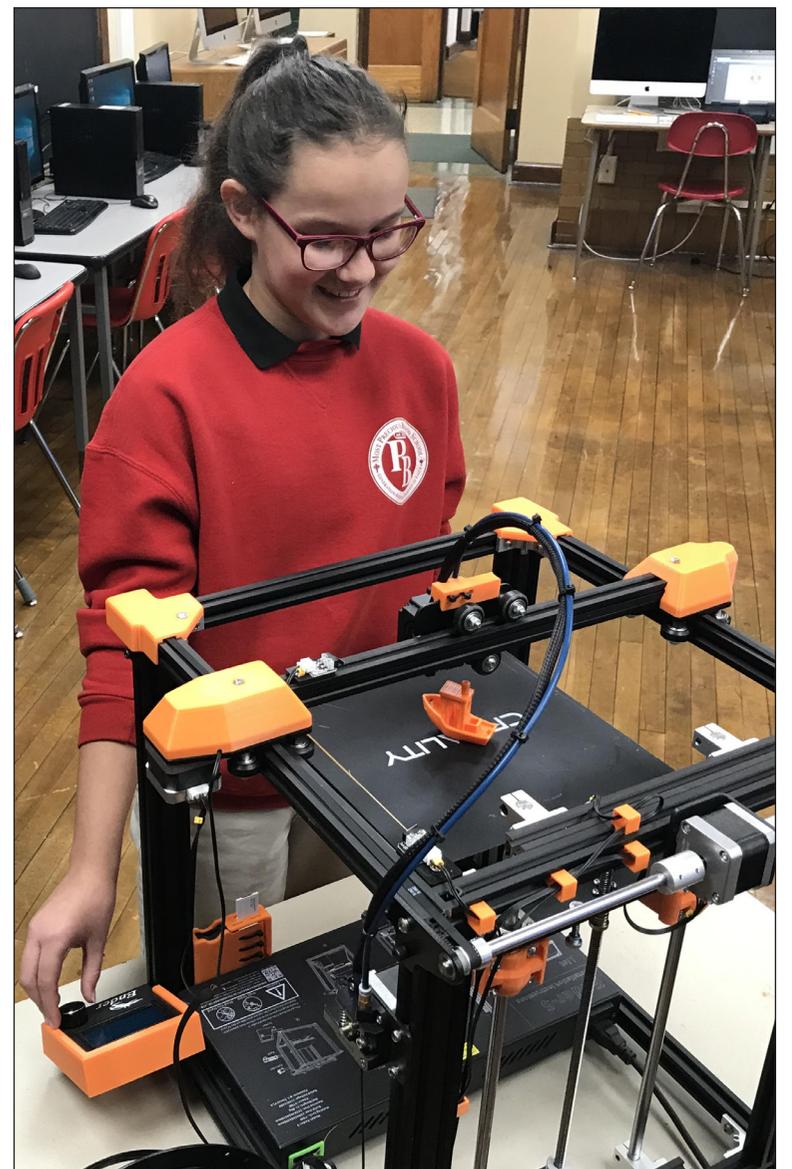
"The kids love this idea of being able to make whatever you want when you want," said Parmalee. "Need a door stop? Bam! Got one in 30 minutes. Need a folding fruit basket? Boom! One hour later you have a fruit basket which folds flat.

"The idea of wanting something and then making it without going to a store or asking their parents for the money is fun," he said. "Showing them that prosthetics and even real body parts are being 3D-printed just blows their minds.

"With the drafting software we teach them to use, I anticipate that we can find a problem to something in life and make a tool, a machine, or a part that helps them fix it," said Parmalee. "What Jake and I really hope to show them is that they have the power to change lives: And it all starts with one little idea and a prototype."



Ben shows Margaret and Aaron how to prepare a 3D model for printing during an after-school club at Most Precious Blood School.



Margaret calibrates a 3D printer.

Women of the Church conference: 'I just feel so seen'

BY JENNIFER MILLER

At a vigil Mass for the 29th Sunday of Ordinary Time, Bishop Kevin C. Rhoades celebrated the liturgy of the Eucharist with faith-filled participants of the Women of the Church Conference, hosted by Saint Mary's College, Notre Dame. A wide range of generations of women participated, representing a variety of religious and lay roles of ministry in the Church and equipping the conference to offer a fresh voice of faithfulness from the female perspective.

The original Women of the Church conference took place in 2016 at Saint Meinrad Seminary and School of Theology, hosted by the Sisters of St. Benedict of Ferdinand. Building on its success, the second conference focused on the diverse work of women in the Catholic Church and in the world. It examined how their leadership is a source of strength and knowledge, and imagined new possibilities for women as leaders in the Church.

With the motto, "Women of the Church: Strength of the past, Hope for tomorrow," a vision of living, faithful, active participation in the Church was addressed via a variety of theological and pastoral lenses.

Bishop Rhoades spoke about the vision in his homily, fleshing out the Gospel of Luke 18:1-8 and the first reading from Exodus. He connected Jesus' words to the actions of the saints and doctors of the Church, specifically St. Monica, St. Catherine of Siena and St. Teresa of Avila, and then to the current reality of the faithful present.

"God invites us to pray insistently," he said. "This isn't because He is unaware of our needs or because He is not listening to us when we pray. On the contrary, He is always listening and He knows everything about us and our life. The Lord is calling us to relationship with Him. Persevering prayer is the expression of faith in God. He wants us to trust that He listens to us."

When we pray, "we lift up our minds and hearts to the Lord," he continued. "Prayer is an expression of our faith and our hope in the power of God who is Love and does not abandon us. Prayer gives us the strength to fight the good fight of the Gospel. Prayer is the weapon of the poor in spirit and the lowly. It was the weapon of Mary and all the saints. And it requires faith."

Speaking of spiritual ancestors of faith, he explained, "Many of us learned to pray from our mothers and grandmothers. We can also learn from so many great women of the Church, like St. Monica who prayed for many years for the conversion of her wayward son, St. Augustine. Eventually her prayers were



Jennifer Miller

Bishop Kevin C. Rhoades greets a worshipper after celebrating a vigil Mass Oct. 19 during the Women of the Church conference hosted by Saint Mary's College, Notre Dame. The keynote speakers, below, and other presenters encouraged the women present to help them bring into the light the leadership of women in the Church.



DR. CECILIA GONZÁLEZ-ANDRIEU

answered in ways she never thought imaginable. Her son not only converted; he became one of the greatest Fathers and Doctors of the Church."

St. Teresa of Avila, whose feast day was just celebrated the past week, found it challenging to pray during the first 20 years of her religious life. "But she experienced a conversion. She felt the sensation of Christ's love transforming her, which moved her not only to be faithful to prayer for the rest of her life, to reach the heights of contemplative prayer, but also to reform the Carmelites to return to their original spirit of poverty, enclosure and disciplined prayer. Teresa helps us to understand the hard work of beginning prayer and the determination it requires."

In fact, the bishop added, it is her definition of mental or contemplative prayer that is contained in the Catechism. "It is nothing else than a close sharing



JOAN ROSENAHUE

between friends; it means taking time frequently to be alone with Him who we know loves us."

He shared that in his own chapel, he has her words in Spanish, on the wall. "Let nothing disturb you, nothing dismay you. All things are passing, God never changes. Patient attains all things ... God alone suffices."

Bishop Rhoades remembered and prayed for the soul of Sister Maura Brannick, CSC, who passed into eternal life on the first day of the conference. Sister Brannick's compassionate medical advocacy with underserved families in the South Bend area was much admired. A health center in the city is named in her honor.

For participant Montel Menting, the highlight of the conference was a discussion about prayer and liturgy during the time of the sexual abuse crisis in the Church; specifically, how one prays during such

trauma.

Presenter and participant Stacey Noem, M.Div., of the University of Notre Dame, found the times of community gathering and prayer fruitful. The moments that impacted her most, she said, were "anytime we opened our mouths to sing at prayer or Mass or dinner together. The feminine timber was so noticeable."

"I realized how often we are overshadowed or dominated by male voices. Perhaps that is metaphorical. Likely it is, and bears more reflection. But it was just physically something I noticed."

Dr. Layla Karst, both a presenter and participant from Loyola Marymount University, Los Angeles, said she found the conference refreshing.

"After Dr. Cecilia González-Andrieu's talk, one participant stood up and thanked her by saying, 'I just feel so seen.' This, to me, captured the primary importance of the conference — an opportunity to gather together, to tell our own stories and listen to other's, to see other, diverse women in leadership roles in the Catholic church and to be seen ourselves," Karst reflected. "In a Church that often encourages women's leadership as long as it is done quietly and behind the scenes, being seen and heard allows us to begin to contemplate together the question of 'what's next' for women in the Church."

At the conference, there were women who have been mentors and companions of Karst's on the journey of study and formation — her co-workers in the vineyard, and her fellow theologians, she shared. "This is evidence of women not only talking about doing church, but actually doing church — discerning with one another, encouraging and when necessary correcting one another, and celebrating what God is doing in our midst."

Prayers for the sick

There is an old New Yorker cartoon that shows an angel bringing God a stack of petitions about wars, natural disasters and other calamities. God waves him off with a distracted, "Not now. I'm trying to help this guy make a free throw."

I've been thinking lately about prayers for the sick. My brother Kevin died of leukemia when he was 13. In those days, childhood leukemia was basically a death sentence. You lived 18 months and then you died. That was what happened with my brother.

Mother and Dad took Kevin to Lourdes, France, the summer after he got sick. The pilgrimage did not cure his illness, but it helped him to bear it. He is surely in heaven today. And God worked a miracle through his brief life.

Kevin was treated at Roswell Park Hospital in Buffalo, New York, about three hours from our home. He was sometimes there for weeks at a time, and Mother and Dad would stay at a hotel. But they noticed that some families, lacking the means to do that, slept in their cars or in hospital waiting rooms.

When Kevin died, Mother and Dad bought a house across the street from the hospital and set up a 501(c)(3) organization to care for such patients and their families. The Kevin Guest House was the first hospital hospital-ity house in America. Since it opened in 1972, more than 50,000 people have stayed there.

It became the inspiration for the Ronald McDonald Houses,

begun two years later. Those have helped millions of families.

I think God answered our prayers for Kevin. Not by intervening in the natural order of things -- though He could have done that, as He did with Naaman the Syrian. Rather, His love made Kevin's short life a grace for those who knew him and a gift for the countless sick people whose families now can afford to stay by their side.

Of course, we siblings who survived Kevin live in constant dread of blood cancers whenever someone complains of swollen lymph nodes. And this summer, one of our daughters was diagnosed with Hodgkin lymphoma. She has been undergoing rounds of chemotherapy. And we have been assiduous about asking family and friends to pray for her.

It seems to be working so far. The PET scan last week showed the cancer in remission, and we have been rejoicing in a hopeful way.

Did God cure her? I'm not sure. But I am certain of one thing: From the time of her diagnosis, our daughter has been a model of Christian hope and courage.

She has three daughters of her own. Her biggest challenge has been helping them manage their fears. When she told them the news, she said that God was going to keep them all really close to Him and hold their hands through the ordeal.

One of my sisters, the one closest in age to Kevin, saw the hand of God in all this. Think



JOHN GARVEY

INTELLECT AND VIRTUE

how important it is to us parents, she said, to raise our children in the faith. Think of the work we do to that end -- praying, teaching, sharing the sacraments, sending them to Catholic school. What would you not give for the assurance of God's help in this endeavor?

Nothing our granddaughters will see in their young lives can equal the lesson in faith they are getting from this experience. The woman they love and admire most is showing them what God's grace means to her. That is testimony they are bound to believe. It's an answer to a prayer.

John Garvey is president of The Catholic University of America in Washington, D.C. Catholic University's website is www.cua.edu.

What I learned talking with skeptics on Reddit

Earlier this month I finished my second dive into the Reddit AMA world. One of the most popular websites in the world, Reddit is a forum for all sorts of online conversations and presentations.

The AMA (for Ask Me Anything) is a 21st century version of the medieval "quodlibetal" questions, during which a game theology professor would entertain any inquiry that came from the floor. Now things are a bit cruder and more rough and ready on Reddit than they were in the universities of the Middle Ages, but you get the idea.

When I engaged in the exercise last year, I received almost 12,000 questions and comments, making mine the third-most commented-on AMA after those of Bill Gates and Jordan Peterson. This time, I've received over 15,000 comments and counting, making mine the second-most commented-on AMA of the past year, just after Bill Gates and ahead of Bernie Sanders! I mention this not to show how popular I am with the Reddit crowd (I'm sure most of them have never heard of me), but rather to demonstrate just how massively interested young people are in the questions of religion.

If you can make it through the plethora of obnoxious, juvenile, and insulting comments, you will actually learn a great deal about what is on the minds of the Reddit audience -- mostly young men between the ages of



BISHOP ROBERT BARRON

WORD ON FIRE

18 and 30 -- when it comes to religion. I would identify four major themes: proving the existence of God, the problem of suffering, the determination of why one would choose one religion over another, and homosexuality. Each of these issues was addressed hundreds, perhaps thousands of times. Permit me to speak, very briefly, of each in turn.

So first of all, the question of proving God's existence came up again and again. Are there rational grounds for believing in God? How do I know that there is a God? Can God's reality be demonstrated to someone who does not believe in the Bible?

What struck me very positively in this regard is that the young people on Reddit seemed to have a powerful interest in God -- and that's no small thing. They weren't treating the proposal of God's existence as prescientific nonsense or self-serving fantasy. They were honestly wondering about God, restlessly searching for him. What struck me a bit more negatively is that there seemed to be little

BARRON, page 13

The Lord God judges justly and affirms what is right



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Thirtieth Sunday in Ordinary Time Luke 18:9-14

The Book of Sirach provides this weekend's first Scriptural reading. The book is part of that group of biblical writings classified by scholars collectively as the Wisdom Literature.

The Wisdom Literature developed through an interesting, and very believable, process. As conditions worsened in the Holy Land several centuries before Christ, many Jews emigrated.

Probably many prospered economically in new places. Prosperity, however, came at a price. In new surroundings,

paganism abounded. The riches and pleasures of the pagan culture were powerful attractions for the children of these Jewish transplants. Devout Jews and conscientious Jewish parents realized that they had to convince their youth and also their less-than-fervent Jewish neighbors of the worth of the ancient Hebrew religion.

This literature was part of this process to persuade audiences that the Hebrew religion in itself was the summit of human logic, a bold claim in the Greek culture, in which human reasoning was so exalted.

With this overall objective, each of the Wisdom books was composed in its own time and in the face of its own circumstances. Thus, it is important always to know the context in which a book was written, even if a similar purpose was the driving force, and paganism was the common concern.

It is easy, and not out of place, to imagine the conditions in which this particular work, the Book of Sirach, was composed. The message is clear. Sirach offers a picture of the

God of Hebrew revelation as far above the tawdry shortcomings and schemes of humans and the less than admirable traits of the pagan gods.

God is perfect. Humans are not. It is the greatest wisdom.

The Second Epistle to Timothy, Paul's disciple, provides the second reading. Paul taught Timothy the deep meaning of the Gospel and guided him in the process of spiritual development. Paul also ordained him a bishop.

In this reading Paul encourages Timothy to be true to the Lord. The great apostle offers himself as an example. He has been imprisoned and mistreated for Christ. His way has been rocky and uphill, but he has remained loyal.

St. Luke's Gospel furnishes the final reading. Here again, Jesus presents the smug and insincere as being without God's favor. A humble and unassuming man is God's favorite.

The reading makes two points. It teaches that those who have heartfelt love for God will endure. Gaudy, outward appearances mean nothing. Good works must rise

from genuine faith and love.

Second, the reading echoes what already has been said in the first reading. God is perfectly just and desperately needed. Human reasoning and ability can be very inadequate.

Reflection

The Book of Sirach suggests a time and conditions very long ago but in reality they are quite similar to circumstances met in life today or in any day. Humans always exaggerate their ability. They cannot admit their limitations despite all the proof for it. It is the result of pride. It is a byproduct of original sin.

Simply, God alone is almighty and truly wise. Realizing God's majesty, and human imperfections, it is obvious that God alone is the model of perfection. Earthly rewards are empty and fleeting. God alone provides the only reward. God is everything.

Anyone who seeks a reward other than in God, as the Pharisee pursued other ends in the story told by Luke, chases after phantoms. The humble

man in the Gospel truly is wise, so he is humble. He receives the reward. He succeeds. He achieves.

Humility is an essential Christian virtue. It is not a denial of who and what we are. Rather, it expresses the deepest insight of who and what we are. We are limited, but, blessedly, marvelously, miraculously, we may rely upon God's guidance and strength.

READINGS

Sunday: Sir 35:12-14, 16-18 Ps 34:2-3, 17-19, 23 Tm 4:6-8, 16-18 Lk 18:9-14

Monday: Eph 2:19-22 Ps 19:2-5 Lk 6:12-16

Tuesday: Rom 8:18-25 Ps 126:1b-6 Lk 13:18-21

Wednesday: Rom 8:26-30 Ps 13:4-6 Lk 13:22-30

Thursday: Rom 8:31b-39 Ps 109:21-22, 26-27, 30-31 Lk 13:31-35

Friday: Rv 7:2-4, 9-14 Ps 24:1-4ab, 5-6 1 Jn 3:1-3 Mt 5:1-12a

Saturday: Wis 3:1-9 Ps 23:1-6 Rom 5:5-11 Jn 6:37-40

What kind of ‘believers’?

This past June I was in the Munich area for four days, giving a public lecture on Evangelical Catholicism and doing a lot of media interviews. My hosts were exceptionally gracious, but it was also obvious that the Catholic Church in what was once Germany’s most intensely Catholic region is in terrible shape. The numbers tell the tale.

The parish in whose rectory I stayed has some 10,000 parishioners — which is to say, the pastor knows that there are 10,000 people within the parish boundaries who, when paying their federal taxes, tick the box for the “Kirchensteuer,” the “Church tax.” Having seen years of statistics on Sunday Mass attendance from the German bishops’ conference, I was expecting the pastor to answer my question about his Sunday congregation with a figure somewhere between 700 and 1,000. No, he said; average Sunday Mass attendance among those 10,000 parishioners was 200. And when he asked people politely when he might see them at Mass, he frequently got the answer, “Look, I pay the Church tax; what else do you want?”

So it was with some interest that I read the recent explanation by Munich’s Cardinal Reinhard Marx as to why he and the majority of the German bishops were defying the Vatican and plowing ahead with their “binding Synodal process,” in order to reexamine “issues” such as the Church’s sexual ethic, its teaching on marriage and its ancient pattern of ordaining only men to the ministerial priesthood.

Cardinal Marx claimed that “Countless believers in Germany consider (these issues) in need of discussion.” The not-so-tacit suggestion was that questions once thought settled by the Church

were in fact open.

In light of my recent experience in the cardinal’s archdiocese, some questions immediately occurred: Who are these “countless believers”? Do they participate in the eucharistic community of the Church or do they just pay the Church tax and get snarky when asked why worship is not on their Sunday agenda?

And further: How many of these “countless believers,” who seem to think that what is settled is in fact unsettled, have ever had the truths they question explained to them? How many of German Catholicism’s legion of theologians and Church workers devote themselves to such teaching? The Archdiocese of Munich and Freising has, I was told, some 2,000 employees. Do any of them live the vocation to explain what is challenging in the Gospel and the Catholic Church’s application of it?

Moreover, in what time warp do these “countless believers” live? The Catholic Church has spent an inordinate amount of time and energy over the past 50 years “discussing” the “issues” that Cardinal Marx suggests are at the top of German Catholics’ concerns. Isn’t the real problem here that, after a lot of discussion and deliberation, the teaching authority of the Church resolved those issues in a way that “countless believers” didn’t like and still don’t like — perhaps because the Church’s settled answers are in severe tension with the libertine public moral culture that prevails across western Europe?

A little honesty here would go a long way.

Much of the Catholic Church in Germany and in other German-speaking lands is in a de facto state of schism: Many of its leaders and intellectuals



THE CATHOLIC DIFFERENCE

GEORGE WEIGEL

do not believe what the Catholic Church believes. And because of that, they do not teach what the Catholic Church teaches. Nor does this de facto schism touch on neuralgic moral questions alone. It involves the bottom of the bottom line: Is Jesus Christ the unique redeemer of humanity, such that all who are saved are saved through Him, in one fashion or another? Are there divinely revealed truths that remain binding over time? Is the Catholic Church speaking the truth when it solemnly declares that it is doing so, irrespective of what the surrounding culture thinks?

Catholicism is dying in the German-speaking world, not because the Gospel has been proclaimed and found incredible or hard, but because it hasn’t been proclaimed with joy, confidence and zeal. Friendship with the Lord Jesus Christ, and incorporation into the community of disciples in mission that is the Church, has not been offered. That is why there is 2% Mass attendance in that Munich parish. Recognizing that hard truth is the only path toward a German Catholicism that has something credible to say to the rest of the world Church.

George Weigel is Distinguished Senior Fellow of the Ethics and Public Policy Center in Washington, D.C.

my conversation partners that there is only one mystery more puzzling than the problem of evil, and that is the mystery of goodness. Evil does not, strictly speaking, exist. It is the lack of a good that ought to be there, and as such, it is always parasitic upon the good. So as deeply frustrating and confounding the problem of evil is, it is always outpaced by the “problem” of goodness — namely, why goodness and beauty should exist at all. This, I suggested, might be at least a fresh way to address the issue.

The third principal motif was this: How could one possibly know that one’s religion is better or truer than any other?

To a large extent, this query is born from the relativism that holds sway everywhere in the culture of the West and, relatedly, from the conviction that toleration is the one indisputable value. Behind the question is the assumption that any attempt to

claim truth in regard to a given religion is simply tantamount to arrogance and bigotry. Those who posed it seem to feel that religions are more or less like hobbies. You have yours and I have mine, but neither one of us would be justified in imposing them on each other or on anyone else.

What all of this reveals is the breakdown in anything like genuinely public religious argument. That a person can or should actually make a case rationally for a religious perspective strikes the Reddit audience as absurd. In response to one of these questioners, I offered a brief demonstration of how one might argue, on Thomist grounds, for the legitimacy of a Trinitarian monotheism. I would be flabbergasted if that little exercise actually convinced my interlocutor, but my more modest hope is that it might show him or her that objective argument is possible in regard to religious matters.

SCRIPTURE SEARCH®

Gospel for October 27, 2019
Luke 18:9-14

Following is a word search based on the Gospel reading for the 30th Sunday in Ordinary Time, Cycle C: the proper attitude for prayer. The words can be found in all directions in the puzzle.

PARABLE	DESPISED	TWO MEN
THE TEMPLE	PRAY	PHARISEE
OTHER	HIMSELF	THANK
I AM NOT LIKE	FAST	TWICE
WEEK	HEAVEN	BEAT
HIS BREAST	BE MERCIFUL	TO ME
A SINNER	JUSTIFIED	HUMBLED

BE MERCIFUL TO ME

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

BARRON, from page 12

or no sense that Christian theologians and philosophers have been presenting and defending arguments for God’s existence for centuries. That the Reddit audience hadn’t an inkling of what these proofs and demonstrations might be is, at least in part, a failure of the churches in their ministry of education.

The second major theme was the problem of evil. Now, it has been said that all of theology commences with and ultimately centers around the issue of justifying the ways of God in the presence of great suffering; so in a way, the intense interest of young people in this question is another encouraging sign that they are eager to think theologically.

It would obviously require a lengthy book even to scratch the surface of this matter, but I would make just this one observation. I told a number of

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Finally, my Reddit friends were massively concerned with the issue of homosexuality. Repeatedly, probably a thousand times, I heard that the Church hates gays and is hopelessly behind the times in regard to welcoming and affirming homosexuals. I won’t even attempt in the context of this article to address the moral issues here, but permit me to say that the reaction of the Reddit audience is ample proof that the language the Church has used to articulate its teaching in regard to this question has been ineffective to say the very least.

Those well-versed in Aristotelian teleological ethics understand what is meant by the claim that homosexual acts are “intrinsically disordered,” but I’m afraid that the vast majority of people took that language to mean that homosexual persons are twisted and contemptible. Was this a deeply incorrect reading of the Church’s teaching?

Absolutely. But is it an indication that we can and must do a great deal better in getting that teaching across with greater compassion and clarity? I think the question answers itself.

I will confess that my two forays into the Reddit space have been more than a little discouraging. If you dare, look at the dismaying number of just plain aggressive and mean-spirited comments. But at the end of the day, I take those 15,000 comments as a deeply encouraging sign that the restless human heart is still searching for the only one who will satisfy it.

Bishop Robert Barron is an auxiliary bishop of the Archdiocese of Los Angeles and the founder of Word on Fire Catholic Ministries.

Requiem service a tribute to souls

BY DENISE FEDOROW

An upcoming requiem prayer service and concert at St. Vincent de Paul Church, Elkhart, will have personal meaning not only to organizer and director of sacred music Brad Todorovich, but also to members of the community choir that will perform it.

Todorovich lost his father on Oct. 25, 2018, after a long illness. He said one of the reasons he wanted to stage the performance was as a tribute to his father; and maybe, he admits, “as a way to grieve.”

His father taught him a lot about music. Both his father and grandfather were part-time musicians, played organ and were members of their church choirs.

“They definitely inspired my career in church music. I figured it was a good thing to specialize in, as I’ve been surrounded by church music all my life and actively participated since I was 10,” he said. Todorovich has been at St. Vincent de Paul Parish for five years and was at Queen of Peace Parish in Mishawaka prior to that, for about four and a half years.

For the Nov. 4 requiem service he has assembled an advanced choir of about 40 vocalists from multiple parishes, churches and schools: St. Vincent; Queen of Peace; St. Joseph and St. Monica, Mishawaka; St. Thomas the Apostle, Elkhart; Trinity Lutheran Church, Elkhart; St. John the Evangelist, Goshen; St. Mary of the Annunciation, Bristol; St. Anthony de Padua, South Bend; the University of Notre Dame and Holy Cross College. The choir will be accompanied by a violist, string quartet and organist. The members have been practicing since early September.

Gabriel Fauré’s requiem

Composer Gabriel Fauré was born in France in 1845. His musical talent was recognized at an early age and he studied organ, piano and choral music at the Niedermeyer School in Paris. After graduation from high school he worked as an organist and choirmaster at a series of churches of increasing prestige and taught composition. He began sketches for a requiem in 1887, reportedly not because of the death of a loved one.

By the time of the first performance in 1888 there were five movements to the work: an “Introit and Kyrie,” the “Sanctus,” “Pie Jesu,” “Agnus Dei” and In “Paradisum.” To perform the work, Fauré called for a mixed choir of tenors and basses, a soprano soloist, an orchestra of low strings (violas, cellos and double basses), harp, tim-

pani, organ and a violin solo in the “Sanctus.” He added an “Offertoire” in 1889 and included a setting of “Libera Me” that he had written for baritone and organ 12 years earlier. He also added horns, trumpets and trombones to the orchestra, as well as a baritone soloist. This version was first performed at the Madeleine in January, 1893.

Fauré’s publisher reportedly wanted a larger-scale work, which led to a final revision that premiered in July 1900. In this version, the one most commonly heard in concert, woodwinds were added to the orchestra.

In a 1902 interview, Fauré was quoted as saying that he saw death “as a happy deliverance, an aspiration towards happiness above, rather than as a painful experience.” For this reason his requiem is more subdued than other similar works. Todorovich said Fauré’s work is “said to be very popular work for choirs and orchestras.”

Even though the performance will take place after All Souls’ Day, Todorovich said it can be done anytime because it is part of the Office of the Dead that is prayed as part of the Liturgy of the Hours.

“Any day you can say a funeral you can do the prayers for the dead instead of the morning prayer.”

Todorovich, who has a master’s degree in sacred music from Notre Dame, said the music itself is “very religious — more imbued with sacredness and prayer — nothing theatrical or overblown” unlike a lot of the music of its time.

Remembering the souls in purgatory

At a recent choir practice, several members of the choir said they chose to participate because they wanted to offer a tribute to loved ones.



Photos by Denise Fedorow

Several members of a combined choir rehearse for a requiem service and concert that will take place Nov. 4 at St. Vincent de Paul Church in Elkhart.

“I like to sing, but this is a greater challenge,” said Ed Hruby of St. Mary. “We’ve all suffered loss, and I do think of all those people while we’re doing this. It’s a prayer.”

Lynn Nelson of St. Vincent said she’s a “relatively new Catholic,” “so this gives me an opportunity to give back and to use my gift to the glory of God.” She added that she’s also enjoying meeting new people.

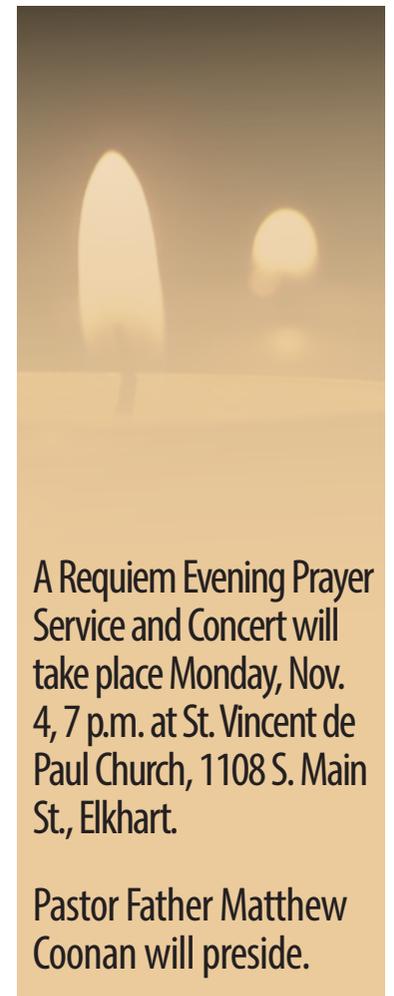
Joe Fortner of St. Vincent said that while Todorovich was dedicating the performance to his father, “I’m dedicating it to my mother, father and brother.”

Fortner also is dedicating the concert to friends in the church who have lost loved ones. “It means a lot,” he said. “I’m very honored he chose me to be part of this.” It’s also helping him get better acquainted with Latin.

“All of us have to do a better job of remembering the souls in purgatory, and I was thinking of my deceased family members — I hope they’re in heaven, but maybe they’re still in purgatory,” said St. Monica parishioner Beth Horbman. “Wasn’t it St. Augustine who said, ‘When you sing, you pray twice’? So this is double prayers for the souls.”



Brad Todorovich, far right, director of sacred music at St. Vincent de Paul Parish, Elkhart, accompanies a rehearsal for the prayer service and concert. The group has been practicing since September.



A Requiem Evening Prayer Service and Concert will take place Monday, Nov. 4, 7 p.m. at St. Vincent de Paul Church, 1108 S. Main St., Elkhart.

Pastor Father Matthew Coonan will preside.

WHAT'S HAPPENING?

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

Holy Hour of Praise and Prayer Ministry for teens and young adults

SOUTH BEND — A Holy Hour of Praise and Prayer Ministry for teens and young adults will be Sunday, Nov. 10, from 5-6 p.m. at St. Matthew Cathedral, 1701 Miami St. Come and worship Jesus in the blessed sacrament with joyful songs of praise and encounter the joy and encouragement of the Holy Spirit.

Author meet and greet, book signing

FORT WAYNE — Gretchen Crowe, author of "Praying the Rosary with St. John Paul II," will give a talk and sign copies of her new book beginning at 1

p.m. Oct. 27 at Cathedral Center, 1122 S. Clinton St. A meet and greet will take place immediately prior, from 12:30-1 p.m. Contact Kimberly Martinez at 260-424-1485.

Bishop Dwenger open house

FORT WAYNE — Bishop Dwenger High School, 1300 E Washington Ctr. Rd., invites prospective students and their family to an Open House, Tuesday, Oct. 29, from 6:30-8 p.m. This special evening provides an opportunity to explore all facets of our school: our outstanding academic curriculum, pastoral ministry, athletic programs and

a wide variety of co-curricular activities. Students and parents are able to meet with faculty, staff, coaches and moderators while touring our school. Come see what it means to be a "Citizen of Two Worlds."

Memorial Mass for those who have lost a child

FORT WAYNE — Those who have lost a child before or after birth — whether recently or long ago — are invited to a special Memorial Mass on Tuesday, Oct. 29, at 7 p.m. at St. John the Baptist Church. There will be an opportunity to record the child's name in a Book of

REST IN PEACE

Elkhart

Leonard J. Lucchese, 83, St. Vincent de Paul

James Pirrie, 92, St. Vincent de Paul

Fort Wayne

LaDonna M. Cummings, 68, Most Precious Blood

Joan Mitchell, 88, St. Therese

Richard Omlor, 73, St. Vincent de Paul

Susan Schafer, 69, St. Therese

Peter A. Scott, stillborn, Our Lady of Good Hope

Justine Walter, 95, St. Therese

Goshen

Anna M. Moriarty, 74, St. John the Evangelist

Mishawaka

Luke M. Gish, 47 days, Queen of Peace

Notre Dame

Sister Maura Brannick, CSC, 96, Our Lady of Loretto

Father Richard Teall, CSC, 95, Holy Cross House

South Bend

Peter Battista, 93, Christ the King

Suzanne Petsche, 83, Christ the King

Wabash

John Corso, 89, St. Bernard

Janes Schetzlske, 65, St. Bernard

Walkerton

Daniel Matusiak, Sr., 87, St. Patrick

Marilyn Stopczynski, 85, St. Patrick

Remembrance, to take home a silk rose in honor of him or her and to pray together with others who have suffered the loss of their little ones. Sponsored by Marriage & Family Ministry,

Diocese of Fort Wayne-South Bend. For more information, contact Lisa Everett at 574-234-0687 or leverett@diocesefwsb.org.

Sister Maura Brannick, CSC, 1923-2019

NOTRE DAME — A beloved Sister of the Holy Cross and namesake of the Sister Maura Brannick Health Center passed away Oct. 18 in South Bend.

Mary Louise Brannick was born Feb. 8, 1923, in Joliet, Illinois, but grew up on a small farm in Minooka, Illinois, 56 miles southwest of Chicago. Her parents, Ellen "Nell" Conroy and Charles "Charley" Brannick, worked hard and never sat idly by when they saw others in need during the hardships of the Great Depression.

"There were lots of people worse off than we were. I was just blessed with a family that cared for other people, even strangers, as much as we cared for each other," Sister Maura had said.

She saw this same care and compassion in the Sisters of the Holy Cross at Saint Angela's Academy in Morris, Illinois, where she graduated in 1942. She entered the Sisters of the Holy Cross from Minooka on Feb. 6, 1943, and made her initial profession of vows on Aug. 15, 1945.

She initially delayed her arrival at the motherhouse until February 1943, after her brother Joseph had been drafted for military service during World War II. Upon reception of the habit six months later she received her religious name, Maura, Irish for Mary.

Sister Maura spent time either seated for her nursing studies or more time standing at bedsides, graduating as a registered nurse from Saint Mary's Hospital School of Nursing, Cairo, Illinois, in 1948.

Sister Maura's stature exceeded her 5-foot-4 height

during the next 26 years of nursing services at hospitals sponsored by the Sisters of the Holy Cross: St. Mary's Hospital, Cairo, Illinois; St. Joseph's Hospital, South Bend; Holy Cross Hospital, Jacksonville, Illinois; and St. Alphonsus Hospital, Boise, Idaho.

In 1976 Sister Maura transitioned to her new ministry in pastoral care at St. John's Hospital, Anderson, for a year, followed by eight years at St. Joseph Regional Medical Center, South Bend.

While still involved in pastoral care at St. Joseph, she received full support as outreach coordinator to visit the sick and elderly in their homes in a part of South Bend where many Polish and Hungarian immigrants lived and worked. "They needed basic health care assistance. My dream was a neighborhood clinic," she said.

Eventually Sister Maura had the blessing for a clinic to provide basic, preventive services for those without access to Medicaid, Medicare or private insurance. St. Joseph Regional Medical Center sponsored the initial West Washington Street Health Center in October 1986.

Before long Sister Maura said, "I found myself sitting on the steps of the staircase to conduct an interview with a volunteer," because the clinic was too small. In February 1988 it relocated to a new site known as South Chapin Street Health Center with the support of the medical center, medical volunteers, sisters and other local volunteers, and major donors. The current center was dedicated in December 1998 and in October 2006 was renamed The Sister

Maura Brannick Health Center. The area now largely consists of Hispanic Latino, African American and Caucasian residents.

The older woman was known to invite many a discouraged young sister or new nurse to take a walk with her or to sit and talk. Her calm counsel instilled confidence in them that all would be well.

Three local educational institutions in Notre Dame, Indiana awarded Sister Maura honorary degrees: the University of Notre Dame in 1995; Holy Cross College in 2004; and Saint Mary's College in 2017. Sister Maura received at least 14 other awards for her inspiration, leadership and service in the Michiana community, the last from the Michiana Women Leaders.

She was 85 when she retired in 2008 at a ceremony in her honor in the lobby of St. Joseph Regional Medical Center. Someone provided her a comfortable chair near the podium so that Sister Maura could conserve her energy. One of the attendees noted that, "With her sweet disarming smile she looked as if she were holding court."

"I am on my way to God," Sister Maura said to one of the sisters visiting her at Rosary Convent in recent months. Nearing death, she felt at peace, describing her prayer as wordless "sitting in the lap of God."

Sister Maura died on the morning of the feast of St. Luke, patron saint of those who minister in health care.



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Photos by Nate Proulx

Catholic school students on the eastern half of the Diocese of Fort Wayne – South Bend came together at the Allen County War Memorial Coliseum in Fort Wayne Oct. 15 for an All-Schools Mass. The fourth grade students in attendance represented a saint they had chosen and researched, and those dressed as St. Teresa of Avila joined Bishop Kevin C. Rhoades on stage during his homily. He discussed with them St. Teresa's example of faith.



ALL-SCHOOLS MASS, from page 1

The bishop spoke about unity through the Holy Spirit. "As He [Jesus] said in the Gospel we just heard, 'I am the vine. You are the branches.' The most important thing in our life is to stay connected to the vine; to stay united to Jesus. ... If we stay connected to Jesus, our lives will bear good fruit, the fruits of the Holy Spirit; especially love," he said.

"The saints, who we remember today, especially St. Teresa of Avila, were all fruitful branches on the vine. They stayed connected to Jesus. That is why we see so many beautiful fruits in their lives. That is why they are saints," he told them.

He instructed that first, students should be Jesus's friend through daily prayer.

"When we pray every day, we are staying connected to Jesus, our best friend. Prayer is so important. We also stay connected to Jesus when we receive the sacraments, when we receive His grace. Grace is like the sap in the vine that goes to the branches, giving them life so they can produce fruit. Every time we receive holy Communion, the holy Eucharist, we are united more closely to Jesus, because we receive His body and blood.

"Sometimes when we sin,

our connection to Jesus becomes weaker. It can "dry up," the bishop warned. "So, God gives us another sacrament to connect us more closely to Jesus by forgiving our sins. That sacrament is reconciliation; confession. It strengthens our union with Jesus, the vine."

Reflecting on the importance of the annual All-Schools Mass, Superintendent of Catholic Schools Joseph Brettnacher said it's but one example of how Jesus Christ remains the reason for the Catholic schools in the Diocese of Fort Wayne-South Bend.

"It's an opportunity for students to see their counterparts at other schools as they actively participate in the holy sacrifice of the Mass, which culminates with the celebration of the sacrament of the Eucharist," he said. "In the eucharistic prayer we commemorate the sacrifice Jesus Christ made to atone for our sins and His glorious resurrection. For many of us, this Mass highlights the importance of Catholic schools to the Church."

Brettnacher said that seeing the clergy, educators, bishop, family and relatives come together for Mass reminds him of "the role each one plays in helping boys and girls fulfill their destiny to become saints and reach heaven."

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