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TODAY'S CATHOLIC

Volume 93 No. 37

50¢

TODAYSCATHOLIC.org

Faith endures for black Catholics



Provided by Wendy Summers

Wendy Summers of St. Pius X Parish in Granger has found her Catholic faith goes back, on her father's side of the family, to Millicent McAlpin, above, born a slave in 1865 in Louisiana.



Provided by Adrian Wells

This photo shows Adrian Wells' relative, Valerie Mudd Williams, right, with her brother, Derrick Cox, a friend and Sister Norbert at the time of Williams' confirmation at St. Peter Parish in Fort Wayne.

BY KEVIN KILBANE

They came to northern Indiana seeking equal treatment and better job opportunities. They didn't always find it.

The story of black Catholics in the Diocese of Fort Wayne-South Bend is one of faith, hope and perseverance. The diocese and the Catholic Church in the U.S. recognize that heritage in November during Black Catholic History Month.

Blacks have lived in the diocese since before the northern half of Indiana was designated the Diocese of Fort Wayne in 1857. History books record African Americans working as slaves in the early 1800s in Fort Wayne.

The earliest documented free person of color to settle in

Fort Wayne was Bert Reid, who arrived in 1827, said Roberta Ridley, chairman of the African American Genealogical Society of Fort Wayne. Reid, a Revolutionary War veteran, worked as a town crier and handyman.

African Americans continued trickling into what is now the diocese throughout the 1800s. The movement became a flood from 1910 to 1970 during the Great Migration, when several million blacks fled racial segregation and economic repression in the South to seek fair treatment and jobs in the North, the U.S. Bureau of the Census reported. Many found work in Midwest manufacturing centers such as Fort Wayne, South Bend, Chicago and Detroit.

In Fort Wayne, census records show the black community grew from 572 people in 1910 to 18,921 in 1970, jumping from

0.9% of the city's population to 10.6%. In South Bend, the number of blacks climbed from 604 in 1910 to 17,737 in 1970, soaring from 1.1% of the city's population to 14.1%.

Blacks now make up about 15% of the population in Fort Wayne and about 26% in South Bend, based on 2018 Census Bureau estimates.

In the early 1900s, several black Catholic families who settled in South Bend reportedly found that some white Catholics didn't follow Jesus' urging to love thy neighbor. However, a pastor offered a hall for the families to meet for Mass, and that ministry led to the creation of St. Augustine Parish in 1928 to serve blacks in the city.

"Pastors and lay leaders did significant outreach and relationship building with the surround-

ing African American community — Catholic and otherwise — and took risks to fight for our issues: fighting for civil rights, against racism, to strengthen families, for quality education, for fair housing, for better health care and for socioeconomic justice," said Deacon Mel Tardy of St. Augustine.

In Fort Wayne, black Catholic families found homes at St. Mary, Mother of God, St. Patrick and St. Peter parishes. Some non-Catholic black families also converted to Catholicism after enrolling their children in Catholic schools and developing a desire to join the Church, he said.

The assassination of civil rights leader Rev. Martin Luther King Jr. in April 1968 brought more change.

BLACK HISTORY, page 8

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Holocaust violins to sing of hope

FORT WAYNE — Violins of Hope is a collection of restored instruments played by Jewish musicians during the Holocaust. The instruments have survived concentration camps, pogroms and many long journeys and tell remarkable stories of justice and free expression.

Israeli violinmaker Amnon Weinstein has spent the last two decades locating and restoring these violins. He dedicates his work to 400 relatives he never knew, all of whom were murdered by the Nazis.

After growing up to become one of the most respected violinmakers in the world, Weinstein determined to reclaim his lost heritage. He started locating violins that were played by Jews in the camps and ghettos, painstakingly piecing them back together so they could be brought to life again on the concert stage.

Although most of the musicians who originally played the instruments were silenced by the Holocaust, their voices and spirits live on through the violins he has lovingly restored. Weinstein calls these instruments Violins of Hope.

"They couldn't pray. The violins prayed for them," he said.

For Jews enduring utter despair and unimaginable evil during the Holocaust, music offered a haven and a sense of humanity. In some cases, the ability to play the violin spared Jewish musicians from more grueling labors or even death.

Nearly 50 years ago, Weinstein heard such a story from a customer who brought in an instrument for restoration. The customer survived the Holocaust because his job was to play the violin while Nazi soldiers marched others to their deaths.

Violins of Hope has toured many of the most important cities around the world and comes to Fort Wayne Nov. 9-24. In honor of its presence and the many lives whose stories they tell, a Jewish-Catholic prayer service will take place Wednesday, Nov. 20 at 7 p.m. at St. Elizabeth Ann Seton Church, Fort Wayne. Rabbi Paula Jayne Winnig from Congregation Achduth Vesholom and Bishop Kevin C. Rhoades will come together in a prayer service that focuses on the beauty of the Psalms and the religious connections shared and revered by the Jewish people and Catholics. Music will be performed on the violins, with selections from both Jewish and Catholic faith traditions.

The violin has formed an important aspect of Jewish culture for centuries, both as a popular instrument with classical Jewish musicians and as a central factor of social life, as in the Klezmer tradition. But



Jewish-Catholic Prayer Service
St. Elizabeth Ann Seton Catholic Church
Wed., Nov 20 | 7 p.m.

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NOVEMBER 9-24

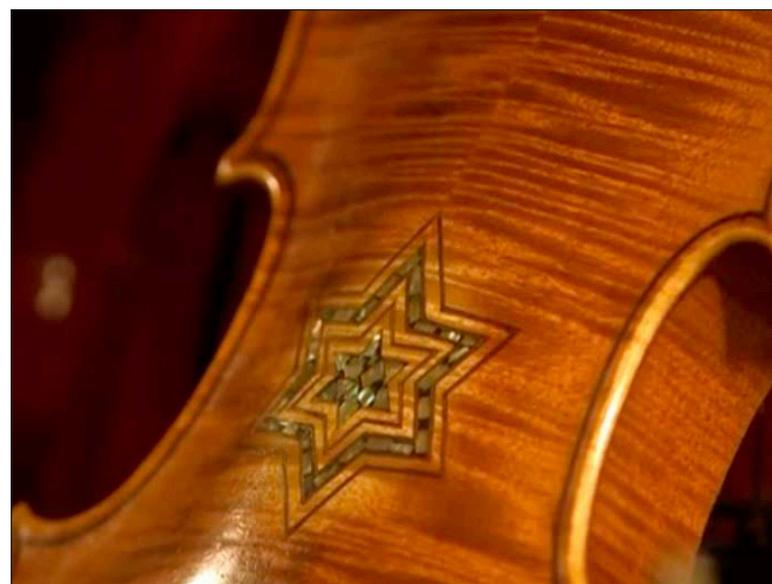
For more information, hours and all events, visit
violinsofhopefw.org.

during the Holocaust, the violin assumed an extraordinary role within the Jewish community. It is those stories Violins of Hope Fort Wayne will tell. It is the hope of all involved that these strings of the Holocaust will leave participants with a sense of purpose, strength and optimism for the future.

The sound, presence and stories of the violins also are driving the creation of music, visual art, theater, public conversation, interfaith dialogue, readings and educational activities throughout Northeast Indiana.

In an increasingly complex, interrelated world, the critical goal of Violins of Hope Fort Wayne is to impart an understanding of the Holocaust while highlighting human behavior "from ultimate evil to ultimate good." The entire two-week commemoration of community-wide events focuses on themes of defiance, resilience and legacy, portraying stories of courage in the face of oppression and horrific persecution.

"The Nazis aren't here anymore. The violins, they are," said Weinstein.



Photos from violinsofhopefw.org

During World War II, a few Jews were spared from death in the concentration camps because of their ability to play the violin. The Violins of Hope presentations and performances recall that haunting reality.



Amnon Weinstein, an Israeli violinmaker, has dedicated the last two decades of his life to finding and restoring the musical instruments that served as the prayer of Jews who perished at the hands of the Nazis.

For a complete list of activities visit
<https://violinsofhopefw.org/>.

Congress urged to pass bill on respectful 'disposition' of fetal remains

WASHINGTON (CNS) — A bill in Congress to require respectful disposition of fetal remains from abortions as well as accountability from the abortion industry "is in keeping with society's treatment of all other deceased persons," said the chairman of the U.S. bishops' pro-life committee.

In an Oct. 31 letter to lawmakers urging they support the Dignity for Aborted Children Act, Archbishop Joseph F. Naumann of Kansas City, Kansas, cited the shocking discovery in September and October of fetal remains in rural Illinois on property once owned by a now-deceased abortion doctor who for many years ran clinics in nearby Indiana.

The remains of 2,246 aborted babies were found in Dr. Ulrich "George" Klopfer's home in Will County, Illinois Sept. 13. The following month additional remains were discovered in various cars Klopfer owned, and on Oct. 11 local authorities said they had determined the remains were of 165 aborted babies, bringing the total number now to 2,411.

Such actions make "people on both sides of the abortion debate uncomfortable, sad, angry," said Archbishop Naumann, who heads the U.S. Conference of Catholic Bishops' Committee on Pro-Life Activities. Every culture and religious tradition has customs and practices surrounding how to care for and dispose of the dead, he noted in his letter, which was released by the USCCB Nov. 1.

For Catholics, he said, the Church has long taught that "the human body shares in the dig-



CNS photo/Gregory A. Shemitz

Archbishop Joseph F. Naumann of Kansas City, Kan., chairman of the U.S. bishops' Committee on Pro-Life Activities, celebrates Mass during the National Prayer Vigil for Life Jan. 17 at the Basilica of the National Shrine of the Immaculate Conception in Washington.

nity of 'the image of God,' that our bodies are a reminder of the bodily resurrection of Jesus, and of that resurrection, which we too will experience after death, and burying the dead is taught as one of the seven corporal works of mercy."

"Other faiths and belief systems likewise promote dignified treatment of the deceased and respectful disposal of their

remains," he continued, adding that health regulations, ethical guidance for medicine and science, trauma and emergency response, and religious and moral belief all point toward the need for a society to respectfully dispose of each human body.

The Dignity for Aborted Children Act was introduced in the Senate in Sept. 27 by Republican Sens. Todd Young



Public schedule of Bishop Kevin C. Rhoades

Sunday, November 10: 9 a.m. — Meeting of United States Conference of Catholic Bishops Committee on Doctrine, Baltimore, Maryland
 Sunday, November 10: 4 p.m. — Meeting of Board of Trustees of Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary, Baltimore, Maryland
 Sunday, November 10: 5:30 p.m. — Meeting of United States Conference of Catholic Bishops Committee on Religious Liberty, Baltimore, Maryland
 Monday, November 11: 6:30 p.m. — Meeting with Faithful Citizenship Working Group, Baltimore, Maryland
 Tuesday, November 12: 7:15 a.m. — Meeting of Courage International Episcopal Board, Baltimore, Maryland
 Wednesday, November 13: 7:30 a.m. — Meeting of United States Conference of Catholic Bishops Subcommittee on the Catechism, Baltimore, Maryland

and Mike Braun of Indiana. It requires abortion providers dispose of the remains of unborn children just as any other human being. Failure to do so is punishable by a fine and up to five years in prison. It also requires a consent form so the mother can choose to retain possession of her unborn child or allow the provider to cremate or inter the unborn child. Failure of the provider to execute these forms is punishable by civil penalty.

The measure, S. 2590, has a companion bill in the U.S. House, H.R. 4934, introduced in late October by Republican Reps. Jackie Walorski and Jim Banks of Indiana.

The Dignity for Aborted Children Act builds on the Indiana law enacted in 2016 and upheld this year by the U.S.

Supreme Court that requires dignified disposition of aborted fetal remains.

"Whether you support or oppose legalized abortion, I hope you will agree that these human bodies should not be wantonly discarded as medical waste or preserved at the whim of the abortion doctor," Archbishop Naumann told members of Congress.

"Such basic courtesy is in keeping with society's treatment of all other deceased persons including cadavers, donated organs and tissues, remains that are recovered after traumatic incidents, and so on," he wrote. "As a nation, we can at least come together to ensure all human remains are treated with basic human dignity."

Veteran says 'Little Flower' kept him alive during months of bombing runs

BY DAVE HRBACEK

NEW HOPE, Minn. (CNS) — A German Messerschmitt fighter plane was bearing down on Don Stoliel's B-17 bomber as he flew a mission during World War II.

Stoliel, the pilot, looked out the windshield of his cockpit and saw the enemy plane zooming straight at him with machine guns blazing.

"This is it," he thought, as he braced for the barrage of bullets that he expected to blast through the glass and tear into his body.

It didn't happen. Not one piece of lead penetrated the cockpit. The reason? Stoliel, a member of Sacred Heart in Robbinsdale, believes he had a layer of protection no German machine gun could penetrate — a first-class relic of St. Therese of Lisieux.

Tucked into the pocket of his uniform pants, it was with him on every mission. He believes St. Therese kept him alive in the cockpit during six months

of bombing runs that ended in 1944 when he reached the end of his tour of duty and returned to the United States.

The then-22-year-old got the relic from a chaplain, Father Edmund Skoner, at an airfield in Molesworth, England, shortly after arriving in December 1943.

After surviving 31 bombing missions into Germany, Stoliel came to believe that St. Therese was watching over him. He escaped several close calls and saw other planes flying near his get hit and go down. Nary a bullet touched his cockpit. Only once did a member of his 10-man crew get injured. None were killed.

"St. Therese, oh, she took care of us — absolutely," Stoliel told *The Catholic Spirit*, newspaper of the Archdiocese of St. Paul and Minneapolis. "She means just about everything because I wouldn't be here now if it wasn't for St. Therese."

Today, the 98-year-old, who married after the war and had four children with his late wife,

Shirley, is as passionate as ever about his favorite saint, "The Little Flower."

Fittingly, he lives at a facility in New Hope that bears her name: St. Therese of New Hope. He has told his story numerous times, both to Sacred Heart parishioners and students at Sacred Heart Catholic School.

Stoliel crossed paths with the relic by chasing his boyhood dream of becoming a pilot. He had what he called "a romance with the clouds." Growing up in Olivia about two hours west of the Twin Cities, he often would run out of his house to watch World War I-era planes fly overhead.

After graduating from high school in 1938, he enlisted in the Army National Guard in 1940 with the hope of becoming a pilot. He was placed into the regular Army after the Japanese attack on Pearl Harbor Dec. 7, 1941. Transferred to Camp Haan in California, he noticed a nearby aviation training facility called March Field.

"I used to watch those B-17s take off over at March Field," he said. "My body was in Camp Haan; my heart was over there across the road at March Field. I wanted to get in the (Army) Air Corps."

It took some persistence. Initially, he was assigned to operate anti-aircraft artillery. That landed him in Alaska, where U.S. forces were anticipating a Japanese attack. For several months, it looked as though his military tour would involve firing at enemy fighter planes.

"But, I still had my heart in the air," he said. "I wanted to do that more than anything else in the world."

With the help of a commanding officer, he was able to go to Anchorage to apply for aviation cadet training in the Army Air Corps (now called the Air Force). He was rejected the first time because of a medical condition, but eventually passed in June 1942. The news "was like going to heaven," he said.

Once in flight school, he chose

to be a bomber pilot and was assigned to the 303rd Bomb Group in Molesworth. There he met the chaplain who gave him the relic.

Stoliel wants to make sure his story — especially the part about the relic — lives on. After carrying the relic in his pocket for decades after coming home, he gave it to the pastor of Sacred Heart, Father Bryan Pedersen, three years ago.

The two met just a week after Father Pedersen came to Sacred Heart in 2008. They forged a friendship through weekly breakfasts at a local restaurant after morning Mass, and built a trust that motivated Stoliel to place the relic in his pastor's care.

"I just felt humbled that he would want me to have that relic," Father Pedersen said.

Meanwhile, Stoliel continues his devotion to St. Therese. He currently is reading her autobiography, "The Story of a Soul,"

VETERAN, page 4

Pope adds feast of Our Lady of Loreto to universal calendar

BY CAROL GLATZ

VATICAN CITY (CNS) — Pope Francis has approved adding the Dec. 10 feast of Our Lady of Loreto to all calendars and liturgical books for the celebration of the Mass and the Liturgy of the Hours.

Putting the celebration of the feast day on the universal calendar “will help all people, especially families, youth and religious to imitate the virtues of the perfect disciple of the Gospel, the Virgin Mother, who, in conceiving the head of the Church also accepted us as her own,” the decree said.

The decree, dated Oct. 7, feast of Our Lady of the Rosary, was published Oct. 31 by the Vatican Congregation for Divine Worship and the Sacraments.

According to tradition, the Holy House of Loreto was carried by angels from Nazareth to the Italian hillside town of Loreto the night of Dec. 9-10 in 1294 after making a three-year stop in Croatia.

Tradition holds that the small house, made of three stone walls, is the place where Mary

was born, where she was visited by an angel and conceived Jesus through the Holy Spirit, and where the Holy Family later lived.

The decree said the shrine in Loreto “recalls the mystery of the Incarnation” and helps visitors “meditate both on the words of the angel announcing the Good News and on the words of the Virgin in response to the divine call.” And it has been able to “illustrate powerfully the evangelical virtues of the Holy Family,” it added.

Millions of pilgrims flock to Loreto each year to venerate the tiny cottage. It is Italy's most important and popular Marian shrine city and it was one of the shrines St. John Paul II visited the most.

“Before the image of the Mother of the Redeemer and of the church, saints and blessed have responded to their vocation, the sick have invoked consolation in suffering, the people of God have begun to praise and plead with Mary using the Litany of Loreto, which is known throughout the world,” the decree said.

“In light of this, Pope Francis

has decreed, by his own authority, that the optional memorial of the Blessed Virgin Mary of Loreto should be inscribed in the Roman Calendar on 10 December, the day on which the feast falls in Loreto, and celebrated every year.”

“Therefore, the new memorial must appear in all calendars and liturgical books for the celebration of Mass and the Liturgy of the Hours.”

Liturgical texts for the feast day were published in Latin with the decree, which said the translations would be approved by bishops' conferences and then published after confirmation by the Vatican dicastery.

Custodians of the shrine have said the stones of the house were removed from the Holy Land and carried by ship by a member of the Angeli family.

The family name is also the Italian word for “angels,” thus being the probable reason for the more popular notion of winged angels flying the house to Italy.

Despite the possibility that the house came by way of ship, Our Lady of Loreto is still the patron saint of aviation and air travel.

VETERAN, from page 3

and also makes regular visits to a smaller, secondary prayer space at his care facility called Little Flower Chapel. He goes to this chapel for Mass twice a week and tries to stop by daily to acknowledge the saint's help in the cockpit of his B-17.

“I go by there and I'll say,

“Thank you, Therese, for 31,” he said. “She got me through those 31 missions without a scratch. There were some mighty, mighty, mighty close calls.”

Father Pedersen is glad to have the chance to know someone from what is known as The Greatest Generation.

Stoliel is “a man of service,

and dedicated to country, to family and to his faith, the Catholic faith in particular,” he said. “We need more men like Don Stoliel today. Our world, our country would be far better off.”

Hrbacek is a photographer/reporter at The Catholic Spirit, newspaper of the Archdiocese of St. Paul and Minneapolis.



CNS photo/Paul Haring

Pope Benedict XVI uses incense in front of a statue of Our Lady of Loreto as he celebrates Mass outside the Sanctuary of the Holy House in Loreto, Italy, Oct. 4, 2012. Pope Francis has approved adding the Dec. 10 feast of Our Lady of Loreto to all calendars and liturgical books for the celebration of the Mass and the Liturgy of the Hours.

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Pray for the dead, gain indulgences for them, cardinal urges

BY CINDY WOODEN

VATICAN CITY (CNS) — The early November feasts of All Saints and All Souls are reminders that God's Church exists both on earth and in heaven and that all the faithful, living and dead, can and should pray for each other, a top Vatican official wrote.

Cardinal Mauro Piacenza heads the Apostolic Penitentiary, a Vatican court that deals with matters of conscience and with indulgences, an ancient practice of prayer and penance for the remission of the temporal punishment a person is due for sins that have been forgiven.

While drawing on the merits of Jesus and the saints, the faithful can claim the indulgence for themselves or offer it on behalf of someone who has died; in the month of November the Church offers Catholics special indulgences to be applied to those who have died.

Cardinal Piacenza, in a letter posted on the penitentiary's website, told Catholics that as November begins with the feast days commemorating all the saints — known and unknown — and all the faithful who have died, it is a special month for remembering the "heavenly dimension" of the Church, which includes "all our brothers and sisters who have been saved and have already left this world."

At the feast day Masses and in personal prayer, the cardinal said, "we are called to draw copiously from the limitless treasure of communion" between Catholics living and dead, a communion that has a very particular expression in "the reality of the indulgence."

Through prayer, confession, receiving the Eucharist, giving alms and performing works of mercy, he said, Catholics cooperate with "Christ's great work of redemption."



CNS photo/Vatican Media

Pope Francis visits graves of children before celebrating Mass marking the feast of All Souls at Laurentino Cemetery in Rome Nov. 2, 2018.

The November indulgences are granted for those who visit a cemetery to pray for the dead, receive the sacraments of reconciliation and the Eucharist, recite the Creed and pray for the intentions of the pope.

The November indulgences are granted for those who visit a cemetery to pray for the dead, receive the sacraments of reconciliation and the Eucharist around the time of the visit, recite the Creed and pray for the intentions of the pope.

Through those "simple and concrete gestures," Cardinal

Piacenza wrote, Catholics "reaffirm their full communion with the church."

At the same time, "humbly kneeling in the confessional, confessing all of one's sins with

a contrite heart and imploring divine mercy," he said, Catholics not only receive the supernatural grace of the sacraments, but they strengthen their faith.

"So, let's go, or rather, let's run to the confessional in these holy days," he wrote. "Let us humbly and devotedly, joyfully and generously accept the gift of the plenary indulgence and offer it, with generosity, for our brothers and sisters who, having crossed the threshold of time, can no longer do anything for themselves but can still receive our charity."

Offering the indulgences for one's dearly departed, he said, "our relationship of love with them continues and is reinforced."

Cardinal Piacenza also expressed his hope that in November priests would be particularly generous with their time in offering people the sacrament of reconciliation and that doing so would "make a shower of grace pour down on the church."

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NEWS BRIEFS

Report: Persecution of Christians worse in Asia; Mideast might not recover

LONDON (CNS) — Christianity is disappearing from towns and cities in parts of the Middle East, warns a new report from the papal foundation Aid to the Church in Need. It also said that persecution of Christians “has worsened the most” in South and East Asia. Urgent action by the international community is needed to prevent more Christians fleeing countries, including Iraq and Syria, said the Oct. 23 report, “Persecuted and Forgotten?” It was based on a 2017-19 study of the persecution of Christians around the world. “Each person who leaves makes it harder for those left behind,” it said. While noting that the international community has shown unprecedented concern about the persecution of Christians in the Middle East, the organization said “governments in the West and the U.N. failed to offer Christians in countries such as Iraq and Syria the emergency help they needed as genocide got underway.” In parts of Africa, “Islamist violence is putting huge pressure on Christians,” Aid to the Church in Need said.

HHS issues proposal on faith-based agencies' adoption, foster placements

WASHINGTON (CNS) — The Trump administration Nov. 1 announced a proposed rule to allow faith-based adoption and foster care agencies to follow their deeply held religious beliefs and not place children with same-sex couples. Under the proposal, announced by the U.S. Department of Health and Human Services, these agencies would not be excluded from certain federally funded programs for adhering to their belief in traditional marriage. The chairmen of the U.S. bishops' committees on domestic policy, defense of marriage and religious liberty welcomed the move that would overturn an Obama administration rule. “We commend the administration for acting to change a 2016 regulation that threatened to shut out faith-based social service providers, namely adoption and foster care agencies that respect a child's right to a mother and a father,” the bishops said in a Nov. 1 statement. “To restrict faith-based organizations' work by infringing on religious freedom — as the 2016 rule threatened to do — is unfair and serves no one, especially the children in need of these services,” they said.

Bishop Richard Lennon dies at 72; was 10th bishop of Cleveland

CLEVELAND (CNS) — Bishop

California Catholic school counts blessings after Getty Fire



CNS photo/Pablo Kay, The Angelus News

Father Paul Sustayta of St. Martin of Tours Parish embraces Los Angeles Assistant Fire Chief Jaime Moore during All Saints' Day Mass Nov. 1. The church, as well as many of the parishioners' own homes, had been spared from the devastating Getty Fire due to the work of the firefighters. Moore sat in the first pew at St. Martin during the Mass, celebrated for students of the parish, representing the firefighters who had spent the week working around the clock to put out the fire and help families affected by it.

Richard G. Lennon, 72, whose time as the 10th bishop of Cleveland was marked by a commitment to evangelization with an emphasis on the Gospel, died Oct. 29 following a prolonged illness. He was granted early retirement Dec. 28, 2016, by Pope Francis. Bishop Nelson J. Perez of Cleveland recalled Bishop Lennon as a man with great love for the Catholic Church. “In his service to the diocese, Bishop Lennon showed a deep dedication to the faithful governance of the diocese and a tremendous love of the church

and the people he shepherded,” Bishop Perez said in a statement. “May the Lord grant him eternal rest.” Bishop Lennon's wake began with afternoon vespers Nov. 4 in the Cathedral of St. John the Evangelist. Bishop Perez was the presider and the homilist. The wake continued until 7 p.m. The bishop's body lay in repose the morning of Nov. 5 in the cathedral, prior to the funeral Mass. Interment was in the cathedral's Resurrection Chapel. Bishop Lennon was installed in the Cleveland Diocese April 4,

2006, following the retirement of Bishop Anthony M. Pilla. Prior to his appointment to Cleveland by Pope Benedict XVI, he was an auxiliary bishop in the Archdiocese of Boston, where he served as apostolic administrator for seven months beginning in December 2002 in the aftermath of the clergy sexual abuse crisis that emerged earlier that year.

Polish actress read saint's diaries to prepare for film role

WASHINGTON (CNS) — Kamila Kaminska, the Polish actress who played St. Faustina Kowalska in the new movie “Love and Mercy: Faustina,” read the diaries her fellow countrywoman wrote to help prepare for the role. “It was an amazing experience,” Kaminska, 31, told Catholic News Service during an Oct. 31 telephone interview from New York, having flown in from Poland to take part in one of the Oct. 28 showings of the movie at several hundred U.S. cinemas. “I was reading, I was listening to the audiobook of diaries. And my goal was before the starting the shooting, I had to read the diaries. Because it's a message from her. It helped me know what I'm supposed to do in the movie,” Kaminska said. “I had a lot of spiritual experiences. Sometimes I was crying, sometimes I think that my life had to change, for example.” “Love and Mercy: Faustina” was made in both Polish and English, so it was like making two movies at the same time. But for Kaminska, she also was acting in another film that was shooting concurrently, and that character was “dark ... a bad girl,” and the next day she had to play St. Faustina. “I think we can be thankful for Faustina that she gave that simple message: a simple message that we are loved.”

Mexican priest who runs shelter extorted, later attacked in rectory

GUADALAJARA, Mexico (CNS) — A Mexican priest and migrant shelter operator suffered an extortion attempt and, later the same day, a violent robbery at his parish residence. It was another example of the violence impacting priests in Mexico and how migrant defenders are coming under attack. The robbery came amid a wave of assaults on parishes — often during Mass — in Mexico's second-largest city. In a statement issued Oct. 24, the Migrant and Refugee Shelter in the Guadalajara suburb of Tlaquepaque said shelter staff received a phone call that day, saying Father Alberto Ruiz Perez had been in an accident. The caller asked that money meant for construction at the shelter be given to an unnamed priest, who would come to collect it. There was no accident and “when Father Ruiz arrived, (the staff) realized there had been a robbery via false notification.” Later that night, after finishing duties in his parish, a couple arrived at the parish residence asking for “a religious service.” The male then pushed Father Ruiz, pulled a gun on him, and five other armed individuals stormed the residence, stealing personal items and approximately \$1,050, according to the statement.

AROUND THE DIOCESE

Learning to evangelize the world



Provided by Father John Korcsmar, CSC

Approximately 70 parishioners from St. Michael Parish in Plymouth gathered Oct. 19 for a parish day of recollection. The theme was "Missionary Disciples: Living the Eucharist, Evangelizing the World." Talks were given by Esther Terry, director of Hispanic ministry for the Diocese of Fort Wayne-South Bend; Shawn Storer, director of Catholic social doctrine; and John Sikorski, director of adult faith formation and catechesis. The group prayed together and took in sessions in English and Spanish.

Bishop's Trophy presented to Dwenger



Provided by Mike Woehner

The Father Solanus Casey Vocation Society recognizes the winner of the annual Fort Wayne Catholic high school rivalry football game between Bishop Dwenger and Bishop Luers. The Bishop Dwenger Saints won the matchup this year and retain possession of a traveling trophy. Standing at left is Parry Leavell, president-elect of the Father Solanus Casey Vocation Society. At right, seated, is player Hayden Ellinger; in the second row, from left, are players Griffin Eifert and Patrick Finley, and athletic director John Bennett. In the back row is player Luke Wiginton.

Noble County gains Right to Life chapter

BY JANET PATTERSON

In every conversation about the newly founded Noble County Right to Life chapter, the word "providential" echoes.

It all started two years ago, according to core team member Lucy Papaik. "We had a providential meeting with about 35 people attending to hear Allen County Right to Life director Abigail Lorenzen." The meeting came out of several donations that the Rosary Sodality at Immaculate Conception Parish in Kendallville made to the Allen County group.

"The seeds were planted, so when Father (J.) Steele came to the parish in June and said that we need a Right to Life group, I knew it was for the glory of God," Papaik said.

Before being transferred to Kendallville from St. Joseph Parish in LaGrange, Father Steele said he had been thinking and praying about working toward forming a Right to Life group.

In the spring, he and some friends from St. Joseph went to see the movie "Unplanned." The movie depicts the conversion of Abby Johnson, the youngest clinic director in the history of Planned Parenthood, to an anti-abortion activist.

"While I was sitting there watching the credits, I was thinking about how we can get this movie to other people." He wanted to see the movie again to think and pray more about his idea; he invited some



Janet Patterson

Founding members of Noble County Right to Life show support for life to passersby outside the Albion courthouse in mid-October. At the instigation of Father J. Steele and a parishioner of Immaculate Conception Parish, Kendallville, and following an ecumenical viewing of the movie "Unplanned" in September, the organization took form.

parishioners from Blessed Sacrament Parish in Albion, where he also serves, to join him.

The seed of his idea for a Right to Life group in the northeastern region of the Fort Wayne-South Bend diocese began to take shape when Father Steele was transferred to

Immaculate Conception Parish in June.

"It was all so providential," he said.

Around that time he heard from Cindy Turner, a board member with the Women's Care Center in Auburn. "They were hoping to expand into Noble County." Father Steele met with

Turner, Lorenzen and Papaik to make a plan to engage the historic Strand Theater in Kendallville for a showing of "Unplanned."

"We wondered if we'd even get enough people to fill the small theater," he said. He began to talk to clergy from other churches in the area, and

by the time the Sept. 15 showing was a few weeks away, more than 150 people had purchased tickets. "We sold about 245 tickets to people from 11 churches."

In addition to his two parishes, Immaculate Conception and Blessed Sacrament, parishioners of St. Joseph in LaGrange, St. Joseph in Garrett, Immaculate Conception in Auburn, St. Gaspar del Bufalo in Rome City and St. Mary of the Assumption in Avilla were represented, along with evangelical churches from Kendallville and Rome City. Several signed up to be part of the new effort and receive membership cards.

Two weeks later more than 90 people gathered in front of the Albion courthouse bearing signs made the week before at Immaculate Conception and Blessed Sacrament to show support for life to passersby.

"It has been a good ecumenical effort," Father Steele said of the growing effort.

More than 100 people, including members of Noble County Right to Life, also gathered Nov. 2 in the gazebo at Bixler Lake Park in Kendallville for a one-hour prayer service for the unborn that included prayer, music and testimonials in remembrance of the more than 2,000 fetuses found at the home of Ulrich "George" Klopfer, a former doctor who performed abortions in Fort Wayne, South Bend and Gary from 2000 to 2002.

BLACK CATHOLIC HISTORY PERSPECTIVES

BLACK HISTORY, from page 1

Worried that black Catholics might leave the Church, diocesan leaders founded the Office of Black Catholic Ministry to reach out to them, said the Father Theodore Parker, who then was a deacon at St. Mary Parish in Fort Wayne and part of the Black Catholic Ministry team. He now is pastor of St. Charles Lwanga Catholic Church in Detroit.

Father Parker said the Black Catholic Ministry office worked mostly with blacks who were attending St. Mary in Fort Wayne and St. Augustine in South Bend.

Black Catholics in the diocese also connected with the National Black Catholic Clergy Caucus after its launch in 1968.

Locals wanted to know more about other black Catholics and what was happening in other states, recalled Metrice Smith, a current St. Mary member. At the caucus' national conventions, they enjoyed networking with other black Catholics and worshipping together.

"It was a time in the Church when everything seemed possible," Father Parker said.

At St. Augustine, for example, parish members began incorporating gospel music and other aspects of their culture into worship services, Deacon Tardy noted.

Although the Office of Black Catholic Ministry closed some years ago, the Black Catholic Advisory Board was created in 2012 to advise the diocese on evangelization and pastoral care of people of African descent.

Today, the diocese has no predominantly African American parishes.

With greater freedom in where people live and what parish they attend, more black Catholics may join a parish close to home or where their children attend school, Deacon Tardy said. Indiana's School Choice voucher program makes Catholic schools more accessible for black and other families.

Some black Catholics also may have stopped going to Mass or may go to non-Catholic churches that serve more people of color or seem more welcoming and culturally sensitive, he surmised, but added that black Catholic young people express strong interest in learning how to live as a Catholic.

"Welcoming folks is not enough," he said. "Good catechesis teaches them how to walk with Christ when, as one St. A's song goes, 'the storms of life are raging.'"

In the past 25 years, immigrants and refugees from Africa, Haiti and other countries also have settled in the diocese. They bring new experiences, perspectives and gifts to the diocesan family.

With such a diverse community of Catholics of African descent, Deacon Tardy said, "we must develop better intercultural competence skills for Catholic schools, parishes and institutions if we are to truly welcome and affirm one and all who come to the Catholic Church of the 21st century."

Two families' ancestors were baptized Catholic as slaves. Another family became Catholic thanks to a friendly priest who walked regularly in their neighborhood and stopped to chat with residents.

The stories of the Summers, Mudd and Smith families illustrate the range of experiences among African American Catholics in the Diocese of Fort Wayne-South Bend.

Louisiana roots

Wendy Summers' Catholic roots go back, way back.

Two enslaved Africans on her maternal grandmother's side of the family apparently were baptized about 1735 as they walked off the ship that hauled them from Africa to a port — likely New Orleans — in what is now the United States.

Summers, a Granger resident and St. Pius X Parish member, traced the Catholic faith on her father's side of the family to Millicent McAlpin, a woman born a slave in 1865 in Louisiana.

Summers, 65, also is related to Venerable Henriette Delille-Sarpy, a candidate for sainthood. Delille-Sarpy in 1842 co-founded the Sisters of the Holy Family religious order and worked to aid the poor, elderly and slaves in New Orleans.

Between 1919 and 1929, Summers' father's family moved from the South to Chicago, where her father was born, as part of the Great Migration, she said. They were among several million blacks who from 1910 to 1970 migrated from the South to the North to escape racism and to find better jobs.

While growing up in Chicago, Summers had many Catholic relatives. Parishes in Chicago were segregated racially, however, so family members attended black parishes.

After she and her husband, James, married in 1975, they experienced the racial prejudice while attending a Catholic

church where they lived in Oak Park, Illinois.

"People wouldn't sit in the pews with us," she recalled. "They wouldn't shake hands with us at the sign of peace."

She began going to Mass at black parishes attended by her grandmothers.

When Summers and her husband moved to Granger in 1999, they started attending the closest Catholic church, St. Pius X.

"I find the parish to be very welcoming," she said.

St. Pius X has about a dozen black families among its 10,000 members, however, so they feel a little isolated, said Summers, who is a member of the diocese's Black Catholic Advisory Board. The board helps the diocese minister to blacks.

Summers and her husband also participate in activities at St. Augustine Parish in South Bend. In recent years, that parish has transitioned from predominantly black to multicultural, but it retains its gospel choir and some African American traditions.

Kentucky legacy

Adrian Wells of Fort Wayne

traces the Catholic faith on his mother's side of the family to a boy born into slavery in 1845 near Calvary, Kentucky, and baptized as a Catholic in 1846.

Most of the Mudd family came from an area north of Calvary near Springfield, Kentucky, including Wells' great-great grandfather, George Mudd, who fought as a member of the Union Colored Troops in the Civil War. The area was heavily Catholic, and slaves and free people all were baptized Catholic, said Wells, 43, the historian for the African American Genealogical Society of Fort Wayne.

The first members of the Mudd family moved to Fort Wayne in 1918 or 1919, but Wells hasn't discovered why. His great-grandmother, family matriarch Mary Catherine Mudd, initially attended St. Patrick Parish and later moved to St. Peter Parish, where most of the family attended church and school. Some family members later joined St. Patrick, Cathedral of the Immaculate Conception and St. Joseph parishes in Fort Wayne, he said.

Mary Catherine was devout. One family story says if you



Calvin "Cal" Mudd, front row, third from right, School in Fort Wayne, where he was a class officer back to the mid-1800s in Kentucky. The team photo is from the mid-1800s.



Provided by Wendy Summers

The family of Wendy Summers' maternal grandmother, Irene LeGras, is shown in 1936, including her parents, their children and grandchildren born by that time. Summers, of St. Pius X Parish in Granger, has traced some of her family's Catholic heritage to African slaves baptized about 1735.

EVERES THROUGH GENERATIONS



Kevin Kilbane

was one of many Mudd family children who attended Central Catholic High School in Fort Wayne, as shown in this photo of a page from the school's *The Echo* publication.

The Class of 1937

William Edward Herber (Willie)
 St. Mary's Parish. Senior Class President. Phy-Chem Club, '36. Honor Monogram, '35 and '36. Orchestra, '34, '35, '36. "Echo", Editor-in-chief, '37. Dramatic Club, '37. Elocution Contest, '35. Oratorical Contest, '36. Football, '35, '36, '37. Varsity Monogram, '37. Intramural sports, '36, '37. Bishop Noll Scholarship, '34.

Edward Augustine Steigmeyer (Steigs)
 St. Patrick's Parish. Senior Class Vice-president. Phy-Chem Club, '36. Football, '34, '35, '36, '37. Varsity monogram, '37. Intramural Sports, '34, '35, '36, '37.

Calvin Glen Mudd (Cal)
 St. Peter's Parish. Senior Class Secretary. Phy-Chem Club, '36. Football, '34, '35, '36, '37. Basketball, '34, '35, '36, '37. Varsity monograms, '36, '37. Al. Feeney Medal Award, '36. All-City Mention, '37.

Patrick William Murray (Pat)
 St. Patrick's Parish. Senior Class Treasurer. Phy-Chem Club, '36. Intramural Sports, '34, '35.

Kevin Kilbane

Mudd was among the Class of 1937 graduates at Central Catholic High School in Fort Wayne, as shown in this photo of a page from the school's *The Echo* publication.



Provided by Adrian Wells

The eighth grade confirmation class at St. Peter School in Fort Wayne includes a young Maryolyn Mudd Wells, center, the grandmother of Adrian Wells of Fort Wayne, as well as two young black men. The Mudd family arrived in Fort Wayne about 1918-19.

were't at Mass when you were supposed to be she searched for you and made you sit in the front pew, said Wells, who grew up attending Mass but never became Catholic.

Family members participated in all parish activities, such as Rosary Society, Knights of Columbus and special events, Wells said.

Most Mudd family children went to Central Catholic High School until it closed in 1972. They included Calvin "Cal" Mudd, who served as secretary of the senior class of 1937 along with playing football and basketball.

Wells' late aunt, Corrinne Mudd Brooks, was very active in the church and Fort Wayne community.

Close to home

Metrice Smith was 3 years old when her parents moved the family in 1943 to Fort Wayne. They had left Mississippi about a year earlier and lived in Memphis, Tennessee, before settling in Fort Wayne.

"I know my Mom did not like sharecropping. She did not like farming," Smith, now 78, recalled.

In Fort Wayne, they and their mostly black neighbors bonded as a strong community.

"We were poor, but we were loved and felt safe," she said of her youth.

In the early 1960s, after growing up and marrying, she and her late husband, Frank, lived near St. Peter Parish in southeast Fort Wayne. They got to know Father Robert Yast, the assistant pastor at St. Peter, as he strolled nearby streets and chatted with neighbors.

The conversations inspired Frank Smith, who didn't grow up practicing a faith, to want to learn more about the Catholic faith. Metrice, who was raised Baptist and attended that church, hesitated about changing faiths but agreed to go if her husband wanted to attend Mass.

"I believe in family," she said. "If we are going to go to church, we are going to go as a family."

She, her husband and their three daughters converted to the Catholicism in 1966. They became one of a few black families at St. Peter at that time, but they felt welcome, she said. The Smiths, whose family grew to four daughters, also sent their children to Catholic schools.

By the late 1970s, they had moved near St. Henry Parish in Fort Wayne and joined there, she said. The closing of the International Harvester factory in Fort Wayne in 1983 led them to relocate to Springfield, Ohio, for her husband's job.

When they moved back in 1999 to Fort Wayne, Smith said they began attending St. Mary Parish because their daughters had joined there. She still belongs to the parish, though only a few blacks now attend there.

"The people who come there want to be there," she said, "and they are giving and loving people."

Annual Bishop's Appeal: local, visible and invisible support

BY JODI MARLIN

"All politics is local." A principle that guided strategists, campaign managers and candidates again this year, the adage means that in the election booth voters tend to make the choice they think is in the best interest of themselves and their community — vs. the country as a whole.

All Annual Bishop's Appeals are local, too. The appeal, which pops up once a year on television and projections screens in sanctuaries across the Diocese of Fort Wayne-South Bend, is an effort to collect the funds that not only help the diocese operate, but also keep the doors open at parishes.

In the last few years, funds received by the Annual Bishop's Appeal have restored a water-damaged church in Fort Wayne to usability, provided pastors to several parishes that were operating under administrators, paid for speakers at youth gatherings and retreats, replaced HVAC units, erected new parish centers, permitted the celebration of special liturgies in places most families can drive to in under an hour, and a great deal more. As Bishop Kevin C. Rhoades noted in a letter sent to registered members of the diocese on Sept. 15, the good works enabled by the Annual Bishop's Appeal — works of evangelization, education, pastoral care and charity as well as physical improvements to churches and schools — have the missionary aim of making disciples.

The bishop emphasized that the task of evangelization is the fundamental mission of the Church. It reflects the missionary mandate given by Jesus in His great commission to the apostles: "Go therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age." (Mt 28:19-20)

Each parish in the diocese is set a collection goal for the Annual Bishop's Appeal. Any amount of money collected over the set amount is returned to the parish for its use.

At SS. Peter and Paul Parish

in Huntington, last year's overage was of providential assistance to an extensive restoration project in the Civil War-era church. A new main altar was constructed, new lighting, fixtures and flooring installed and icons, statues, the tabernacle and even an original chalice restored. Brought forth by God's grace to the current age, the parish will be lent even greater glory in the months to come by the addition of a parish multipurpose room and restoration of the church's original

Their positions and others at the diocesan level, including the Office of Evangelization, the Tribunal, the Office of the Bishop and the Catholic Schools Office, exist to be a resource for individuals and parishes.

"New St. John the Baptist School principal Mary Kieffer will tell you what a tremendous help the Catholic Schools Office is to her, week and week out," said Father Budzinski, not to mention himself, he noted. Father Budzinski works several hours each week as the vocations director for the diocese, helping young men from around the diocese discern a vocation to the priesthood.

Thanking parishioners for their generous stewardship of both time and talent, Father Budzinski noted, "Your generosity really goes toward the work of the Gospel.

That's what the Annual Bishop's Appeal is for — the spread of the Gospel."

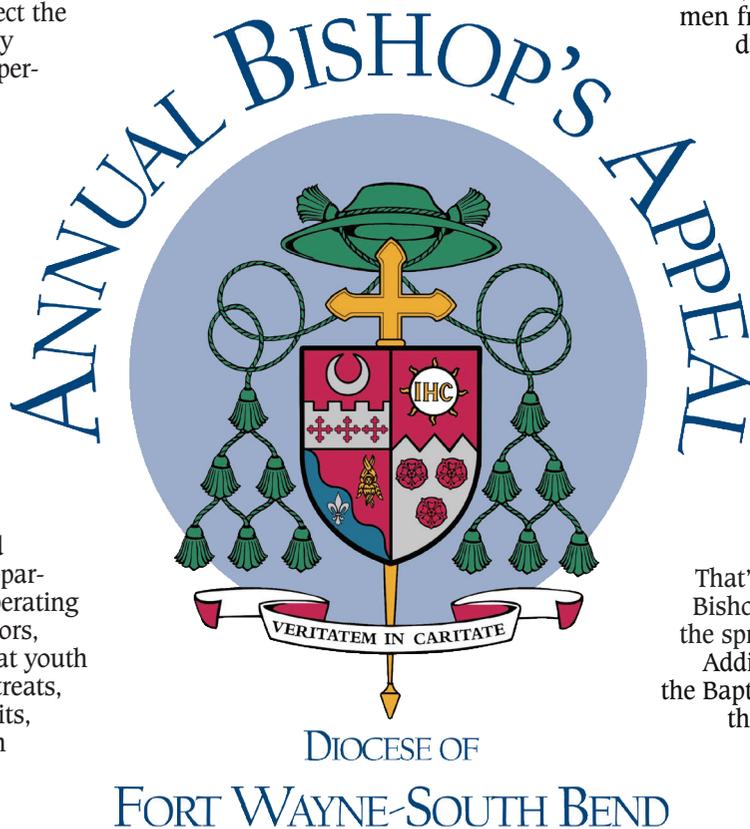
Additionally, St. John the Baptist was among the parishes able to begin much-needed church renovations last year because of a gift from the Annual Bishop's Appeal.

"Four years ago, when it was literally raining inside our choir loft and flooding our basement, and when we didn't have any money in savings, Bishop Rhoades gave us a gift that helped repair our building. Rebuild our Church got started because of your generosity to the Annual Bishop's Appeal, the bishop's generosity, and the generosity of everyone in our diocese who is able to give."

Pledges to the Annual Bishop's Appeal are utilized in ways that are at some times visible. At other moments, they offer support behind the scenes.

For more information on how Annual Bishop's Appeal funds are being applied, contact your parish priest or the Office of Development, 574-258-6571 or jboetticher@diocesefwsb.org. Pledges and donations are currently being accepted through the parish for the 2019 Annual Bishop's Appeal.

Tim Horne contributed to this story



ABA funds help pay for ...



New Group Media

... Hispanic ministry initiatives and retreats



New Group Media

... young adult ministry activities and speakers



File photo

... the education and formation of seminarians



Jennifer Miller

... low-sensory and other special Masses

Seminarians receive ministry of acolyte



Photos provided by Erin Kept

Bishop Kevin C. Rhoades celebrated a Mass with institution of acolytes at Mount St. Mary's of the West Seminary in Cincinnati Oct. 30. Twenty-two seminarians from various dioceses received the ministry, an important step toward the priesthood. During his homily the bishop stated that it was Pope St. Paul VI who preserved the priest's ministry of acolyte, to highlight his calling to be a man of the Eucharist.



Among those who received the ministry are three Poor Brothers of Saint Francis, a private association of the faithful of the Diocese of Fort Wayne-South Bend. From left are Brothers Joseph, Felice and Pio.

Hayes named advisor for consecrated vocations

BY JENNIFER SIMERMAN

Jessica Hayes has been named advisor for consecrated vocations in the Diocese of Fort Wayne-South Bend. In the role, she will assist the diocese and Bishop Kevin C. Rhoades in the discernment and formation of women seeking a consecrated vocation.

A graduate of Bishop Dwenger High School, Fort Wayne, Hayes is a theology teacher at her alma mater and dedicated her own life in the Rite of Consecration to a Life of Virginity on Aug. 15, 2015.

She said she often is asked what the difference is between her vocation and that of a religious sister: She explains that both are called to live in a spiritual marriage with the Lord, but consecrated virgins do not live in community within a specific religious order, sharing their charism and apostolate.

While answering a calling to consecrated virginity carries with it a closing of the path to the sacrament of marriage and the creation of her own family, Hayes explained that the vocation is actually an expansion of these natural desires by being espoused to Christ and gaining spiritual motherhood. "An espousal to Jesus Christ is a marriage that endures even in heaven, and spiritual motherhood means an ever-expanding family; welcoming and nurturing the spiritual lives of many. Each woman has to discern whether or not she finds joy in entering as far as possible into the life of



JESSICA HAYES

any one of these consecrated states."

One of the many blessings that has come from her public profession is an increase in young women seeking assistance in their

discernment. Several have been students at Bishop Dwenger, and Hayes has also accepted referrals from Father Andrew Budzinski, vocations director for the diocese, and other priests, sisters in religious communities and teachers.

"There's no one better for this responsibility than Jessica," said Father Budzinski. "She is a truly holy woman; authentic, sincere, charitable."

Hayes has found that young women working to discern their vocation often want immediate answers to their questions about God's calling for them. While everyone is called to a personal relationship with Christ, she said, she tells them that there really is no shortcut. She advises that they immerse themselves in the Gospels and the sacramental life of the Church, and that they note the response of their hearts to these things.

"If she finds her joy in prayer, in being with Jesus, and seeks to know Him through continued study of the faith and service to her parish community, the Lord may reveal that her love and the openness of her life to others is to be given to Him in formal consecration as His bride."

When a woman reaches out to her for guidance, Hayes places a special emphasis on praying "lectio divina" with the Gospels and being with the Lord in eucharistic adoration. The Latin phrase "lectio divina" is translated as "divine reading" and is a method of praying with Scriptures that includes the monastic practice of reading; reflection or meditation; contemplation; and lastly, prayer.

She points out to the women she advises that the Lord speaks in the way He moves a woman's heart in her daily life, but that silence and personal prayer help make one more attentive to His Spirit alive in her — and better prepared to hear His call.

As a vocation becomes clearer to a woman, if that vocation is to a religious order Hayes will help connect her with communities whose charisms attract her. Once she finds the order she wants to seriously contemplate joining, Hayes works with the order's vocation director on the woman's behalf. Women who discern a call to consecrated virginity lived in the world continue their formation with Hayes and with Bishop Rhoades.

"I want to help women in those first steps to discernment," Hayes said. "Most need support and guidance between where they are and a specific community."

Women looking to discuss discernment of a vocation to a life of consecrated virginity or a religious order can contact Hayes at jhayes@diocesefwsb.org.



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The fleeing nones

I grew up in a family of seven kids, which I considered a midsized Catholic brood. I knew families that could field entire baseball and even football teams. As a kid, I kept score of such matters and felt that Mom and Dad were lagging.

I keep a different kind of score these days. I still ask folks how many kids or sibs they have. Then I ask how many remain Catholic. It's often a more sobering tally.

Which explains why a recent report from the Pew Research Center caught my attention. Pew has been tracking the growth of the "nones," those who profess no religious affiliation. America seems to be having a bumper crop of "nones," and the result is that the numbers of church-affiliated Americans are shrinking.

According to Pew, the number of people who identify as having no particular religious affiliation jumped from 17% to 26% in 10 years. That's more than a 50% increase.

It is cold comfort to know that atheism is not necessarily benefiting from this shift. The number of people claiming to be atheist did double, but only from 2% to 4%.

What seems to be happening is that people may still call themselves "spiritual" or "spiritually minded," but they aren't going to services, and they are telling pollsters that they are "nothing in particular."

If the opposite of love is not hate, but indifference, we may be having an outbreak of indifference in the realm of institutional

religion. It is even impacting groups that traditionally have high rates of religious observance, such as Hispanics and African Americans.

Understanding what this shift means is perhaps more difficult. Some experts are linking the disaffection with religion to the disaffection with politics. It is certainly true, and not just for Catholics, that we are in an age of deep institutional mistrust. Leaders, religious or political, are accused of hypocrisy or prejudice or being out of touch.

At a recent panel on "nones" at Fordham University, speakers noted that the right/left divide and the growing polarization in both religion and politics is turning people off. People who feel they don't belong, disengage. "The pews and the ballot box have a lot in common," said one speaker.

Catholic leaders are aware of the problem. At last June's meeting of the U.S. bishops, Auxiliary Bishop Robert E. Barron of Los Angeles painted a dramatic picture of the growing number of Catholics who are becoming "nones." He told them that 50% of Catholics under the age of 30 have left the Church.

"Half the kids that we baptized and confirmed in the last 30 years are now ex-Catholics or unaffiliated," he said, and "one out of six millennials in the U.S. is now a former Catholic."

This checks with my informal family surveys. Families are often smaller, but if 50% of your kids are still practicing Catholics, that seems about average.



AMID THE FRAY

GREG ERLANDSON

What's to be done about this is the increasingly urgent question. Bishop Barron will be making a presentation on this topic when the bishops gather in November, but there does not seem to be one silver bullet.

There may be a silver lining, however. Many people are spiritually hungry. An intellectually rigorous and engaging presentation of the faith may work for some. A witness that is both humble and constructive may engage others. Authenticity counts for a lot.

As parents know, there are no guarantees. Living the faith, encouraging the faith, teaching the faith are what we must do. Then we leave it up to God. And as every parent knows, that can be the hardest of all.

Greg Erlandson, director and editor-in-chief of Catholic News Service, can be reached at gerlandson@catholicnews.com.

It's far harder to love

The kid was tired, rubbing his eyes with tiny fists, lips quivering as tears began to well up because he couldn't get comfortable. Who can, really? Airplanes aren't designed for comfort, even if you snag an upgrade.

Imagine being an infant surrounded by strangers while crammed into a middle seat in a metal tube barreling through the sky at 575 mph. I'd cry, too.

I've flown with my daughter many times. As she has gotten older, squirmier and more aware of the limit placed on her, flights have gotten harder.

I knew how the mom holding that screaming little boy felt. She looked tired, nervous and almost embarrassed.

Would someone shush them, shoot them a dirty look as they slammed on their headphones? Would the flight attendant ask her to stand in the back, giving the passengers around her a reprieve? And would the baby ever stop crying?

It was the kind older lady next to them who saved the day as she started playing peekaboo with the 1-year-old. She made him giggle, a sound that filled the plane with the joy that only



WINDOW SEAT WISDOM

KATIE PREJEAN MCGRADY

a baby's laugh can produce. She smiled at the mom and said, "I did this once. ... You're doing great"; no condemnation, simply calm and comfort.

When we landed, a man asked the mom if he could carry her bags so she could concentrate on carrying her son, who had finally fallen asleep. As she grabbed her stroller, the flight attendant helped her buckle the baby so she could put on her backpack and make sure she

didn't leave anything behind. Airplanes and airports are places where the fullness of humanity is on display, both the good and the bad.

On that day, I saw the fullness of patience, kindness and charity as strangers rallied

PREJEAN MCGRADY, page 13

She smiled at the mom

and said,

"I did this once. ...

You're doing great."

In Christ, there is life and joy after death



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Thirty-Second Sunday in Ordinary Time Luke 20:27-38

This weekend, observed by the Church as the Thirty-Second Sunday of Ordinary Time, has as its first reading a section from the Second Book of Maccabees.

Maccabees, first or second, rarely appears as a reading at Mass. These books are late in the formation of the Scriptures as we now have them. They date from a period only two centuries before Christ, describing a very dark period in the history of God's people.

When Alexander the Great, who had conquered so much of the present-day Middle East,

died, his generals scrambled to succeed him. One of them, Ptolemy, became the pharaoh of Egypt. Another of them, Seleucus, became king of Syria.

A successor of Seleucus, Antiochus IV, believed himself to be divine. He demanded that his subjects, including the Jews, worship him. Anyone who refused this demand paid dearly. Maccabees I and II were written about martyrs who defied Antiochus.

These two books lionize the pious Jewish martyrs who refused to forsake the one God of Israel. This weekend's reading reports quite vividly the penalty Antiochus IV reserved for those who denied that he was a god.

Heroism, therefore, is one lesson. Another is about the afterlife, and it mentions the afterlife as a reward for holy living on earth. The afterlife, as a doctrine, was not very refined in the more ancient Hebrew writings. Maccabees expands the notion.

The Second Epistle to the Thessalonians provides the second reading. This work too was written when times were

very hard for true believers. The epistle is challenging but encouraging. Regardless of whatever may lie ahead, it insists that disciples must hold firm to their bond with the Lord. Times may be bad, even terrifying, but God will be victorious.

St. Luke's Gospel, the source of the last reading, continues the theme of the afterlife. Its message is clear. Those faithful to God in this life will live with God, triumphantly and eternally, in the next life.

This reading also says that the ways of God are beyond our experience and our understanding. We are humans, nothing less but nothing more. We are nothing less in that we can decide to live in such a way that we receive as God's gift eternal life itself. We are nothing more in that we need God.

Reflection

On Nov. 11 our country will celebrate Veterans' Day, a commemoration of the day in 1918 when Germany and its allies surrendered and World

War I ended.

No war has been fought without great suffering and death. World War I, however, was new to human experience in the untold number of human lives that it took. Hundreds of thousands lost their lives on battlefields or in the bombing raids that were new to warfare. Millions of others starved, were maimed or died of disease.

Today historians look back upon this tragic time and wonder why it all happened. It happened because of human bad judgment, human greed and human disregard for human life. Humans can make life very bad for themselves and for others, especially when they ignore or disobey God.

Evidence of this same reality is seen in the story of the Maccabees. The mighty Antiochus brought death and anguish. In the end, however, the just triumphed, not the king. We celebrate the Maccabees.

For the Thessalonians, imperial Rome brought terror and agony. The just triumphed. We honor them today. Imperial Rome is gone.

READINGS

Sunday: 2 Mc 7:2, 9-14 Ps 17:1, 5-6, 8, 15 2 Thes 2:16-35 Lk 20:27-38

Monday: Wis 1:1-7 Ps 139:1b-10 Lk 17:1-6

Tuesday: Wis 2:23—3:9 Ps 34:2-3, 16-19 Lk 17:7-10

Wednesday: Wis 6:1-11 Ps 82:3-4, 6-7 Lk 17:11-19

Thursday: Wis 7:22b—8:1 Ps 119:89-91, 130, 135, 175 Lk 17:20-25

Friday: Wis 13:1-9 Ps 19:2-5b Lk 17:26-37

Saturday: Wis 18:14-16; 19:6-9 Ps 105:2-3, 36-37, 42-43 Lk 18:1-8

Pushing back against evil

During a recent speech in Texas, I mentioned that “Drag Queen Story Hours” are being sponsored by local public libraries across the country. Toddlers and kids are brought in and placed in front of cross-dressing men who read children’s stories to them, stories that encourage them to reject fundamental gender differences between males and females. The LGBTQ agenda, I also noted, is being energetically promoted to upend and rewrite public school curricula even for kindergarten and pre-school-aged children.

During the Q & A after the talk, one of the parents in attendance, with a measure of frustration in his voice, asked what the average person can do to push back against the seemingly endless expansion of error and evil in our society.

His question is a common one.

I usually reply by saying that we cannot yield to discouragement over the apparently widespread moral decline around us, nor dissipate our personal energy in worry and anxiety about the state of the world. Instead, we need to recognize how God has entrusted to each of us a small garden that He asks us to tend. If we tend that plot well, He will extend the reach of his grace in ways we cannot foresee or imagine, and we will actually contribute to stemming the tide of error and evil well beyond the limited confines of our particular plot.

This implies that each of us has different responsibilities, depending upon our particular state in life, our commitments, and our employment and family situations. By attending carefully to those responsibilities and conscientiously tending our gardens, the air around us can indeed

begin to change.

A true story I recently heard brought this lesson home in a powerful way.

A woman, facing complex health issues, felt a strong impulse one morning to pray for her oldest son while she was confined to her bed. He lived far away in a large metropolitan area and worked in his spare time for a ride-sharing company.

Later that day her son called home, and she mentioned that she had felt the need to pray for him earlier. “That’s interesting,” he replied, “because I had something unusual happen today.”

He then told her about picking up a pregnant woman with two young children. After greeting them, he looked at his phone and started driving. The address on his screen subconsciously caught his attention; meanwhile the woman was speaking to someone on her phone in the back seat. After several minutes of thinking about the address, the young driver suddenly realized where they were headed: the local Planned Parenthood abortion clinic.

He decided to make a couple of wrong turns to buy some time so the woman would finish up her phone conversation. When she kept on talking, he pulled the car over and brought it to a complete stop. As she paused her conversation, he turned and said to her, “I’m sorry but I have to let you know that because of my religious beliefs, I simply cannot take you where you are going. I will return you to where I picked you up and refund your fee.” The woman was surprised, but seemed to understand, and he drove her and her three children back to the pickup point.

That young driver made an intentional decision, within the



FATHER TAD PACHOLCZYK

MAKING SENSE OF BIOETHICS

confines of the particular garden God had given him to cultivate, to push back against a present evil he became aware of.

Another person of lesser determination might have said, “Who am I to get involved in this person’s choices? Am I my brother’s keeper?” He recognized, however, that he was already unwittingly involved, and that each of us, in fact, is our brother’s keeper. He was concerned about a neighbor and her little family gathered in the back seat of his car. He knew he could not be party to the wrongdoing she seemed poised to carry out against her unborn child.

We don’t know what happened after he dropped her off. Maybe, sadly, she just ordered another ride. Maybe, however, she reconsidered her choice. Any time we try to do what is right and push back against evil, any time we seek to act with resolve on behalf of what is good and true, new options open up, the air changes around us, and we contribute to renewing our world.

That’s what each of us can do as we take care of our own garden.

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

SCRIPTURE SEARCH®

Gospel for November 10, 2019

Luke 20:27-38

Following is a word search based on the Gospel reading for the 32nd Sunday in Ordinary Time, Cycle C: not about marriage, but about God. The words can be found in all directions in the puzzle.

SADDUCEES	QUESTION	TEACHER
MOSES	BROTHER	DIES
A WIFE	RAISE UP	SEVEN
FIRST	SECOND	THIRD
WOMAN	RESURRECTION	ATTAIN
MARRIAGE	ANGELS	THE BUSH
ISAAC	JACOB	LIVING

SEVEN BROTHERS

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

PREJEAN MCGRADY, from page 12

together to help this mom traveling alone with her son. A situation far from comfortable became a school of compassion. That airplane became a theater of the goodness of humanity, the love of which we are capable.

It’s easy to assume the worst about each other. It’s easier to ignore the people around us, those who may be in need, who place a demand upon us simply by existing. Why care about anyone else around me? That takes work, and work is hard.

The devil wants us to believe that the work we have to do for and with other people is too difficult to accomplish, so we should just never start. He lies to us and tells us we aren’t capable.

That lie, straight from hell, is precisely what Jesus came to cast out. That lie, that other people are too much work, is destroyed by the truth proclaimed by Jesus, that we’re not only called to serve others, but to love them. And in loving them, we proclaim the Gospel.

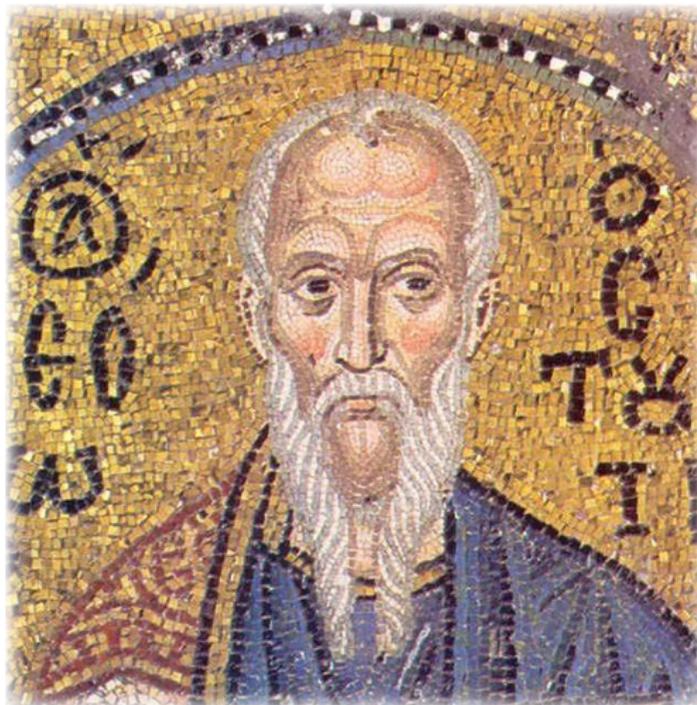
While we think that love means lofty gestures of grandiose goodness, it’s as the saint celebrated last month who tells us that little ways of love are often the ones that make the most difference.

St. Therese of Lisieux, dead before 25, tucked away in a convent with no YouTube channel or Twitter platform, no fame or fortune, no influence or prestige, tells us that in the end “it is love alone that counts.”

In the end, it is our love that counts the most — our love that gives witness. It is our love for others that changes the world.

Jesus invites us to do the hard thing, because it is in doing so that we love as He loved, give as He gave and show the goodness of humanity to all who happen to be watching from their window seat.

Katie Prejean McGrady is an international Catholic speaker and author.



Theodore the Studite

759-826

FEAST NOVEMBER 11

A great figure in Christian monasticism, Theodore was born in Constantinople (Istanbul, Turkey), but began monastic life in Bithynia. He returned to Constantinople to study for the priesthood and in 787 was ordained. In 794, he succeeded his uncle, St. Pluto, as abbot of Sakkoudion, where his ideals and rules had far-reaching influence. He later moved his monks to a Constantinople monastery founded by the Roman consul Studius. Theodore was exiled several times: for opposing an emperor’s divorce and adultery, and also for defending the veneration of sacred images. He supported the authority of the see of Rome, preached brilliantly and left a trove of writings.

M.Div. students learn from the bishop



Provided by Stacey Noem

“Leadership and Authority,” an annual presentation by Bishop Kevin C. Rhoades to third-year master of divinity students at the University of Notre Dame, took place Wednesday, Oct. 30, on campus. Pictured with the bishop (center) after class are, in the front row, Daniela DeCiantis-Whitley and Grace Carroll. In back are Kevin Effron; Maggie McMahon; Andrew Fritz, CSC; Raquel Falk; Cameron Cortens, CSC; and Patrick Schmadeke.

Marian grads start out ahead with dual credit courses

BY LISA KOCHANOWSKI

At Marian High School in Mishawaka, students aren't just prepared for college. Through a partnership with Indiana University and Ivy Tech Community College, Marian offers a variety of classes that count as both college and high school credit, giving college-bound students the opportunity to experience and complete college-level coursework right in their high school classroom.

“The real benefit is that students complete the course for high school credit, but also get college credit simultaneously. For those students that attend colleges and universities that accept the dual credits, they are freer to select electives in the early years of college. Many of our students have been able to graduate early or add a major or minor area of study within the four-year college experience,” said Mark Kirzeder, principal at Marian.

Dual-credit classes allow students a chance to get a leg up on their college careers.

“Indiana state law requires that credit earned at any Indiana state-funded college or university must also transfer to any other state-funded college or university. Marian students are earning credits through Ivy Tech Community College and Indiana University and those credits are transferring by law to places like Ball State University, Indiana University and Purdue University,” noted Kirzeder. “Also, we know that from speaking with graduates that many times private colleges, both in and out of the state, accept these

credits as well.”

Thirty-five different dual credit courses are offered at Marian. Students have to fulfill certain requirements to be eligible for the classes.

“Students must qualify to take courses as dual credit: There are a number of ways to do this, including achieving qualifying scores on ACT, SAT and PSAT,” Kirzeder explained. “Students can also qualify using an alternative assessment known as Accuplacer, as well as achieving a minimum grade-point average. After a student qualifies to take the course, they have to complete all required coursework according to the syllabus that has been preapproved by our dual credit partner.”

Students aren't the only ones who need to meet certain criteria, for the courses, though. Teachers also need specific accreditation to teach dual credit courses.

“Teachers submit a resume, transcripts and (documented) experience to our dual credit partners for approval,” stated Kirzeder. “Once approved, the course also has to be approved. Teachers then have to submit a syllabus, samples of assignments, assessments, textbook, resources, etc.”

The dual credit option has benefits for students and parents, he added.

“We hope that students taking dual credit courses are prepared for the college or university of their choice. We also hope that because they're thoroughly prepared for the rigor of college coursework, that they won't be required to take many of the remedial courses so many colleges and universities are having to offer incoming freshmen.



Provided by Marian High School

Teacher Micah Niespodziany instructs seniors at Marian High School, Mishawaka, during an English dual credit class. Qualifying Marian students can earn college credit in English, physics and several other subject areas before high school graduation.

“For parents, we hope that this program is a value-added benefit to sending their students to Marian High School. We understand that paying

tuition at a Catholic school can be a challenging choice for families,” acknowledged Kirzeder. “However, once parents see how much money

they might potentially save by taking advantage of the dual credit program, we hope the choice becomes easier.”

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.

Called and Gifted Workshop

ELKHART — St. Vincent de Paul Parish, 1114 S. Main St., will host a Called and Gifted Workshop Friday, Nov. 8, from 7-9:30 p.m. and Saturday, Nov. 9, from 8:30 a.m. to 5 p.m. Contact Lori Massa at loriamassa@gmail.com or 574-293-8071 for more details or to register. Cost of \$45 includes lunch, snacks, online assessment tool, material and online access to videos following the workshop.

St. Thomas Holiday Gift and Craft Fair

ELKHART — The St. Thomas Holiday Gift and Craft Fair will be Saturday, Nov. 9, from 9 a.m. to 2 p.m. in St. Thomas School, on the corner of Main and Bristol streets. Artists, crafts, handmade items and some direct sales items available. Light refreshments and rest areas will be available as you shop. Contact Michelle Robinson at 574-304-0656 or michelle717@yahoo.com for information.

Steak dinner and basket auction

ALBION — A steak dinner and basket auction will be Saturday Nov. 9, from 5-8 p.m. at the church, 2290 N. SR 9. Adult tickets are \$10. children ages 5-10 are \$5. After dinner creative baskets will be auctioned. All proceeds benefit the high school group of the parish.

Spaghetti dinner supports medical mission

FORT WAYNE — The Knights of Columbus are sponsoring a Spaghetti Dinner to support the Divine Healer Medical Mission April 2020 Mission Trip Saturday, Nov. 9, from 5:30-7:30 p.m. at St. Elizabeth Ann Seton School, 10650 Aboite Center Rd. A donation will be graciously accepted.

Queen of Angels Fall Gala

FORT WAYNE — Queen of Angels Fall Gala will be Saturday, Nov. 9, from 7-10 p.m. in the Monsignor Faber Activities Center, 1600 W. State Blvd. Enjoy an evening of games, auction items, live music, appetizers and featuring "We Are Called To Be Saints" classroom projects. Only 21 and over, free admission, cash bar, gift card tree raffle and more.

Turkey Bingo

GARRETT — Knights of Columbus Turkey Bingo will be Saturday, Nov. 9, from 7-10 p.m. at St. Joseph School. Prizes are turkeys and chickens. A 50/50 raffle, tip board, lucky 7s and other games. Concessions available. Doors open at 6 p.m. Contact John Blomeke at 603-770-7047 or pgk2179@yahoo.com for information.

Encounter healing service

SOUTH BEND — A healing service will take place on Saturday, Nov. 9, at 7:30 p.m. at St. Therese, Little Flower Church, 54191 Ironwood Rd.

Bereavement support group offered

FORT WAYNE — The St. Vincent Bereavement Support Group will meet for six weeks starting Tuesday, Nov. 12, through Dec. 17. All meetings will be held from 6:30-8:30 p.m. in the parish library in the gathering space of the church, 1502 E Wallen Rd. Your loss need not be recent for the sessions to be helpful. Space

REST IN PEACE

Decatur

Victor E. Ramirez, 65, St. Mary of the Assumption

Fort Wayne

Thomas J. Blee, 89, Our Lady of Good Hope

Shirley Biggs, 80, Our Lady of Good Hope

Edward G. Gill, 69, Cathedral of the Immaculate Conception

Helen Masanz, 96, St. Charles

Ruth Offerle, 95, St. Therese

Deborah Gergers, 70, St. Jude

Granger

Mary Ellen Brennan, 91, St. Pius X

Huntington

Melody Joyce, 81, SS. Peter and Paul

Sister Mary Adele Massaro, OLVN, 94, Victory Noll

Mishawaka

Loretta Johnson, 93, St. Bavo

South Bend

Alice Bystry, 93, Holy Family

Shirley Nolan, 90, Holy Family

Sylvia Thilman, 97, St. Anthony de Padua

Melbadeane Koz, 95, St. Anthony de Padua

Waterloo

Audrey J. Millis, 82, St. Michael the Archangel

is limited, so register in advance. Contact Claire Martin at 810-569-4935 or rmcm0813@gmail.com.

Christmas Bazaar at St. Mary

AVILLA — St. Mary Parish will have a Christmas bazaar Sunday,

Nov. 10, from 9 a.m. to 3 p.m. at the church, 232, N. Main St. Many craft tables and food available. Cookie decorating for the children and door prizes. The youth of the parish will serve breakfast and lunch.



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As you seek for ways to share Christ's love within you, please consider leaving a part of your legacy to the Church.

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Eagles spread their wings into the community

BY BRITTANY GELCHION

Eighth graders at St. Joseph Grade School are abuzz about the possibilities before them as they prepare to embark on self-directed service in the South Bend community.

On Oct. 2, representatives from 18 local service organizations came to the St. Joseph campus to meet with the students during the second annual Summons Community Partners Luncheon. Among those gathered were men and women who work with persons with disabilities, the homeless, the food insecure, those who are coming out of incarceration, the elderly and with animals in need. The representatives shared about their work, then met with the students in small group rotations so they could ask questions and learn more about how they might get involved.

"It was so inspiring to see so many young people who are excited to share their gifts and talents with us," said Kate Fischer, community engagement coordinator for Hannah's House, a maternity home that empowers pregnant women facing homelessness to begin a process of transformation. "It was also a fun way to hear more about all of the amazing work in our community."

Todd Zeltwanger directs fund development for Cultivate, a food rescue organization that seeks to reduce food waste by repurposing prepared, unserved food and getting it to the people and organizations in the community who need food the most. "I loved interacting with each one and look forward to spending time with any that might choose to work with Cultivate," he said following the luncheon.

The meeting, their research and guided discernment about their own gifts and passions have led the eighth graders to each make a personal commitment to one local organization for the next six months. This service experience is called the Summons Project.

"I would love to work with La Casa," wrote student Enrique Lizarraga in his initial email to Humberto Delgado, assistant executive director and youth coordinator at La Casa de Amistad. "I had a chance to volunteer back in seventh grade and I think the work you do makes a difference. As someone with Latino roots, I find it important to help my community."

"I would love to work with Pet Refuge," wrote Ana Sofia Macharaschwili to the organization. "I would like to be very hands-on with the animals and will be happy to do anything they need special help with. I believe God has equipped me for this work because I love animals and always enjoy being with



During a kickoff event Oct. 2 for the Summons Project, Todd Zeltwanger shares with St. Joseph Grade School eighth grader Landen and his classmates how they might get involved with Cultivate Culinary's food rescue work.



Enrique listens as Aly Olsen describes Reins of Life, Inc. whose mission is to improve the quality of life for children and adults with disabilities through equine-assisted activities. The Summons Project encourages students to engage in care for others and the environment through a monthslong relationship of service with a local organization.



Gabriel and Sam, center and right, engage in conversation with a representative, seeking to discover to which service organization their gifts and passions will lead them.

them. I also am very good with animals and I know a lot about them, so I feel like I would do well at Pet Refuge."

The St. Joseph students were not limited to selecting an organization that was represented at the Summons Community Partners Luncheon, or even those the St. Joseph faculty had been in touch with and invited. They were encouraged to discern their unique gifts and passions and where they might be called to use them.

Tom Farrell, an aspiring engineer and pilot, reached out to Make South Bend. "I would like to help out with classes and anything else like cleaning, fixing and other stuff that needs to get done," he wrote. "I believe God has equipped me for this work because I know a lot about how things work, and I like teaching others on how things work."

The students have been formed for the venture through their years at St. Joseph Grade School. Recently designated a 2019 Blue Ribbon School by the U.S. Department of Education, St. Joseph educates in the Holy Cross tradition by forming both minds and hearts. School culture and the children's daily experiences are grounded in the mission of making God known, loved and served.

Each grade level has a long-time partnership with a local service organization, including St. Margaret's House, Hope Ministries and the Christ Child Society, where the students serve in many ways throughout the year.

Given this breadth of experiences, the St. Joseph faculty devised the Summons Project as a new endeavor for students in their eighth grade year to help them to plunge more deeply into service as a personal response to God's call to holiness, community, solidarity and generosity.

Named after the hymn "The Summons" by John L. Bell, the Summons Project is a year-long, cross-curricular enterprise wherein students discern their God-given gifts and passions, develop and complete a service project that directs them toward the needs of others in the community and share their experiences with their classmates and families through a capstone celebration called the Summons Summit.

To guide them through the Summons Project, each eighth grader is grouped with two or three classmates and a faculty mentor who facilitates their engagement and helps them to reflect on the journey of service.

The next step for the eighth graders is to go out and fulfill their service. They will be encouraged not only to give but to also receive, being open to the surprising ways grace will be at work in them and in those they encounter.

Photos by Sean Kennedy/provided by Brittany Gelchion