



TODAY'S CATHOLIC

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Bishop Rhoades comments on Pope Francis' civil union remarks

The following is a response from Bishop Kevin C. Rhoades to remarks made by Pope Francis in the movie, "Francesco," which have been widely discussed.

FORT WAYNE

— A quote about civil unions from Pope Francis included in a brief passage in a new documentary about his pontificate entitled "Francesco" made headlines around the world last week. The Holy Father's words were mostly applauded by those who support same-sex marriage and criticized by those who oppose same-sex marriage. Many were just confused by the pope's words in the documentary. Since the Vatican has not yet issued a clarification, I have decided to offer my own interpretation because many of the faithful of our diocese have asked me for an explanation. Perhaps later, or even before this article goes to print, the Holy See will offer a clarification.

These are the words of Pope Francis quoted in the documentary: "Homosexual people have a right to be part of a family."



BISHOP KEVIN C. RHOADES



Pope Francis speaks with Valentina Alazraki of the Mexican television station Televisa during an interview that aired in May 2019. A clip, apparently cut from the interview, shows Pope Francis talking about "civil unions." The clip is used in the documentary "Francesco" by Evgeny Afineevsky.

They're children of God and have a right to a family. Nobody should be thrown out or be made miserable because of it. What we have to create is a civil union law. That way they are legally covered."

Pope Francis said these words in 2019 during an interview with a Mexican television network. I have learned that the documentary joined together answers of the

pope to two different questions in the original interview, which partly explains the confusion. The first question had to do with the integration into the Church of people living in irregular situations. The Holy Father answered by mentioning how homosexual persons should never be rejected or excluded by their own families. That is what Pope Francis was

referring to in the first three sentences quoted in the documentary about homosexual persons "having a right to be part of a family, etc." Basically, they should not be rejected or excluded by their own family or by the Church. Of course, this reflects the teaching

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Pope announces new cardinals, including US Archbishop Gregory

BY CINDY WOODEN

VATICAN CITY (CNS) — Pope Francis announced he will create 13 new cardinals Nov. 28, including Archbishop Wilton D. Gregory of Washington.

The pope made the announcement at the end of his Angelus address Oct. 25, telling the crowd in St. Peter's Square the names of the nine cardinals under the age of 80 who will be eligible to vote in a conclave, and the names of four elderly churchmen whose red hats are a sign of esteem and honor.

In addition to Cardinal-

designate Gregory, who will be the first African American cardinal from the United States, the pope chose as cardinal electors two officials of the Roman Curia and bishops from Italy, Rwanda, the Philippines, Chile and Brunei.

Speaking soon after the announcement with the Catholic Standard, Washington's archdiocesan newspaper, Cardinal-designate Gregory said he was "deeply humbled" and he knows that "I am reaping a harvest that millions of African American Catholics and people of color have planted. I am deeply grateful for the faith that they have lived so generously, so zealously and with

such great devotion."

Another U.S. citizen is among the new cardinals; retired Italian Archbishop Silvano M. Tomasi, 80, a former nuncio and a member of the Scalabrinian missionaries, holds dual citizenship. He completed his studies for the priesthood in the United States and taught there for years. He also was director of pastoral care at the U.S. bishops' Migration and Refugee Services from 1983 to 1987 when he was named secretary of the Pontifical Council for Migrants and Travelers.

Once the consistory takes



CNS photo/Jaclyn Lippelmann, Catholic Standard

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Senate confirms Amy Coney Barrett to the Supreme Court

BY CAROL ZIMMERMANN

WASHINGTON (CNS) — A divided Senate, in a 52-48 vote, confirmed Amy Coney Barrett as a justice for the Supreme Court the evening of Oct. 26. Soon afterward, she was sworn in by Justice Clarence Thomas at a White House ceremony.

"The oath that I've solemnly taken tonight, means at its core that I will do my job without any fear or favor and that I will do so independently of both the political branches and of my own preferences. I love the Constitution and the democratic republic that it establishes and I will devote myself to preserving it," Barrett said after the outdoor ceremony.

The 48-year old, who has been on the Chicago-based U.S. Court of Appeals for the 7th Circuit since 2017, said it was a privilege to be asked to serve on the Supreme Court. She said she was "truly honored and humbled" to be stepping into this role, which is a lifetime appointment.

Barrett is now the 115th justice for the court, replacing Justice Ruth Bader Ginsburg, who died Sept. 18. She is the sixth Catholic justice on the current bench.

Thomas administered the constitutional oath to Barrett, who was to take the judicial oath in a private ceremony at the Supreme Court Oct. 27.

Reaction to the confirmation was swift and just as divided as it has been since she was first announced as President Donald Trump's nominee just weeks before the presidential election. Congressional Democrats took to Twitter to criticize the Senate for acting so swiftly on this vote but not passing a COVID-19 relief package.

The Associated Press reported that no other Supreme Court justice has been confirmed on a recorded vote with no support from the minority party in at least 150 years, according to information provided by the Senate Historical Office.

During her nomination hearings before the Senate Judiciary Committee, Barrett did not give direct answers on how she would vote on top issues but assured the senators that she would follow the rule of the law.

"My policy preferences are irrelevant," she said, Oct. 13 when asked if she had intended to dismantle the Affordable Care Act, and she reiterated this same view when asked about abortion and same-sex marriage.

On the opening day of the hearings, Republican senators adamantly emphasized that Barrett's Catholic faith should not be a factor in questioning.



CNS photo/Tom Brenner, Reuters

Judge Amy Coney Barrett holds her hand on the Bible as she is sworn in as a justice of the U.S. Supreme Court by Supreme Court Justice Clarence Thomas at the White House in Washington Oct. 26.

And although it did not become a topic of questioning, it was mentioned even in opening remarks by Senate Judiciary Committee Chairman Lindsey Graham, R-South Carolina.

He asked if Barrett would be able to set aside her religious beliefs to fairly decide legal cases, which she said she could.

"I can. I have done that in my time on the 7th Circuit," she said. "If I stay on the 7th Circuit, I'll continue to do that. If I'm confirmed to the Supreme Court, I will do that."

Barrett is now the first Notre Dame Law School graduate on the Supreme Court and the only sitting justice with a law degree not from Harvard or Yale. She graduated summa cum laude in 1997 and also met her husband, Jesse, there. The Barrett family lives in Indiana.

The oldest child of the couple's seven children is a current student at the University of Notre Dame. Amy Coney Barrett began working at the law school in 2002 as a law professor focused on federal courts, constitutional law and statutory interpretation.

"On behalf of the University of Notre Dame, I congratulate Amy Coney Barrett on her confirmation today by the United States Senate as a justice of the United States Supreme Court," said Holy Cross Father John Jenkins, university president, in an Oct. 26 statement.

G. Marcus Cole, the Joseph A. Matson dean at Notre Dame

Law School, said the school is "immensely proud of our alumna, colleague and friend," adding that for more than two decades the school has experienced Barrett's "brilliant scholarship, her devoted teaching and her thoughtful, open-minded approach to legal questions."

He also praised Barrett's

"exemplary kindness and generosity toward everyone she encounters" and said that the while the school community would miss her presence they would "look forward to witnessing these qualities as she serves on our nation's highest court."

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place in late November, there will be 128 cardinals under the age of 80 and eligible to vote in a conclave. Pope Francis will have created just over 57% of them. Sixteen of the cardinals created by St. John Paul II will still be under 80, as will 39 of the cardinals created by Pope Benedict XVI; Pope Francis will have created 73 of the electors.

U.S. Cardinal Donald W. Wuerl, retired archbishop of Washington, will celebrate his 80th birthday Nov. 12, before the consistory. Italian Cardinal Angelo Becciu, whom the pope dismissed as prefect of the congregation for saints in late September, is 72 but renounced the rights of a cardinal, including the right to enter a conclave to elect a new pope.

Italians will continue to have an outsized portion of the electors, rising to 22 of the 128. The United States will stay at nine voters, with Cardinal-designate Gregory taking Cardinal Wuerl's place.

Here is the list of the new cardinals, in the order named by the pope:
— Maltese Bishop Mario Grech,

63, secretary-general of the Synod of Bishops.

— Italian Bishop Marcello Semeraro, 72, prefect of the Congregation for Saints' Causes.

— Archbishop Antoine Kambanda of Kigali, Rwanda, who will turn 62 Nov. 10.

— Archbishop Gregory, 72.

— Archbishop Jose F. Advincula of Capiz, Philippines, 68.

— Archbishop Celestino Aós Braco of Santiago, Chile, 75.

— Bishop Cornelius Sim, apostolic vicar of Brunei, 69.

— Italian Archbishop Paolo Lojudec of Siena, 56.

— Franciscan Father Mauro Gambetti, custos of the Sacred Convent of Assisi in Assisi, who was to celebrate his 55th birthday Oct. 27.

— Retired Bishop Felipe Arizmendi Esquivel of San Cristobal de las Casas, Mexico, 80.

— Retired Italian Archbishop Silvano M. Tomasi, a former nuncio, 80.

— Italian Capuchin Father Raniero Cantalamessa, preacher of the papal household, 86.

— Italian Father Enrico Feroci, 80, former director of Rome's Caritas.

Cardinal-designate Gregory thanks pope 'with grateful, humble heart'

BY MARK ZIMMERMAN

WASHINGTON (CNS) — Cardinal-designate Wilton D. Gregory, installed as Washington's archbishop in May 2019, thanked Pope Francis "with a very grateful and humble heart" for naming him as one of 13 new cardinals Oct. 25.

"This appointment which will allow me to work more closely with him in caring for Christ's Church," he said in a statement issued shortly after the pope announced new cardinals at the end of his Angelus address.

Cardinal-designate Gregory will be the first African American cardinal from the United States to be elevated to the College of Cardinals. He and the other 12 prelates will be elevated at a Nov. 28 consistory at the Vatican.

Nine of the new cardinals are under age 80 and will be eligible to vote in a conclave; four elderly churchmen will receive red hats as a sign of esteem and honor.

In addition to Cardinal-designate Gregory, the pope chose as cardinal electors two officials of the Roman Curia and bishops from Italy, Rwanda, the Philippines, Chile and Brunei.

"Pope Francis is sending a powerful message of hope and inclusion to the Church in the United States" by naming Washington's African American archbishop as a cardinal, said Los Angeles José H. Gomez, president of the U.S. Conference of Catholic Bishops.

"As a former president of our national bishops' conference, (Cardinal-designate) Gregory displayed generous and principled leadership. The naming of the first African American cardinal from the United States gives us an opportunity to pause and offer thanks for the many gifts African American Catholics have given the Church," Archbishop Gomez said in statement.

He asked the nation's Catholics to join him "in praying for the continued ministry" of the newly named cardinal, who was USCCB president from 2001 to 2004.

A native of Chicago, Cardinal-designate Gregory turns 73 Dec. 7. As a sixth grader attending St. Carthage School in Chicago in 1958, he was inspired by the example of the parish priests and Adrian Dominican sisters there to become Catholic.

At the news conference when he was introduced as Washington's new archbishop, he said, "Within six weeks of being in Catholic school and not being from a Catholic background, I said, 'I want to be a priest.'"

Wilton Daniel Gregory was baptized as a Catholic during the Easter Vigil that school year.

Later, after studying as a



CNS photo/Vatican Media

Archbishop Wilton D. Gregory of Washington was one of 13 new cardinals named by Pope Francis Oct. 25. Archbishop Gregory is pictured meeting the pope during a meeting with U.S. bishops making their "ad limina" visits to the Vatican in this Dec. 3, 2019, file photo.

seminarian, he was ordained as a priest of the Archdiocese of Chicago in 1973 and earned a doctorate in sacred liturgy from the Pontifical Liturgical Institute in Rome in 1980.

After serving as a parish priest in Chicago and as a master of ceremonies to Cardinals John Cody and Joseph Bernardin, he was ordained an auxiliary bishop of Chicago in 1983.

In 1994, Bishop Gregory was installed as the bishop of Belleville, Illinois, where he served for the next 11 years. Bishop Gregory was elected USCCB president in 2001 after serving as three years as the vice president.

During his three years as president, the Church's clergy sex abuse crisis escalated, and under his leadership, the bishops implemented the "Charter for the Protection of Children and Young People."

St. John Paul II appointed Bishop Gregory to serve as the archbishop of Atlanta, where he was installed in 2005 and served until Pope Francis named him as the new archbishop of Washington in 2019.

At the news conference where he was introduced as Washington's new archbishop, Archbishop Gregory promised to work for healing in the archdiocese, which had been shaken by the clergy abuse crisis, including the resignation and removal from the priesthood of Theodore McCarrick, former Washington archbishop and cardinal, following charges that McCarrick had abused minors and engaged in sexual misconduct with adults.

"I am arriving with a commitment to transparency," then-Archbishop Gregory said. "The only way I can serve this archdiocese is by telling the truth. I will always tell the truth."

At his installation Mass as Washington's new archbishop, Archbishop Gregory pointed to the Gospel story of Jesus calming the stormy seas when He was in the boat with His apostles.

"I remind you ... He is here. He is here when the seas are calm, and He is here during every moment of uncertainty, anger, fear and shame. He invites us to place our trust in Him," Archbishop Gregory said.

Archbishop Gregory emphasized that same message in 2020 when the coronavirus pandemic initially caused a shutdown of public Masses and the closure of Catholic school campuses.

In a column for the Catholic Standard, Washington's archdiocesan newspaper, Archbishop Gregory wrote that "even in the uncertainty of this current situation, if we are open, God will use this moment to bring our hearts closer to him and more firmly in union with one another."

Following the nationwide racial protests in the wake of the death of George Floyd, who died May 25 after a Minneapolis police officer knelt on his neck for almost nine minutes during an arrest, Archbishop Gregory said in a statement that "this incident reveals the virus of racism among us once again even as we continue to cope with the coronavirus pandemic."

Archbishop Gregory has praised peaceful protests for racial justice, saying the young people helping lead those marches offer hope for building a more just nation where all lives are respected.

Cindy Wooden in Rome contributed to this story.

Zimmermann is editor of the Catholic Standard, newspaper of the Archdiocese of Washington.



Public schedule of Bishop Kevin C. Rhoades

Sunday, November 1: 12:15 p.m. — Mass and Blessing of School Addition at Christ the King Parish, South Bend
Thursday, November 5: 7:30 p.m. — Confirmation Mass, Corpus Christi Church, South Bend
Friday, November 6: 10:30 a.m. — Virtual Meeting of Hispanic Apostolate

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of the Church. The Catechism states that persons with same-sex attraction "must be accepted with respect, compassion and sensitivity." They should always be loved unconditionally.

The last two sentences in the above quote were the pope's answer to another question in the Mexican television interview, a question about same-sex marriage. The Holy Father responded that "it is an incongruity to speak of homosexual marriage," and then said, in the snippet shown in the documentary: "What we have to create is a civil union law. That way they are legally covered."

It is important to note that Pope Francis has always opposed same-sex marriage. As archbishop of Buenos Aires, he spoke strongly against a proposal to legalize same-sex marriage in Argentina. He spoke of same-sex marriage as an "anti-value and an anthropological regression." As pope, he has many times spoken of marriage as the union of man and woman. In his apostolic exhortation, *Amoris Laetitia*, he wrote: "There are absolutely no grounds for considering homosexual unions to be in any way similar or even remotely analogous to God's plan for marriage and family."

Pope Francis has also been very clear that children have a right to a mother and a father. He wrote the following in *Amoris Laetitia*: "Every child has a right to receive love from a mother and a father; both are necessary for a child's integral and harmonious development... Respecting a child's dignity means affirming his or her need and natural right to have a mother and a father."

But what about civil unions for homosexual couples? When he spoke out against same-sex marriage in Argentina, Pope Francis did not speak out against civil unions for same-sex couples. As pope, he said the following in a newspaper interview in 2014: "Marriage is between a man and a woman. Secular states want to justify civil unions to regulate different situations of cohabitation, pushed by the

demand to regulate economic aspects between persons, such as ensuring health care. It is about pacts of cohabitating of various natures, of which I wouldn't know how to list the different ways. One needs to see the different cases and evaluate them in their variety."

It seems that Pope Francis is open to some kind of civil union or civil "living together" (the word he used in Spanish is "convivencia," not "union") for cohabitating adults. Perhaps he has in mind something different from the homosexual civil unions criticized in the 2003 document from the Vatican Congregation for the Doctrine of the Faith. Perhaps Pope Francis is in favor of a civil arrangement that gives certain benefits to two people who live together and share domestic responsibilities. This would not be based on a presumed sexual relationship nor be giving legal recognition to homosexual unions per se. It would just be giving some civil protections and benefits (e.g. hospital visitation rights, health care insurance benefits, social security survivor benefits) to two adults living together and dependent on each other. This could include two elderly siblings or two friends living together. It would not be the recognition of such a relationship as equivalent to marriage. In fact, Pope Francis wrote in *Amoris Laetitia* that "de facto or same-sex unions may not simply be equated with marriage."

I am still hoping that we receive a clarification from Pope Francis or from the Vatican regarding the quote in the Italian documentary "Francesco" about civil unions. Everyone should be clear that there has been no change in Church teaching about marriage or about homosexuality. The teaching of the Catechism has not been changed and the directives of the 2003 Instruction from the Congregation for the Doctrine of the Faith remain in effect. Besides, the Holy Father does not exercise his official teaching office or change Church directives through television interviews.

Right to Life Michiana goes virtual with Catholic convert keynote

BY DENISE FEDOROW

Like so many things this year, the Right to Life Michiana banquet went virtual on Oct. 22 with pre-recorded segments shown on YouTube and Facebook.

Executive Director Jackie Appleman spoke of the challenges and benefits of moving ahead with the annual event virtually.

"One of the challenges is that the program time is shorter for the speaker," she said. "And we're disappointed we're not able to see everyone in person."

But she said usually about 800 people attend the event, and organizers didn't see any way to make that happen in person this year.

"On the upside, a lot of other organizations have been doing virtual events so we've been able to learn from them." She added that they were glad they'd still have the opportunity to share successes and challenges of the year with supporters. She said Right to Life Michiana was encouraging people to host watch parties with groups of people.

Another benefit of the online event is that people out of state could participate as well. It was free to register and there was also an online auction in which registrants could participate.

The keynote speaker was Jason Scott Jones, film producer and human rights activist. He produced the film "Bella," released in October 2007. "Bella" is a story about two friends each with terrible secrets: One was responsible for the reckless killing of a child, and the other is pregnant and planning to get an abortion. The film won a prestigious Toronto Film Festival award, and Jones said the film was acclaimed when it was released for being one of the first to positively portray a Latino family.

Jones also produced the recently released documentary "Divided Hearts in America," starring NFL player Benjamin Watson. The movie is based on the ongoing debate over abortion.

Opening prayer

Bishop Kevin C. Rhoades gave the opening prayer. He said he missed not being able to be together but was thankful to God that the participants could be together spiritually and via technology.

Bishop Rhoades noted that the event was being broadcast on a special day, "the feast day of a great apostle for life — St. John Paul II, who wrote the beautiful encyclical 'The Gospel of Life' that calls upon all of us — not just Catholics but all disciples of Christ to proclaim, celebrate and serve the Gospel of life."



Provided by Jason Scott Jones

Jason Scott Jones, left, and National Football League player Benjamin Watson talk during the production of the documentary film, "Divided Hearts in America." The film examines how the culture of abortion has its roots in other sins against human personhood and dignity. Jones was the keynote speaker at this year's Right to Life Michiana banquet, which took place virtually due to the COVID-19 pandemic.

A pro-life faith journey

Jones shared his journey to becoming a pro-life and human rights activist in his address and elaborated in an interview with Today's Catholic afterward.

When the movie "Bella" was released, he said at the time that he'd be happy to know the name of one child whose mother changed her mind about aborting him or her because of the film. "We stopped counting at 1,000," he said.

Jones said a lot of people think his involvement with the pro-life movement began with the film.

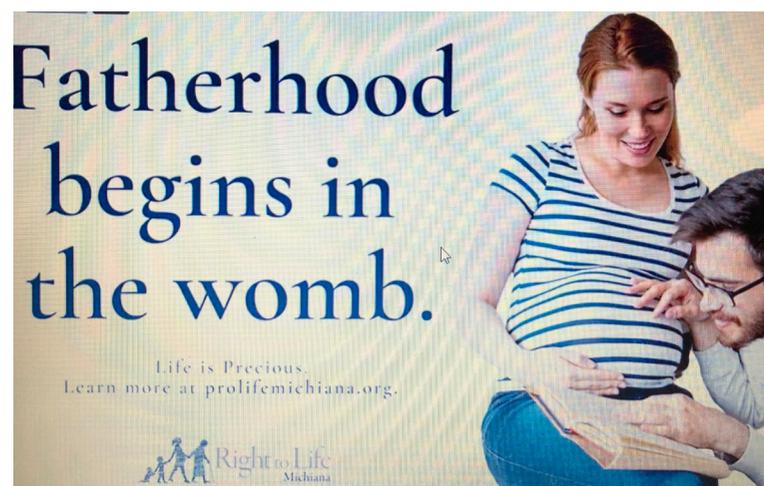
"I wish that was the case," he said. "My journey began more tragically."

His mother had him when she was 16. They didn't attend church. One Saturday morning in 1988, his high school girlfriend rode her bike five miles to his house to tell him she was pregnant.

They decided they wanted to have the baby and came up with a plan. The young couple decided Jones would try to join the U.S. Army, and if he got in they'd tell their families when he completed basic training.

"Ever since I was a little boy, I dreamed of being a father. My daydream always was to have a family," he said, adding his dad was mostly gone in the military the first years of his life. He said he'd lay in his bunk at basic training and think to himself, "How lucky am I? I'm 17 years old, a soldier and I already have a family — how lucky am I?"

One Sunday, the soldiers were told to line up, Protestants in one line and Catholics in another, to be taken to church. He said he thought, "I have blond hair and



Denise Fedorow

blue eyes, I must be Protestant' so he was taken to an Episcopal church.

The next Sunday he told the drill sergeant that he didn't believe in God and they couldn't make him go to church. Instead, he was put on cleaning pots and pans on Sundays.

When he had two weeks left in basic training, he received a call from his girlfriend. She was crying harder than he ever heard anyone cry.

"The only way I can describe it to you is that her soul was crying. She kept saying, 'I'm sorry, I'm sorry — it wasn't me.' Her father grabbed the phone and told me 'I know your secret. It's gone and you can come home now. I took Katie to get an abortion.'"

Jones was so distraught he told his drill sergeant, "Call the police, he killed my baby!" His drill sergeant informed him abortion was legal. He told Jones to call his girlfriend and for two hours he listened to her cry.

"I felt like a failure. I couldn't protect my girlfriend and our child," he said. He told her, "I

promise you, if it takes the rest of my life, I'll make abortion illegal." He vowed to protect women and children from the violence of abortion.

"I wish the whole world could see abortion as I did as an uneducated, irreligious, high school dropout as something utterly unimaginable. That's how I still see it, by the grace of God."

From pro-life atheist to Catholic

Jones grew up in a vaguely anti-Catholic home. His grandfather was overtly anti-Catholic, accusing Catholics of saying one thing and doing another. The actions of his girlfriend's father, who beat her and forced her to have an abortion, "was a scandal and just confirmed everything I'd been told about Catholics," he said.

As Jones began to read and study various philosophers and Freud, he came to understand that the only real explanation of human worth, as the forefathers of the United States said was

self-evident, was presented by Christian revelation. He started studying the Bible and came to believe the truth of Christianity.

He joined a pro-life Evangelical church but began reading about the early Catholic saints and doctors of the Church. He saw that even back then they were condemning abortion and contraception.

"It confirmed what only Catholics taught. But I didn't want to be Catholic," he admitted. He set out to prosecute the Church, but what was revealed to Him at every turn was the beauty of the Church.

"C.S. Lewis said that he was the most reluctant convert. I think I maybe beat him," Jones laughed.

He finally came to the conclusion he either had to reject the Christian tenet of the dignity of human personhood or accept the truth of the Catholic Church.

Any lingering doubts he may have had disappeared "at the moment of my baptism and confirmation. I'm so grateful for the grace and privilege to be Catholic."

Right to Life goals

Appleman shared the sad news that local abortions increased by 76% since the start of COVID-19. She noted that Whole Women's Health Alliance is suing the state of Indiana, trying to repeal laws meant to protect women and their unborn children. She shared a link with attendees demanding that the lawsuit be dropped. The job of Right to Life Michiana and all pro-life supporters, she said, is to make abortion unthinkable and unnecessary.

The organization's fundraising goal this year is \$250,000 so that programs can be continued, including the sidewalk advocacy program, which Right to Life Michiana wants to double this year.

In conclusion of the interview, Jones called slavery and segregation, which is now abhorred, a part of the spirit of the age. The abortion culture is part of that. He said that while the defense of human personhood is found in the law, the courage to stand up for it is found in Christian movements.

"Holy Spirit is the only thing stronger than the spirit of the age," he said.

Jones praised and thanked Right to Life Michiana for the work they do, and said it was a privilege to speak at the program and to be a small part of the event.

'Split' Catholic voters try to find dialogue amid rancor

BY RHINA GUIDOS

WASHINGTON (CNS) — Both are Catholic, but their views couldn't have been more different.

One woman said she was voting for a particular candidate because of her beliefs against abortion. The other said she was voting for his opponent because the incumbent had harmed life for many in a variety of ways and it went against her religious beliefs.

The views expressed by the two women showed the divide among Catholics about whom to vote for when the nation casts ballots in the Nov. 3 presidential election.

"We see, basically, Catholics are split like Solomon's baby between the two parties," said Emma Green, a reporter for The Atlantic magazine and one of several panelists participating in an Oct. 20 dialogue on "Faithful Citizenship: Moral and Political Choices for Catholics in the 2020 Election."

The livestreamed panel, sponsored by the Initiative on Catholic Social Thought and Public Life at Georgetown University in Washington, was seeking to foster dialogue and understanding days before the culmination of one of the country's most rancorous elections anyone alive remembers.

"It's interesting how all of this could exist in one Catholic Church under a roof of people who share a faith, certain principles and teachings," said Green, who writes about religion.

But it also showed how politics has seeped into the life of the Church, as it has into so many other institutions, and how people have become shaped more by a political identity than a religious one, Green said.

"Catholics are more Republican and Democrat than they are Catholics," she added.

With name-calling, bullying and denunciations on social media, including by some religious officials, the initiative was aimed at letting Catholics with different points of view have their say in a conversation unusual for its absence of rancor.

"We think that no one should be written out of our Catholic family for how they form and follow their conscience about how to cast their ballot," said Kim Daniels, the initiative's associate director and panel moderator.

The dialogue drew much from the document that inspired the panel's name: "Forming Consciences for Faithful Citizenship," by the U.S. Conference of Catholic Bishops, which aims to educate U.S. Church members about political responsibility.

John Carr, the initiative's executive director and a former USCCB staffer who participated in drafting the U.S. bishops'



Jodi Marlin

A member of the Allen County Election Board sets up a voting machine for early voting at the Allen County War Memorial Coliseum, Fort Wayne, Oct. 5. An Oct. 20 dialogue on "Faithful Citizenship: Moral and Political Choices for Catholics in the 2020 Election," sponsored by the Initiative on Catholic Social Thought and Public Life at Georgetown University in Washington, emphasized that neither presidential nor vice-presidential candidate is a clear choice for the conscientious Catholic voter.

first document on Catholics and voting in the 1970s, said the most "countercultural" aspect of "Faithful Citizenship" is its central message: that politics is good and Catholics should take part, and that "if we focus on people, nothing else matters."

Carr said it outlines what the Church should be: "political but not partisan, principled but not ideological, civil but not silent, engaged but not used."

Against that backdrop, the program offered Karina De Avila and Mary FioRito, both of Illinois, an opportunity to present their reasons for backing, respectively, former Vice President Joe Biden, the Democratic nominee, and the Republican incumbent, President Donald Trump.

"As a Catholic, I have accepted the invitation of the bishops of the United States and educated myself about what's at stake," said panelist De Avila. "It's naive and almost irresponsible to think that there's only one issue that defines an election."

She said she considered the common good and also was affected by her experience working with immigrant communities, whose members have found themselves living in fear and adversely affected by the Trump administration's policies. She said she couldn't reconcile the contradictions of the Trump administration and how they went against her religious views.

"In conscience, I cannot vote for a man who is the opposite of everything that is humane and Christian," she said. "He has lied by using the pro-life (stance), arguing he's against abortion, yet the administration restored the federal death penalty ... and now he wants to take away basic health care for millions of people including the most young and poor."

FioRito said she was voting for Trump, concerned with what a possible Biden administration would mean for issues such as the legal protections for the unborn and for religious communities such as the Little Sisters of the Poor and their fight against providing birth control for employees, which violates their religious beliefs, and the Hyde Amendment, which bars the use of federal funds to pay for abortion except to save the life of the woman or in case of rape or incest.

Of not voting for Biden and running mate Kamala Harris, FioRito said, "They are not neutral on abortion." Biden, a Catholic, and Harris both support legalized abortion.

And there was something about Trump, she said, that correctly tapped into a part of the population of the United States that "felt very much marginalized and had been called stupid and deplorable."

"I think he tapped into

some real anger and hurt from American citizens," she said, "who had just been going out there, blue-collar people, out there trying to do their best, and didn't particularly want government to be involved in their lives."

If something characterizes this election, said Green, it's voting for a candidate out of fear of what his opponent or his party might do.

Among conservatives, there's a general fear that if Democrats win back political power, not just in the executive branch, but in the legislative branch, conservative Christian religious views will be pushed out of the public square. But certain religious communities and people of color, including Latinos and Muslims, fear what they'll deal with next given "Trump's discriminatory language" and policies aimed at them, Green said.

"Depending on where you're sitting, there's a lot of fear that one or the other side (political party), is going to push one side out of the public square and there's no space for pluralistic coexistence in public life," Green said.

U.S. Catholics, who swung from Republican to Democrat and back in recent elections, have been a religious bellwether of sorts. And the Church's emerging Latino population, the second largest ethnic group among Catholics, seems to be making a difference in pulling the group toward Biden this time around.

"They are the ultimate swing constituency," Green said of U.S. Catholics. "In three-fourths of

presidential elections of the last 50 years, Catholics sided with the winner. So, you can see why presidential candidates would be eager to recruit Catholic voters to their cause."

Though there still is strong support for Trump, particularly among white Catholics, an August poll by the Pew Research Center showed 53% of registered Catholic voters said they would vote for Biden, or leaned toward voting for him and 45% said they would vote for Trump or leaned toward voting for him.

More recent results from a poll published Oct. 19, conducted by RealClear Opinion Research and EWTN, showed that 52% of "likely Catholic voters" said they support Biden, while 40% said they support Trump.

Perhaps understanding how crucial the Catholic vote remains, both presidential candidates were busy in the last days of the campaign, making pitches to the Catholic constituency.

Biden made a special appeal to Catholics in places such as the crucial battleground state of Pennsylvania, touting his religious bona fides and ties to Catholic life in Scranton. Trump, on the other hand, touted that he's about to place a female Catholic judge on the highest court of the land.

Carr, citing the guidance of "Faithful Citizenship," said it was important to look at the issues, not at the candidates.

"Biden's appeal is personal; Trump's appeal transactional, what he's going to do for us," he said. "What the bishops want us to be is principled."

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TODAY'S CATHOLIC

November

Parish's pumpkin patch brings church, school and neighborhood together

MINNEAPOLIS (CNS) — About 1,500 pumpkins of varying sizes and colors have taken up residence on the grounds of Our Lady of Peace Church and School in south Minneapolis. They arrived from New Mexico Oct. 16 and became part of the parish's second annual pumpkin patch that opened the next day. The idea came from Charlie Allen, a parent of two children who attend the parish's Catholic school. For several years, he has wanted to create an event that not only could raise money for the parish and school, but also could be a way to build stronger ties between the two and with the neighborhood surrounding the parish. It's working. He launched it last year with 800 pumpkins that went on sale at the event held daily on the parish grounds. In two weeks, he sold every pumpkin and raised \$4,000 for the church and school. This year, he made it bigger, adding nearly double the number of pumpkins and setting a fundraising goal of \$10,000. The pumpkin patch already was off to a good start. Pumpkin sales on the first day exceeded the total of the highest day last year. Crowds were high during the weekend of Oct. 17-18, and he expected the pumpkins to be sold out by Oct. 30. Throughout the time the pumpkin patch was going on last year, Allen heard from people in the neighborhood who said to him, "You know, we need this. This is exciting."

Prelate says his first Mass as cardinal-designate at historic Maryland church

AVENUE, Md. (CNS) — On a day of history for the U.S. Catholic Church, Washington Archbishop Wilton D. Gregory — who four hours earlier had learned Pope Francis had named him a cardinal — celebrated his first Mass as a cardinal-designate Oct. 25 at Holy Angels Church in Avenue in Southern Maryland. The church is near the cradle of U.S. Catholicism, a few miles from St. Clement's Island, where Jesuit Father Andrew White celebrated the first Mass in the English-speaking colonies March 25, 1634, after colonists from England made landfall there. "It takes us back to the beginning. I thought about it all during Mass, (that) I'm so close to the beginning of the faith here in the United States on this first day of the announcement of my appointment," Cardinal-designate Gregory said in an interview after the Mass. He added, "It takes me back to the beginning of the proclamation of the Gospel and the care of God's people" in what became the United States.

NEWS BRIEFS

Catholic Charities of Baltimore ends international adoption



CNS photo/courtesy Kristi Okwuonu via Catholic Review

Grace and Kaleb, seen in this undated photo, are the children of Kristi and Geoff Okwuonu, who adopted them through Catholic Charities of Baltimore. After more than 75 years helping form families through international adoption, the agency has closed its international adoption program, citing changing circumstances within other countries and a "negative stance" toward international adoption from the U.S. government.

Celebrating the 250th anniversary Mass for Holy Angels had been on his calendar for a long time. "It wasn't something I planned. It was something God planned," he said.

HHS ensures hospital patients have access to spiritual care amid pandemic

WASHINGTON (CNS) — The chairman of the U.S. bishops' Committee on Religious Liberty praised the Department of Health

and Human Services for resolving discrimination complaints over two hospitals' refusal to let patients have access to the sacraments of baptism and the anointing of the sick during the COVID-19 pandemic. "Jesus Christ, physician of our souls and bodies, gave us the sacraments to convey God's grace and healing," Archbishop Thomas G. Wenski of Miami said in an Oct. 21 statement. "As Pope Francis has noted, the sacraments are 'Jesus Christ's presence in us.' Without them, we are distanced from God, the source of our being and meaning. It is of paramount

importance that our government, public health authorities and health care providers strive to respect the liberty of the faithful to receive the sacraments," he said. The Office for Civil Rights at HHS announced Oct. 20 the resolution of complaints involving MedStar's Southern Maryland Hospital Center, which is part of the MedStar Health System, and one involving Mary Washington Healthcare in Virginia. "COVID-19 requires us to limit or modify our physical interactions to some degree, in order to reduce risks to physical health," Archbishop Wenski said.

St. Jude Thaddeus draws immense devotion from Mexico's downtrodden

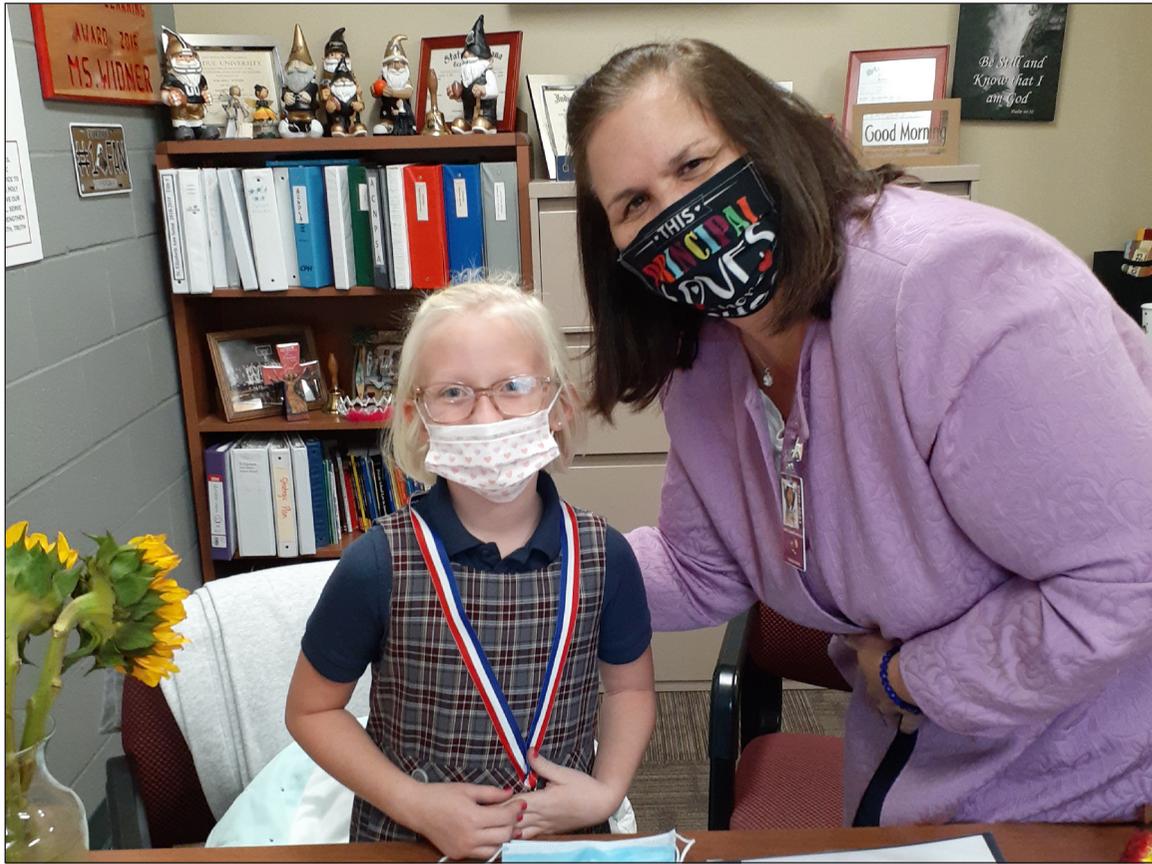
MEXICO CITY (CNS) — Arturo Rodríguez asked St. Jude Thaddeus "for a big favor." A chauffeur in Mexico City, Rodríguez said a relative was robbed and slashed with a knife almost a decade ago, but made a miraculous recovery after the chauffeur prayed to St. Jude Thaddeus, whom he learned about through friends. Rodríguez, 31, confessed he does not attend his local parish all that often. "But I'm here every 28th," he said from the St. Hippolytus Church in central Mexico City, where St. Jude is celebrated on the 28th of every month, not just on his official feast day of Oct. 28. St. Jude is known as the patron saint of difficult and desperate causes. It's a devotion that's found fertile ground in Mexico, where millions confront seemingly difficult and desperate problems in their daily lives. Devotees like Rodríguez articulate an almost transactional faith, in which they ask St. Jude for intervention and promise to repay him with monthly visits to one of the many shrines erected in his honor around the country. Such faith also covers the complications of life in Mexico and a devotion embraced by rich and poor alike, along with police and prisoners — and even people acting outside the law.

Catholic couple find solidarity with others in sharing NFP struggles, other challenges

SUPERIOR, Wis. (CNS) — Actively living out their Catholic faith as individuals and a couple — following the Church's teachings on natural family planning in particular — has sometimes been challenging for Nick and Emily Frase. But for Nick, who grew up in the Diocese of Superior, the lesson that being a faithful Catholic wouldn't always come easy was built into his formation. Strength in their faith and the support of a solid Christian community has guided the couple through trying times. "Having that community of a bunch of people just trying to do marriage and parenthood to the best of their ability has made all the difference with us remaining faithful to the Church and each other," Emily told the Superior Catholic Herald, the diocesan newspaper, in a phone interview from Virginia, where the couple now live. "We've met a lot of faithful couples who are in agreement that the era of comfortable Christianity is over," Nick agreed. Emily shares the couple's faith and family life, including their struggles with NFP, on her blog: Total W(h)ine, <https://total-whine.com>.

AROUND THE DIOCESE

Best handwriting in state



Provided by Lois Widner

Ava Hipskind, a third grade student at St. Elizabeth Ann Seton School, Fort Wayne, receives the 2019-20 State Handwriting Award from principal Lois Widner. Winners of the previous school year's Zaner-Bloser handwriting competition were recognized during a national Zoom meeting in October. Ava was given an engraved Zaner-Bloser Medallion, and her second grade teacher, Jean Vandegriff, received a contest tote bag and journal.

Blessed Carlo Acutis and 'the full beauty' of the Eucharist

BY JENNIFER MILLER

When Christine Baglow, youth minister at St. Joseph Parish, South Bend, heard the special Vatican Eucharistic Miracle Exhibit was going to be traveling again, she knew the perfect time for which to reschedule it for a visit to her parish.

Like so many other spring events, the COVID-19 pandemic canceled the original date of the visit, planned for May. But Baglow learned that Oct. 10 was the beatification of then-Venerable Carlo Acutis, the creator of the exhibit and a 15-year-old Italian teenager who died on Oct. 12, 2006.

Considered a genius of computer programming, Acutis strived to live a holy life from a young age. He enjoyed soccer, Pokémon, action films and his many pets. Well-liked by teachers and classmates, he had a good sense of humor.

Carlo liked playing video-games on his PlayStation but chose to limit himself to only an hour a week as a penance and spiritual discipline. He used to say, "What's the use of winning 1,000 battles if you can't beat your own passions?" He didn't want to waste his time, desiring to do "only God's program for my life."

Acutis used his first savings to buy a homeless man he saw on his way to Mass a sleeping bag. At his funeral, hundreds of people came, many poor and homeless who his parents had never met before. Acutis had befriended them on his walk to the best prep school in Milan.

As he was dying of leukemia, he said, "I am happy to die, because I lived my life without wasting even a minute of it on anything displeasing to God."

After his first Communion, he went to daily Mass, even though his parents at the time were not practicing Catholics. At age 11, he researched and organized a catalog of eucharistic miracles. By age 14, he had created a eucharistic miracle display that would tour the world, and an accompanying website.

The exhibit has 160 panels and has been to over 10,000 parishes. Acutis believed that if people knew that Jesus was truly present in the Eucharist, they would turn to God. He could not understand why sport stadiums were full of people and churches were empty.

"We all agreed that hosting the Eucharistic Miracles Exhibit would present a beautiful opportunity for our parish community to engage in a deeper way with the real presence of our Lord in

ACUTIS, page 11

Sisters of St. Francis of Perpetual Adoration celebrate jubilees

MISHAWAKA — The Sisters of St. Francis of Perpetual Adoration recently honored six of their sisters who are celebrating jubilees of 75, 60 and 50 years of religious life.

The congregation was founded in 1863 in Olpe, Germany, by Mother Maria Theresia Bonzel who was beatified Nov. 10, 2013. The first sisters came to Lafayette, Indiana, at the invitation of Bishop Joseph Dwenger, who was bishop of the then-Diocese of Fort Wayne.

Father Brad Milunski, OFM Conv, celebrated the Holy Sacrifice of the Mass for the sister jubilarians on Oct. 17 at Our Lady of Angels Convent in Mishawaka.

Seventy-fifth jubilee

Sister M. Caroline Knapik was born in Hammond and entered the Sisters of St. Francis Aug. 12, 1945. Sister Caroline has ministered



SISTER M. CAROLINE KNAPIK

as a laundry supervisor for 60 years, 10 years at the University of Saint Francis and 50 years at the motherhouse laundry. Sister Caroline retired to Our Lady of Angels Convent in Mishawaka in 2007.

Sixtieth jubilee

Sister M. Marilyn Oliver was born in Louisville, Kentucky, and entered the novitiate of the Sisters of St. Francis of Perpetual Adoration Aug. 12, 1960. Sister



SISTER M. MARILYN OLIVER

Marilyn served in education for 18 years as a teacher or principal in Michigan and various schools in Indiana. She served in various hospitals staffed by the sisters for 22 years. Presently, she is working in the Development Office at the University of Saint Francis in Fort Wayne, where she has been since 2005.

Sister M. Evelyn Govert was born in Calumet City, Illinois,

and grew up in Griffith. She entered the novitiate of the Sisters of St. Francis of Perpetual Adoration Aug. 12, 1960. Sister Evelyn was a teacher at all levels of education for 30 years at schools in Michigan, Missouri and Indiana. She has been serving at the University of Saint Francis as teacher, registrar, director of mission effectiveness and alumni records for the past 40 years.

Sister M. Dianne Zimmer was born in Washington, Missouri, and entered the novitiate of the Sisters of St. Francis of Perpetual Adoration Aug. 12, 1960. Sister Dianne served as a teacher or principal in various schools staffed by the sisters



SISTER M. EVELYN GOVERT



SISTER M. DIANNE ZIMMER

for 25 years. She served for two years in the order's mission in the Philippines, in the area of formation. Sister served for 16 years in various hospitals in Spiritual Care Department. For 10 years, she served in pastoral ministry at St. Casimir Parish in Hammond, where she was also a tutor in the school. She currently resides at Our Lady of Angels Convent in Mishawaka.

Sister M. Carol Meyers was born in Brookston and entered the Sisters of St. Francis of Perpetual Adoration Aug. 12, 1960. Sister Carol taught science at the secondary level for three years at various schools staffed by the sisters in Indiana and Missouri. She served as a missionary in Honduras for four years. Sister Carol was a chemistry professor at the University of Saint Francis in Fort Wayne for 45 years. She currently resides at Our Lady of Angels Convent in Mishawaka.



SISTER M. CAROL MEYERS

Golden jubilee

Sister M. Anita Holzmer was born in Gary and entered the Sisters of St. Francis of Perpetual Adoration Aug. 12, 1970. Sister Anita served in various schools staffed by the sisters as a teacher or principal for 22 years. She served for five years as a missionary in Honduras and in initial formation for two years. Since 2004, Sister Anita has served at the University of Saint Francis as a teacher, director of the Center for Franciscan Life and assistant vice-president for Mission Integration.



SISTER M. ANITA HOLZMER

Praying for the dead in November —

How to gain a plenary indulgence

BY FATHER MARK GURTNER

For centuries, praying for the dead has been seen as one of the greatest acts of charity in which a Christian can engage. In this month of November, Catholics are especially encouraged to remember the dead in their prayers. A significant part of our Christian practice of praying for the dead is the gaining of indulgences for the dead.

What is an indulgence?

When we are sorry for a sin, that sorrow means that we regret doing the sin, that we intend with God's help to do the best we can not to do the sin again, and that we have the intention to make up for the sin. The intention to make up for sin means that we have to be willing to right the wrong that we did. For example, if we steal \$500 from someone, then repent of it, we ask forgiveness from God and from the person from whom we stole, but that is not the end of it. If we are truly sorry, we must give the \$500 back.

Now, every sin is this way. With every sin, we hurt someone. Indeed, we hurt the whole body of Christ. So, our sorrow for sin must include an intention to make up for the wrong to the whole body of Christ that we have done. Jesus forgives us freely. That is why He died on the cross for us so that our sins could be forgiven, but, once forgiven, we are asked by God to make up for the wrong that we did. Therefore, we are called to live a life of penance. By our prayers, reception of the sacraments, sacrifices and so forth, we make up spiritually for the sins that we committed. Spurred on by God's grace and dependent on God's grace, good works mystically "repair" the body of Christ from the sins that we have done.

However, our sins do great damage to individuals and to the body; more damage, maybe, than we could ever make up in this life. So, God in His great love and mercy has provided a way for the damage that we have done to be made up for. That is what an indulgence is. God "indulges" us: that is, He wipes clean even the damage that our sins have caused. Through an indulgence, God uses the infinite good offered Him by Jesus, Mary and the saints, and applies that good to us as a making up for our sins. What a beautiful sharing in the mystical body of Christ!

Who determines how one gets an indulgence?

By virtue of the power and authority that Christ gave to



Maricela Collins/OneSecretMission

A plenary indulgence for the dead can be gained from Nov. 1-8 by devoutly visiting a cemetery, praying for the dead in some manner and fulfilling other conditions.

Peter and his successors, the pope is the one who determines by what good acts one can receive an indulgence.

How does one get an indulgence?

There are two kinds of indulgences: partial and plenary. Partial indulgences make up partially for the damage our sins have done. To get a partial indulgence one simply has to do the prescribed act with a sorrowful heart for their sins and with the intention to receive the indulgence. For example, a partial indulgence is attached to saying the act of contrition.

Plenary indulgences make up fully for the damage that our sins have done. To get a plenary indulgence five conditions must be met. One must go to sacramental confession within 20 days of doing the good act necessary for the indulgence; one must receive holy Communion on the same day as that good act; one must offer prayers for the intention of the pope on the same day as that good act; one must do the act itself; and one must be completely free from all attachment to sin, even venial sin. If the last condition is not met (it is difficult for one to be completely free from all attachment to sin), one does not receive the plenary indulgence, but a partial indulgence is still received.

So, for example, a plenary indulgence is attached to a half-hour of adoration before the Blessed Sacrament. If one were to do this with the intention of receiving the indulgence on the same day as having received

Communion and within 20 days of having gone to confession and having prayed for the pope's intention, then one would receive a plenary indulgence if one is completely detached from all sin.

A plenary indulgence for the dead can be gained from Nov. 1-8 by devoutly visiting a cemetery and praying for the dead in some manner and fulfilling the other conditions mentioned above.

For whom can I offer the indulgence?

One can receive an indulgence either for oneself or for the dead in purgatory. If one receives a plenary indulgence for one's self, all sin is made up for up to that point. If

Time frame extended

Plenary indulgences traditionally obtained during the first week of November for the souls of the faithful in purgatory can now be gained throughout the month of November, the Vatican said last week.

Also, those who are ill or homebound and would not be able to physically visit a church or cemetery in the prescribed timeframe still will be able to receive a plenary indulgence when meeting certain conditions, the Apostolic Penitentiary, a Vatican tribunal that deals with matters of conscience, said in a notice released Oct. 23.

The new provisions were made after a number of bishops asked for guidance as to how the faithful could perform the works required for receiving a plenary indulgence given the ongoing pandemic and restrictions in many parts of the world limiting the number of people who can gather in one place.

The full indulgence traditionally offered Nov. 2 for those who visit a church or an oratory and recite the Our Father and the Creed can also be gained any day in November.

Those who cannot leave their homes or residence for serious reasons, which include government restrictions during a pandemic, he said, also can receive a plenary indulgence after reciting specific prayers for the deceased or reflecting on a Gospel reading designated for Masses of the dead before an image of Jesus or the Blessed Virgin Mary, or by performing a work of mercy.

In all cases, one also must fulfill the normal requirements set by the church for all plenary indulgences, which demonstrate a resolve to turn away from sin and convert to God.

— (CNS)

one receives a plenary indulgence for the dead, the person going through the process of purification in purgatory would then go to heaven. Partial indulgences can be applied the same way.

How can I know what good acts have indulgences attached to them?

A complete list of ordinary indulgences is published in a book called "The Handbook of Indulgences" published by the Catholic Book Publishing Corporation. Special indulgences are granted by the Holy Father from time to time, for instance, during jubilee years.

How often can I receive an indulgence?

A person may receive a plenary indulgence once a day. There is no limit to the number of partial indulgences that may be received.



CNS photo/Gregory A. Shemitz

To gain an indulgence, whether for one's self or a soul in purgatory, several conditions must be met: One must go to sacramental confession within 20 days of doing the good act necessary for the indulgence; receive holy Communion on the same day; offer prayers for the intention of the pope on the same day; do the act itself; and be completely free from all attachment to sin, even venial sin.

Christ Child Society tries new coat distribution method on for size

BY JENNIFER BARTON

“Pre-COVID, this whole area would be filled with grandmas, moms, kids,” Janet Didier stated, gesturing toward a large, empty room at the Christ Child Society Coats for Kids headquarters in Fort Wayne.

The Coats for Kids program works with numerous schools in Allen County to provide coats for underprivileged children throughout the month of October. This year, the society again had coats to give away — but no way to get them to those who needed them.

Normally, parents or guardians bring their children to the Christ Child Society building downtown on specified Wednesdays, where volunteers bring the child a selection of coats in the appropriate size to try on. Social distancing requirements eliminated this as an option.

“It is so important to get these coats to kids with all this insecurity,” Didier emphasized. After speaking with another member of the society, Julianne Toenges, a solution came to light. Toenges knew police Capt. Mitch McKinney, head of the Community Outreach Division for the Fort Wayne Police Department. When she asked him if the department could help deliver the coats, there was no hesitation.

“When someone comes to us, we try to say yes,” McKinney said. He brought two other men with him to pick up full boxes of coats and load them into a Fraternal Order of Police trailer to take to schools. Their stops included schools in the East Allen County and Fort Wayne Community school districts.

Last year, the Fort Wayne chapter of the Christ Child Society gave away over 2,000 coats. Didier stated that the first day of this year’s campaign saw nearly 300 coats go out to schoolchildren. “I would like to see the last day of October come and we would have no coats left,” she declared. Some years, the society does run out of coats, though that is typically toward the end of the month.

On one day this October, the entire room is a beehive of activity as women pull coats from the racks, pack them into boxes and label them for shipping to the proper location. Many hands made light work, and soon the boxes were ready to go.

While it was perhaps a quicker system, many of the volunteers said they missed seeing the children’s faces as they received their new coats. Oftentimes, the coat is one of the few possessions the children can call their own.

The volunteers fondly reminisced on previous years when they watched children wear their new coats out of the building



Photos by Jennifer Barton

Kathy Crick and Sue Sherburne, volunteers with the Christ Child Society of Fort Wayne, select coats from the Christ Child Society stockroom in October to send to schools for children who may not be able to afford the warm attire for this winter.

proudly, even if the outside temperature was still high.

Coats are not all that a child would walk out the door with. Hats, mittens and sometimes scarves are all part of the ensemble. Didier spoke of a woman who was visiting from Alabama years ago, looking for purpose in her life. She happened to attend Mass during the Annual Bishop’s Appeal and saw the video, which featured the Christ Child Society. She felt she had found her purpose. Now, she knits hats and ships them to Fort Wayne for distribution each October. Another woman, a 92-year-old Christ Child Society member, knits scarves for the children.

The Christ Child Society collaborates with school counselors in the parochial and public school systems in Allen County to determine who may need their help. This year, they relied even more heavily on those counselors.

Marlene Offerle is one of the organizers of the Coats for Kids program. She said that this year the ministry had to send forms to the schools for the counselors to fill out, listing students’ gender and size, so the society could fill the orders as they came in.

At Lindley Elementary in Fort Wayne, Corey Martin is one of those counselors. He expressed gratitude for the society volunteers, who work tirelessly to ensure the welfare of the children. “When I think of the Christ Child Society of Fort Wayne, I think of all the wonderful lives and families we have touched; all the children we have made happy by providing them with a warm coat to help them through the cold winter days in Indiana.”

His own nieces have benefited from the program, he recalled, when his brother fell on hard times. “This is an example of why I will always go the extra mile to help as many families as I can. Thank you, Christ Child Society.”

The volunteers are meticulous when it comes to choosing coats. They try to ensure that different colors and styles go to each school so that all the children at that school will not all end up with the same coat. This allows for a bit of individuality, pride of ownership and ease of locating a child’s coat.

There is some concern this year about how many coats may end up coming back to the stockroom. Without being able to try coats on, some children might end up receiving a coat that is the wrong size. It’s a risk members decided to take because the need to get the coats out was so urgent. Over 100 coats went to the East Allen County school system alone for homeless families.

McKinney was more than happy to enlist other officers, members of the Fraternal Order of Police, in the task. He has specific men he knows he can turn to when opportunities arise, he said. “These are my men of God; Christian-based men, so they get it. God leads you to these things.”

The FOP has provided community service to Allen County since 1918. According to McKinney, they receive frequent calls asking for outreach assistance; and though the police cannot answer every need, he said that they always find someone else who can.

Toenges sees the involvement

of the local police as a way to unify the community. “What better way for these kids, who are hearing a different story at home, than to see policemen bringing coats to their schools?” she said. “They have been so wonderful to work with.”

McKinney believes other cities should compare themselves to Fort Wayne and see the good work his police department is doing. “This is nontraditional police work. It’s hard for kids, right now, so this is positive community policing.”

For Didier and the other Christ Child Society volunteers, the work is “all about the kids.” Every meeting starts with prayer and an act of selfless giving. “No arrogance.”

Didier has served in many of the society’s apostolates, but especially enjoys the Coats for Kids mission. “I get so energized doing this. I love the month of October.”



Head of the community relations department for the Fort Wayne Police Department, Capt. Mitch McKinney, along with his two-man team, assist Christ Child Society member Julianne Toenges in packing boxes full of coats for delivery to local schools.

Auburn police officer 'owns' Catholic faith on job

BY JENNIFER BARTON

A police officer has an obligation to protect and serve; a Catholic has an obligation to proclaim Jesus Christ to the world. Sometimes the two meet, such as in the case of Adam Barton, an officer on the Auburn Police Department.

Though he spent 12 years in Catholic schools and is an active parishioner at St. Mary of the Assumption Parish in Avilla, Barton stated that he never truly "owned" his faith until about 12 years ago when he became a diligent student of all things Catholic. He spent hours in his patrol car listening to Redeemer Radio programs such as "Catholic Answers Live" and "Called to Communion with Dr. David Anders."

Conversion stories and apologetics continue to fascinate him. "The more I learn and the more I know, the more I want to learn; the more I want to know," Barton related.

Set afire for the faith, he began using the opportunities provided by his job to take this knowledge and love of Catholicism into his community.

"No matter what I'm doing in work or my personal life, sometimes that door swings open. You might only have a brief second or two seconds to step through that door and say something, because as soon as you walk past that door, it's not going to open again."

He described how he once had the opportunity to speak with a female suspect in custody who wanted money to abort her unborn child. Barton was prepared.

When he had finished questioning the woman about her case, he spoke candidly to her about the sanctity of human life from a scientific perspective. Finally, he asked her if she wished she would have aborted



Provided by Darlene Barton

Regular opportunities to make a positive difference is the part of being a police officer Adam Barton appreciates the most. He has shared his Catholic faith with many people who were struggling with difficult situations or decisions at a given moment.

her now-10-year-old son; and if, in another 10 years, she would regret keeping the child she was carrying. He believed she would not.

"She started crying and thanked me for having the courage to say something. It was just that, if I would have let her leave there, that door to say something would have never opened."

Barton committed himself to reading at least one Catholic book a month and has exceeded that, with Catholic writer Brant Petrie being one of his favorites. Jesse Romero, whom Barton heard speak at a Rekindle the Fire conference, also stands out, as the two men have similar law enforcement backgrounds. Romero's experiences with the

demonic have opened Barton to the possibility that he may have encountered demonic possession in his own work.

Barton chose law enforcement while a student at Bishop Dwenger High School in Fort Wayne and has dedicated nearly half his life to it – 20 years and counting. He attended Indiana University-Purdue University Fort Wayne for a degree in criminal justice and graduated with honors from the Indiana Law Academy. But his deepened faith has changed the way he views his job.

"Before, it was always about solving the crime, making arrests, writing tickets, working your accidents; just doing your job," he stated. "But now I actu-

ally look for opportunities to say something, and I view people more as 'this person may be a meth user, it doesn't necessarily make them a bad person.' They're a person with an addiction. That's a thought that has changed."

Being a police officer is not an easy task in any age, but it's especially difficult at a time when opposition to police is increasing.

Barton is not immune to the difficulties of wearing the badge. He told another story of a recent interaction with a young woman who was a nominal Christian and — he found out later — biased against the police. They conversed for half an hour about Christianity, particularly

the Catholic celebration of the Eucharist. When she began to understand his explanation about Jesus as the Paschal Lamb, she grew excited and expressed a longing for a deeper understanding of Christianity than what she had been given at her church. At the end of the evening, her opinion of him had improved.

Sharing the faith in a secular world can be a daunting task. Auburn is a small city, and Barton has worked on cases involving people he knows.

"I don't try to press my Catholic faith on somebody, and if there's an opportunity to say something, maybe I can say it without bringing religion into it. But if someone asks me about the Catholic faith, then I'm going to tell them."

Merging his faith with his job has sometimes earned him criticism, but he considers speaking God's truth to be of greater significance than the earthly consequences. "If I feel the need to say something, I'm going to say something."

God seems to have placed certain opportunities in Barton's path. Once, a woman asked if she could pray over him. When she finished praying, he made the sign of the cross. She immediately asked him why Catholics did that. Amazingly, not five minutes earlier he had listened to a podcast on Formed.org that explained the prayer and its roots in the Old Testament, so he was able to describe it to her. He has also spoken to others about the Catholic Church's stance on traditional marriage.

Additionally, Barton merges work and faith through prayer. He often says a rosary while driving to work or uses the time for sacred silence. During funeral escorts, he prays a decade of the Divine Mercy chaplet for the soul of the deceased person.

Everything he learns about Catholicism impacts his work.

"I was reading a lot about being merciful to others and not being judgmental, and I started struggling with a simple traffic ticket – speeding. How am I being merciful if I'm writing a \$150-\$200 ticket?" he questioned. His solution was to issue at least one warning during that time period. "I enjoy doing my job, but I found that I'm becoming more lenient."

Being a police officer is more than a job to Barton. He thinks about retiring from his calling, but in another career he would encounter fewer people. "I don't know that I would have the opportunity as often to say something. In my line of work, every day I meet new people; people come in and out of your life, and you never see them again."

So until he feels that it's time to retire, Barton will continue to serve his community, letting his Catholic faith guide his words and actions as an officer.



Every vocation changes our plans, disclosing a new one, and it is astonishing to see how much inner help God gives us.
ST. POPE JOHN PAUL II

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SOLANUS CASEY
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ACUTIS, from page 7

the Blessed Sacrament,” said Sean Driscoll, director of religious educations at St. Joseph. “I’m especially excited that our children — particularly those preparing to celebrate sacraments this year — had the opportunity to witness and experience the full beauty of the Eucharist in a very unique way.”

“It is also very exciting to be able to present this exhibit to our children alongside the witness of Blessed Carlo Acutis, a young man barely older than themselves, in whom they can see a very relatable model of holiness and devotion to Christ and our Blessed Mother.”

For two days, the special exhibit was presented to students at Saint Joseph High School, then traveled down a hill to the St. Joseph Grade School gymnasium, where the whole school attended. The parish opened it to the public for a weekend too, and a prayer service took place Oct. 10 at the same time Blessed Carlo Acutis’ beatification occurred with Pope Francis in Assisi, Italy.

“Perhaps, the most challenging part of catechizing second graders before their first Communion is getting them to fully understand transubstantiation,” said Hannah Man speaker, second grade teacher. “It is a difficult thing to grasp ... during our first Communion preparation I have no doubt that we will refer



Jennifer Miller

Second grade students preparing to receive first holy Communion at St. Joseph Grade School, South Bend, read about the Vatican exhibit of eucharistic miracles created by Italian teenager Carlo Acutis, who was beatified in October.

back to the exhibit to strengthen students’ understanding of just how real the true presence is.”

Second grader Cristina Echevery Polania described her favorite eucharistic miracle from the exhibit, the one from Alboraya-Almacera, Spain.

“The one I like best was the one about the hosts falling in the river. I learned what eucharistic miracles are: They are things

that happen that are holy and cannot be explained by science. They are eucharistic because they have something to do with the Eucharist. I learned that there are a lot of eucharistic miracles.”

“My favorite part was learning that when people weren’t believing that the Eucharist was really Jesus’ blood and flesh, that the wine in the chalice turned to blood and started boiling and

the bread turned into flesh,” Jake Vida recalled.

When asked about Blessed Carlo Acutis, second grader Peter Connolly mused, “I would like to be friends with him. The coolest part about him is that he collected all those eucharistic miracles. He must have cared a lot about the Eucharist.”

The new date of the exhibit’s visit was also ideal for the eighth grade students. They were about to receive the sacrament of confirmation from Bishop Kevin C. Rhoades, after a year and a half of preparation.

“The timing could not have been any more perfect. Carlo Acutis was just a year or two older than they are now when he died, and I think that is so beautiful,” their religion teacher, Audrey Lewis, shared. “It makes sainthood and holiness accessible to them, right here, right now. We began our year talking about the universal call to holiness — that we are all called to be saints: It is profound to be able to look at the life and witness of Carlo as so deeply holy, and yet so attainable.”

The eighth graders, some nervous, some excited, contemplated the miracles of the Eucharist displayed. Maura Green found the exhibit enjoyable and interesting.

“Of the few I learned about, they all had scientific evidence to prove what was found, such as pieces of the human body,” said Maura. “I was able to learn what they were,

and how many have occurred in history that we know of. I think what stood out to me the most was the number of miracles that have happened. Some of them were in the last decade, too. ... I was amazed by these things because it showed that miracles could happen any day, and they’re not done happening.”

Classmate Lucy Noem reflected, “I think what I enjoyed most was being able to visit the whole exhibit in general — I really liked being able to view a large collection of recorded miracles in one place. It was cool to be able to see all of the amazing signs by God that happened here on earth.”

Maura reflected: “What stood out the most about Blessed Carlo Acutis was his age. I haven’t heard of more than one or two people about my age who are on their way to sainthood. Also, his death was recent, and what he did is still prominent, and has had a personal effect on me.”

“Blessed Carlo Acutis is a fantastic role model, especially for people my age,” noted John Miller. “It’s especially easy to relate to Blessed Carlo Acutis more than other saints because he enjoyed the same activities and hobbies that kids my age do, so it’s easier to apply how he lived his life to my own. It’s much harder doing that with someone who lived from hundreds of years ago.”

“After seeing everything that Carlo put together, I was befuddled as to why everyone wasn’t Christian,” John said.

God calls men of **all** majors



Luke Donahue, C.S.C.
GERMAN



Alexander White, C.S.C.
ITALIAN STUDIES



Stephen Jakubowski, C.S.C.
MATHEMATICS



Br. Jacob Eifrid, C.S.C.
LIBERAL STUDIES



Br. Robert Ackerman, C.S.C.
PSYCHOLOGY



Noah Junge, C.S.C.
CIVIL
ENGINEERING



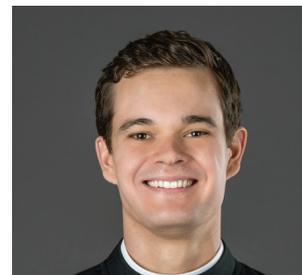
Br. Robert McFadden, C.S.C.
CLASSICS



Peter Puleo III, C.S.C.
CHEMICAL
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Drew Clary, C.S.C.
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Who is the thief? A provocative image

One of the more interesting and surprising images the Lord used for Himself was “thief.” There was a reference to this in the first reading for the Wednesday of the 29th week of this year. I’ll comment more on that passage in a moment, but first here are some other texts in which He used this imagery:

“But understand this: If the owner of the house had known at what time of night the thief was coming, he would have kept watch and would not have let his house be broken into. So you also must be ready, because the Son of Man will come at an hour when you do not expect him.” (Mt 24:33; Lk 12:39)

“Remember, then, what you received and heard. Keep it, and repent. If you will not wake up, I will come like a thief, and you will not know at what hour I will come against you.” (Rv 3:3)

“Behold, I am coming like a thief! Blessed is the one who stays awake, keeping his garments on, that he may not go about naked and be seen exposed.” (Rv 16:15)

St. Peter also used the image of a thief, but perhaps out of reverence for Christ, applied it more to the day of judgment.

“But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed.” (2 Pt 3:10).

In today’s first reading, which we will discuss in more detail, St. Paul used a similar image.

“Now, brothers and sisters, about times and dates we do not need to write to you, for you know very well that the day of the Lord will come like a thief in the night. While people are saying, ‘Peace and safety,’ destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape. But you, brothers and sisters, are not in darkness so that this day should surprise you like a thief . . . let us be sober, putting on faith and love as a breastplate, and the hope of salvation as a helmet. For God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ.” (1 Thes 5:1-4; 8-9)

It is provocative and even shocking that the Lord would compare Himself to a thief. Let’s consider some of the implications.

1. By this image the Lord turns the tables. Thievery suggests unjust possession. In this sense, the Lord is clearly not a thief; He is using a simile. He says that He is “like” a thief, not that He is a thief. Indeed, how can the owner of all things unjustly possess what is already His?

The impact and indictment of the reference is on us, not on the Lord. That He would seem to any of us to be like a thief is indicative of our injustice, not His. Too easily we forget that the things we call our own are God’s and God’s alone. We are stewards, not owners. When the Lord comes to take what is rightfully His — and has always been — we should be grateful to hand it back with interest (see



COMMUNITY IN MISSION

MSGR. CHARLES POPE

the parable of the talents). To those who have forgotten that they are mere stewards, the Lord will seem to come to steal from them. They will see His coming as threatening because He will put an end to their schemes and worldly wealth.

Because they wrongly see these things as theirs, they will see Him as a thief — or worse, a robber. In the parable of the vineyard (Matthew 21:30ff) the Lord says that they will beat His prophets and even kill His Son. The injustice and crime is theirs. God cannot steal what He already owns. The vineyard was His and He rightly sought His portion. Murderously, they sought to withhold what they thought was theirs but in fact was not.

The Lord’s ways are justice and truth. God will take back all that is His. We will pay for what we have stolen through greed, injustice, selfishness, lust and gluttony. To some who forget that He is the true owner of the vineyard, He may appear to be like a thief, but it is really we who are thieves. We will cry

POPE, page 13

The perspective we need heading into the election

OSV News has heard from a number of readers in recent weeks after we published four points of view on the election. Some appreciated the effort at charitable dialogue; some did not.

Those who did not appreciate one piece in particular — a column by Sam Rocha that presented a case for Catholics to vote for former Vice President Joe Biden, which ran alongside three other essays, including one by Carson Holloway presenting a case for Catholics to vote for President Donald Trump — mostly managed to keep their tone and language civil. Some did not.

It was a reminder of how high the stakes of this presidential election can feel. Watching the talking heads on TV, or even talking to our neighbors, it would seem that our country is approaching impending doom, regardless of the outcome. The terms “fascism” and “socialism” are being tossed about as if they are inevitable next stops on the way to the complete combustion of our democracy within the next four years.

Our country is rife with division and, on any given day, can seem like a powder keg ready to explode. We won’t list the many examples for this; you are all too aware of them. “The threat of political violence after an election has never been higher in modern American history,” said Seth Jones, a former U.S. counterterrorism official, in an interview with Time magazine. It would be naive

GUEST COMMENTARY

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to think that, come Nov. 4, the challenges of this election cycle, or this political and cultural moment, will vanish. No matter the outcome of the race at the top of the ticket, we must prepare ourselves for stormy waters ahead.

With all that in mind, we are here simply to say: Peace be with you.

It is critical that Catholics cast their ballots with properly formed consciences and a desire to uphold and defend the common good. As Pope St. John Paul II reminded us in “Christifideles Laici,” we are “never to relinquish [our] participation in ‘public life.’” But how we enter into political dialogue or action also is critical. We are called, as Pope Francis states so eloquently in his recent encyclical, “Fratelli Tutti,” to fraternal love — to treat our brothers and sisters with the dignity that is owed to them as children of the same loving Father.

While we may not have control over the Electoral College, we can make a difference in myriad small ways. As we head to the polls, whether voting early or on Nov. 3,

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The Lord and the saints teach us how to achieve eternal life



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Feast of All Saints Matt 5:1-12

Today, the Church celebrates the feast of All Saints, liturgically replacing the observance of the Thirty-first Sunday in Ordinary Time.

Setting aside a Sunday in Ordinary Time for a feast day signals that the Church regards the feast to be highly significant, in great measure because of the lesson the feast teaches. This is the case for today’s celebration of All Saints.

The feast is ancient in Catholic history. Traces of it appeared as early as the seventh century. It became popular among believers, and since 1484 it has been a holy day of obligation.

It honors the many men and women from all walks of life, throughout the centuries, whose reputations for sanctity — often at great cost to them — earned them the Church’s formal recognition in canonization. But the feast also reminds us that many other saints, unremembered but numerous, add luster to Christian tradition. Although not canonized, they achieved eternal life. The lesson is that a reward awaits us if we are faithful.

The Book of Revelation provides the first reading. Probably no other volume in the New Testament has suffered as much from inexact and even hysterical attempts at analysis. About two centuries ago, for instance, an American Protestant preacher proclaimed wide and far that Revelation predicted the steam engine, and it would be an instrument of the devil.

Actually, the book is a marvelous testimony to the faith of its author. In vivid, enthusiastic and compelling language, quite evident in this reading, Revelation looks to that blessed day, perhaps heavenly but maybe on earth, when Christ will

reign supreme. Goodness and righteousness will triumph.

Today’s reading affirms several beliefs always cherished by Christians. God is supreme. Jesus is the Son of God. Earthly death is not the end. For the holy, life continues in God’s presence. Salvation is open to anyone, regardless of nation, race or gender. Salvation comes to people through Jesus, the innocent lamb of sacrifice on Calvary, gloriously risen, reigning forever, surrounded by the angels.

The next reading is from John’s first letter. This reading also insists that salvation is available to all, and that Jesus is the Savior. Through what theologians call the incarnation, we are the Lord’s adopted brothers and sisters, heirs therefore of eternal life. Following Jesus is the key to realizing this wondrous status.

Matthew’s Gospel is the source of the final reading. The two preceding readings told us that reflecting Jesus, unpromisingly, in our own lives connects us with the Lord and brings us the divine promise for our eternal salvation.

In this Gospel passage, we

find the actual blueprint for attaining this goal of salvation in Jesus. We must be merciful, humble, righteous, thirsty for justice and clean of heart, and we must make peace with others. Some call these goals the “Ten Commandments of the New Testament.” They precisely and clearly define Christian life.

Reflection

All Saints’ Day offers a powerful lesson. On this great feast day, the Church places before us that great multitude of the holy whose very lives testify to the fact that total devotion to Christ is possible. Such devotion characterized Peter, Paul, Mary Magdalene, Francis of Assisi, Theresa of Avila, Junipero Serra, Maximilian Kolbe and Katherine Drexel.

The day is much, much more than a memorial. It is a call and an encouragement. Granted, great pressures may confront us, some peculiar to our own circumstances, others from whatever is around us in the culture and the conventions of our time.

As did human beings every-

where, and always, we face temptations from the world, the flesh and the devil. Often, they are strong, but temptations can be resisted. Faith and hope will sustain us, as faith sustained the martyrs.

Revelation and First John insist that following Christ is worth any price.

READINGS

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

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

Tuesday: Phil 2:5-11 Ps 22:26b-32 Lk 14:15-24

Wednesday: Phil 2:12-18 Ps 27:1, 4, 13-14 Lk 14:25-33

Thursday: Phil 3:3-8a Ps 105:2-7 Lk 15:1-10

Friday: Phil 3:17—4:1 Ps 122:1-5 Lk 16:1-8

Saturday: Phil 4:10-19 Ps 112:1b-2, 5-6, 8a, 9 Lk 16:9-15

Sts. Isaac Jogues and Jean de Brebeuf, companions on the journey

Simply called the North American martyrs, Sts. Isaac Jogues and seven companions are remembered every year in October for sharing the Gospel with the Native Americans of the Huron nation across the Great Lakes region. It was their Christian baptismal call that propelled them forward across the ocean to a new culture and land. Their baptizing others led to their martyrdom.

From the blood of St. Isaac and two of his companions in 1646 sprang seeds of faith. In the same upstate New York village where they were killed, 10 years later the next North American saint, St. Kateri Tekakwitha, was born and raised Catholic.

Originally from Orleans, France, St. Isaac was from a middle-class family and educated well. He joined the Jesuits in the city of Rouen and was ordained a priest. Hearing stories of fellow Jesuits serving in Asia, he desired to go abroad as a missionary.

Sent to Canada, then called New France, he served among the Huron people for six years, teaching and baptizing many. St. Isaac desired, though, to offer his whole self, his life, for the conversion of the entire Huron nation.

He became the first European to visit Lake Superior and the first priest to travel into New York state. He named the Lake of the Blessed Sacrament, now called Lake George.

Because of the French and Indian War, travel and ministering to the tribes became dangerous. St. Isaac and a lay companion, a surgeon, Rene Goupil, were captured, along with fellow Christian Huron friends, by a warring Iroquois party. Tortured and forced to run the gauntlet, St. Isaac's hands were then mutilated, making it impossible for him to hold the host in proper form during Mass.

Goupil was killed for making the sign of the cross on a child's forehead. St. Isaac was kept as a slave, but finally escaped via some Dutch traders back to France.

His fellow Jesuit, St. Jean de

Brebeuf, had been serving in North America for years. The first Jesuit missionary in Huronia, the tall, giant of a man had a gentle spirit and a heart for the Huron people. He originally wanted to serve the Jesuits as a brother but was so smart that he was asked to study to become a priest.

In 1626, St. Jean began mission outposts. He wrote letters back to Europe inspiring a new generation of missionaries; learned the native language, customs and beliefs; translated a catechism; and wrote a grammar and phrase book, all in the Huron language. Writing a treatise to his fellow Jesuits of how to treat and serve the local Native Americans, learning their customs, respecting them and speaking their language, St. Jean paved the way for the future missionaries to come.

Along with Father Gabriel Lalemant, he was at a Huron mission outpost when an enemy Iroquois band attacked it. St. Jean was tortured for hours. The Iroquois were impressed how he never cried or screamed aloud, only encouraged his fellow Hurons in the faith; but they killed him nonetheless.

Together these priests and layman served God as companions and in the sprouting Jesuit missions of North America. They prayed, offered Mass and taught the neophytes, preaching in the Hurons' native tongue about Jesus and showing God's love in their actions. Together they journeyed down rivers, paddling for hours across portages, canoes and supplies on their back, along forest trails to the people whom they were called to serve.

That which propelled the companions forth to North America and across the frontier began at their baptism. The baptismal call of St. Isaac was like that of every other Christian. In the sacrament, all the faithful are sent forth as priest, prophet and king to serve God's people and share the good news. This is explicitly stated in Jesus' last words to His disciples at the ascension, as recorded in Matthew 28:18-20: "Go, therefore and make disciples of all nations,

can obey the command of our Savior as He calmed the churning sea: "Peace. Be still" (Mk 4:39).

This does not mean we should abandon our values. It also doesn't mean that we cannot actively advocate for our political views. On the contrary, we should make our voices heard, especially concerning the dignity of the human person and the protection of life from conception to natural death. Before, during and after the election, there is much we can do and should do to contribute to political life and uphold the common good.

But as we share the truth, we should do so in charity always. As we seek to persuade, we should do so by honoring



JENNIFER MILLER

LIVING THE LITURGICAL LIFE

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."

We are all called to be missionaries, going out of our comfort, out of our little worlds, out of ourselves and go and serve God's people.

We don't have to leave our city and country to be a missionary. That is certainly one way to live the call, as St. Isaac and St. Jean joyfully did.

Nothing less will satisfy our baptized souls. Ask St. Isaac. He could have stayed back in safety in France. He could have kept teaching at the university with the other Jesuits. He was already hailed a living martyr in France, acclaimed by the Pope Urban VIII and given permission to celebrate Mass with his deformed, hazed hand. But he couldn't. He didn't. His zeal for God, his love of the Huron people and his desire to share the good news compelled him back to North America.

Four months later, St. Isaac indeed returned to the Canadian missions. There he was martyred by some still-warring Mohawks, along with another French layman, John de la Lande.

With our eyes fixed on Jesus on the cross, we can share in the broken bread and wine, the transformed body and blood of Christ, and be spiritual companions of St. Isaac Jogues in following Jesus.

We can remember St. Isaac's words: "My confidence is placed in God, who does not need our help for accomplishing his designs. Our single endeavor should be to give ourselves to the work and to be faithful to Him and not to spoil his work by our shortcomings."

the dignity of others. Such a response is nothing less than our responsibility as members of the body of Christ.

So don't despair. Don't lose heart. Don't let the headlines, the pundits, the tweets and the polls go to your head. Don't give into frustration, to nasty rhetoric, to anger or violence. Because the truth is that elections come, and elections go. Political leaders come, and political leaders go. Jesus Christ is eternal. May His peace be with you.

The Our Sunday Visitor Editorial Board is comprised of Gretchen R. Crowe, Scott P. Richert, Scott Warden and York Young.

SCRIPTURE SEARCH®

Gospel for November 1, 2020

Revelation 7:2-4, 9-14; Matthew 5:1-12a

Following is a word search based on the First Readings and Gospel for the Solemnity of All Saints, Cycle A. The words can be found in all directions in the puzzle.

CROWDS	MOUNTAIN	SAT DOWN
POOR	SPIRIT	KINGDOM
HEAVEN	MOURN	THE MEEK
INHERIT	MERCY	SEE GOD
CHILDREN	PERSECUTED	UTTER
EVIL	AGAINST	FALSELY
REJOICE	BE GLAD	GREAT

GREAT REWARD

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

POPE, from page 12

"Thief!" but the Lord will simply reply, "You are the man; it is you who have said it." (see 2 Sm 12:7; Mt 26:64)

2. By this image the Lord speaks to the hidden quality of His presence to some. In using the image of a thief, " κλέπτης" ("kleptes," in Greek) the Lord speaks of a stealthy, hidden presence. Thieves do their work in hiding or when we are unaware. A robber, on the other hand, confronts you, taking what he wants with violence while you can only watch helplessly.

The word thief here is indicative of the Lord's hidden presence. The Lord is not a thief, but He seems like one to those who are forgetful of His presence. Don't fool yourself, thinking that He is not in the house of your life; He sees and knows everything.

3. By this image the Lord puts to the lie the illusion of our own hiddenness. Thieves work in hiding. Many people who sin and misuse what the Lord owns often forget that to God, nothing is hidden. Thus they meet the definition of a thief because they attempt to take or misuse secretly what is not theirs to begin with.

God may seem hidden and distant, but He is not. He sees everything, knows everything, and is reckoning everything. Every "hidden" deed of ours is

written in the book. An ancient hymn says,

"Lo the Book exactly worded Wherein all has been recorded Thence shall judgment be awarded.

When the Judge his seat attaineth, And each hidden deed arraigneth, Nothing unavenged remaineth." (Dies Irae)

God is watching and He is closer to you than you are to yourself.

4. By this image the Lord exhorts us to remember and to be ready. A recent break-in at my rectory motivated me and the staff to become more careful and vigilant. But why should the loss of passing goods cause us more concern than the certain arrival of the Lord, the true owner of all things? Although He may seem to come like a thief, He is not a thief. The real questions I should be asking myself are these: Am I a thief? Have I used what God owns in ways that are against His will or that displease Him? If so, He will come when I least expect it and take what I wrongfully think is mine. I may think Him a thief, but He is not. As true owner, He cannot unjustly possess what is already His.

We had better think about this now, because the Lord is already in the house and His presence will be disclosed at any moment. Are you ready? Are you watching? Be vigilant. The Judge stands at the gate, but He has the key, not you.

OSV, from page 12

we can offer a smile (even behind our masks) to those in line. We can speak a word of gratitude and kindness to those who have sacrificed time and risked health to volunteer at polling places. In the midst of family political debates — where we know tensions can spring up all too easily — we can insist on calm, civil dialogue. On social media, we can bring perspective and patience to a realm prone to, at best, snarky comments and, at worst, deeply sinful exchanges. We can pray novenas, recite rosaries, fast or offer other acts of sacrifice and penance to make Christ more present in our nation. In word and in deed, we

Speaker: Day's life sets example for today's similarly troubled times

WASHINGTON (CNS) — Dorothy Day's witness nearly 100 years ago sets an example for today's society, according to a Duquesne University professor who is writing a book on the life of the co-founder of the Catholic Worker movement.

"Day is a wonderful exemplar of someone who was both critical and at the same time incredibly supportive of the Church," said Ronald C. Arnett, chair of communication and rhetorical studies at Duquesne, a Catholic university in Pittsburgh.

"If she were here and she was asked, 'Who should I vote for?' I'd love to hear her answer," Arnett said.

But in Arnett's Oct. 22 talk, "Practices That Matter: The Faith and Politics of Dorothy Day," he focused more of his attention on shortcomings in American society, made worse by the coronavirus pandemic.

Arnett, speaking as part of the "Communication & Religion in the 2020 Election" conference hosted by the Institute for Communication and Religion at Seton Hall University in New Jersey, said: "One cannot ignore the power of knowing why you are doing something and having a practical impact."

"Think of the exhaustion level you have with children, with relatives, with your jobs or with your country," he said. "The fatigue level seems high. The practices are incredibly important, and the 'why' for those practices essential."

As it was with Day, "what sustains us at times is not success, but the recognition that this is the right thing to do — and (that) I know why this is the right thing to do," Arnett said.

"We can't muscle our way through a pandemic," he added. In troubled times, "someone you never expected to stand up does. They stand up, and they lead and they heal," Arnett said, with their sole motivation being "If not me, who?"

That served as Day's "common center," according to Arnett. "It has the spiritual dimension ... but there's a common center that reminds people each day why they are part of a community. Communities are not held together by my goodness or your goodness or that of another. They're held together by something more sacred than you and me."

In U.S. society, individualism reigns, Arnett said. "Individualism in my judgment is the banality of evil in this historical moment," he added. "The individualism that Dorothy Day attempted to counter is assumed often within the West as the primary way to function."

He pointed to people and fictional characters regarded as heroes: "They're dissociated from society," Arnett argued.

"What compelled Dorothy Day is that she felt lost and lonely. The faith and reflective practices in her community began to nurture how she and her community could frame a life together," Arnett said. "The Catholic Worker movement was a community, a practical and faith-centered project."

He added, "If I could wave a magic wand about this moment, it would be to say to people, 'Wow, many of us are lost. What a wonderful time to find our way, to rediscover the importance of family, to rediscover the importance of connection to others, to rediscover our practical necessity for being concerned about the poor, to be thankful for what's before us' — and to begin to recognize that, even in careers, one can have a vocation."

Day found her vocation in the Catholic Worker movement. "Most of us, including me, do not want to get involved with the sacrifice of a Dorothy Day," Arnett acknowledged.

But in keeping with 20th-century German Lutheran theologian Dietrich Bonhoeffer's delineation of "cheap grace" and "costly grace," Arnett said, "Vocations are not cheap. They cost us something. ... There's a cost when communities are forgotten, but there's a cost to us when we are the ones involved in the forgetting."

"Dorothy Day is the prime example of responding with incredible grace ... as she went through her own search of existential loneliness," Arnett said, "her inspirational life that turned existential confusion into a faith-filled performative understanding of communal labor" with a "consistent commitment to and for social justice within the Church."

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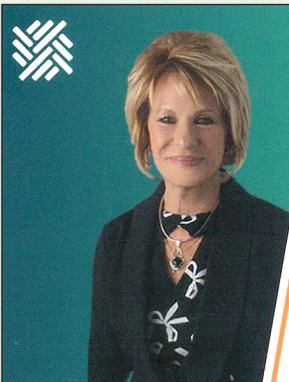
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WHAT'S HAPPENING carries announcements about upcoming events in the diocese. View more Catholic events and submit new ones at www.todayscatholic.org/event. For additional listings of that event, please call the advertising sales staff at 260-399-1449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

Friday Night Praise

NEW HAVEN — Friday Night Praise will be every Friday. The Orchid, 11508 Lincoln Highway East, will offer a select menu and drinks — including beer and wine — available for purchase beginning at 5:30 p.m. Praise and worship, with full participation for those attending is from 6:30-8 p.m. The Orchid rests on a beautiful piece of land in order to utilize the fire pits, pond, yard games and the swingset. For more information contact Tracia Gregory at traciagregory@gmail.com.

Masses interpreted for the deaf resume

SOUTH BEND — Masses interpreted for the deaf are on the second and fourth Sundays of the month at 11 a.m. at St. Matthew Cathedral, 1701 Miami St. An interpreter from Community Services All Deaf provides American Sign Language. A Mass interpreted for the deaf will also be celebrated on the second Sunday of each month at the 11:30 a.m. Mass at the Cathedral of the Immaculate Conception in downtown Fort Wayne. An interpreter from

DeafLink, a service of The League for the Blind & Disabled Inc., will provide ASL. Contact Allison Sturm at asturm@diocesefwsb.org or at 260-399-1452 for information.

Little Flower Holy Hour

FORT WAYNE — Little Flower Holy Hour for Vocations is sponsored by the vocations office and takes place from 7-8 p.m. on the first Tuesday of each month at the St. Mother Theodore Guerin Chapel next to the Cathedral of the Immaculate Conception, 1102 S. Clinton St. The November holy hour will be led by Deacon Daniel Koehl. Contact Christine Nix at 260-422-4611 or cbonahoom-nix@diocesefwsb.org.

St. Mary Rosary Sodality Snowflake Bazaar

HUNTINGTON — St. Mary Parish in Huntington, 903 N. Jefferson St., will have a "Snowflake Bazaar" in the gymnasium on Saturday, Nov. 7, from 9 a.m. to 3 p.m. and on Sunday, Nov. 8, after Masses. For further information email Mary Till at mandmtill81@gmail.com or call 260-385-4571.

Saint Joseph High School Open House

SOUTH BEND — Saint Joseph High School will host an open house on Sunday, Nov. 8, from 1-4 p.m. at the school, 453 N. Notre Dame Ave. Registrants should visit www.saintjoehigh.com to RSVP.

Armor of God

NEW HAVEN — Calling all men for a spiritual briefing concerning a newly formed ministry for men titled "Armor of God." The purpose is to arm men as spiritual leaders. The next gathering will be Wednesday, Nov. 18, from 7-8:30 p.m. at the Orchid, 11508 Lincoln Hwy. E. in New Haven. For more information contact Rob Gregory at 317-502-6201 or rob@fwjls.com.

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Mishawaka

Phyllis Catanzarite, 86, St. Joseph

Charliene Johnson, 77, St. Joseph

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Denny Hanback, 74, St. Matthew Cathedral

Jack E. Maciejewski, 92, Holy Family

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Delores Storm, 88, St. Jude

Waterloo

Richard L. Johnson, 80, St. Michael the Archangel

Myra Pfefferkorn, 92, St. Michael the Archangel

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 "Let the little children come to me." Mt. 9:14

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In this most challenging year, we are especially moved to honor the souls of our loved ones and of those who have perished during the Coronavirus Pandemic.

Please join us for our annual **All Souls Day Mass** with Fr. Jay Horning, presiding **Monday, November 2, 10 a.m.**

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An evening of Heavenly Lights



Candlelit prayer service to commemorate departed loved ones

BY JODI MARLIN

In November, the Church remembers and celebrates the lives of the faithful departed. Beginning with the celebration of All Souls' Day, their memories are honored and the living are encouraged by the hope of a reunion in the kingdom of heaven.

As the days of the month wane and the celebrations of Advent and Christmas approach, however, the pain felt because of the loss of a loved one often intensifies.

Elisa Smith, parish financial auditor for the Diocese of Fort Wayne-South Bend, has lost several cherished family members during what is normally one of the most joyous liturgical seasons of the year. The death of her father, a grandmother and a grandfather all occurred around Christmas and early January of

various years past. For Smith, the Advent season continues to be a season of memories of those loved ones.

She found December remembrance services offered by community organizations touching but lacking a component. While living and working in Indianapolis, she approached the bishop there with an idea for an archdiocese-sponsored tree lighting and remembrance event. Two years later, she returned to live and work in Fort Wayne, and Bishop Kevin C. Rhoades was receptive to the idea of starting the tradition here as well.

"This season is hard for a lot of people. For the Church to give us comfort and hope takes us to a spiritual level. When the other organizations that do it, the events are beautiful; but the Church gives us the hope of seeing our loved ones again someday, with God. We'll be whole. It's much more comforting for

believers."

Evening of Heavenly Lights memorial prayer service, tree lighting and blessing of luminarias will take place 6:30-7 p.m. Sunday, Nov. 29, outside at the Cathedral of the Immaculate Conception, Fort Wayne. Bishop Rhoades will lead those present in prayer in celebrating the lives of departed loved ones during the Advent season and in preparing their hearts for Jesus' coming as the light of the world.

The First Sunday of Advent event is an opportunity to take time from the busyness of the season – the baking, the buying, the running around – to focus on the spirituality of the season, said Smith.

Scripture readings, a reflection by Bishop Rhoades and songs led by an ensemble of choir members from Bishop Dwenger High School will be part of the half-hour service. A large Christmas tree situated on the cathedral plaza will be lit during the service.

Names of deceased loved ones, those who were honored with luminaria candles, will be inscribed on ornaments to be hung on the tree once it is transferred – following the service – to the interior of the cathedral, where it will remain for the rest of the season.

The outdoor luminaria candles and bags will be blessed, after which each one can be taken home by the person who purchased it in memory of their loved one. Commemorative ornaments will also be given to those who purchased the luminarias.

Just as tradition has it that luminarias lit the way for Mary and Joseph in their search for lodging in Bethlehem, so too will luminarias light the walkway to the cathedral during the service. Each luminaria bag, with its flickering, flameless candle, will

represent the light of a departed loved one and will include his or her name printed on the bag.

To purchase a luminaria, visit www.diocesefwsb.org/heavenly-lights/. Cost is \$10 and proceeds will be donated to Catholic Charities of Northeast Indiana. The service will be livestreamed on the diocesan Facebook page, [diocesefwsb](https://www.facebook.com/diocesefwsb).

Anyone who would like to purchase a luminaria in honor

of a loved one or friend but cannot attend the service may pick up their luminaria and commemorative ornament afterward at either the Archbishop Noll Catholic Center in Fort Wayne or the St. John Paul II Center in Mishawaka.

Anyone who does plan to be in attendance is asked to wear a mask and social distance. For more information, contact Smith at 260-399-1438.

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www.diocesefwsb.org/HeavenlyLights**

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