

# TODAY'S CATHOLIC

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## A TIME FOR THANKFULNESS

Thanksgiving is the perfect moment on the calendar to remind us to return to a thankful posture.

CNS illustration; photo by Michael Alexander, Georgia Bulletin

BY BROTHER ANDREW CORRIENTE, OFM Cap

(CNS) — Thanksgiving is always a logistical nightmare.

It's a relentless juggling act of consolidating kitchen space, frantically searching for that tool you use only once a year and pacing back and forth because you don't know if the turkey still needs more time.

Many things can go wrong, and no one wants to sit with the uncomfortable silence of guests gnawing through your dry turkey.

However, Thanksgiving is different this time around. After all,

this past year has taught us to cherish moments together.

In a sense, we've collectively shifted our priorities from just getting things done to enjoying our time together. In a way, this year is calling us to be extra thankful.

I'm currently rereading a favorite, Brother Lawrence of the Resurrection's "The Practice of the Presence of God." Essentially, this Carmelite friar and cook says we don't have to wait to be in the chapel to encounter God; he is always present.

In the busyness of Brother Lawrence's life in the kitchen, he always took a moment to say

thanks to God. Every moment is an opportunity to enter a sacred space.

So, I designed a simple recipe (See page 16) so we could enter a moment of thanksgiving during Thanksgiving preparation. It's without fuss and can be made the day before.

The crust is earthy, buttery and finishes with a hint of salt. Molasses and a healthy dose of cinnamon provoke cozy autumn vibes. The apple filling is bright and sweet with a luscious glaze. Feel free to do a mixture of apples but ensure the apples are firm!

Sisters and brothers, this Thanksgiving is different. Instead

of a manic frenzy to get things done in the kitchen, we could enter a sacred space of thanksgiving to God.

After all, if the turkey comes out dry, just cover it with gravy.

*Brother Andrew Corriente is a Capuchin Franciscan friar stationed in Indiana, Pennsylvania, serving as a deacon. He hopes to be ordained into the priesthood next summer. He is the winner of the fifth season of ABC's "The Great American Baking Show: Holiday Edition."*

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# Catholic Charities builds community with city ID

BY JODI MARLIN

A new Fort Wayne identification card will become a point of pride and a source of local discounts, hopes Catholic Charities of Northeast Indiana. It will also enable some Fort Wayne residents to access critical community services.

Seeing the dentist about a toothache, getting the water turned on in a new apartment, opening a bank account, checking out a library book for a child; these and other everyday activities, necessary functions of daily life, become insurmountable obstacles for the person who doesn't have a basic form of identification. Homeless individuals, immigrants and others frequently have trouble complying with the requirements to obtain a state driver's license, complicating their ability to obtain housing, medical care and education and access the city services most residents take for granted.

The difficulty for these groups to obtain a photo ID has been discussed between the city and the Hispanic community for several years. It arose again during an informal meeting of area Hispanic leaders, Catholic Charities immigration supervisor Luz Ostrognai and Fort Wayne Mayor Tom Henry in 2020. At that time, Henry expressed a desire to work with the trusted local agency to distribute the cards and offered the agency financial support to purchase the equipment needed to give potentially thousands of city residents their first form of photo ID.

Catholic Charities, the charitable service agency of the Diocese of Fort Wayne-South Bend, exists to follow the teachings of Christ to uphold life, the dignity of all people, build up families, communities, aid the poor and the sick, care for God's creation and come together with all people in solidarity.



Photos by Jodi Marlin

The staff of Catholic Charities is excited to be working with the city of Fort Wayne to offer a new identification card to city residents. At a celebratory event for the ID program Nov. 10 are, from left, Dan Florin, interim CEO; Alicia Viccina, immigration support staff; Luz Ostrognai, immigration supervisor; Dawson Vilamaa, Fort Wayne Community Identification Card coordinator; Liz Flaherty, immigration support staff; and Althea Shoaf, immigration intern.



"Really, it's a safety issue for the community, because now everyone who wants some form of identification can have one," said Nicole Kurut, mission advancement manager.

Another difficulty with some residents' lack of ID is that it makes them hesitant to report a crime — even when they're the victim, she noted.

At a Nov. 10 celebratory event for the program, Henry dwelled on the city's conscious efforts to become a home for refugees and immigrants.

"For years, Fort Wayne has tried desperately to make our city as inclusive as possible," Henry said. "Many of you know that

we have the largest Burmese population in the entire country: And that was by design. We wanted the Burmese to come to Fort Wayne."

The city has long worked with the U.S. Conference of Catholic Bishops to make sure it would be recognized as a welcoming community.



Bishop Kevin C. Rhoades receives his ID card at the event, along with Fort Wayne Mayor Tom Henry. The identification program is a tangible reminder that all people are made in the image and likeness of God, the bishop said, and possess inherent dignity.

"We've done it with Bosnians, with the Hispanic community, we've tried to ensure anyone who wanted to call Fort Wayne home was welcomed to do just that," he noted. The common challenge has been that these and other demographic groups in the city could not meet the requirements for a state ID card or driver's license. "Yet, they're expected to provide something to vendors, something to the government and to others, to prove they are who they say they are."

Conversations with other area cities that offer a local photo ID card — including South Bend, Elkhart, Goshen and Plymouth — have resulted in The Fort Wayne Community Identification Card program, which began last month. Notably, the card does not allow the holder to drive, vote, board a plane, or access public benefits like food stamps or Medicaid, but is accepted by several Fort Wayne health providers, banks, credit unions schools, city offices and the Allen County Public Library.

"Now we can tell the citizens of Fort Wayne 'Yes, not only do you belong here, but we're going to give you a form of ID that says we appreciate you.' What a powerful statement for a community to make," Henry said.

Beyond addressing a need

experienced by a certain demographic, the hope is that local businesses will embrace the card with special offers. "It's for anyone who wants to show their Fort Wayne pride and maybe get a discount or something for it," said Kurut.

Bishop Kevin C. Rhoades obtained his card Nov. 10. He said at the gathering that the Fort Wayne Community Identification card was all about human dignity because it will provide access to services needed by individuals who are created in the image and likeness of God.

Ostrognai reported that more than 1,500 requests for appointments to obtain the ID card have been received by Catholic Charities since the initiative was announced Oct. 14. The agency is working to respond to all requests, and more than 400 residents have already been issued a card.

The alternate forms of identification and city residence required to obtain a name card are listed on the Catholic Charities website, [ccfwsb.org/community-id-card](http://ccfwsb.org/community-id-card). To make an appointment, call 260-422-5625. No walk-ins are accepted. The cost for the card is \$25 for adults, \$20 for youths ages 17 and younger and senior citizens 65 and older.

# Parish cemetery in Bluffton blessed

BY JENNIFER BARTON

On the feast of All Souls' Day, a long-awaited hope was realized for the Catholic community in Wells County as Father David Violi, pastor of St. Joseph Parish, officially blessed the new St. Joseph Catholic Cemetery in Bluffton. Though the church was established in the late 1800s, there had not been a parish cemetery until now.

Jeff Lemler, owner of Thoma/Rich, Lemler Funeral Home stated that he believed it was the first time a new cemetery had been designated in Wells County for at least 70 years, perhaps more. It is also likely the first new Catholic cemetery in the Diocese of Fort Wayne-South Bend in more than 50 years.

It has been so long since a cemetery has been dedicated, in fact, that Father Violi had to do considerable research on the rite. He studied the Book of Blessings and the old Roman Rite with Brian MacMichael from the Office of Worship to determine vestment color and prayers for the occasion. White was the color chosen, the color of hope in the Resurrection.

Roughly 50 people, parishioners of St. Joseph and others from the Bluffton community, braved chilly fall temperatures Nov. 2 to be present for the occasion.

The cemetery is located along IN-124 just outside Bluffton. Elm Grove Cemetery allotted an undeveloped section of its grounds for this purpose. According to Father Violi, the parish had been working with Lemler and his wife, Jaime, to make the idea of a Catholic cemetery a reality; it had been in discussion for years,



Photos by Jennifer Barton

**Father David Violi blesses the new St. Joseph Catholic Cemetery, processing with parishioners of St. Joseph Parish in Bluffton. This is the first Catholic cemetery in Wells County and has been years in the planning.**

prior to his arrival at the parish.

Father Violi asserted that when he came to St. Joseph around three years ago, all he had to do to get the process going was speak with Lemler. "And really, everything just kind of fell into place this year," he said.

Lemler agreed, stating, "It was just one of those things

that you know was meant to be because everything was easy."

The chosen area of the cemetery was undeveloped, and he and Father Violi went out to inspect the land after winter wheat had been harvested from the plot. They found it to be a picturesque piece of ground, perfect for the Catholic cemetery.

Even with the difficulty of finding laborers in the post-pandemic economy, Lemler was able to locate a contractor who had a one-week window, which was precisely how long excavation would take. The process began. "The doors were all open for us. ... We truly feel blessed just to be a part of it," he said.

Lemler pointed out that in Elm Grove Cemetery's more than 150-year history, his family has aided many Catholics who sometimes sought burial at Catholic cemeteries in Yoder or Decatur, both of which are nearing capacity, or Fort Wayne, which is a greater distance away. While he is not Catholic himself, he recognizes the value of having a parish cemetery nearby for those who are.

He praised the St. Joseph community and was delighted to work with them on the project.

**Candles were lit to symbolize the hope of eternal life at the blessing of the St. Joseph Catholic Cemetery. Young parishioner Magdalene Andrews prays with her parents for the souls of those who will be interred in the new cemetery.**



## Public schedule of Bishop Kevin C. Rhoades

Monday, November 22: 1 p.m. — Meeting of Members of Corporations of Diocese, Catholic Cemeteries and Saint Anne Communities, Archbishop Noll Center, Fort Wayne  
 Tuesday, November 23: 10 a.m. — Meeting of Eucharistic Initiative Blueprint Committee, Archbishop Noll Center, Fort Wayne  
 Wednesday, November 24: 12 p.m. — Virtual Meeting of Diocesan Finance Council  
 Saturday, November 27: 11 a.m. — Diaconate Ordination, Cathedral of the Immaculate Conception, Fort Wayne

"We're the real winners in this," he commented. "I know they think they are, but we're the winners in this, we really are."

Bob Frantz is another person who helped bring about the parish cemetery. He is on the board of directors for both of the two cemeteries in Bluffton and attended the blessing and ribbon-cutting ceremony of St. Joseph Catholic Cemetery as well. He has long worked with the cemeteries and funeral homes to ensure a respectful resting place for the deceased. In his younger years, Frantz worked as a mortician. The first time he was in a Catholic church was for a funeral.

Having a parish cemetery is a great benefit to the Catholic population of Bluffton. Frantz said.

"I'm really happy about this because I didn't realize – I guess I hadn't given it a thought – that they didn't have their own cemetery."

Cooperation between the existing cemeteries and the new St. Joseph Catholic Cemetery is expected to be seamless, as the maintenance staff for Elm Grove will also take care of St. Joseph's grounds.

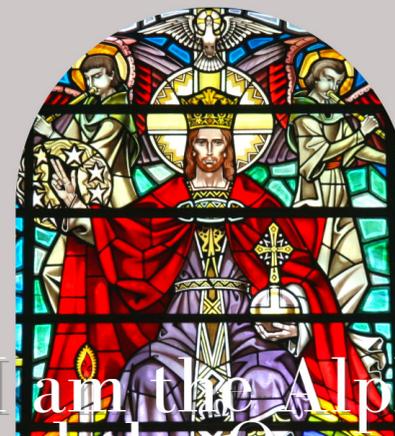
Father Violi has commis-

sioned an altar and crucifixion scene for the center of the cemetery, similar to the one in the Catholic Cemetery in Fort Wayne. His hope is to have it ready for dedication next year on All Souls' Day and to say Mass at the new altar at least once a year.

A letter from Bishop Kevin C. Rhoades to the parishioners of St. Joseph Parish expresses his enthusiasm for the venture. It reads, in part: "I was happy to hear from Father David that a section of Elm Grove Cemetery will become Saint Joseph Catholic Cemetery and that you have a ground blessing ceremony on All Souls Day. This is good news since the Church recommends that an area in public cemeteries be blessed and reserved for the deceased faithful when it is not possible for a parish to have its own cemetery.

"Your parish community will especially be in my prayers on November 2. May the Lord bless you as you gather for the blessing of Saint Joseph Catholic Cemetery. May all who are buried there in the coming years rest in peace and rise on the last day through the power of the Risen Jesus!"

SOLEMNITY OF CHRIST THE KING



"I am the Alpha and the Omega"



# Synod on synodality should not avoid problems, archbishop says in homily

BY CHRISTOPHER GUNTY

BALTIMORE (CNS) — More than 200 bishops and archbishops and six cardinals concelebrated the opening Mass for the fall assembly of the U.S. Conference of Catholic Bishops and the first in-person gathering for the prelates since November 2019.

The pandemic moved their past three full meetings to video-conferencing.

Archbishop José H. Gomez of Los Angeles, the USCCB's president, was the principal celebrant. The bishops, masked and adequately spaced, along with some laypeople, filled the pews of the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary for the evening Mass Nov. 15.

Among the concelebrants were Baltimore Archbishop William E. Lori and Archbishop Christophe Pierre, apostolic nuncio to the United States, Pope Francis' representative, who was scheduled to address the bishops at their morning session Nov. 16.

One of the most contentious items on the bishops' agenda for the meeting was to be discussion and action on a new statement titled "The Mystery of the Eucharist in the Life of the Church."

Preliminary discussion in June about such a document was extensive and showed some division among the bishops about the themes of the document and even whether the conference should issue one.

In his homily, Archbishop Lori welcomed the bishops to the basilica, noting that this year, America's first cathedral marked the 200th anniversary of its dedication by Archbishop Ambrose Maréchal, the third archbishop of Baltimore.



CNS photo/Bob Roller

**Archbishop José H. Gomez of Los Angeles, president of the U.S. Conference of Catholic Bishops, concelebrates Mass with Archbishop William E. Lori of Baltimore at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary Nov. 15, in Baltimore during the bishops' fall general assembly. Due to the COVID-19 pandemic, it is the first in-person bishops' meeting since 2019.**

"Not only does this church reflect the genius of architect Benjamin Henry Latrobe, it also remains after more than two centuries a parish vibrant in faith, worship and service, and for us and for our nation, it stands as the home of American synodality," he said.

He noted that plaques on the walls of the church commemorate the seven Provincial Councils of Baltimore that were held there 1829-49, as well as the three Plenary Councils held in 1852, 1866 and 1884. Those synods led to the annual meetings of the U.S. bishops and eventually to the creation in 1917 of the episcopal conference that is now the U.S. Conference of Catholic Bishops.

"While those synods were not as inclusive as the synodal path pointed out by Pope Francis, they

were nonetheless indicative of a desire on the part of the bishops to meet, to pray, to talk things out, and where possible, to reach consensus, and to do so for the good of a growing Church in a restless and divided nation," Archbishop Lori said.

"It seems appropriate, then, that we celebrate a tradition of synodality, in these days when the 'Synod on Synodality' is underway throughout the Church," he said.

The Church in the U.S. and around the world is engaged in a listening phase in preparation for the 2023 meeting of the world Synod of Bishops on synodality, called for by Pope Francis, around the theme, "For a Synodal Church: Communion, Participation and Mission." Diocesan phases of the synod are in progress through August 2022.

"Our predecessor-bishops dealt with problems not unlike the ones we grapple with: the challenge of immigration, liturgical and catechetical matters, the rights of workers, the need for Catholic education, relations between bishops and priests, and more broad-

ly, the relationship of faith and culture in America," Archbishop Lori said.

He reminded the bishops of today that those prior meetings often included sharp differences of opinion. "Yet, for the divisions that ran through the American hierarchy of that day, they managed to preserve robustly an essential unity of faith, and they proclaimed and taught the faith boldly and persistently."

He noted that the bishops in 1852 First Plenary Council failed to adequately address the issue of slavery.

"Such silence may have preserved a degree of unity among bishops hailing from the North and the South, but in hindsight, failure to condemn slavery stands as a blot on American conciliarism. Similarly, the bishops gathered for the Second Plenary Council did not fully grasp the immense pastoral need and opportunity presented by 4 million emancipated slaves," Archbishop Lori said.

In his own 2019 pastoral reflection, "The Journey to Racial Justice — Repentance, Healing

and Action," Archbishop Lori acknowledged the church's historical involvement in a society in which the institution of slavery was deeply embedded.

He noted in that document that previously published research showed Archbishops John Carroll, Maréchal and Samuel Eccleston "possessed enslaved persons, which included making provisions for their manumission or sale. Father Leonard Neale, who later became archbishop of Baltimore, was a member of the Society of Jesus who made decisions affecting the lives of the enslaved persons held by the Jesuits."

In the homily, Archbishop Lori said, "Our predecessors maintained a kind of unity by avoiding the divisive issue of slavery, and then missed the opportunity to serve the pastoral and material needs of the emancipated slaves.

"This reminds us that the synodal path is not the path of least resistance, nor is synodal unity based on the avoidance of sensitive or painful problems. Rather, we must seek to know and do the truth in love," he said.

As the bishops sift through materials for their meeting, they should ask themselves who might be left behind in their deliberations, whether the most vulnerable and defenseless have been overlooked, and what pastoral problems or opportunities may have been tabled.

The archbishop said the conciliar path is paved with prayer, noting that the bishops' predecessors understood that they needed to depend completely on the eucharistic Lord and the Holy Spirit, and listen attentively to the word of God

"This is how we grow in our capacity to listen to one another as we journey together," he said.

Archbishop Lori also noted that the synodal way is rooted in the received faith of the Church. "We are rooted in something much bigger and more beautiful than ourselves, and before this faith and its author Jesus Christ, we stand together in amazement. As we do so, the Spirit speaks to our hearts, individually and collectively."

He said the bishops can model synodality by helping one another and participating in the wisdom and love of the Holy Spirit, with selflessness and humility.

"By manifesting such virtues and attitudes, our proceedings — our gatherings, our deliberations — overcome the din of noisy ideologies of right and left, overwhelming them, not by the volume of our voices, but by our love for the Lord, for His Church, for his people and for one another."

*Gunty is associate publisher/editor of Catholic Review Media, the publishing arm of the Archdiocese of Baltimore.*

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See us next at the ...



# At COP26, Vatican delegation calls for solidarity with poorer nations

BY CAROL GLATZ

VATICAN CITY (CNS) — As the U.N. Climate Change Conference was nearing its final day, the Vatican delegation urged parties to deliver on the financing, resources and standards needed to achieve the objectives of the Paris Agreement.

“The ambitious commitments made by states to limit the rise of the global average temperature to 1.5 degrees Celsius above pre-industrial levels and to provide the needed financial resources to do so are promising and indeed essential for the survival of the most vulnerable communities,” the Vatican delegation said in its statement delivered Nov. 11.

“The Holy See delegation appreciates the commitments that states have made in their pledges. While there is more to be done, it is important to be proactive in finding effective ways to implement the pledges made,” it said during the COP26 conference held Oct. 31-Nov. 12 in Glasgow, Scotland.

One draft of the COP26 agreement published early Nov. 12 noted “with concern that the current provision of climate finance for adaptation remains insufficient to respond to worsening climate change impacts in developing country parties.”

The draft urged developed nations “to urgently and significantly scale up their provision of climate finance, technology transfer and capacity-building for adaptation so as to respond to the needs of developing country



CNS photo/Dylan Martinez, Reuters

An activist wearing a protective mask takes part in a protest outside the U.N. Climate Change Conference in Glasgow, Scotland, Nov. 12.

parties.”

The draft also noted “with deep regret that the goal of developed country parties to mobilize jointly \$100 billion per year by 2020 in the context of meaningful mitigation actions and transparency on implementation has not yet been met.”

This need to finance climate change mitigation and adaptation, particularly for poorer or

more vulnerable nations, was a major concern for the Vatican delegation.

“During these two weeks, various ‘gaps’ have emerged in the fields of mitigation, adaptation and financing,” which are fundamental for achieving the objectives of the Paris Agreement, the delegation said in its Nov. 11 statement.

The needed resources must

be made available and the delegation “hopes that COP26 can reach an agreement on a clear road map to close these gaps soon, with developed countries taking the lead.”

“The issue of loss and damage is particularly critical to those communities that are most vulnerable to climate change,” it said, adding that “Pope Francis has clearly emphasized the ecological debt and the solidarity that industrialized countries owe to the poor.”

“The Holy See delegation hopes that the final decisions of this conference may be inspired by a genuine sense of responsibility toward present and future generations, as well as the care of our common home, and that these decisions may truly respond to the cry of the earth and the cry of the poor,” it said, repeating the pope’s recent appeal in a letter to the Catholics of Scotland, “Time is running out: This occasion must not be wasted.”

## EMPLOYMENT IN SOUTH BEND

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# NEWS BRIEFS

## Times Square billboard will promote, celebrate 'Bible in a Year' podcast

WASHINGTON (CNS) — A billboard will go up in New York's Times Square during Christmas and New Year's to promote and celebrate the evermore popular podcast "The Bible in a Year," but more is in store for the program that topped the charts shortly after its debut in January. The creators of the daily podcast that leads listeners through the Bible's narrative have announced several new initiatives designed to highlight the show's success and attract even more listeners. An all-new Spanish-language version of the podcast — La Biblia en un año — with original commentary and a new, native-Spanish speaking host, will be launched Jan. 1. "The Bible in a Year Retreat" virtual event for listeners will take place Feb. 18-20. It will have a limited capacity for participants but is "designed to help Catholics cultivate a lifelong relationship with the word of God — one that extends far beyond the podcast." The planned billboard will be unveiled Dec. 19 in Times Square and will stay up through Jan. 9. "Through distraction and distress, our culture has lost a hopeful, historical biblical worldview — but by the grace of God this podcast has helped thousands rediscover it," said Father Mike Schmitz, a priest of the Diocese of Duluth, Minnesota, and popular Catholic speaker and author, who hosts the podcast.

## Holy Spirit guides CCHD award winner's advocacy for justice

WASHINGTON (CNS) — For Ogechi Akalegbere, a catechist and co-chair of the pastoral council at St. Rose of Lima Church in Gaithersburg, Maryland, everyone has a story that is worth telling — and hearing. And Akalegbere strives to ensure that people's stories are heard — from the young adult seeking a voice in her parish to the people she encounters as a volunteer community organizer and board member of the Catholic Campaign for Human Development-funded interfaith organization Action in Montgomery, just outside Washington. Those stories, she believes, can change hearts. Her reasoning: It is far better for people to speak for themselves than to have others speak for them. And it's in those stories where the Holy Spirit speaks for justice, Akalegbere told Catholic News Service. "I learned about the importance of relationships and the importance of shared stories and who gets to speak in my work," she said. "When you don't have the opportunity to share stories and get noticed, the narrative can be controlled by someone else." Akalegbere's efforts to ensure that personal experiences, strug-

## Latin American bishops confront increasing poverty after COVID-19



CNS photo/Gustavo Graf, Reuters

People in need enjoy a free New Year's Eve dinner at Our Lady of the Solitude Church in Mexico City during the COVID-19 pandemic. During the pandemic, parishes in the Diocese of Chalco, on the outskirts of Mexico City, have made care packages, taken meals to families of COVID-19 patients and operated food banks. But they are seeing more and more problems from the pandemic. "You see poverty, you see it increasing, and what I especially see in the streets like never before is so much informal commerce," said Father Raúl Martínez Arreortúa. Such activity in the nontaxpaying economy — people selling homemade food and drink from their vehicles, peddling items at intersections or doing odd jobs — "is a sign of rising unemployment," he said.

gles and viewpoints are heard has earned her the annual Cardinal Bernardin New Leadership Award from CCHD, the U.S. bishops' domestic anti-poverty and social justice program. She received the award at a reception Nov. 16 during the U.S. Conference of Catholic Bishops' fall general assembly in Baltimore. Announced Nov. 11, the award recognizes a young adult between ages 18 and 40 "who demonstrates leadership in fighting poverty and injustice in the United States through community-based solutions."

## Archbishop blesses first copies of new edition of prayer book for military

WASHINGTON (CNS) — Archbishop Timothy P. Broglio of the U.S. Archdiocese for the Military Services Nov. 9 blessed

the first of 100,000 copies of the new sixth edition of the "Armed with the Faith" Catholic prayer book for members of the military. Knights of Columbus volunteers, including some currently serving in the military, delivered the copies to the archdiocese's Edwin Cardinal O'Brien Pastoral Center in Washington. The prayer books will be sent to active-duty U.S. military serving around the world. Developed by the Knights in partnership with the military archdiocese, the books are designed to hold up in arduous conditions, with features including waterproof and tear-resistant stock, and plastic binders that enable the turning of pages without a sound. "Throughout my military career, my fellow soldiers and I were strengthened and comforted by a daily commitment to prayer, as we asked for God's intercession to protect our nation and help us preserve our freedoms,"

Supreme Knight Patrick Kelly wrote in an introduction to the new edition. "It's my hope that today's active-duty military personnel will find the 'Armed with the Faith' Catholic prayer book their indispensable resource for reflection and prayer," he added.

## Polish church leaders offer support for refugees, but back border security

WARSAW, Poland (CNS) — Poland's military archbishop urged security forces to prevent the illegal entry of refugees and migrants, as the country's bishops' conference announced a nationwide collection to help those amassing on the frontier with Belarus. "Our republic's

eastern border is under attack — we all look with hope and gratitude to you, soldiers of the Polish Army, who are fulfilling their military oath and risking health and life to guard our sovereignty," said Archbishop Józef Guzek, who heads the Polish church's military diocese. "Thank you for your dedication and awareness of the difficult situation of migrants exploited by the Belarusian regime, and for the families supporting you in this dangerous, dedicated service for Poland, Europe and the world." The archbishop issued the appeal Nov. 10 as Polish Defense Minister Mariusz Blaszczak told national radio stranded migrants, mostly from Asia and the Middle East, had been trying to break through border fences in freezing overnight conditions. Meanwhile, Archbishop Stanislaw Gadecki, president of the Polish bishops' conference, confirmed his church had attempted to help through refugee centers and local border parishes. However, he added that "much more" was needed in face of a "humanitarian catastrophe" and set a special collection for Nov. 21 to support the "long-term integration of refugees deciding to stay in Poland. The Church's primary mission lies in proclaiming the Gospel — so when it's necessary to provide help for newcomers, we must not avoid this," Archbishop Gadecki said Nov. 8.

## Pope thanks reporters for speaking truth, giving voice to abuse victims

VATICAN CITY (CNS) — Honoring two reporters who have covered the Vatican for more than 40 years, Pope Francis paid tribute to all journalists who work to explain what is going on in the world and "make it less obscure." Addressing the honorees, Philip Pullella of Reuters and Valentina Alazraki of Televisa, and their colleagues Nov. 13, Pope Francis said, "I also thank you for what you tell us about what is wrong in the Church, for helping us not to hide it under the carpet and for the voice you have given to the victims of abuse. Thank you for this." During an audience in the Consistory Room of the Apostolic Palace, the pope conferred on the two the grand cross of the Order of Pope Pius IX, the highest papal honor bestowed on laypeople who are not heads of state. In their more than 40 years covering the Vatican, Pullella and Alazraki each have made well over 100 papal trips abroad. With their families present, but also dozens of other members and former members of the Vatican press corps and of the Vatican press office staff, Pope Francis said, "We are travel companions. Today I want in some way to pay homage to your entire working community," he said, and "to tell you that the pope loves you, follows you, esteems you, considers you precious."

## Mission trips open to Catholic college students

FORT WAYNE — Since 2004, more than 13,000 college students, chaplains and Fellowship of Catholic University Students missionaries have served on more than 1,000 mission trips around the world, making FOCUS Missions the largest Catholic missions program. FOCUS Missions expects more than 2,300 participants will serve on trips in the next year, serving communities in the U.S. and around the world.

Young adults are encouraged to consider a FOCUS international mission trip. The deadline to apply for spring break trips is Nov. 30, and applications for summer trips are due by Feb. 15. More information is available at [focusmissions.org](http://focusmissions.org).

## Spiritual Impact Bootcamp at Little Flower

FORT WAYNE — The Spiritual Impact Bootcamp is a weekend designed to train, equip and strengthen Catholic individuals for their mission in the world. It will include a retreat element, but the primary objective is to equip participants with the necessary evangelization skills to be effective apostles in the world.

Some of the objectives of this St. Thérèse, Little Flower Parish initiative include learning to live a life of witness in the world; identifying enemies to the mission; sharing personal testimony; learning how to share the Gospel of Jesus with others in a compelling way that prompts a response from the hearer; and small group facilitation. Hear from the captain, the heavenly Father, about His battle plan and learn how to exercise prophetic ministry.

The schedule for the Dec. 3-4 weekend is 6 p.m. to 9 p.m. Friday; 10 a.m. to 5 p.m. Saturday, with optional fitness class at 7 a.m. and Mass/adoration at 8 a.m.

A \$10 donation for the bootcamp is requested of parishioners, and \$20 for nonparishioners.

Register on the St. Therese parish website, [littleflowerchurch.org](http://littleflowerchurch.org). Click on "Go Deeper with Us" and "Retreats." Deadline to sign up is Monday, Nov. 29. The parish is located at 54191 Ironwood Road, South Bend.

# AROUND THE DIOCESE

## Vibrant K of C council at St. Charles Borromeo



Jerry Kessens/Provided by Justin Purdy

On Oct. 15, Father Thomas Brandon Council 451 at St. Charles Borromeo Parish in Fort Wayne celebrated its 122nd anniversary. After more than a century, the council is alive and flourishing as is evident by the most recent membership drive, recruiting 15 new candidates. To commemorate the drive's success, the officers and members held an exemplification ceremony utilizing the new ceremonial format rolled out by Supreme in 2020. The event was attended by more than 150 family members and brother Knights in support of the men as they begin their journey into Knighthood.

## Wax museum of holiness



Provided by Lois Widner

Fourth graders at St. Elizabeth Ann Seton School, Fort Wayne, celebrated their Wax Museum of Saints the week of Nov. 1. The students worked hard during October, researching their saints and preparing for the special day as well as for the All-Schools Mass. The school's students, staff, parents and visitors had an opportunity to visit the museum and donate money to St. Mary's Soup Kitchen.

## St. Joseph Parish repeats popular digital Advent calendar

SOUTH BEND — Last year, the Christian Formation Commission at St. Joseph Parish, South Bend, faced the challenge of helping parishioners observe Advent when many of them were still unable to gather in person. The group's creative solution was an online Advent calendar. Each day, people could click on a different "door" and encounter a resource to enhance their personal or family preparation for the great feast of Christmas. Parishioners shared in an intimate way about their spiritual practices, such as eucharistic adoration, and their physical ones. Some invited viewers to see how they'd decorated their home for the season.

The 11-member commission received so much positive feedback from last year's calendar that they created a new Advent calendar this year. The link isn't yet available, but as Advent begins, interested readers can find it by going to the parish website, [stjoeeparish.com](http://stjoeeparish.com).

Sean Driscoll, director of religious education, viewed the reality of the pandemic as an opportunity for engagement, not just a challenge. The electronic postings, therefore, are designed not only to minister to the homebound but to bring all parishioners and visitors to the site together, facilitate in-person encounters and highlight events happening in the parish community.

Every Sunday, there will be a written prayer service to use at home, drawing on that day's Scripture selections.

On Mondays, a personal testimony from a parishioner about his or her own prayerful experience of expectant waiting will be posted. This may include a pregnant mother, an engaged couple or a family whose loved one is under hospice care. Last year's testimonies focused instead on how individuals prepare to keep Advent.

The Tuesday link will focus on the parish grade school, perhaps including students' artwork, their nativity pageant or a service of lessons and carols.

On Wednesday, the choir will perform an Advent hymn. Theresa Slott, director of music and liturgy, has already been sending out a weekly recording by the group.

Thursday will be a day for unique surprises that may include recipes, international customs or traditions shared by seasoned parishioners. Friday will have a penitential flavor, with different ways to examine one's conscience and a list of opportunities for the sacrament of reconciliation.

On Saturdays, the focus is on Mary. Possibilities include poetry, coloring sheets for children and artistic images with meditative music.

Doesn't that sound sweeter than a secular Advent calendar, with candy behind each door?

— Jill A. Boughton

# Schools fight COVID-19 with UV-C technology

BY KATIE SLEE

Diocesan students are getting a breath of fresh air — literally. While schools everywhere are attempting to make learning environments healthier for students and teachers alike, some are going beyond traditional methods to get to the root cause. By attempting to eradicate the problems rather than mask or manage them, schools can begin to enjoy a healthier student body.

Within the Diocese of Fort Wayne-South Bend, several schools are testing methods for purifying air and have landed on a new strategy in the fight to keep students safer from airborne pathogens: UV-C (ultraviolet-C) airflow technology. Holy Family School in South Bend and Bishop Luers and Bishop Dwenger high schools in Fort Wayne are currently implementing the technology, while other schools are assessing it.

When asked what prompted the purchase of the UV-C systems, Bishop Dwenger Maintenance Director Dan Conroy chuckled, “COVID-19, of course. Isn’t that the reason for everything these days?”

It is well known that the ongoing pandemic has impacted schools and continues to do so. From quarantines to masks and everything in between, the pandemic has altered the education world’s method of operations.

Despite the added precautions, more changes can be made to protect students and staff. The Diocese of Fort Wayne-South Bend is taking that responsibility seriously and continuing to make strides toward safe and healthy learning environments.

New technologically centered strategies such as the purification systems are based on the constant gathering of information and resources available. Superintendent, Dr. Joseph Brettbacher added, “The virus is most prevalent in the air, and



Photos by Katie Slee

**Bishop Dwenger High School in Fort Wayne is one of three diocesan schools that have installed HV-C airflow technology to clean the air and eliminate viruses.**

eradicating it as it flows through UV-C technology when it enters the device helps protect our students.” UV-C airborne technology eradicates 99.9% of the viruses that enter the new device within one second.

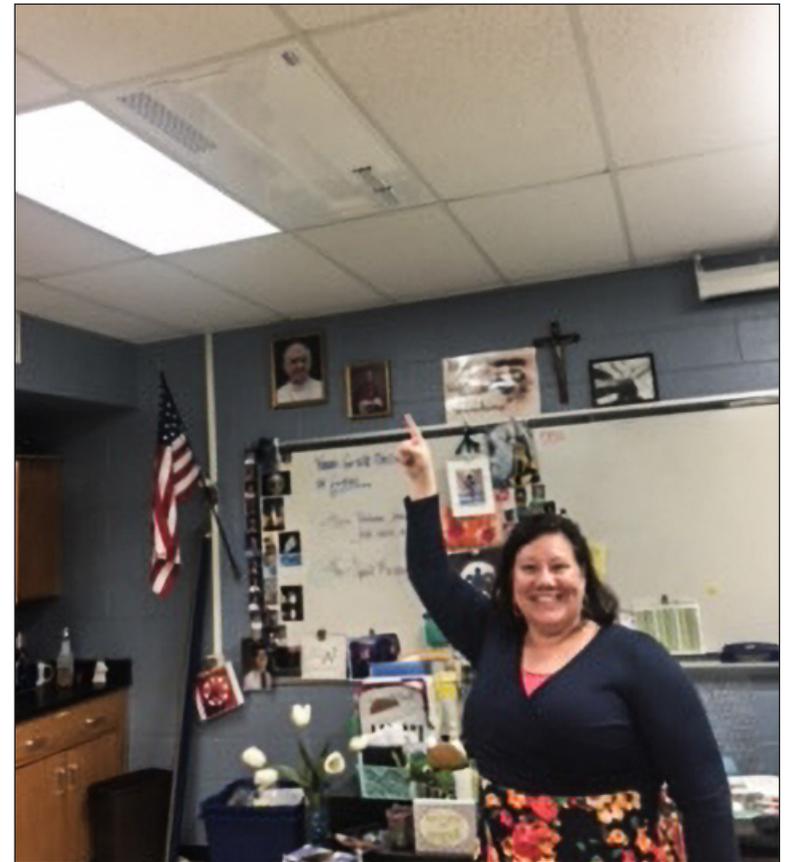
“Used in areas of the school where students are most vulnerable, it helps reduce the spread of many viruses,” said Brettbacher. “In addition, UV-C is the CDC’s preferred technology to inactivate the SARS Cov2 virus.”

While the installation of the units was spurred by the pandemic, the health benefits go beyond filtering COVID-19.

Bishop Dwenger science teacher Liz Walker has suffered from severe allergies her entire life. “Even when I was a student here, I would have a six-month headache. I just basically buckled down and suffered from allergies for months on end.”

Thanks to the UV-C filtration systems in her room, Walker said, “my eyes aren’t itchy. My head isn’t pounding. I am not sneezing constantly. This has changed the entire atmosphere. Many of my students who are allergy sufferers notice the difference too. It has really re-focused our environment on getting to learn.”

As Brettbacher mentioned, pathogens and viruses are almost entirely eliminated from the air with the UV-C system; and it translates to surfaces as well. The cleaner air results in a significant decrease of pathogens



**Liz Walker says that in addition to eliminating COVID-19 in the air, the new system has taken care of allergens as well. “It has really refocused our environment on getting to learn,” the science teacher feels.**

landing on surfaces and spreading further. The UV light mimics the antimicrobial power of sunlight, a process that allows the particulates to be almost entirely eradicated and not allowed to settle or be ingested.

Conroy explained that the UV-C purifier isn’t the only new weapon being used in the air assault on pathogens. The school is also beginning to install ionic air purifiers as well. “Those systems are going in our common areas because they can handle a larger space.” The common areas include Bishop Dwenger’s school gymnasium, library, chapel and cafeteria.

The ionic air purifier cycles air through the system and adds an electromagnetic charge to the particles that flow into the space. These charged particles then get filtered through the ionizer. “It’s basically like a big magnet,” said Conroy. “These charged particles get sucked up and the harmful matter such as mold and dust get held and not recirculated.”

The benefits of these systems

have caused staff to take notice. Walker cites immediate changes upon the installation of the air units; not only is she feeling healthier herself, but the marked improvement in her students is encouraging.

“As of right now, I have no students out for illness. None,” she shared. “This is the start of cold and flu season. We’re in an ongoing pandemic. We don’t even have a mask mandate here, and I have no sick kids. If you would have told me a year ago that this is where the state of my room would be, I would have not believed it. My kids with chronic issues and even those without all tell me the same thing: The air just feels different in here.”

Walker and her fellow teachers are hopeful. While the whole world is still adjusting, these changes begin to allow for a slow return to normal. For now, it’s one more avenue that lets everyone in school shift their focus back to what they are there for: learning.

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Jennifer Barton

Behind the bars of the Poor Clares cloister in Fort Wayne live seven women who have dedicated their lives exclusively to praying for the Church, the diocese and for individual requests. Nov. 21, Pro Orantibus Day, is an occasion for those for whom the sisters pray to in turn pray for them.

## A day to pray for those who pray for others

BY JENNIFER BARTON

There is a tradition in Eastern Catholicism that sets Nov. 21 as the day to commemorate the presentation of the Blessed Virgin Mary at age 3 to the Jewish temple in which she would live. Historically there is no evidence for the story, but the day that honors Mary's dedication to God became known as Pro Orantibus Day — the day to pray for those who dedicate their lives to prayer.

On this day, Catholics of the Diocese of Fort Wayne-South Bend can remember the only religious cloister in the area, a group of nuns who do exactly that. The Poor Sisters of St. Clare are a small community of seven nuns living together on Fort Wayne's southeast side. They retain the use of the old St. Andrew Church, which was formally closed in 2003. They lead lives of poverty and prayer, following the example of their foundress, St. Clare of Assisi.

The Poor Clares came to Fort Wayne around nine years ago, after Bishop Kevin C. Rhoades saw the lack of a contemplative community in the diocese and supported the sisters' move. But the process of forming a new monastery is long, so they are currently considered a public association of the faithful rather than a full-fledged monastery.

Sisters Celeste Marie Carey, the abbess, Karolyn Grace Wertner and Marie Veronica Goins spoke to Today's Catholic about their life and how their prayers bring blessings to those far beyond the cloister walls.

"The gift of the cloistered, consecrated life is we get to image mother Church in a very tangible and beautiful way, where we really do enter into the Church's liturgy in a way that has this nuptial meaning," Sister Karolyn Grace explained. "Our

whole lives, because we've been set apart and offered in a special way for this diocese, is just kind of taken up into this heavenly liturgy."

She went on to describe their daily schedule, which consists of gathering as a community seven times a day to pray the Liturgy of the Hours, even waking at 2 a.m. for matins.

"We're vigilant, we're at prayer, waiting for the bridegroom like the parable of the 10 virgins. ... We're trying to keep our lamps lit, waiting for the Lord at all hours," she said.

A rotation of priests comes to say daily Mass for the nuns so that they may receive holy Communion. Laypeople who know about the nuns often send them prayer requests via letters or the cloister's limited portress hours. Sister Karolyn Grace stated that "our prayers are especially anointed, consecrated for the Diocese of Fort Wayne-South Bend."

Choosing a life of near-total seclusion is no simple thing. Sister Marie Veronica became a cloistered nun because, as she put it, "My heart's deepest desire was to give myself to Jesus in a spousal way, which He had put into my heart. So, this life was so perfect because that's what we do here; we give ourselves.

"It's like a painful sacrifice, but it's also a gift that God gives. The rewards are hundredfold for those who have the gift of this call to follow Him."

She described the feeling as a pain that expands the hearts of those called to the cloistered life. Sister Celeste Marie echoed the sentiment, stating, "The beautiful way of expanding — it's a freedom to love more. We're not limited to one family, so we can love the way God loves, a universal love. It's incredible. It's the only way you could be happy doing it, to know it expands your heart; it's more love."

Embracing the cloister also

meant foregoing dreams of family life, but they have found that the love of God more than makes up for that. And the sisters are best friends and feel deeply the emotions and sometimes the turmoil in each other. "It's an intensely intimate family life," said Sister Celeste Marie.

Their vocation is a complement to the male vocation of priesthood. Sister Karolyn Grace described this complementarity thus: "Just as the priests are in a special way conformed to our Lord Jesus Christ ... we're able to image Our Lady, who is the perfect model of the Church, who is a virgin mother and a bride."

There is a certain symbiotic relationship between priests and nuns. Nuns need priests to bring them the Eucharist, and priests rely on the prayers of the sisters to perform the duties of their vocation.

"Men and women, we need each other to become fully who we are," said Sister Marie Veronica. Both priests and sisters also give their physical selves in the deepest love of God. "That model of Mary and Joseph in their special vocation is an image that we get to live in a way with priests particularly," she remarked.

Father Dennis Di Benedetto, pastor of St. Robert Bellarmine Parish in North Manchester, is a personal recipient of the Poor Clares' prayers, which aided his journey into the diocesan priesthood. He said, "Even practicing Catholics don't fully understand the value of the contemplative life. We Americans are so fixated on 'doing' that we forget what is more important is 'being.'"



prayer. To know people are praying for us means the world," said Sister Celeste Marie.

The prayers of priests, especially, bring joy and comfort to the sisters. She said that when a priest offers his Mass for them, "I can't exaggerate what that does for us. We know that God honors that; it's the most powerful form of prayer."

There are many contemplative monasteries throughout the world and more being built at this time in history when prayer and silence are in great need. Aside from prayer support, people of the diocese can help support the Poor Clares through donations to JAGH Preservation, the company in the process of restoring St. Andrew church for the nuns' continued use.

"Don't be afraid to go deep in your prayer lives and to make this diocese a place where our Lord can really be loved," said Sister Karolyn Grace. "The most important thing you can do during your day, no matter what beautiful ministries that you may be called to, is just to pray to God. He loves it when we pray to him, He's longing for our love."

He spoke of the incredible power behind the hidden prayers of the cloistered sisters, and how, without those prayers, none of the visible work of the Church could be completed.

"The Church has a lot of moving parts, but all of that energy (i.e. grace) is coming from the silent, unseen, unmoving battery of the cloister. ... There's more going on in the spiritual realm than meets the eye, and a lot of it has to do with what our sisters are doing all day and all night in the cloister."

Eschewing a life of comfort, the sisters have no modern appliances, sleep on the floor and are dependent upon others to bring them food other than what grows in their two vegetable gardens. Additionally, they rely on the prayers of others to maintain their challenging vocation. Pro Orantibus Day reminds those outside the cloister to pray for and thank God for these blessed vocations.

"This day, set apart, means so much to us because we value

**This year's Pro Orantibus Dei logo by The Institute on Religious Life features a nun from the Diocese of Fort Wayne-South Bend, Sister Lucia Marie Langford of the Dominican Sisters of Our Lady of the Rosary in New Jersey. The Nov. 21 observance asks Catholics to pray for those who, like the Dominican nuns, pray for them year-round.**

# Father Tolton group evolves to more directly support cause for sainthood

BY KEVIN KILBANE

St. Augustine Parish in South Bend has had a Tolton Society since the 1970s to honor the memory of Father Augustus Tolton. Widely recognized as America's first African American priest, Tolton reached out to minister to both African Americans and Caucasians in Quincy, Illinois, and then on the streets of Chicago in the late 1800s.

The St. Augustine group's efforts gained new meaning, though, after they recently became a Tolton Ambassador Corps chapter and took a more active role in promoting Father Tolton's cause for sainthood.

"You have to remember there are no African American saints," said Annie Tardy, convener of the Tolton Ambassador group. She would like to see one named in her lifetime, or at least in the lifetimes of her children and grandchildren.

The Church recognizes the contributions of African American Catholics each November during Black Catholic History Month. Currently, there are 11 American saints and four Americans who are recognized as blessed, which is one step away from sainthood, the U.S. Conference of Catholic Bishops reports. Among them are two people who worked in this diocese: St. Mother Theodore Guerin in the mid-1800s in Fort Wayne and Blessed Father Solanus Casey from 1946 to 1956 in Huntington.

The list of American saints and blessed include men, women and an indigenous person, but no African Americans. People from Africa have been canonized as saints, but none of them grew up or were born in what is now the United States.

"When we come into most Catholic churches, we see nothing that looks like us," Tardy said of the sacred artwork.

## Seeking change

The Tolton Society at St. Augustine mainly organized social events, youth activities and fundraising events, said Deacon Mel Tardy, the spouse of Annie Tardy and the co-convener of the parish's Tolton Ambassador group. Society members also went on pilgrimages to Quincy, where Father Tolton grew up, began his priestly ministry and is buried, and to the area in Chicago where he ministered to African American Catholic families in the 1890s.

Their focus began to change, however, after the group invited Bishop Joseph N. Perry, an auxil-



Provided by Diocese of Springfield, Ill.

**Venerable Father Augustus Tolton escaped from slavery as a boy and went on to become what many people believe to be America's first African American priest. Despite enduring racial prejudice, he ministered successfully in Quincy, Ill., and then to African American Catholics in Chicago.**



**Tolton Ambassador Corps members wear African American clothing and red sashes. Members of the group at St. Augustine Parish in South Bend include, from left, Brother Roy Smith, CSC; Nora Belzowski; Deacon Mel Tardy; group convener Annie Tardy; Wendy Summers; Francine Henley; James Summers; and Tanya Jones.**

ary bishop of the Archdiocese of Chicago, to speak about Father Tolton in 2014. Bishop Perry is the postulator, or coordinator, of the archdiocese's official effort to have Father Tolton declared a saint.

After listening to Bishop Perry, St. Augustine Tolton Society members began thinking they should refocus their efforts to more directly support the cause for Father Tolton's sainthood, Deacon Tardy said.

They invited Father Canon A. Gerard Jordan, O. Praem, of Chicago, who assists Bishop Perry with Father Tolton's cause for sainthood, to speak at the parish in April 2019. Afterward, Father Jordan suggested their Tolton Society become a part of the Tolton Ambassador Corps.

In July 2019, the Tardys and society member Francine Henley attended training in Chicago to become Tolton Ambassadors. The coronavirus pandemic delayed training for St. Augustine's other Tolton Society members, so they all didn't officially become Tolton Ambassadors until this past July, Deacon Tardy said.

Tolton Ambassadors encourage prayer for the sainthood cause of Father Tolton, educate people about him and his exemplary faith, and evangelize by talking about the Gospel and the Gospel in his life, Deacon Tardy said. They also raise funds to support the cause for sainthood.

The 12-member group at St. Augustine currently is the only Tolton Ambassador group in Indiana and one of seven nationwide. The other groups are in Atlanta, Chicago, Detroit, Louisiana, Philadelphia and Washington, D.C.

"The goal is to get the word out any way we can," Annie said.

## Personal growth

Involvement in St. Augustine's Tolton Ambassador group has enhanced members' faith.

Tanya Jones, treasurer, said being active with the group has made her more open, loving and accepting of all people, especially children in need and youngsters in need of a mother figure.

Wendy Summers, whose home parish is St. Pius X Parish in Granger, joined the Tolton Ambassador group at St. Augustine because she wants to be part of the movement promoting Father Tolton's cause for sainthood. She discovered the movement while doing research to speak about African American candidates for sainthood at St. Pius X.

Her husband, James Summers, who is in formation to become a permanent deacon, said having an African American saint is important in evangelization.

Henley, the St. Augustine group's co-treasurer, and Nora Belzowski, a member of the group's website committee, both spoke of being inspired by Father Tolton's faith journey. As an enslaved person and with the trauma he suffered, it is amazing he has become someone to emulate for African Americans at St. Augustine Parish.

Bishop Kevin C. Rhoades has been supportive of their efforts, members of the group said. The bishop even welcomed Saint Luke Productions to present the play "Tolton: From Slave to Priest" in 2018 at St. Joseph High School in South Bend and Bishop Luers High School in Fort Wayne.

St. Augustine's Tolton Ambassador group now wants to take the story of Father Tolton and his deep faith to people throughout the diocese. They said people can join in promoting the cause for Tolton's sainthood in several ways:

- Pray for the development of devotions to Father Tolton.
- Invite members of St. Augustine Parish's Tolton Ambassador Corps to speak at a parish or school. Contact Deacon

Mel Tardy at 574-707-1231.

- Pray the Tolton Prayer for a specific intention and do it on a regular basis. If a miracle is granted, you will be able to verify it was through prayer to Father Tolton for his intercession with God. The prayer is available at <https://tolton.archchicago.org/prayer>.

- Donate to his cause for sainthood through the Archdiocese of Chicago. Learn more at <https://tolton.archchicago.org/the-cause/donate>.

### Following God

The story of Father Augustus Tolton's life is one of perseverance and strong faith.

He was born into slavery April 1, 1854, in Brush Creek in south-central Missouri. His parents had been baptized Catholic, and they embraced the faith.

His father reportedly was killed fighting for the Union Army during the Civil War. In 1862, his mother escaped with her three children to freedom in Illinois, settling in Quincy in the west-central part of the state, said Deacon Mel Tardy of St. Augustine Parish's Tolton Ambassador Corps. The Tolton family continued to practice their Catholic faith, and the future Father Tolton attended Catholic schools despite facing racial prejudice.

An Irish priest encouraged the young Tolton to consider a vocation to the priesthood, Tardy said. Priests and nuns helped tutor him to attend the seminary, but no Catholic seminary in America would admit him because of his race. He was allowed to enroll in 1878 at St. Francis Solanus College — now Quincy University — in Quincy, it says in a history of his life on [tolton.archchicago.org](https://tolton.archchicago.org), the Archdiocese of Chicago's web-

site devoted to his cause for sainthood. Tolton departed the university in 1880 when he was accepted to study at a seminary in Rome.

When Father Tolton was ordained a priest April 24, 1886, in Rome, he became what many people recognize as the first African American priest.

Father Tolton expected to be sent to serve in Africa, but instead he received an assignment to minister in Quincy, the archdiocese's website said. He moved from Quincy in 1889 to serve African American Catholics in Chicago. Known for his preaching and singing, by 1891 he had started St. Monica Parish in Chicago to serve those families.

Father Tolton suffered heat stroke and died July 9, 1897, during a heat wave in Chicago, the archdiocese's website said.

The Archdiocese of Chicago opened his cause for sainthood in 2010. In early 2012, the Vatican's Sacred Congregation for Causes of Saints approved naming Father Tolton "Servant of God" and allowing the archdiocese to investigate his life for consideration for sainthood.

Pope Francis decreed in June 2019 that Father Tolton is deemed "Venerable." The title "formally recognizes he lived the theological virtues of faith, hope and charity, and the cardinal virtues of prudence, justice, fortitude and temperance, at a heroic level," the archdiocese said in a news release at the time.

Father Tolton will be declared "Blessed" if a miracle can be confirmed as resulting from his intercession with God. Following that declaration, proof of a second miracle through Father Tolton's intercession would be needed for him to be canonized as a saint.



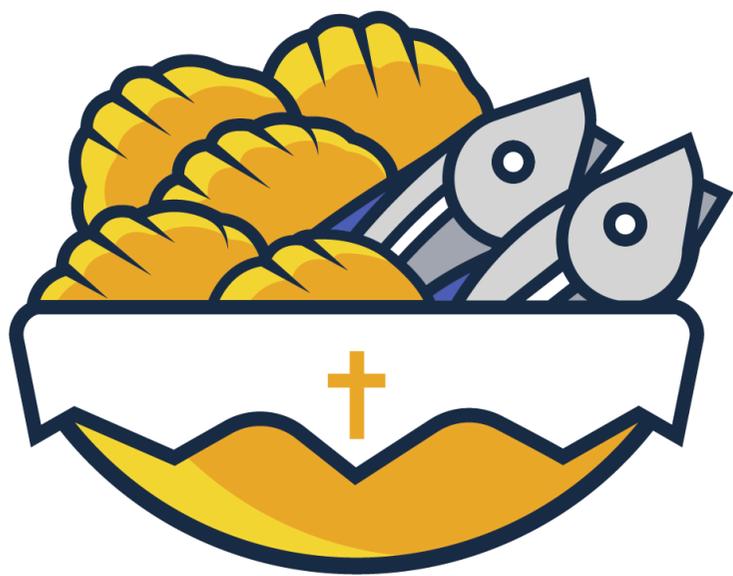
Kevin Kilbane

The Tolton Ambassadors meet regularly to discuss their work to promote the cause for sainthood of Venerable Father Tolton.



Provided by Deacon Mel Tardy

In July, members of the Tolton Ambassador Corps led the first two days of the virtual national Tolton Novena for the Spiritual Welfare of the Black American Community.



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# The divine order of the world: Christ the King

“Don’t allow donkeys or elephants to make you forget that we belong to the Lamb of God!” was my favorite election time slogan last year. While political parties roared and brayed back and forth, my constant hope was rooted in Christ, knowing whoever became president, Jesus was still our King.

This, of course, is not to say that I had no role in the political system or voting process. Quite the opposite. Christians maintain their baptismal call to go out into the world and share the good news, all while not being of the world. Continuing to build the Kingdom of God now, Catholics are called to live “on earth as it is in heaven.”

Remembering what king we serve and learning our place and what role we play in the kingdom of God is especially needed these days. Earth, and actually the whole universe, is governed by Christ the King. The beauty of this fact is that it transcends our earthly lives; Christ’s kingship rightly rules heaven and earth. His kingship is to rule everything, starting first with our own little hearts, bodies and minds. Radiating out from our souls, He desires to rule our lives, homes, towns, communities, counties and world, bringing all into complete union with His sacred heart.

We, too, have a crucial part. Jesus, ever the gentleman, knocks at the door to our souls, patiently waiting to be let in. Free will can open or close that door to the King.

As His creation, we have the

incredible opportunity of working with Him to grow His kingdom. Allowing Christ to not only be the center of our lives, but to truly lead them, guide them and direct them, is a privilege. Living as His stewards, we can begin our day by asking God, “What would you like me to do today? Who would you like me to speak to? How do you want me to conduct my business?” Inviting the Holy Spirit to direct our schedule offers us the chance to moment by moment, choice by choice, follow our King’s will.

In acknowledging and accepting Christ as King of our hearts, our minds and our lives, everything becomes rightly ordered again. God masterfully designed and created the universe and each person to correctly do their parts. Like a beautiful symphony, each role plays a note that together creates the harmony we all innately desire.

So much of the discord in society today comes from forgetting this truth. For example, when humans forget that they are created beings, not the creator, disorder occurs. When people forget their place, their unique role to play, and desire to play God’s position instead, chaos ensues. In vitro fertilization, systemic racism, birth control, ignoring homeless individuals and supporting legalized euthanasia are just some of the many common personal and social disorders that began by forgetting Christ the King.

The Gospel of Matthew, chapter 25 verses 31-46, speaks clearly about these sins of com-



## LIVING THE LITURGICAL LIFE

JENNIFER MILLER

mission and omission. Each Catholic is called to live rightly within God’s plan for the world. Neglecting the good work each person is uniquely called to do negates the great gift and responsibility bestowed upon each of the baptized. Focusing on oneself and not living life for others may seem harmless, but can distort a holy soul and the opportunity hoped for it. With Christ as our King — and Our Lady as queen — our disordered, warped world can be re-ordered according to God’s hope.

The last Sunday of the liturgical calendar is an apt reminder of divine order. In fact, the whole liturgical calendar, circling through the life of Christ, builds to this crowning day, the feast of Our Lord Jesus Christ, King of the Universe. The readings from the whole last week of November speak of being prepared, watchful and ready for the coming of our King. This last Sunday of the liturgical year strengthens our desire for heaven and guides us to prepare for it. Through fasting, prayer, work and God’s grace every day, we can re-order ourselves first and then our world, trusting in the good shepherd, the king of love, Jesus Christ. Long live Christ the King!

# This Advent, focus on presence, not presents

I ordered our matching Christmas pajamas in early October. Worried about supply chain issues and shipping delays, I picked the Nordic blue print we liked best and bought them 11 weeks early. And then I found Jesse Tree ornaments I liked, so I ordered those too.

Advent candles came soon after, three boxes on sale on Amazon; it just made sense to get them now and set them aside. A new set of Christmas candy canes for the pathway came next, then an inflatable Clark Griswold that my husband still doesn’t know will be sitting in the front yard come Dec. 1.

“Am I ready?” I thought to myself. The gifts are hidden and all the “fixings” are ready to celebrate Advent and Christmas. Menus are prepared. Decorations are at the ready. Nativity sets have a spot on a shelf or mantle. Now we just wait. But is it enough? Are we ready?

I’m willing to admit that my assumption of readiness based purely on having a lot of “stuff” for Advent and Christmas is entirely wrong. And I’m happy to admit that my belief that I’m ready because of having all this stuff has been fueled by this weird belief that we have to do “all the things” to make Advent and Christmas special.

But it isn’t the “stuff” that makes us ready or better prepared to “wait in joyful hope” for the arrival of baby Jesus. And it isn’t the perfect set of Jesse Tree ornaments or pristinely wrapped presents that make the four



## WINDOW SEAT WISDOM

KATIE PREJEAN MCGRADY

weeks of Advent and Christmas morning good and fruitful.

Far too often, I’ve fallen into the trap of thinking it is the stuff that makes us ready, makes the holidays and our celebration of them somehow better.

I’ve convinced myself that “liturgical living” has to include products and programs and that what we do as a family has to measure up to some proverbial “Catholic living checklist” created by people watching us from afar.

Social media hasn’t helped this. Scrolling past pictures of perfectly decorated homes and pristinely photographed desserts makes me jealous and competitive. A consumeristic culture convincing us to buy more has only accelerated this misguided approach to Advent and Christmas.

Not fully understanding the gift and meaning of Advent, and why the Church has us slowly build to the birth of Christ, has only hurt any healthy approach to the holidays.

If we can get back to the realization that Advent is fruitful

MCGRADY, page 13

# The kingdom of the Almighty God has no end



## THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

### Feast of Christ the King John 18:33b-37

This weekend, in great joy and thanksgiving, the Church closes its year. As it looks back through the days and months of 2021, it gives thanks for salvation achieved in Christ the Lord. He is king, and justice and peace only occur when Jesus truly is acknowledged as Lord.

The Book of Daniel supplies the first reading. When this book was written, God’s people were experiencing many trials. The book includes a certain literary exaggeration among its techniques, impressing upon readers the depth of the troubles being faced by God’s people at this

time but also dramatizing God’s redemption and protection. God subdues every evil force.

In this reading, a certain unnamed representative of God appears. He is identified by his title, “Son of Man.” He is not always eagerly received, however. Still, His forbearance clearly is a model to follow. He will prevail. In the New Testament, Jesus was called the “Son of Man.”

For its second reading, the feast’s liturgy looks to the Book of Revelation. Of all the New Testament books, none is as dramatic and indeed mysterious as Revelation.

This reading is straightforward and bold, leaving no question as to its message that Jesus rose from the dead, rules the world and vivifies with eternal life and with strength all who love God. Jesus has no equal. He has no substitute. His way is the only way. His example alone is worth imitating. He gives life. He is victorious.

St. John’s Gospel furnishes the last reading. It is a bitter-sweet reading for this great, joy-

ous feast. In this scene, Pontius Pilate, the Roman governor of the Holy Land, called “Palestina” at the time of Jesus, went immediately to the heart of the charge against Jesus. Was Jesus a king? Did he rival the mighty emperor of Rome?

Jesus replied, but by referring to a reality very different from what Pilate has in mind. Pilate was interested in the political and social stability of the Roman Empire. Jesus spoke of a kingdom much more profound, that of human hearts — an eternal kingdom.

Jesus affirmed kingship. He was indeed the king, anointed by God to bring all people back to the Father in heaven.

He is the sole provider of everlasting life. He gives peace of heart and strength of purpose. He provides direction. He is Lord.

## Reflection

The earthly high and mighty come. They also go. Politicians, athletes, entertainers gleam like shooting stars, but they vanish.

Enduring on the public stage for almost 70 years, however, has been Britain’s Queen Elizabeth II.

Consistently, she has been among the world’s most respected women. Her claim to fame has not been about sheer power, but rather it is about inspiring patriotism and high ideals through example. She has come to be a symbol of devotion to responsibility naturally.

Elizabeth II grew into adulthood during World War II, when her parents, the late King George VI and Queen Elizabeth, were treasured examples of the highest national and human values. They inspired the people, and this inspiration uplifted British hearts.

In the war’s darkest days, rumors circulated that the king and queen, or certainly their daughters, would flee to the safety of Canada. Once, a man shouted at the present queen’s mother, “Are you going to Canada?”

Her mother turned, and in her legendary poise and quickness of thought, said, “My daughters

will not go without me. I will not go without the king. And the king? The king? The king will never, ever, ever leave you!”

The Royal Family never left. Their steadfastness earned for them the British people’s love. Elizabeth II enjoys it still.

Christ the King will never, ever leave us.

## READINGS

**Sunday:** Dn 7:13-14 Ps 93:1-2, 5  
Rv 1:5-8 Jn 18:33b-37

**Monday:** Dn 1:1-6, 8-20  
(Ps) Dn 3:52-56 Lk 21:1-4

**Tuesday:** Dn 2:31-45 (Ps) Dn 3:57-61  
Lk 21:5-11

**Wednesday:** Dn 5:1-6, 13-14, 16-17,  
23-28 (Ps) Dn 3:62-67 Lk 21:12-19

**Thursday:** Dn 6:12-28 (Ps) Dn 3:68-74  
Lk 21:20-28

**Friday:** Dn 7:2-14 (Ps) Dn 3:75-81  
Lk 21:29-33

**Saturday:** Dn 7:15-27 (Ps) Dn 3:82-87  
Lk 21:34-36

# Why equity, diversity and inclusivity are not absolute values

In the wake of the French Revolution, the triplet of “liberty, equality, fraternity” emerged as a moral compass for the secular society. Something similar has happened today in regard to “equity, diversity and inclusion.” For most pundits and social activists, at least in the West, these three values function as fundamental norms, self-evident moral truths of absolute value that ought to guide our behavior at both the personal and institutional level. But this cannot be right. For whatever plays that determining role must be good in itself, valuable in every and any circumstance, incapable of being positioned by a higher value. Neither equity, diversity nor inclusion enjoy these prerogatives, and this can be shown readily enough.

First, let us consider equity. Fostering equality is indeed a high moral value in the measure that all people are identical in dignity and are equally deserving of respect. This ethical intuition is embedded in the Declaration of Independence: “All men are created equal and are endowed by their creator with certain inalienable rights.” It is, accordingly, a moral imperative that all people be considered one and the same before the law and provided, as far as possible, parity of opportunity in the educational, economic and cultural spheres. But equity in all things?

Absolutely not. Many inequalities within human society — differences in intelligence, creativity, skill, courage, energy, etc. — are naturally given and could be eliminated only through a brutally imposed leveling out. And what follows from these natural inequalities is dramatic inequity in outcome: varying levels of attainment in all arenas of life. To be sure, some of these differences are the result of prejudice and injustice, and when this is the case, strenuous action should be taken to right the wrong. But a blanket imposition of equity in outcome across all of our society would result in a massive violation of justice and would be made possible only by the most totalitarian sort of political arrangement.

Now, let us look at diversity. Arguably the oldest problem in the history of philosophy is that of the one and the many — which is to say, how to think clearly about the relationship between unity and plurality at all levels of existence. I believe

it is fair to say that, in the last 40 years or so, we have massively emphasized the “many” side of this matter, celebrating at every opportunity variety, difference and creativity and tending to demonize unity as oppression. God knows that the awful totalitarianisms of the 20th century provided ample evidence that unity carries a dark side. And multiformity in cultural expression, in personal style, in modes of thinking, in ethnicity, etc. is wonderful and enriching. So, the cultivation of diversity is indeed a moral value. But is it an absolute value? Not at all — and a moment’s reflection makes this plain. When the many is one-sidedly emphasized, we lose any sense of the values and practices that ought to unite us. This is obvious in the stress today on the individual’s right to determine his or her own values and truths, even to the point of dictating one’s own gender and sexuality. This hyper-valorization of diversity effectively imprisons each of us on our own separate islands of self-regard and gives rise to constant bickering. We loudly demand that our decisions be respected and our stances tolerated, but the ties that bind us to one another are gone.

And finally, let us cast a glance at inclusivity. Of the three, this is probably the one most treasured in the secular culture of today. At all costs, we are told over and again, we should be inclusive. Once again, there is an obvious moral value to this stance. Every one of us has felt the sting of unjust exclusion, that sense of being on the wrong side of an arbitrary social divide, not permitted to belong to the “in” crowd. That entire classes of people, indeed entire races and ethnic groups, have suffered this indignity is beyond question. Hence the summons to include rather than to exclude, to build bridges rather than walls, is entirely understandable and morally laudable. Nevertheless, inclusion cannot be an absolute value and good. We might first draw attention to a conundrum regarding inclusivity. When a person wants to be included, she wants to become part of a group or a society or an economy or a culture that has a particular form. For example, an immigrant who longs to be welcomed to America wants to participate in an altogether distinctive political society; when someone wants to be included in the Abraham

Lincoln society, he seeks entry into a very circumscribed community. In other words, he or she desires to be included in a collectivity that is, at least to some degree, exclusive. Absolute or universal inclusivity is, in point of fact, operationally a contradiction. Perhaps this principle can be seen with greatest clarity in regard to the Church. On the one hand, the Church is meant to reach out to everyone — as is suggested symbolically by the Bernini colonnade outside of St. Peter’s Basilica. Yet, at the same time, the Church is a very definite society, with strict rules, expectations and internal structures. By its nature, therefore, it excludes certain forms of thought and behavior. Cardinal Francis George was once asked whether all are welcome in the Church. He responded, “Yes, but on Christ’s terms, not their own.” In a word, there is a healthy and necessary tension between inclusion and exclusion in any rightly ordered community.



BISHOP ROBERT BARRON

## WORD ON FIRE

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Having shown that none of the three great secular values are in fact of absolute value, are we left in a lurch, forced to accept a kind of moral relativism? No. In point of fact, the supreme value that positions every other value, the unsurpassable moral good in which all subordinate goods participate, can be clearly named. It is love, which is willing the good of the other as other, which indeed is the very nature and essence of God. Are equity, diversity and inclusivity valuable? Yes, precisely in the measure that they are expressions of love; no, in the measure that they stand athwart love. To grasp this is of crucial importance in the moral conversation that our society must have.

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

## SCRIPTURE SEARCH®

Gospel for November 21, 2021

Revelation 1:5-8 / John 18: 33b-37

Following is a word search based on the First and Gospel readings for the Solemnity of Christ the King, Cycle B. The words can be found in all directions in the puzzle.

CHRIST	FAITHFUL	WITNESS
FIRST BORN	FREED US	BLOOD
MADE US	KINGDOM	GLORY
FOREVER	BEHOLD	PIERCED
AMEN	KING	JESUS
ANSWERED	OTHERS	ABOUT ME
NATION	PRIESTS	I WAS BORN

### THE KING

```

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

### MCGRADY, from page 12

because we have four weeks set aside to focus on hope in God’s promises, peace in God’s plan, joy in God’s providence and love of the Lord and others, then maybe we’ll see it as gift that we have four weeks to slowly prepare for Jesus instead of a competition of liturgical living activities to complete.

If we can remember that it’s the arrival of the newborn king, Emmanuel, that makes Christmas good, then maybe we’ll realize all the other “stuff” (even stuff I’ve frantically purchased and set aside) are just extras, maybe helping make those days better, but certainly not things required or necessary for the seasons we’re approaching to matter.

Rather than fall prey to the belief that we have to do a dozen family devotionals and handcraft our Advent candles from beeswax kits, maybe this Advent season can be one of intentional slowing down and doing more with less.

Maybe this Christmas can be one focused less on presents

under the tree and more on the presence of loved ones finally gathered together. Maybe we avoid running the “liturgical living rat race” by recognizing that we’re not in competition with anyone else, and the way they prepare for and live the holidays is not the way we have to do it.

I rushed to buy all the “stuff” because I weirdly believed it would help me be more ready for a liturgical season that seeks to end our rushing and wants to change our misguided perceptions of readiness.

Rushing to have and do all the things and readying stuff to look at and cling to does nothing to help us let Christ rush into our lives and ready our hearts for the kingdom of heaven.

As we get ready for Advent, which begins Sunday, Nov. 28, let’s strive to slow down and intentionally and purposefully look to buy and do less so we can make room for more of the Lord in our lives.

Katie Prejean McGrady is an international Catholic speaker and author.



# Teaching media literacy seen as positive, but schools slow to add it

BY MARK PATTISON

WASHINGTON (CNS) — Media literacy has shown itself to have positive effects. But schools across the United States have been slow to add it to their curriculum.

"How are we as a nation? We're very poor," said Helen Lee Bouygues, founder and president of the Reboot Foundation, which stresses media literacy as one needed component to develop critical thinking and "actually systematically teach media literacy in schools."

Bouygues added, "It's a real public health crisis, right? We are not helping ourselves or our younger generation to be better consumers of information. That's the real issue."

Illinois became the first state to require media literacy education for its high school students — and that was just this past summer.

The law says the educational unit should include the purpose of media messages and how they are made; how media influences behavior and which points of view are included; and the importance of digesting multiple media sources.



HELEN LEE BOUYGUES

The social media giants got raked over the coals in October congressional hearings about their heretofore-unchecked power and the negative effects they have on users, particularly the young, who appear to be more susceptible to unscrupulous messaging, not to mention the impact of trolling by people who have nothing better to do with their life.

Just because young people can navigate their way around social media more easily than their elders doesn't mean they're better about detecting inaccuracies and utter nonsense. And this is not a recent phenomenon. A 2017 report from Common Sense Media, released shortly after the 2016 election, reported that 31% of kids who shared a news story online later discovered it was inaccurate.

Nazi propaganda minister Joseph Goebbels once said that a lie, if repeated often enough, becomes accepted as truth. There's some truth to that; researchers from Vanderbilt University found that kids as

young as 5 use repetition as a cue for truth.

A 2020 joint survey by four U.S. universities found that people under 25 were more likely to believe in COVID-19 misinformation than older people, regardless of political affiliation.

But this is hardly limited to the young. A September 2020 essay by Bouygues published by the Reboot Foundation tested older Americans' tolerance for the sensationalized and inaccurate.

In its own research, it found that a "significantly larger" percentage of adults ages 60 and up preferred "clickbait" — the boxes at the bottom of webpages that say stuff like "See What Your Favorite '80s Stars Look Like Now" — more than younger Americans, but that all age groups preferred clickbait headlines to neutral headlines.

The research also found that those who spend more hours on social media, whatever their age, tend to display a reduced preference for clickbait. Given how much time you have to spend on social media to dull your taste for clickbait, that may be a mixed blessing. Specifically, the more people use social media, the worse their news judgment. "Internet users, especially

young people, think they're skilled at examining information online, but they are not nearly as good at identifying fake news as they believe," Bouygues said in the report.

"A key weakness in navigating information online is overconfidence," she said. "If someone believes that they're good at identifying fake news, but they're not very good at it, they're likely going to have far more issues with fake news than others who assess their own abilities more accurately."

While there is definitely cause for concern, Bouygues told CNS, keep in mind that email and the internet have been part of our lives for only the past 25 years or so.

"People read an article, watch a video or play a game about how to improve how to identify fake news, there is a change before and after. You can actually teach people to be better identifiers of this news, i.e., be better consumers of information, where you train the mind to check the source," she said.

She suggested "triangulation" as a method for cutting mind clutter.

For example, "when you Google something, rather than clicking the first article — 60% of people will click on the first two articles on Google — go to the second results page or the third results page," she explained. "Those are tricks people can do more of and improve their ability to be better identifiers of information."

Bouygues talked about her reasons for starting the Reboot Foundation, saying that "when you found something, a non-profit, it comes from a personal experience."

"My daughter is now 11 years old," she said. "The reason I tried the foundation, originally, (was) as a mother I really wanted to understand better how to educate my daughter better in light of that fact that we're not educating the way we were doing 30, 40 years ago."

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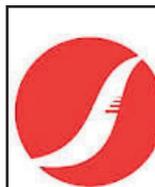


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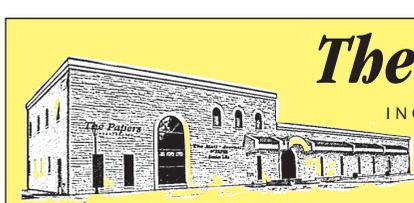
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# WHAT'S HAPPENING?

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

**St. John Holy Name Society fish fry**  
 NEW HAVEN — A drive-thru fish fry will be Friday, Nov. 19, from 4-7 p.m. at the St. John the Baptist Community Center, 943 Powers St. Contact Trace Tutwiler at 260-442-4159 or [ttutwiler@diocesefwsb.org](mailto:ttutwiler@diocesefwsb.org) for information.

**Corpus Christi holiday bazaar**  
 SOUTH BEND — The Corpus Christi holiday bazaar will be Saturday, Nov. 20, from 9 a.m. to 3 p.m. at the school, 2822 Corpus Christi Dr. More than 40 unique handcrafted vendors, a basket raffle, baked goods and lunch served. Contact Bonnie DeLoof at 574-261-8560 or [bonniedeloof@yahoo.com](mailto:bonniedeloof@yahoo.com) for information.

**Knights host breakfast at Queen of Angels**  
 FORT WAYNE — St. Gaspar del Bufalo Council No. 11043 will be serving breakfast on Sunday, Nov. 21, from 9 a.m. to noon in the activities center at Queen of Angels Church, 1500 W State Blvd. Carryout packs will be available. Freewill offerings will be accepted. Proceeds will help support diocesan seminarians. Contact Mike Fiedeldej at 260-255-6553 or [gk@kofc11043.org](mailto:gk@kofc11043.org) for information.

**Upper Room**  
 CHURUBUSCO — An open house-style of renewal in Christ will be Wednesdays, Dec. 1, 8 and 15, at St. John Bosco Parish,

220 N. Main St. from 6:30-8:30 p.m. Experience the joyful and refreshing love of Jesus and the Holy Spirit like the original upper room. Enjoy adoration, praise music, healing prayer, confession and short messages from Kyle Heiman, Cindy Black and Michelle Alles. Free coffee, deserts and hot dogs. Bring friends and family to this great way to evangelize. Contact Father Drew Curry at 260-693-9578 or [FrAndrewcurry@yahoo.com](mailto:FrAndrewcurry@yahoo.com) for information.

**John Angotti 'Go Tell It On the Mountain Tour': From Advent to Christmas**  
 FORT WAYNE — Begin the Advent season with nationally

## REST IN PEACE

<p><b>Fort Wayne</b>                  Marilyn Drummer, 83, St. Jude</p> <p>Barbara Streicher, 89, St. Charles Borromeo</p>	<p><b>Granger</b>                  Gloria Martino, 82, St. Pius X</p> <p><b>South Bend</b>                  Patricia J. Golichowski, 94, St. John the Baptist</p>	<p><b>Waterloo</b>                  Patricia A. Davis, 80, St. Michael the Archangel</p>
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known Catholic composer and singer John Angotti and his band for his Go Tell It on the Mountain Tour Wednesday, Dec. 1, at 6:30 p.m. at St. Vincent de Paul Church, 1502 E Wallen

Rd. The performance will be streamed, but listeners are encouraged to attend in person. Contact Tony Andorfer 260-489-3537 or [tonyandorfer@saintv.org](mailto:tonyandorfer@saintv.org) for information.

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**SAINT VINCENT DE PAUL  
 CATHOLIC PARISH**

### Administrative Assistant for Youth Ministry

St. Vincent de Paul Parish, Fort Wayne, is seeking an Administrative Assistant for their Youth Ministry program. Youth Ministry is a large ministry at St. Vincent de Paul and directly involved with teens in grades 7-12 along with their families. This position has the potential of being full-time.

To view more details about the position and to apply, go to [www.diocesefwsb.org/careers](http://www.diocesefwsb.org/careers).

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# Christmas

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- Lighting of the Lake
- Brookside Tours Featuring Crèches
- Christmas Concert
- Breakfast with St. Nicholas

Light the lake with a luminary as a tribute, to honor a loved one or wish a student good luck. Luminaries are \$10 each at [saintfrancis.givingfuel.com/lights](http://saintfrancis.givingfuel.com/lights).

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[sf.edu/christmas](http://sf.edu/christmas)



## APPLE PIE OAT BARS

Start to finish: 60-70 active minutes and 3-plus hours for cooling. Servings: 12

### Dough:

1 cup or 220 grams unsalted butter  
1 tablespoon molasses  
1 tablespoon cinnamon  
1/4 teaspoon nutmeg (optional)  
2 cups or 200 grams old-fashioned oats  
2 cups or 240 grams all-purpose flour  
1/2 cup or 100 grams light brown sugar or dark brown sugar  
1/2 cup or 100 grams sugar  
1 teaspoon baking powder  
1/2 teaspoon fine sea salt (1/4 teaspoon coarse kosher salt or table salt)  
Powder sugar (for dusting)

### Apple mixture:

2 pounds (3-5) firm baking apples (Honeycrisp works best, but Gala, Pink Lady, Granny, Golden Delicious or Ambrosia work)  
2/3 cup or 140 grams sugar (or add to taste)  
1/2 teaspoon fine sea salt (1/4 teaspoon coarse kosher salt or table salt)  
2 tablespoons or 20 grams cornstarch  
Juice of one lemon

Preheat oven to 350 F and position rack in the middle.

Line a 9 x 13 baking dish with foil with enough overhang to help lift out the finished bake.

In a medium saucepan over medium heat, melt butter with the molasses, cinnamon and optional nutmeg. Set aside.

In a large bowl, whisk oats, flour, brown and white sugars, baking powder and salt.

Pour in melted butter and stir until combined (the saucepan will be used later for the apples).

Evenly pat approximately two-thirds of the dough into the foil-lined baking dish; set aside the other third. Bake at 350 F for 15-20 minutes until puffy.

While that's baking, peel, core and slice apples about a 1/4" thick.

In the used saucepan, cook apples, sugar and salt over medium high heat for 5-7 minutes until sugar is melted and apples start to soften.

In a small bowl, use a fork to whisk cornstarch and lemon juice until dissolved.

Add this to the apples and stir over medium high heat.

Cook until a translucent glaze forms around the apples (5-10 minutes); it should adhere to the apples and not be watery.

Spread hot apples evenly on top of the hot crust. Crumble the remaining dough on top.

Bake at 350 F for 35-40 minutes (rotate pan halfway through baking) until the crumble is browned and the entire bake is bubbling.

Let cool in room temperature for 3-plus hours.

Carefully lift out the bake and cut edges with a very sharp knife.

Slice into 12 squares and sift powdered sugar on top.



CNS photo/Nancy Wiehede

Family and friends gather for a Thanksgiving Day feast featuring foods from local farms, ranches and purveyors in Arizona. Thanksgiving is the perfect moment on the calendar to remind us to return to a thankful posture.

# So Grateful for . . .

*Some very important reasons to thank God come to mind: These are our bishop; our priests, both permanent and visiting in our diocese; and our seminarians. Bishop Rhoades continues to shepherd us in a divinely directed, quiet and joyful manner.*

*I'm thankful my mother was persistent about the Catholic faith with me. In my teenage years, and after I married a Protestant, I questioned everything about the Church and started to go to his church. Mom never gave up with me. Then, one Sunday, I broke down in tears. I needed Jesus in the Eucharist!*

*I came back to the Church. Mom has gone home to heaven, and I thank God for her persistent faith.*

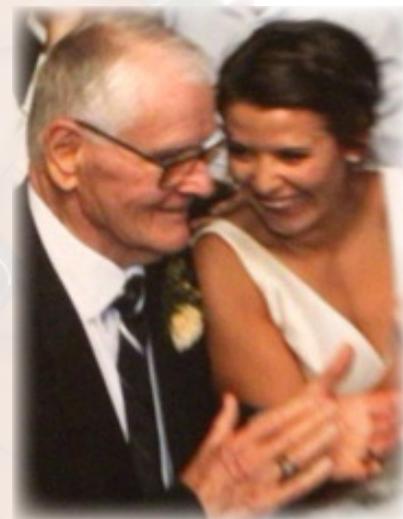
*Neva Ramer*

*I take for granted that the priest will always be at Mass with words of wisdom, and that Jesus is there in the Eucharist. I know the priest will be there in the confessional for reconciliation and that he will come to anoint me when there is a need. God has gifted the diocese with all these dedicated men. In return, I am daily praying for His direction and protection over them.*

*Anonymous*

*Recently we celebrated my husband's 80th birthday, and the next month my granddaughter's wedding with family and friends. These happy events made us aware of the gift and blessing of family and friends. We will be thankful for this gift more often and especially at our Thanksgiving gathering.*

*Ann Marie Szymanski*



*The most wonderful gift I ever received was being invited to join the Catholic church. I am a convert and am passionate about the Catholic faith. I found the feast of spiritual life in the Catholic Church. I am so very grateful.*

*Debra Hughes*