

TODAY'S CATHOLIC

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Fort Wayne Anniversary Mass Draws Large Number of Couples

BY ERIKA BARRON

On Sunday, Oct. 9, 43 couples gathered at the Cathedral of the Immaculate Conception to celebrate milestone wedding anniversaries. This was the largest anniversary Mass held on the Fort Wayne side of the diocese in many years. The couples celebrated anniversaries ranging from 25 years of marriage, to one couple, Donald and Mary Castleman, who celebrated a union of 70 years.

Another couple, David and Anita Senesac, parishioners of St. Paul of the Cross in Columbia City, were there to celebrate 40 years of marriage. They met while working at St. Joseph Hospital in Fort Wayne. David shared how, for weeks, he asked Anita out on a date and for weeks she declined, only relenting when a good friend of theirs told her what a good Catholic man he was. She soon realized how true this was, and 40 years after their wedding day, Anita reflected, "The anniversary Mass is a wonderful time to pray for the sanctification of our marriage. It is a beautiful way to be reminded of the promises that we made to one another and God on our wedding day."

Prayer is a common theme in the life of the Senesacs. Anita remarked, "My best advice is to pray for your spouse every day. Another thing is to learn early on how to compromise with one another. Marriage should never be one-sided, but rather one that is a union of both willing to work hard and give in so that a good measure of joy can be brought into the life of your spouse."

In his homily for the day, Bishop Kevin C. Rhoades reminded those in attendance that the very nature of God is love. "We were created in the image and likeness of God who is love, a communion of life and love – the Most Holy Trinity. We are only truly fulfilled as human beings when we love and care for one another, when we give ourselves to others in love, when we lay down our lives for one another."

The bishop then added, "The anniversary couples here



John Martin

Leroy (Lee) and Linda Will present the gifts to Bishop Kevin C. Rhoades at the wedding anniversary Mass at the Cathedral of the Immaculate Conception in downtown Fort Wayne on Oct. 9. The Wills are celebrating 60 years of marriage this year, having met in Nebraska in 1961, and marrying the following spring.

today made a courageous lifetime commitment, a promise to be true to each other in good times and in bad, in sickness and in health. And God who is love joined them together in an unbreakable union of love. They made a gift of themselves to each other. Pope St. John Paul II famously said: 'Man cannot fully find himself except through a sincere gift of self.'

The bishop then told those gathered, "Anniversary couples, this is what God called you to so many years ago: to make a sincere gift of yourselves to each other in the exclusive, faithful, and fruitful union that is marriage. He called you to love and honor each other until death do you part."

Leroy (Lee) and Linda Will were the gift bearers for the

Mass, celebrating their 60th anniversary. They met at the local roller-skating rink in Nebraska where Linda lived at the time and Lee was stationed in the Air Force. Lee was so impressed by her skating skills that he borrowed a friend's car to drive her home. That was in August of 1961, and they were

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PUBLISHER: Bishop Kevin C. Rhoades

PUBLICATION DIRECTOR: Nicole Hahn

Editorial Department

PUBLICATION MANAGER:

ASSISTANT PUBLICATION MANAGER:

Jennifer Barton

PAGE DESIGNER: Francie Hogan

Business Department

BOOKKEEPING/CIRCULATION:

circulation@diocesefwsb.org

ADVERTISING ACCOUNT EXECUTIVE:

Erika Barron: ebarron@diocesefwsb.org

Website: www.todayscatholic.org

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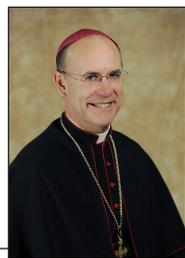
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Moral Truth Must Guide Legal Code

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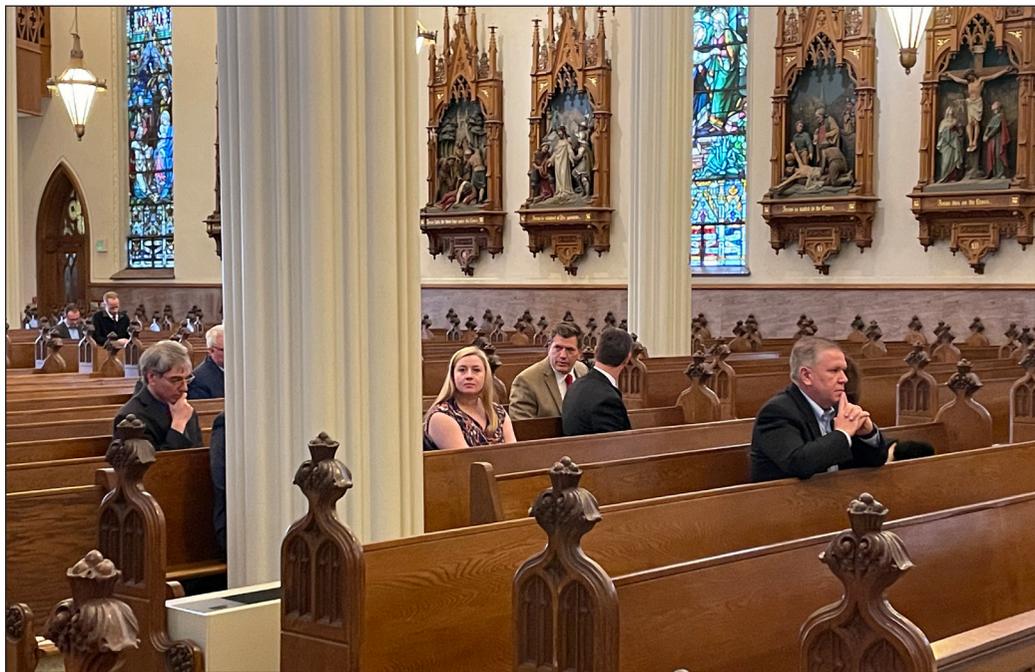
BISHOP KEVIN C. RHOADES

The following is the text of Bishop Rhoades' homily at the Evening Red Mass on Monday, Oct. 3, at the Cathedral of the Immaculate Conception, Fort Wayne, and Wednesday, Oct. 5, at the Basilica of the Sacred Heart, Notre Dame.

We unite in prayer at this Red Mass to invoke the Holy Spirit, the Advocate, upon all of you who serve or are preparing to serve in the legal profession and also upon those who serve in public office. We do so with faith in the words of Jesus to the disciples in today's Gospel, that He would ask the Father and the Father would give them another Advocate to be with them always, the Spirit of truth. Jesus says that the world cannot accept this Spirit of truth because it neither sees nor knows it. These words are rather disconcerting, that the world *cannot* accept the Spirit of truth, but we must understand that here "the world" refers to humanity as it is alienated from God. Those who are alienated from God reject His revelation and remain spiritually blind. But Jesus assures His disciples that they will know the Spirit of truth because the Spirit will be with them and in them. And so we pray today, as disciples of Jesus, with the confidence that the Holy Spirit, the Spirit of truth, whom we have received in Baptism and Confirmation, is with us and in us. We need only open our minds and hearts to His sevenfold gifts and to His guidance in the truth.

Truth is a very controversial topic today, as you know. People refer to his or her truth, *my* truth and *your* truth. With such rampant relativism, it is no wonder that our society is so polarized culturally and politically. Relativistic individualism judges that every individual is the source of his or her own values. How dangerous this is for the future of our democracy and our social wellbeing and peace, especially when there is no consensus regarding moral truth. Just consider the great divide among Americans on the issue of abortion.

We rejoiced at the judicial victory this past June with the *Dobbs v. Jackson Supreme Court* decision overturning *Roe v. Wade*. We rejoiced that an historic error was corrected – the supposed constitutional right to abortion. The majority rightly found that *Roe v. Wade* departed from the text of the Constitution and from valid precedents. But the primary problem with *Roe v. Wade*, from a Catholic perspective, was that it departed from natural justice, from the truth revealed by God about the dignity of every human person from the moment of conception. *Roe v. Wade* discarded the fifth commandment of the Decalogue: "Thou shalt not kill," a commandment that was not only revealed on Mount Sinai but is a norm of natural justice written in the human heart. In this light, I would say that the *Dobbs*' decision was a great judicial victory, but not a cultural victory. It was a judicial victory – the Supreme Court rightly judged that *Roe v. Wade* was an exercise of raw



Nicole Hahn

Catholics in the legal profession in and around Fort Wayne gather at the Cathedral of the Immaculate Conception on October 3 for the Red Mass celebrated by Bishop Kevin C. Rhoades.

judicial power that had taken away the right of the legislature and the people in our democratic republic to protect innocent human life. But it wasn't a cultural victory, as evident by the angry and vicious reactions in much of the media, by protests in the streets, and efforts in many states, and even in the U.S. Congress, to legalize abortion on demand. In a democracy in which the majority rules almost absolutely, norms of natural justice can still be violated. We will have states like our own that will mostly defend justice for the unborn, but others will not. In many states, the right to life can and will still be denied for the unborn in the name of a distorted notion of freedom as absolute autonomy. This happens when culture, and, in our case, Western culture, is untethered from its roots in the moral truths which previously guided it, truths pursued on the wings of reason and faith, the norms of justice expressed in the Word of God who imprinted them in the hearts of those He created in His image and likeness.

We heard in today's second reading from St. Paul's letter to the Romans a warning about God's judgment based on the law. Jews who received the law through Moses will be judged in accordance with that law. St. Paul says that "those who observe the law will be justified." But what about the Gentiles who do not have the law that was revealed to Moses? St. Paul writes: "They (the Gentiles) show that the demands of the law are written in their hearts, while their conscience also bears witness and their conflicting thoughts accuse or even defend them" on the day of judgment. There were Gentiles who observed the prescriptions of the law, despite having no explicit knowledge of the Ten Commandments. This is because there is a natural moral awareness, for example, norms of natural justice, known by the light of reason. As you know, this passage from Romans, chapter 2, is an important text for the Church's teaching on natural law.

There is the real possibility for human beings of different cultures, religions, and traditions to discern good and evil, the fundamental principles and norms for moral behavior. But this has become increasingly difficult with the spread of a

culture that limits rationality to the positive sciences and abandons the moral life to relativism. Yet, the Church insists on the natural capacity of human beings to obtain by reason the knowledge of the fundamental norms of justice in conformity with human nature and the dignity of the human person. But we also recognize that this natural capacity is wounded by sin. This wound is pretty evident in our society today. "The precepts of natural law are not perceived by everyone clearly and immediately" (CCC 1960).

The Ten Commandments, the Decalogue, were a gift from God, a light offered to the people of Israel and to the world so that we can better perceive the precepts of natural law. The Christian tradition sees in the Ten Commandments a privileged and always valid expression of the natural law. St. Augustine wrote that "God wrote on the tables of the Law what men did not read in their hearts." Basically, sinful humanity needed this revelation to have "a complete and certain understanding of the natural law" (CCC 2071). St. Bonaventure wrote: "A full explanation of the commandments of the Decalogue became necessary in the state of sin because the light of reason was obscured and the will had gone astray." We see this light of reason obscured today and people, especially young people, led astray by various ideologies and the currents of relativism, secularism, and materialism that abound in Hollywood, media, corporate America, and even in our schools, especially in many colleges and universities.

With the decline in religious faith and practice in our country, there is a corresponding crisis of moral culture. Many people have not even been taught the Ten Commandments or, even if they have, they may still be skeptical regarding their truth due to the cultural influences I mentioned that question or deny the existence of objective moral truth and law. The Church faces cultural pressures from those who view our teachings as an abrogation of freedom or as an imposition of the Church upon free society (for example,

Variety of Historic Documents Collected, Stored at Diocesan Archives

BY JOSHUA SCHIPPER

October marks American Archives Month, a celebration that brings attention to archivists and the important work that they do to preserve the history of the United States. In 1917, Catholic canon law established that every diocese must maintain important diocesan records within its own archive.

The Association of Catholic Diocesan Archivists says that the Church in the U.S. was particularly slow when it came to implementing this mandate. The Diocese of Fort Wayne-South Bend, for example, officially established an archive as recently as 2002, and this year it celebrates 20 years since its outset.

Within its first two decades of collection, the diocese has engaged only one archivist, Janice Cantrell, who says that her job is to “collect and preserve the history of the diocese.”

Cantrell said that she really enjoyed history and, after completing an undergraduate degree in the subject, she thought that it would be fun to work in a museum. During graduate school at the University of Toledo, she worked in the university's archives. She graduated with a Master's in History and became the diocesan archivist in 2002.

She listed a number of documents that the archive collects, organizes, and stores for the diocese, including administrative papers from the bishop and priests, materials from lay societies within the Church, and a number of photos and yearbooks.

“It's like a history of what each bishop has accomplished in their time here. The really early bishops, I have very little information. [Bishop] Alerding is the first one that I have a bulk collection, and his is strictly his outgoing correspondence. I have just a handful of incoming correspondence for him, but lots of bound volumes of his outgoing correspondence.”

Her biggest source of materials is, of course, the chancery office – the administrative office of the diocese, located in the Archbishop Noll Center in Fort Wayne. A good portion of these artifacts are correspondence from bishops, and she said that Bishop Leo Pursley's collection is “one of the biggest ones that I've fully processed.”

“His consist of his letters, the correspondence that comes in to him, and the correspon-



Joshua Schipper

Janice Cantrell started as the diocesan archivist when the archives was established in 2002. Today, her office, located in the basement of the chancery office in Fort Wayne, is filled with sacramental records, administrative documents, and other items of historical significance from the Diocese of Fort Wayne-South Bend.

dence that then goes out is the bulk of it; his pastoral letters, anything that he had. He was bishop when Vatican II happened, so there's stuff from when he went over to Rome for Vatican II.”

Many of Bishop John M. D'Arcy's correspondence consists of printed emails, and the papers from Bishop Kevin C. Rhoades, because he is the current bishop, still reside with him.

Other important papers that are stored in the archives include documents and sacramental records for parishes that have closed. These sacramental records cannot be destroyed, and many are used for canonical reference as Catholics get confirmed, married, or ordained.

The oldest materials in the archive were received a few years ago from Concordia Lutheran Seminary in Fort Wayne. They had uncovered a box of centuries-old books that belonged to early bishops of the diocese.

Both Cantrell and her contact at Concordia had no idea why the box of books was stored at the Lutheran seminary, but she says that they are now among the most interesting materials stored in the archives.

Contributions from lay people outside of the chancery also comprise important parts of the archives. Cantrell says that she recently received a significant influx of materials from the former Central Catholic High School, and requested that any materials that a person might have in his or her home that would make a great contribution to the collection, to donate it to the archives.

An artifact that Cantrell

knows is likely still in private hands that would be a tremendous addition to the archives is a collection of the Central Catholic High School newspaper, *The Echo*. While she would be more than happy to preserve these artifacts for generations to come, she is at least comforted in knowing that they are safely kept and hopes that someday they will help complete the diocesan collection on Central Catholic.

The Diocesan Museum and the archives, while separate entities, work together to preserve local Catholic history. The museum was established first, but when the archive opened in 2002, many of the papers, bound volumes, and book collections were transferred to the archive. Typically, non-paper materials will be transferred to the museum, and documents will be moved to the archives.

“We both maintain, essentially the same kind of materials, but the museum has the pretty stuff – the stuff that's fun to look at. I have that stuff that's just as important, but it's paper,” Cantrell said.

The role of diocesan archivist also includes managing lay requests for information, either for academic or personal genealogical research.

“I had a gentleman that wrote a dissertation on Bishop [Gregory] Grutka. He was the first bishop for the Diocese of Gary. But because previous to that, he was one of our priests, and he was very close with Bishop Pursley, there was a lot of correspondence between the two of them. So, he came here to do some research on that.”

At least once a year, Cantrell

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Public schedule of Bishop Kevin C. Rhoades

Monday, Oct. 17: 10:30 a.m. – All Schools Mass, Allen County War Memorial Coliseum, Fort Wayne
 Tuesday, Oct. 18: 6:30 p.m. – White Mass, Cathedral of the Immaculate Conception, Fort Wayne
 Wednesday, Oct. 19: 6 p.m. – St. Vincent de Paul Society's Founder's Gala, The Armory, South Bend
 Thursday, Oct. 20: 10:30 a.m. – All Schools Mass, Purcell Pavilion, University of Notre Dame
 Thursday, Oct. 20: 6 p.m. – Spirit of Giving Dinner, Marian High School, Mishawaka
 Friday, Oct. 21: 7 p.m. – Confirmation Mass, St. Jude Church, South Bend
 Saturday, Oct. 22: 10:30 a.m. – Jubilee Mass for the Sisters of St. Francis of Perpetual Adoration, St. Francis Convent, Mishawaka
 Sunday, Oct. 23: 10:30 a.m. – Confirmation Mass, Holy Cross Church, South Bend



Today's Catholic file photo

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our teachings about abortion, euthanasia, assisted suicide, about sexuality, marriage, and gender). Of course, we respond that freedom should not be reduced to individual autonomy. Our nobility as human beings does not come from our capacity to choose, because we can choose evil, but it comes from our capacity to choose wisely and to live according to the choice of what is good, which is to obey the law of God written in our hearts, including the Ten Commandments. When we choose to disobey the moral law, we will not flourish as human beings. Similarly, when political society and civil law disregard essential truths about the human person and the common good of society, we will not flourish as a nation. “The natural law provides the indispensable moral foundation for building the human community” and “provides the nec-

essary basis for the civil law” (CCC 1959).

I encourage you as disciples of Jesus Christ who serve in the legal profession, in the words of St. John Paul II, to defend objective moral norms as “the unshakeable foundation and solid guarantee of a just and peaceful human coexistence, and hence of genuine democracy.” He taught that “a climate of moral relativism is incompatible with democracy.” One of the great and important tasks of the Church today is to remind everyone of the essential bond between freedom and truth. Yes, we rejoice in the Supreme Court decision *Dobbs v. Jackson*. I pray that we will rejoice some day in a new culture of life and true civilization of love. The Ten Commandments are a good place to begin as we seek to bring about a renewal of moral goodness, solidarity, and genuine freedom in our nation.

Parish Checks on Health, Safety of Church and School Families Following Ian

BY TOM TRACY

FORT MYERS, Fla. (CNS) – If it's all about timing, then historic St. Francis Xavier Church in downtown Fort Myers got it just right with the completion of a much-needed new roof last February.

"More than likely that saved our church from complete devastation, said Father Anthony Hewitt, pastor at St. Francis Xavier.

Founded in 1910, the church is just a few blocks from the city's downtown riverfront area, which suffered heavy flooding and is thought of as ground zero for the Hurricane Ian catastrophe in southwest Florida.

The parish community has withstood more than a few hurricanes over the years, but in particular 2017's Hurricane Irma and now Ian are on people's minds now.

"This is the second hurricane in five years impacting us directly in downtown in Lee County and both have been extraordinarily challenging in terms of the damages and recovery," the priest said on Oct 5.

His church's campus and school has electricity once again, but the parish was still waiting for water pressure to be restored, grounds cleanup, and repairs to a security fence necessary for the church and school to safely function.

Father Hewitt and his parish staff and volunteers have been busy phoning the 700 or so registered households to see how they are doing, while the priest also continues to respond in person to the spiritual needs of the sick and dying as best he can.

The unsettling question is what will become of the parish families following the Sept. 28 hurricane. Many left the area or are staying with family members nearby.

"There are parishioners who have lost their homes completely due to winds and flooding waters and there is the loss of a sense of connection as they don't know where to go now," Father Hewitt said.

"Plus we also have teachers who have lost their homes and we need to find them a place to rest their heads and so they can teach," he added.

After Hurricane Irma, the church began minor repairs on its leaky roof, but over the years it became evident an entirely new roof was needed. And so the priest began a capital campaign and the new roof was installed five years after Irma.

Father Hewitt describes St. Francis Xavier as a downtown



CNS photo/Tom Tracy

A man cleans up outside the historic St. Francis Xavier Church in Fort Myers, Fla. on Oct. 5, 2022, following Hurricane Ian.

parish with a diverse mix of members – young families with newborns, adolescents, retirees, and a broad mix of cultures and language groups, including Haitian-Creole speakers.

The first weekend after Hurricane Ian passed, Father Hewitt organized an outdoor holy Communion service in the parking lot followed by a community get-together where tears were shed and thanks also given.

"We had a fantastic turnout. We texted some people and they texted other people and others were driving by and they stopped in," the priest said. "One youngster looked at me and asked, 'When can I go back home?' and it just breaks your heart."

"I think of these young people 8 years old who went through the (coronavirus) pandemic and now this hurricane, with the experience of pain and loss of everything that they thought was important to them," he added. "But now they know that family closeness is what's important."

All the parish staff had some degree of personal property damage or impact, but no one lost their home outright, Father

Hewitt noted.

There are still questions about some of the nearby churches in the Diocese of Venice, including those on Sanibel Island and Pine Island as well as in Fort Myers Beach. Early reports are not encouraging and point toward possible catastrophic losses.

Father Hewitt said he has been fielding phone calls from around the country as people ask how they can help or just express solidarity. And even during the recovery phase, a priest still gets calls from people saying their loved one is dying and requests anointing of the sick.

"I tell them I will get to them when I can due to the roads, and sometimes that takes an extra hour to get through the debris and checkpoints where you may or may not get through; even in the midst of a natural disaster life goes on."

"We just long to get back to celebrating the Eucharist in our church," the priest said.

Across the street, John Gulley, principal of St. Francis Xavier School, sees a mixed picture. He estimated that after the school reopens, some of the families will face financial

hardship to meet tuition in the midst of their own loss of property or employment.

But there also is an early indication that some of the public-school students from hard-hit Sanibel Island will enroll their children here.

St. Francis Xavier School was founded by the Franciscan Sisters of Allegany, New York, beginning with 68 students and four sisters in 1938. A major expansion occurred in 1980 when the school doubled the classrooms to two classes per grade level.

Today, the school employs some 38 teachers and serves 490 students. An initial survey revealed that as many as 5 percent of the school families have lost their homes. Other school families have yet to be reached. They generally live in Fort Myers, Fort Myers Beach, Cape Coral, and North Fort Myers as the school functions as a kind of regional Catholic school.

"The (school) building has a lot of damage but nothing compared to the damage to our families; so many have lost everything and that's where the need is," said Gulley, a self-described "U.S. Air Force brat" who has been in the Fort Myers area since he was a youngster.

Oct. 5 was the first day Gulley was able to sit down in his office and start getting back to work. He said he has received emails and calls from other schools around Florida and around the country in places such as Miami, Chicago, Minnesota, and Louisiana wishing to help in some way.

Most area Catholic schools are at capacity and were just finding their footing again following two years of pandemic uncertainty, Gulley said. "It's sad because last year or two we weren't able to do a lot of public events because of COVID-19, and now because of the hurricane, here we are again," he added. "I am sure we will get back to normal and things will be fine."

The Red Mass



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married in May of 1962.

Linda's parents were not of the same religion, and she knew she always wanted to marry a Catholic man. Lee shared this sentiment, "We knew it would be easier to raise a family if we were of the same faith."

Linda added that in marriage, "It's important to have a sense of humor – it can defuse an argument, and it's important to apologize or admit when one is wrong. Try to see your spouse's point of view on matters where you differ. Being united in faith is a blessing on life's long journey."

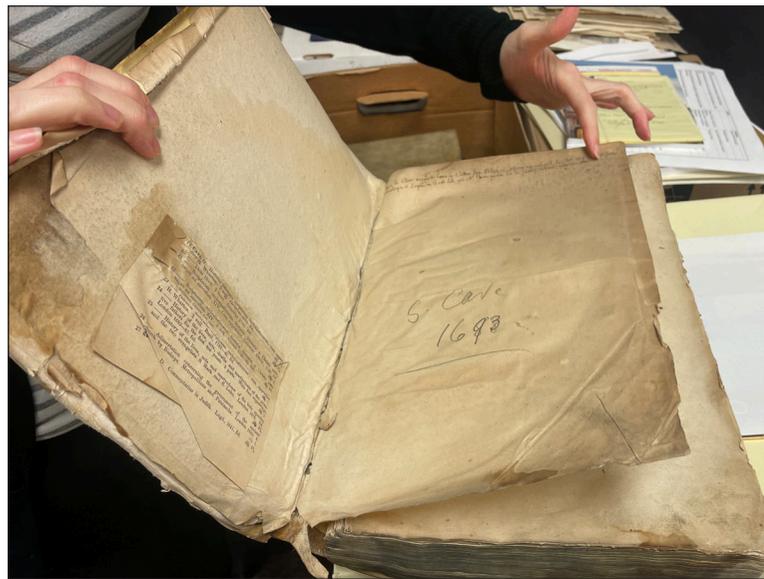
This anniversary Mass is a particularly important one for them. "The anniversary Mass recognizes marriage as an important vocation," Linda said. "It's an honor for all the couples to celebrate with the bishop in our beautiful cathedral. We know we are fortunate to reach these milestone years and to see life continue through our children, grandchildren, and great grandchildren."

The celebration concluded with a reception held at St. Mary Mother of God Church across the street – a perfect way to honor these Holy Spirit-filled unions.



Photos by John Martin

Couples celebrating milestone anniversaries such as 25, 50, or more years of marriage are invited to a special Mass to honor them. This year's Mass may possibly be the largest such gathering of couples that Fort Wayne has ever seen.



Photos by Joshua Schipper

This book, above, the oldest item in the archives, belonged to Bishop Herman J. Alerding and was recently rediscovered at Concordia Lutheran Seminary in Fort Wayne. More than three centuries old, it was found in a box containing other books owned by bishops in the diocese.



At right is a stamp of Bishop Alerding marked by the previous owner of a volume found in the box of historic books.

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attends a conference put on by the Association of Catholic Diocesan Archivists, where they discuss the best way to maintain documents, how to properly handle digital assets, and how long certain records need to be kept. The association also offers a networking opportunity to ask peers questions about certain materials that may have stumped an archivist.

Cantrell and her fellow diocesan archivists continue to uncover and preserve the history of the Church in the U.S., and after two decades, she says this role has led her to learn more about the Church that she never knew before.

"It's fun to dig through and

kind of get an explanation of 'why this happened this way.' I know a lot more about the Catholic Church than I ever did. I was born and raised Catholic, but I know so much more about the rules of the Catholic Church than I ever did before, especially the sacramental records and the requirements on those and those kinds of things."

If there are any documents, artifacts, or other materials that a person believes would make a good contribution to the collection in the diocesan archives, please contact Cantrell at jcantrell@diocesefwsb.org. For more information and to schedule an appointment to visit the archives, visit diocesefwsb.org/diocesan-archives.

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NEWS BRIEFS

USCCB, Military Archdiocese Oppose VA's Proposed Abortion Services Rule

WASHINGTON, D.C. (CNS) – The U.S. Conference of Catholic Bishops and the Archdiocese for the Military Services have filed a joint statement objecting to a rule proposed by the Biden administration to allow abortions to be performed on demand in health programs administered by the Department of Veterans Affairs. “The interim final rule allows abortions, including elective abortions, in VA programs through nine months of pregnancy,” said the statement, dated Sept. 21. “That abortion is permitted through all nine months of pregnancy can be inferred from the rule’s failure to place any gestational limit on the availability of abortion in VA programs,” it added. On Sept. 1, the VA submitted to the Federal Register an interim final rule allowing the VA to provide access to abortion counseling and – in certain cases – abortions to pregnant veterans and VA beneficiaries, according to a Sept. 2 news release from the VA. “In our view, there are at least three problems with the interim final rule,” the USCCB and military archdiocese said in their statement. “First, the department has no statutory authority to adopt it,” the statement said. “Second, the rule represents a violation of conditions Congress has placed on the availability of taxpayer funds and government facilities for abortions. Third, the rule will facilitate the taxpayer-funded destruction of innocent human lives and harm the women it is intended to benefit.”

Thailand Day Care Massacre an Act of ‘Unspeakable Violence,’ Pope Says

VATICAN CITY (CNS) – Pope Francis said he was “deeply saddened” after hearing the news of one of the world’s worst mass shootings at a day care center in northeast Thailand. In a message sent on Oct. 7 by Cardinal Pietro Parolin, Vatican Secretary of State, the pope offered prayers for the victims “of the horrific attack” that claimed the lives of 36 people, including at least 24 children, on Oct. 6. The pope “offers his heartfelt condolences and the assurance of his spiritual closeness to all those affected by this act of unspeakable violence against innocent children,” the cardinal wrote. According to an AP report from Oct. 7, Panya Kamrap, a former policeman, went to the day care, where his child was enrolled but had been absent for the past month, before going on a shoot-

Two New Saints Canonized, Praised for Aid to Migrants



CNS photo/Vatican Media

Images of Blessed Artemide Zatti are seen as Pope Francis speaks during an audience with Salesians gathered for Blessed Zatti’s canonization, at the Vatican on Oct. 8, 2022. The pope celebrated the canonization Mass of new St. Zatti and St. Giovanni Battista Scalabrini, the founder of the Scalabrinians, and spoke of the importance of helping immigrants at the Vatican on Oct. 9.

ing and stabbing rampage. He then went home where he shot and killed his wife and child before turning the gun on himself. Authorities said Kamrap was dismissed from the police force earlier this year after a drug charge against him and that he was scheduled to appear in court on Oct. 7 to face that charge, Reuters reported.

Pope Appoints New Cardinals as Members Of Dicasteries

VATICAN CITY (CNS) – Pope Francis appointed several recently created cardinals to be members of the dicasteries of the Roman Curia, the Vatican announced. Among the new appointments announced by the Vatican on Oct. 7 was Cardinal Robert W. McElroy of San Diego, who will serve as a member of the Dicastery for Laity, the Family and Life, as well as the Dicastery for Promoting Integral Human Development. Cardinal McElroy was among the 20 prelates welcomed into the College of Cardinals by Pope Francis on Aug. 27. English Cardinal Arthur Roche, pre-

fect of the Dicastery for Divine Worship and the Discipline of the Sacraments, was named a member of the dicasteries for Evangelization, for Bishops, and for Culture and Education. The pope named Korean Cardinal Lazarus You Heung-sik, prefect of the Dicastery for Clergy, as a member of the dicasteries for Evangelization, for Bishops, and for Divine Worship and the Discipline of the Sacraments.

Man Arrested for Allegedly Attacking Tulsa, Okla., Cathedral, Employee

TULSA, Okla. (CNS) – Tulsa police arrested a suspect who allegedly injured an employee at Holy Family Cathedral’s school in downtown Tulsa with a sword late on Oct. 5, and the next day identified him as Daniel Edwards. Police said Edwards also threw two objects he had set on fire against the side of Holy Family Cathedral, causing damage to some south-facing windows. News Channel 8, Tulsa’s ABC TV affiliate, reported that Edwards was being held in the

Tulsa County jail and likely will face charges for assault and battery with a deadly weapon with intent to do bodily harm, possession of an unregistered destructive device, “among other charges.” “Yesterday, our parish and school community was targeted by an individual who intended to spread fear and harm,” Father Gary D. Kastl, Vicar General of the Diocese of Tulsa and Eastern Oklahoma, wrote in an Oct. 6 open letter to the faithful of the diocese. The priest is also rector of Holy Family Cathedral and Classical School. “A man carrying an ice chest approached the front of the cathedral and attempted to enter,” Father Kastl said. “Finding the doors locked, he proceeded down the alley between the school and the cathedral. During this time, students were on the front steps of the cathedral taking school pictures. We express our gratitude and appreciation for the faculty and staff who reacted quickly and immediately moved the students inside the school,” the priest said. “The whole school was immediately placed on lockdown and remained so until cleared by local law enforcement.”

French Jesuit, South African Jewish Scholar Win Ratzinger Prize

VATICAN CITY (CNS) – Pope Francis has selected a French Jesuit theologian and a Jewish law professor as winners of the Ratzinger Prize. The winners for 2022, announced by the Vatican on Oct. 7, are: Jesuit Father Michel Fédou, Professor of Dogmatic Theology and Patristics at the Centre Sèvres of Paris and Dean of the Faculty of Theology. He is a member of several theological organizations and commissions involved in ecumenical dialogue with Lutherans and Orthodox Christians; and Joseph H. H. Weiler, a Professor of Law at New York University School of Law where he also serves as European Union Jean Monnet Chair and Co-Director of the Jean Monnet Center for International and Regional Economic Law and Justice. He is also a Senior Fellow of the Minda de Gunzburg Center for European Studies at Harvard Law School. Born in South Africa, he has dual U.S. and Italian citizenship. He served as President of the European University Institute of Florence, Italy, from 2013 to 2016 and received an honorary doctorate in theology from The Catholic University of America, Washington, D.C. The Ratzinger Prize, a sort of “Nobel Prize in Theology,” is given to two scholars each year who stand out for their scientific research in the field of theology, regardless of their religious faith.

Parish, Catholic Charities Supply Water, Food to Florida Migrants after Ian

FORT MYERS, Fla. (CNS) – Father Patrick O’Connor, Pastor of Jesús Obrero (Jesus the Worker) Parish, northwest of downtown Fort Myers, orchestrated a familiar operation on Oct. 4 as he shuffled about his parish hall stacked high with clothing. An efficient food and water distribution line was in full swing to serve an estimated several thousand members of the mostly farmworker and Hispanic community who arrived on what was the busiest day of emergency supply distribution since Ian landed, according to Father O’Connor. Volunteers from a Spanish-language radio station in West Palm Beach had just finished unloading a delivery of donated supplies when Father O’Connor came over to offer hugs and a blessing, along with the obligatory group photo with the radio station staff. “They put out the word for us and brought in five trucks for us full of water, food, and clothes and baby items, diapers, and feminine products and all sorts of things that people need right now – especially in East Fort Meyers that got hit so hard,” Father O’Connor said of the radio station delivery.

AROUND THE DIOCESE

Blessing Pets of all Shapes and Sizes



Provided by Lois Widner

FORT WAYNE – Father Terry Coonan, Pastor of St. Elizabeth Ann Seton Parish, blessed all sorts of pets at the school on Tuesday, Oct. 4, the feast day of St. Francis of Assisi, the patron saint of animals. This has become an annual tradition at the school where the pets range from dogs and cats to lizards.

Sunny Skies Greet 75 Life Chain Participants



Provided by Phil Niswonger

SOUTH BEND – In a change from the usual rain, 75 participants from various South Bend parishes witnessed in sunny clear blue skies to the sanctity of life in front of Whole Women's Health on Sunday, Oct. 2. Some sang and some prayed the rosary. About 10 percent of the cars honked in support as they passed, and there were a few cars that showed their disapproval. Whole Women's Health has expressed their plan to continue operation even in light of Indiana's new state laws, at least with referral to other states. The need for continued vigilance and prayers remains.

Walking in their Patron's Footsteps



Provided by Joe Accetta

NORTH MANCHESTER – Parishioners and friends of St. Robert Bellarmine in North Manchester were blessed to attend a Mass at Sant'Ignazio in Rome while on a recent pilgrimage there with their parish pastor, Father Dennis Di Benedetto, along with Father Bob Garrow, who concelebrated Mass. Deacon Zane Langebrunner served Mass that day for the last time before his ordination to the diaconate. From left are seminarian Bobby Krisch, Manchester University alumni and former attendee of St. Robert Bellarmine; Marilyn Eppard; Tom Hardy; Carlotta Olinger; Marie Hardy; Julie Accetta; Joe Accetta; Bobbi Lautzenheiser; Susan Manwaring; Julie Wendel; Dan Manwaring; Dean Wendel; and Heather Olinger.

WAF Breakfast Celebrated



Provided by Seth Ball

FORT WAYNE – The World Apostolate of Fatima, an organization which promotes devotion to Mary through the rosary, celebrated their annual Mass and breakfast on Oct. 1 at the Cathedral of the Immaculate Conception in Fort Wayne. October is the month of the rosary as well as the month that the Miracle of the Sun occurred in Portugal in 1917. Father Glenn Kohrman and Father Bob Garrow, chaplains of WAF, celebrated Mass prior to processing behind the statue of Our Lady of Fatima to the Grand Wayne Center.

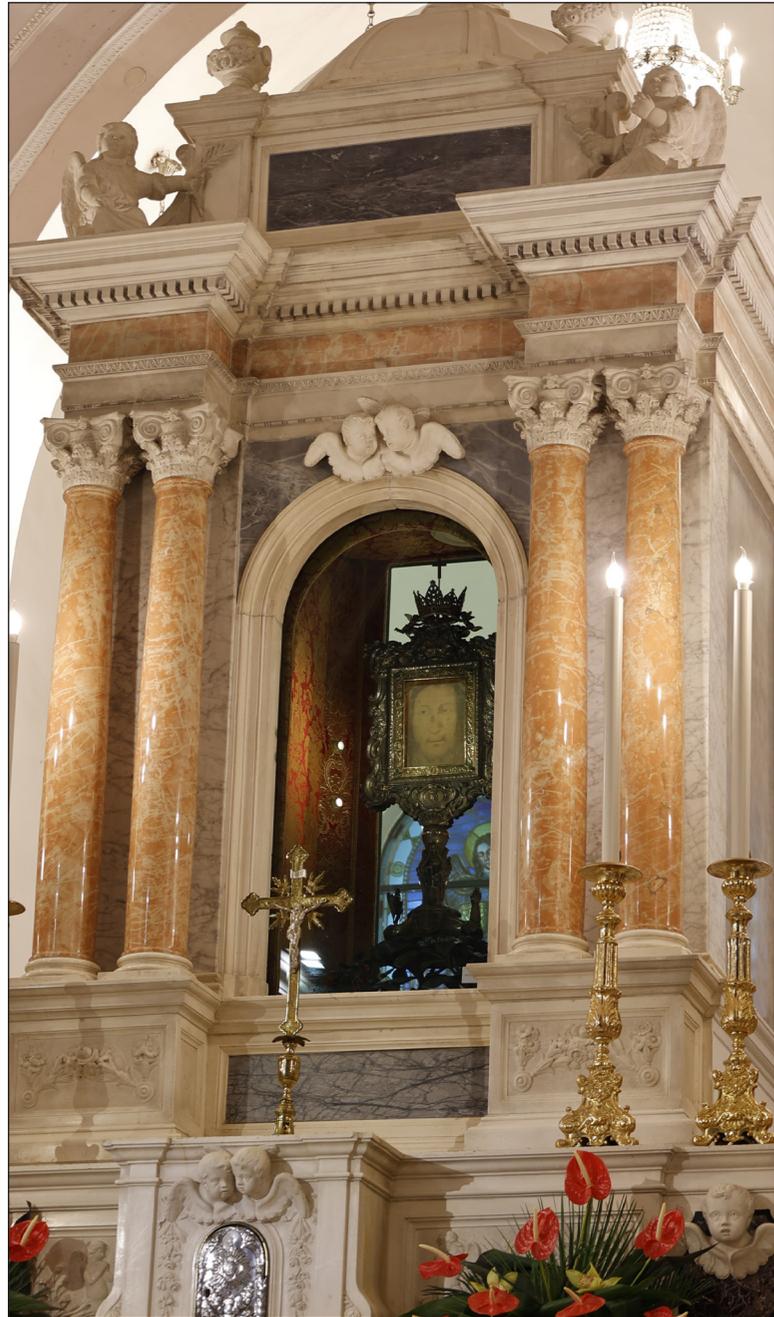
Miracles Proof of God's Existence, Eucharist

BY JENNIFER BARTON

Miracle 1: The Veronica Veil, Manoppello

Twenty-nine travel-weary pilgrims, after hours on a 787 and even more hours on a tour bus, arrive at their destination of Manoppello, located in the Abruzzo region of Italy. This village is home to a sacred and mysterious relic, the Holy Face of Jesus. The sacred cloth, made of fibers of sea silk from Mediterranean mollusks, bears an image of a bearded man with long hair. It appeared at that location in the 1500s and remained in the care of local Italian families. Now it is displayed in a glass reliquary located above the altar at the Shrine of the Holy Face of Jesus and can be viewed from in front and behind, by way of a staircase. Lights within the case, when activated, display changes in the image's reflection.

There is some confusion that this is the veil of the saintly woman who wiped Jesus' face on His way to the crucifixion, but the Italian guide at the church's museum explained that the Holy Face is called the Veronica Icon, meaning the perfect icon ("vera" meaning "true"), of Jesus. When an image of the icon is superimposed on the facial image of the Shroud of Turin, the two match up perfectly – the shroud and the face covering of Jesus Christ used at His burial. While not a Eucharistic miracle per se, this is possibly the only way to view the face of Jesus this side of heaven and a good starting point for pilgrims seeking God through the Eucharist.



Veronica Veil, Manoppello

Jennifer Barton



Lanciano

Jennifer Barton

Miracle 2: Lanciano

In eighth-century Lanciano, a Basilian monk began to doubt the True Presence of Christ in the Eucharist. One day when celebrating the Mass, during consecration, the host was miraculously transformed into actual flesh and the wine into real blood. Testing on the flesh contained in the reliquary revealed that it is actual heart tissue, and the blood, which coagulated into five globules, is type AB, the same as that on the Shroud of Turin. The relics are kept in the Church of San Francesco in Lanciano.

Miracle 3: Cascia

This particular miracle demonstrates that a Catholic should never take the Eucharistic Host for granted. In Siena in the 1300s, a priest was called to the bedside of a dying man. In a rush to attend the man, he tucked the host inside his breviary rather than in a pyx as is proper. Upon reaching his destination, he opened his breviary and discovered that the host had bled onto the two pages, staining them with blood. One of the pages is kept in the Basilica of St. Rita in Cascia, one floor above the saint's incorrupt body. It is said that the profile of a man's face can be seen in the bloodstain.



Cascia

Provided by Mary Hilger

Miracle 4: Siena

In 1730, thieves broke into the Church of St. Francis in Siena, stole the ciborium with all consecrated hosts inside, and fled. Two days later, the hosts were discovered in the offering box, likely placed there by the repentant bandits. The hosts, dirty from the collection box, were placed in a ciborium to allow them to deteriorate naturally. The hosts, however, never did. The still-preserved hosts are not on display, except on special occasions. They remain in the Basilica of San Francesco in Siena, where there is a display about studies done on the incorrupt hosts.

Miracle 5: Orvieto: The Miracle of Bolsena

In the Basilica of Santa Cristina in Bolsena, a similar thing happened as in Lanciano, this time to a German priest in the 13th century who had doubts about the Eucharist. At the Church of Santa Cristina, the priest celebrated Mass. During consecration, the host began to bleed, staining the corporal. The priest stopped Mass and hurriedly took the corporal to Pope Urban IV in nearby Orvieto. From the evidence of Christ's blood on the host and the altar cloth, Pope Urban IV instituted the Solemnity of Corpus Christi.

The beautiful Cathedral of Orvieto now houses this relic. The church's façade is covered in mosaics of gold and multiple colors and elaborate bas-relief sculptures depicting the Old and New Testaments and saints. Both the interior and exterior are striped in black and white stone and the timbered ceiling soars into the sky from rows of columns. Frescoes in the small side chapel give a visual history of the miracle and the establishment of the Solemnity of Corpus Christi.

Charismatic Presence



Bolsena

Jennifer Barton



Orvieto Cathedral

Jennifer Barton

Often, relics end up in different places. In this case, the altar that the host bled onto and left bloodstains, remained in the basilica in Bolsena, while the corporal went to Orvieto Cathedral.

Seeking God in Italy

I recently spent nearly two weeks on a pilgrimage through the heart of Catholicism: Italy. A pilgrimage is a journey of discovery. I entered those 10 days armed with as much knowledge as I could find on things like the weather in Italy, how to dress, and how to keep my information and money safe.

I didn't research the sites we were set to visit. I wanted to face this voyage blindly, not knowing where the road may take me and what God may have in store for me. I wanted to be a blank slate.

The expectations I had for the pilgrimage flew out the door almost before the plane left the ground at O'Hare International Airport. Expectations, after all, beg to be shattered. Travel is long and hard sometimes, as is learning the ways of a different culture. The first thing I learned about pilgrimage is that it is not a vacation.

Pilgrimages consist of early mornings and late nights (Italians eat late dinners, which can run even later if service is slow or a restaurant is crowded). Lack of sleep is a special kind of suffering to offer up for spiritual growth. In many ways, pilgrimage should hurt and it should entail suffering, as the priest leading our pilgrimage told us on more than one occasion. Losing track of the days is easy because with daily Mass, every day feels like Sunday. And each day is like walking a 5K.

Patience is the first requirement for a pilgrimage. Long bus rides, lines inside shrines and churches, periods of waiting for the group to reconvene, spending long hours with people you may not know or whose personalities contrast with yours will all test the patience of a saint, or a pilgrim, in this case. I never ask God for patience because I know He will give me opportunities to learn that particular virtue. There were plenty of these on this 10-day journey.

I also hadn't had a great devotion to the many saints we encountered prior to this pilgrimage; I hadn't even given them much thought before. Certainly, I knew much of their stories, but didn't feel a deep connection to them. Strangely, at some of the holy sites where we could leave petitions, anything I previously had thought to pray for seemed to be over-



Basilica of Loreto

ruled by the urge to pray for this person or that, and not leave laundry lists of petitions. Was that the nudging of these individual saints on my heart? Possibly, though who can say.

physical sense. To touch the bricks, run your hand over their rough surfaces in wonder over the hollowness that they once encased was astounding; the knowledge that these four walls once housed the Christ Child amazed us. Even feeling the smooth, damp cave walls of the catacombs where the first Christians were buried is an experience beyond words.

It is my belief that most people who undertake a pilgrimage seek something. Asking some of my fellow travelers what they sought in

Italy revealed a spectrum of answers, yet all of them related to growing closer to God. I know I had my own personal spiritual reasons for going. Did we all find what we were seeking? In some ways, yes. The Eucharistic miracles that we came specifically to see had an especially profound impact on the group. Several people spoke of their reactions at being able to see these things with their own eyes; of having their belief in the True Presence confirmed beyond any doubt.

Before I left home, my parish priest advised me not to take too many pictures (in direct contrast to those who requested many photos), but he was right. As a journalist, I often see life through the lens of a camera, and here I needed to experience it, not document it all. And the priest on our pilgrimage reaffirmed that sentiment, telling me to only photograph the things God seemed to nudge me toward. Great advice.

There is still so much more to unpack, more to learn and discover from our memories of the trip, and I hope to do so in the following weeks and years as I look back. Pilgrimage can be a catalyst for growth if a person allows God to work in them through it.

I understand that not everyone can be so blessed to spend time on a pilgrimage of this magnitude, but for those who can and desire to, there are many things to keep in mind prior to pilgrimage:

You will be pulled out of your comfort zone.
You will be overwhelmed with information and awed by majesty and wonder.
You will be sleep-deprived, exhausted.

You will be footsore.
You will be blessed.

— Jennifer Barton

And even though I didn't – and probably still won't – have a deep devotion to saints like Francis and Clare, just to walk where they walked was still an immensely powerful experience. It was like a wave of wonder crashing over me. This profound feeling hit me hardest at the Holy House of Loreto, the Nazareth home where Gabriel allegedly appeared to Mary and where she raised Jesus. For some reason, Mary reached out to me there, touched my heart in such a profound, grace-filled encounter.

That left me able to stifle my misguided perceptions of people around me and gave me the strength to reject the devil's mental promptings to feel or think in a manner contrary to Christ's teachings during the following days. It also left me open to the grace-filled moments God had planned for me – affirming, beautiful exchanges that I needed, but was unable to receive until I let go of my pride.

A pilgrimage is a feast for the senses. Certainly, Italy can feed the needs of the stomach and taste buds, but it is so much more than that. The beauty and variety of the churches is a feast for the eyes. Assisi, with its cobbled streets worn so smooth from centuries of pilgrims treading along its paths that one could slide their feet over the ground and not trip, might have been the most beautiful Italian village I had ever seen.

Even the walls of the Holy House of Loreto, so sacred from the Presence that once filled them, are a boon to the

'FLOURISHING' AUBURN PARISH CELEBRATES 150 YEARS

BY JENNIFER BARTON

The first Mass celebrated in Auburn took place in the home of Engelbert Ashley in 1871. Visiting priest Father August Young celebrated Mass for the fledgling Catholic congregation of around 10 families. Thus began Immaculate Conception Parish in 1872. Services continued in the home for the next two years, before the foundation was laid for a new church on Fourth and Railroad (now Indiana) Streets. A few years later, in 1881, grounds for a cemetery were purchased.

A new church was completed in 1913. The parish, however, continued to grow and, before 50 years had passed, dedicated a new church, school, and parish hall in 1958. The school began with grades 1-4, adding a grade each year until 1962. Unfortunately, in the early 1970s, the school was forced to close as the Franciscan Sisters of the Sacred Heart at Joliet, Illinois, who had staffed the school, left and the parish could not afford the expense of hiring lay teachers.

Even with the closure of the school, Immaculate Conception remained a thriving parish, boasting at least two vocations to the religious life for sisters of the parish and one priestly vocation, Father Mark Gurtner, Vicar General for the Diocese of Fort Wayne-South Bend. He was one of four priests who concelebrated Mass on Saturday, Oct. 8, when Bishop Kevin C. Rhoades came to visit and close out the year of celebration for Immaculate Conception. Also in attendance was Father Timothy Wrozek, who retired from pastorship last year, and Father Mark Enemali, CSSp, who was officially installed as pastor that day.

The parish anniversary celebration actually began earlier this year when Bishop Rhoades visited in January to celebrate Vespers on the Feast of the Baptism of the Lord, in "a wonderful kickoff to the sesquicentennial," said Jeanine Kleber, the organizer of the 150th anniversary celebration. Organizing the festivities has been a collaborative effort over the last three years, as preparations began under Father Wrozek's leadership. The parish prayer that has been incorporated into Sunday Masses for the last year was written by Father Wrozek and fine-tuned by Father Enemali. In May, the music director organized a rosary which was sung by parishioners. Kleber called that event "breathtaking and moving. ... Of course, it's Immaculate Conception, so it tied it all together."



Photos by Jennifer Barton

On the cusp of the 150th anniversary celebration of Immaculate Conception Parish in Auburn on Oct. 8, Bishop Kevin C. Rhoades installed Father Mark Enemali, CSSp, as pastor of the parish.

gratulated Father Enemali after Mass and welcomed him to a more permanent position as pastor.

One thing that he has found great joy in over the past 14 months is the amount of baptisms he has been blessed to perform. "I've had so many baptisms, infant baptisms, since I've been here. It's just wonderful. We have many young families, we have the elderly, too, many retired, different groups."

His gratitude for being able to serve the Catholic population of Auburn fit the theme of Bishop Rhoades' homily for the day. After giving a brief history of the parish, Bishop Rhoades said, "I was thinking how appropriate the readings of this 28th Sunday in Ordinary Time are for our celebration today because they focus on the theme of thanksgiving. We give thanks today for all God's blessings during these past 150 years here at Immaculate



Part of the celebration included the creation of parish shirts and a visual history of the parish through the years.



She wanted to end the celebration with a nod to the pioneering families who first established the parish in the Ashley home with a dinner reflecting the types of foods that such families would have enjoyed 150 years ago. "It is just such a wonderful start to our parish when you imagine meeting in someone's home and it just grew," she commented, beaming.

Young and old, relative newcomers and longtime parishioners such as Kleber, a third-generation member, form the backbone of Immaculate Conception Parish. Even those whose ties to the parish go back less than 20 years came to celebrate the milestone with their fellow parishioners.

Immaculate Conception's welcoming spirit is not limited to the town of Auburn. The

parish maintains close ties with its sister parishes of St. Michael the Archangel in Waterloo and St. Joseph in Garrett, Kleber added.

Father Enemali has served as parish administrator for the past year and has grown familiar with the parish, calling it "flourishing." Of his congregation, Father Enemali said, "It's a wonderful community, the people are very devout, they care about the faith, they love the Church. You find people really willing to serve, happy about the faith." From charitable organizations like the St. Vincent de Paul Society and the Knights of Columbus to liturgical groups like the choir that performed at Mass, Father Enemali happily reported that those who volunteer within the parish do so "with their heart."

Many parishioners con-



Conception Parish – all the graces received here through the preaching of God’s word and the celebration of the sacraments.”

He then spoke about the Gospel reading for the day, when Jesus cured the 10 lepers, yet only the Samaritan man returned to thank Him. “The message for us today is very clear. Do we practice the virtue of gratitude in our lives or are we at times remiss or even ungrateful? Perhaps the nine lepers just forgot about Jesus in the midst of their excitement at being cleansed. Perhaps we forget or take for granted the many gifts we receive every day from God.”

Then he reminded those present that the ultimate form of thankfulness is the prayer of the Mass itself. “For 150 years, the parishioners of Immaculate Conception have given thanks to God in the celebration of the Holy Eucharist. And we do so at this Mass with special gratitude for the gift of faith, received and nourished here for 150 years.

“We must not forget that we also give thanks by being generous to others, by sharing God’s gifts, especially the gift of faith, with others. We are called to imitate God’s generosity to us. A grateful person is a generous person. And how many grateful and generous people have built up this parish community through the years and still do today. So I encourage you to continue in this spirit of gratitude and generosity.”



Bishop Kevin C. Rhoades greets members of Immaculate Conception Parish in Auburn after the 150th anniversary Mass under the mosaic of the Immaculate Mother. Once comprising the outer face of the new church, an addition to the church building brought the mosaic inside the gathering

“Each of us is the result of a thought of God. Each of us is willed, each of us is loved, each of us is necessary.”

Pope Emeritus Benedict XVI

God, author of all life, bless, we pray, all unborn children; give them constant protection and grant them a healthy birth that is the sign of our rebirth one day into the eternal rejoicing of heaven.

Adopted from the Rite of Blessing of a Child in the Womb

**Christ the King Catholic Church
52473 State Road 933
South Bend, Indiana 46637**



Kissed by a Pope



Provided by Ruth Beier

ROME – Young Kolbe Zurbuch, son of Parker and Maria, parishioners at St. Joseph in Garrett, receives a kiss from Pope Francis at the General Audience on Sept. 28 in Vatican Square. The family visited the Vatican as part of a 10-day Eucharistic miracles pilgrimage with a group from the Fort Wayne-area.

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Wishing for Real Debate on Abortion

So many falsehoods and confusions fill the media lately on abortion that I find myself pining for an actual argument.

For an example, I do not want to pick on our president. But he started it, by picking on Catholic teaching.

In a recent speech to supporters, President Biden is reported as saying:

"You have Lindsey Graham of South Carolina and others talking about how they're gonna you know, make sure that Roe is forever gone and Dobbs becomes a national law. ... Talk about, what, no exceptions.

Rape, incest, no exceptions. ... Now, I'm gonna deal with my generic point. I happen to be a practicing Roman Catholic, my church doesn't even make that argument."

He also promised that if his party wins two more seats in the Senate, "we're going to codify Roe and once again make Roe the law of the land."

In how many ways is this misleading?

First, it makes no sense to talk of the Supreme Court's Dobbs decision becoming the

law of the land, because it makes no law one way or the other. It says the Constitution leaves the people and their elected representatives free to make the abortion laws they support.

Second, the law Sen. Graham has introduced bans most abortions after 15 weeks of gestation. That leaves about 94 percent of abortions untouched. It also has exceptions for danger to the mother's life and cases of rape or incest.

Third, the law the president wants to sign, the Women's Health Protection Act, would not codify Roe. Besides legalizing abortion throughout pregnancy, it attacks hundreds of modest state laws that have remained in effect under Roe, dealing with informed consent, parental rights when minors seek abortions, safety protections for women at abortion clinics, and even the requirement that abortions be done by licensed physicians.

That law has passed the House. The president refers to two Senate seats because he supports ending the Senate filibuster, allowing this most extreme abortion law in U.S. history to be approved by sim-



RICHARD DOERFLINGER

A MORE HUMAN SOCIETY

ple majority.

Then there is, most seriously, that business about the Church.

In his great encyclical on "The Gospel of Life," St. John Paul II reviewed how Catholic teaching has rejected abortion since the Church's first centuries. Reaffirming that constant tradition, he declared that "direct abortion, that is, abortion willed as an end or as a means, always constitutes a grave moral disorder, since it is the deliberate killing of an innocent human being" (No. 62).

After citing Scripture on our need to obey God's commands when faced with injustice, he added, "In the case of an intrinsically unjust law, such as a law permitting abortion or euthanasia, it is therefore never licit to obey it, or to 'take part in a propaganda campaign in favor of such a law, or vote for it'" (No. 73).

In this same paragraph, Pope John Paul II discussed a common problem for pro-life legislators: When a current or pending law allows abortion and full

DOERFLINGER, page 13

'Not All Who Wander Are Lost'

Episode 5 of Amazon's new series, "The Lord of the Rings: The Rings of Power," opens with a haunting melody composed for the show. "This Wandering Day," sung by Poppy Proudfeellow (a Harfoot hobbit), and concludes with a famous line from another well-loved J.R.R. Tolkien song: "Not all who wander are lost."

I've seen this phrase on camp mugs, water bottle stickers, and even a spare tire cover on a Jeep Wrangler. It's been widely adopted as something of a motto for all those who love taking to trails. Emblazoned on woodcuts, watercolors, and leather stamps, Etsy artists have given the phrase every imaginable home.

But why? It's delightfully improbable when you think of it. An Oxford don — who was a daily communicant — specializing in philology has penned something of an anthem for today's would-be bohemian itinerants. The line, which was taken from the poem "The Riddle of Strider" in the fantasy epic "The Lord of the Rings," is now a ubiquitous slogan for seekers of all sorts.

And that's the rub. The phrase doesn't mean what many people think it means. Those who adopt the motto probably think that the line harkens to mountain climbing, backpacking, and similar impulses to cast off the predict-



GUEST COMMENTARY

FATHER PATRICK BRISCOE, OP

ability and responsibility of life. Wanderers, in this romantic view, seek spontaneity and abandon.

So was Tolkien a wanderer? Like his friend C.S. Lewis, he was known for loving long walks. However, Lewis once described Tolkien saying: "He's a great man, but not our sort of walker. He doesn't seem able to talk and walk at the same time. He dawdles and then stops completely when he has something interesting to say." By the recollection of his friends and his own penchant for a slow pace, Tolkien seems to be more like his beloved Ent, Treebeard, than any of his other characters.

Walking features prominently in the Catholic tradition. St. Dominic de Guzman, founder of the Order of Preachers (the Dominicans), walked from town to town on his preaching mission. From 1218-19 alone, he walked more than 3,380 miles! Today, thousands of pilgrims walk the great Spanish pilgrim-

BRISCOE, page 13

God Knocks, We Must Answer



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Twenty-Ninth Sunday in Ordinary Time Luke 18:1-8

The Book of Exodus is the source of this weekend's first reading. As might be assumed from the book's name, Exodus is a chronicle of the Hebrews' escape from Egypt, where they were slaves, and their passage to the land God promised them.

Along the route of this passage, across the sterile and unforgiving Sinai Peninsula, they encountered many problems. Many of these problems arose simply because of the terrain. Then, as now, water was in short supply. They ran short of food. Without any sense of where they were

going, they wandered.

They also faced human enemies. Amalek was one of these enemies. He fought them with swords. They had to defend themselves or perish. While they fought with great intensity, they still had to deal with a mighty foe.

Moses did not fight. Rather, he extended his arms over the battle, as if to bring down upon the Hebrew warriors the strengthening presence of God. When he lowered his hand, the Hebrews fell back.

Although merely a human being, Moses was God's instrument. If Moses relented in obeying God, everything was upset. God has the powers, but often it unfolds through human instruments.

For its second reading on this weekend, the Church again turns to the Second Epistle to Timothy. Its message is that Timothy, converted to Christianity, a disciple of Paul, and ordained a bishop by Paul, must be faithful to the Gospel despite all odds, whatever the cost.

In this reading, Paul stresses the fact that he is the spokes-

man for the Lord. He is an Apostle. He has the credentials to speak for God, but he also is completely committed to speaking for God.

St. Luke's Gospel provides the last reading. This lesson refers to a judge who is anything but honorable. The Gospel says that the judge respects neither the law of God nor human law.

The judge was human. Applying justice, in a real sense, he too was God's instrument. By dishonesty, and by disdain for anyone, this judge distorted the process. The widow had to hound him.

Widows were the most vulnerable in Jewish society of the first century AD. They had no means of support, unless perhaps children helped them. The Hebrew tradition required special attention to the needs of the poor and the weak.

Obviously at risk and probably poor, the widow should have assumed that, by sacred tradition, the judge would consider her case promptly and rule justly. He indeed ruled, but only to her demands.

By contrast, no one needs to

hound God, the source of justice and mercy. He "speedily" will act justly and with compassion. God is true and constant, quickly to see our needs.

We are not all judges, but each of us is bound by God's law. Humans, when tempted, often fail, as the Lord regrets.

Reflection

Perhaps the greatest wound that original sin inflicted on human nature was tricking us into thinking that we are much more in command of situations surrounding us than we are. This wrong impression leaves us with a foolhardy assumption that we do not need God.

We naively assume that the only realities are in what we can see, hear, or imagine. We lose sight of the eternal. We misperceive life. We fail to see the bigger picture. We exaggerate ourselves. All is great.

Then we face reality. We must cope with real-life circumstances, nervous and anxious, as was the widow before the judge, as the Hebrews dealt with Amalek.

God loves us. He will protect

us lovingly, willingly, unfailingly. No pressure needed. How? He sent Moses, Paul, and Timothy to the faithful. God comes to us in grace, in Revelation, in the Church.

He comes to us, but we must accept God.

READINGS

Sunday: Ex 17:8-13 Ps 121:1-82

Tm 3:14-4:2 Lk 18:1-8

Monday: Eph 2:1-10 Ps 100:1b-5 Lk 12:13-21

Tuesday: 2 Tm 4:10-17b Ps 145:10-13, 17-18 Lk 10:1-9

Wednesday: Eph 3:2-12 (Ps) Is 12:2-3, 4b-6 Lk 12:39-48

Thursday: Eph 3:14-21 Ps 33:1-2, 4-5, 11-12, 18-19 Lk 12:49-53

Friday: Eph 4:1-6 Ps 24:1-4b, 5-6 Lk 12:54-59

Saturday: Eph 4:7-16 Ps 122:1-5 Lk 13:1-9

Four Ways to Grow the Church

Last week, I met with the deans of our diocese to discuss a number of issues, the most prominent of which was the ongoing process of merging some of our parishes and reorganizing others into clusters. These moves, which have been happening over the past several years, are necessitated by a number of factors: the diminishing number of priests, demographic shifts in our cities and towns, economic pressures, etc. Even as I expressed my approval for some of these changes, I told the deans that, for every strategy of consolidation, I want a strategy for growth as well.

I simply refuse to accept the proposition that I, or any other bishop, should be presiding over the decline of our churches. By its very nature, Christianity is centrifugal, outward-tending, universal in purpose and scope. Jesus didn't say, "Preach the Gospel to a handful of your friends," or "Proclaim the Good News to your own culture." Rather, He said to His disciples: "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:18-19). He also instructed his followers that the very gates of hell would not prevail against the fighting Church that He established. Therefore, maintaining things as they are, or managing decline, or treading water is absolutely not what Jesus wants or expects of us.

Permit me to say, right away, that the expansion of our Church is by no means the exclusive responsibility of bishops and priests. As Vatican II clearly teaches, every baptized Catholic is commissioned to be an evangelizer; so we're all in this together. Therefore, what are some of the strategies of growth that can be employed by any Catholic? A first one I would highlight is simply this: Every family that comes regularly to Mass should make it their evangelical responsibility to bring another family to Mass this coming year. Every faithful Mass goer reading these words knows people who should be going to Mass and aren't. They might be your own children or grandchildren. They

might be coworkers who were once ardent Catholics and who simply drifted away from the practice of the faith, or perhaps people who are angry at the Church. Identify these wandering sheep and make it your evangelical challenge to bring them back to Mass. If we all did this successfully, we would double the size of our parishes in a year.

A second recommendation is to pray for the expansion of the Church. According to the Scriptures, nothing great is ever accomplished apart from prayer. So ask the Lord, insistently, fervently, even stubbornly, to bring back His scattered sheep. Just as we have to beg the harvest master to raise up workers to gather in His harvest, so we have to beg Him to increase his sheepfold. I would encourage the elderly and the homebound in a parish to take on this specific task. And I might ask those who regularly do Eucharistic Adoration to spend fifteen or thirty minutes a day asking the Lord for this specific favor. Or I would suggest that liturgy planners include petitions for the growth of the parish in the prayers of the faithful at Sunday Mass.

A third enjoiner is to invite seekers to raise their questions. I know from lots of concrete experience over the past 20 years that many young people, even those who claim hostility to the faith, are actually deeply interested in religion. Like Herod listening to the preaching of John the Baptist in prison, even the seemingly anti-religious will go on religious websites and attend carefully to what is being discussed. So ask those who have disaffiliated why they no longer come to Mass. You might be surprised by how ready they are to tell you. But then, you have to have followed the recommendation of St. Peter: "Always be ready to give an explanation to anyone who asks you for a reason for your hope" (1 Pet. 3:15). In other words, if you elicit questions, you better be ready to give some answers. This means that you have to bone up on your theology, your apologetics, your Scripture, your philosophy, and your Church history. If that sounds daunting, remember that in the last 25 years or so



WORD ON FIRE

BISHOP ROBERT BARRON

there has been an explosion of literature in just these areas, focusing precisely on the kinds of questions that young seekers tend to ask – and most of it is available readily online.

A fourth and final suggestion that I would make is simply this: be kind. Sherry Waddell, whose "Forming Intentional Disciples" has become a modern classic in the field of evangelization, says that a crucial first step in bringing someone to the faith is the establishment of trust. If someone thinks that you are a good and decent person, she is far more likely to listen to you speak about your faith. May I be blunt? Even the most casual glance at Catholic social media reveals a plethora of obnoxious behavior. Far, far too many seem intent upon trumpeting their own correctness, focusing on narrow issues that are unintelligible and irrelevant to most people, and tearing down their enemies. I fear that this reality on social media may be an amplification of attitudes in the Church outside of the digital space. These attitudes are inimical to evangelization. A colleague of mine has related that in his conversations with the alienated and unaffiliated that what keeps them away from the Church is their experience of what they describe as meanness from believers. So both online and in real life, be kind. No one will be interested in hearing about the faith life of obviously bitter and unhappy people.

So, we have our marching orders: proclaim the Lord Jesus Christ to all nations. Let us start with our own parishes, our own families. And let us never settle for maintenance of the status quo.

Bishop Robert Barron is the Bishop of Rochester, Minnesota, and the Founder of Word on Fire Catholic Ministries.

the maximum degree possible." Both words, "maximum" and "possible," are important.

So Catholic teaching allows for supporting a bill like Graham's when broader protection is not possible, but rejects the bill the president supports.

As Jonathan Swift once wrote, "Falsehood flies, and truth comes limping after it." So much limping is needed to get past the falsehoods these

days that there is little genuine debate on how to best serve pregnant women and their children.

Richard Doerflinger worked for 36 years in the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops.

SCRIPTURE SEARCH®

Gospel for October 16, 2022

2 Timothy 3:14-4:2 / Luke 18: 1-8

Following is a word search based on the Second Reading and the Gospel for the Twenty-ninth Sunday in Ordinary Time, Cycle C. The words can be found in all directions in the puzzle.

| | | |
|-----------|----------|-------------|
| LEARNED | BELIEVED | SACRED |
| INSPIRED | TRAINING | GOOD |
| LIVING | DEAD | THE WORD |
| PATIENCE | PARABLE | PRAY |
| JUDGE | GOD | A WIDOW |
| ADVERSARY | LORD | DAY & NIGHT |
| SPEEDILY | HE FIND | FAITH |

DOING GOOD

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

BRISCOE, from page 12

age to Santiago de Compostela, popularly called the Camino.

But every pilgrimage has a destination. And even Tolkien's longest leisurely strolls led him back home. The full final verses of the poem from which the famous wandering line has been extracted reveal this. The poem concludes thus: "All that is gold does not glitter; / Not all who wander are lost. / The old that is strong does not wither. / Deep roots are not reached by the frost." Rather than being an anthem to aimless wandering, the poem concludes by praising roots — that is, the foundation, the beginning.

What's more, for Christians, every journey is overseen by God and His Divine Providence. Nothing in life is beyond His marvelous order. Philosopher Peter Kreeft writes of Tolkien's work, "The Lord of the Rings is chock-full of divine providences." "In fact," he continues, "if there is any one particular religious doctrine that is as large as a continent in 'The Lord of the Rings,' this is it." The hundreds of uncontrived, natural, convincing providential events of the novel reveal one of Tolkien's main philosophical commitments: divine providence orders all things for the good.

For Tolkien, there is no destiny or fate, only providence. And providence can't be escaped, avoided, or thwarted. His greatest heroes are heroes precisely because they turn their hearts and lives in service to

this greater journey, revealing something deeper, something greater at work.

The subject of the poem as it is originally included in "The Fellowship of the Ring" is the ranger Strider. He is later revealed to be Aragorn, the true king of Gondor. For Tolkien, Strider is "gold" but "does not glitter." Tolkien reverses the proverb "All that glitters is not gold" to emphasize the often-hidden work of providence. When he accepts the mantle of his calling, Strider becomes seen for what he truly is. His once-frosty rejection of his roots melts, not having destroyed them.

Precisely because of his calling, Strider can be changed. And here is the last and most essential distinction for Tolkien: that of an adventure versus a quest. Adventures, says Gandalf to Frodo, are "there-and-back-again" affairs. "An escapist culture lives for adventures," writes Ralph Wood. The problem is that protagonists aren't changed by adventures. They return home the same, having simply passed time in another place. A quest, on the other hand, because it is a calling, molds the heart and transforms those who submit to its mission and purpose.

Reject adventures, then, in place of quests. Prefer providence to purposelessness. Be wanderers, but not lost.

Father Patrick Briscoe, OP, is Editor of Our Sunday Visitor.

DOERFLINGER, from page 12

protection for the unborn is not practically possible, may one support "a more restrictive law, aimed at limiting the number of authorized abortions"? His answer was yes.

Since 1975, the U.S. bishops have said much the same thing in their Pastoral Plan for Pro-Life Activities, calling for laws protecting the unborn child "to

'As We Forgive Those Who Trespass Against Us' – The Power of Forgiveness

BY CHRIS LUSHIS

Forgiveness is the secret to peace and a pathway to freedom. It is also one of the most difficult and radical teachings of Christianity.

Everyone has experienced pain, woundedness, and suffering. The great temptation when this happens is to become viciously angry and definitively hold on to a grudge. This happens because, in some way, the assumption is "we don't deserve this!" That may be true. However, anyone who has ever committed a single mortal sin in their life – willingly and deliberately turning away from God in a serious manner – should remember that the "deserved" response to this is eternal separation from God.

Thankfully, those who have experienced the grace and mercy of the Sacrament of Reconciliation can recall the healing it brings to hear the words "I absolve you" or "ego te absolvo" which signify that union with God has been restored and the soul has been washed clean. This restoration is made possible by Jesus Christ, who physically entered into the reality of sin and provided humanity a way back to the Father through His suffering, death, resurrection, and ascension.

The forgiveness offered by Our Lord comes with one condition. When the disciples asked to be taught how to pray, Jesus, the master teacher in the school of prayer, included the qualifier: "forgive us our trespasses, as we forgive those who trespass against us." Difficult as it may seem, the requirement for one to be truly absolved is to forgive others from the heart. Even if they are not sorry. Even if they hurt you again. Jesus said to forgive "seventy times seven times" or in other words, as often as someone asks. This might sound crazy or impossible, but it is no different from how Jesus lived.



While nailed to the Cross, Jesus exclaimed, "Father, forgive them, for they know not what they do." He forgave even when it was not immediately received or even desired. But He knew this forgiveness was needed – both then and now. The Catechism of the Catholic Church reminds that "Christ, who died for all men, desires that in His Church the gates of forgiveness should always be open to anyone who turns away from sin." This is why there are countless stories of conversion from individuals who view "The Passion of the Christ" film with a prayerful heart. To see the depth of love showed by Our Lord and to ponder how one's own personal sins contributed to His suffering, can – and should – have a real effect on one's spiritual life. The Catechism further states that, "each and every one should be generous and tireless in forgiving one another for offenses, quarrels, injustices, and neglect. Mutual affection suggests this. The charity of Christ demands it." In other words, "We love, because He first loved us" (1 John 4:19).

As a real-life example of this, in the summer of 1994, the country of Rwanda experi-

enced a devastating genocide. Nearly one million people were murdered by their own countrymen in about 90 days. Much of this rage was fueled by government leaders who usurped political power and conspired to immerse young men in racist propaganda, pornography, drugs, alcohol, and weapons. This combination led to a horrific three months, after which resistance forces were finally able to break through and restore peaceful leadership. However, given the scope of destruction that occurred, the country needed tremendous healing.

Father Ubaldo Rugirangoga, who lost more than 80 family members and 45,000 parishioners in the genocide, was understandably filled with anger at what had taken place. After coming to learn the identity of the man who killed his parents, the depth of his pain could have led him to retaliate. However, he turned to prayer, and was convicted by Christ's words of forgiveness on the Cross. Father Rugirangoga understood that any hope of leading his parishioners toward reconciliation required him first to find the ability to forgive. This is something that could only come through the power

of God. But having the courage and faith to take this difficult step changed everything for him and his community.

Father Rugirangoga invited parishioners to consider forgiving those who had been responsible for the murders and destruction, even if those people never publicly came forward or repented. This meant to literally love and forgive like Jesus. While this seemed like a near-impossible task, the witness of his own apology – inspired by the example of Christ – moved some victims to publicly express forgiveness. Almost miraculously, this led those who were guilty to openly confess their crimes, since they saw that vengeful retaliation would not be sought against them. Instead, punishments and penances were assigned by local authorities, which included providing extensive service to the surviving family of the person(s)

they had injured or killed as well as being restricted from receiving Holy Communion for a determined time (much of the country was Catholic). Through time, the divisions, prejudices, and consciences started to heal, communities began to be restored, and new friendships – even new marriages – were forged from these expressions of forgiveness.

This did not mean violence became condoned or that wounds were somehow instantly healed or forgotten. When trust is broken, it can take a long time to be recovered, if it ever happens. Forgiving someone does not necessarily mean trusting the person again either. But it must be remembered that forgiveness is not a feeling as much as it is a decision – a decision to love and to actively seek the good of the other (and also oneself). It means being able to forgive even when it hurts, and also to forgive yourself! Sometimes that is harder than anything else.

Father Rugirangoga visited the United States on many occasions until his death in January of 2021. He spoke with countless souls about the power of praying in the Name of Jesus, the necessity of the sacraments, and the peace that comes through living out the words of the Our Father. He understood and saw firsthand how forgiveness is essential to the Christian life. He also repeatedly reminded to never despair or lose faith in the Divine Mercy of God, but to always trust in His goodness and His ability to bring healing.

For more about his dramatic story, explore his book, "Forgiveness Makes You Free," published in 2019 by Ave Maria Press.

CAREER OPPORTUNITY



DIOCESE OF
FORT WAYNE-SOUTH BEND

Business Office Associate

The Diocese of Fort Wayne-South Bend is seeking a full-time associate for their Fort Wayne office. The Business Office Associate assists the Assistant Chief Financial Officer / Controller of the Diocese of Fort Wayne-South Bend. This position supports the work of the Assistant Chief Financial Officer / Controller in ensuring parish compliance with established diocesan accounting practices and completion of the parish audit function.

The ideal candidate for this position will have a high attention to detail, strong proficiency with Microsoft Excel, and hold an Associate Degree or higher in finance, business, or related field. Two years of accounting experience is highly desirable.

Interested applicants should apply online at diocesefwsb.org/careers.

Memorial Masses FOR THOSE WHO HAVE LOST A CHILD

Friday, October 14, 7 p.m. (English)
Christ the King Parish, South Bend

Monday, Oct. 17, 6 p.m. (Spanish)
St. John the Evangelist Parish, Goshen

Thursday, Oct. 27, 6:30 p.m. (Spanish)
St. Joseph Parish, Fort Wayne

Friday, October 28, 5:45 p.m. (English)
St. John the Baptist, Fort Wayne

For more information, visit:
diocesefwsb.org/avas-grace
Sponsored by Marriage & Family Ministry



WHAT'S HAPPENING?

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

Fatima Rosary

SOUTH BEND — One hour of prayer, rosary, and reflection will be held at St. Patrick Church, 309 S. Taylor St., on Saturday, Oct. 15, at noon in conjunction with about 22,000 other Fatima rosaries prayed nationwide. This will be held on the church steps unless it rains, in which case, it will be inside the church. Contact Phil and Georgia Niswonger at 574-287-2270 or niswongerpg1963@yahoo.com.

White Mass for Healthcare Workers

FORT WAYNE — A White Mass will be celebrated by Bishop Kevin C. Rhoades on Tuesday, Oct. 18, at the Cathedral of the

Immaculate Conception, 1102 S. Clinton St., at 6:30 p.m., for all in healthcare and their families. A dinner arranged by the Catholic Medical Guild of Northeast Indiana will follow at nearby St. Mary, Mother of God Parish, Oechtering Hall. Dinner cost is \$15. You can RSVP for dinner at fortwayne.cathmed.org or call 222-6978 for RSVP or details.

America Needs Fatima Holy Hour

SOUTH BEND — America Needs Fatima Holy Hour of Prayer will take place on Saturday, Oct. 15, at Christ the King Parish, 52473 SR 933, at noon. This is an outdoor event, so bring a lawn chair

and a rosary. For information, contact Dorothy Wheeler at 574-855-3915.

Are You Afraid of the Dark?

FORT WAYNE — Father Brian Isenbarger will share what you should and shouldn't fear from demons, ghosts, and the supernatural on Friday, Oct. 21 in the church at St. Vincent de Paul, 1502 E. Wallen Rd., at 7 p.m. Contact Monica Aquila at 260-489-3537, monicaaquila@saintv.org or visit saintv.org/halloween.

Fall Craft Bazaar

FORT WAYNE — Queen of Angels will have a Fall Craft Bazaar in the Monsignor Faber Activities Center, 1600 W. State Blvd., on Saturday, Oct. 22, from 8 a.m. to 3 p.m. Enjoy local vendors, delicious conces-

REST IN PEACE

| | | |
|--|--|--|
| Fort Wayne James C. Henry, 93, St. Charles Borromeo | Mishawaka Mary Hershberger, 69, St. Bavo | Linda Turczynski, 79, Holy Family |
| John Krouse, 75, St. Charles Borromeo | Carol M. Chamberlin, 90, St. Monica | Betty J. Turek, 94, Holy Family |
| Jane M. Ottenweller, 84, St. Joseph - Hessen Cassel | Michael P. Faulkner, 53, St. Monica | Ryan Perez, Newborn, St. Adalbert |
| Olin Roberts, 60, St. Joseph - Hessen Cassel | Dorothy A. Harper, 93, St. Monica | Stephanie Steinke, 35, St. Adalbert |
| William Jasinski, 93, St. Vincent de Paul | South Bend Paul Coughlin, 96, Christ the King | |
| Joann Terlosky, 77, St. Vincent de Paul | Raymond Flory, 92, Christ the King | |

sions, and much more. Contact Karen Graham at 419-518-0241 or CraftFair@queenofangelschool.com.

Vocation Discernment Come and See

FORT WAYNE — An open house for Catholic men and women wishing to know more about living in a discernment house and assistance in discerning the priesthood or a married, single, consecrated, religious, work, and/or other vocation will be held on Saturday,

Oct. 22, from 9:30 a.m. to 1 p.m. at Mary's Glen Chapel, 2514 Reynolds St. Mass, brunch, talks on vocation discernment, and tours of Annunciation Women's Discernment House and Guadalupe Men's Discernment House will be offered. Contact Madeline Nugent at 260-739-6882 or copenitents@yahoo.com.

John Bosco Jam

SOUTH BEND — All are welcome to enjoy a friendly basketball game between Catholic priests of our diocese and various religious orders vs. religious brothers and seminarians of the Congregation of the Holy Cross at Saint Joseph High School, 453 N. Notre Dame Ave., on Friday, Oct. 28. Doors open at 5:30 p.m., game begins at 6:30 p.m. Contact Father Drew Curry at saintjohnbosco@gmail.com.

Most Precious Blood Rosary Society Craft Show

FORT WAYNE — The Most Precious Blood Rosary Society will have a Christmas Craft Show on Saturday, Nov. 5, from 8:30 a.m. to 3 p.m. in the school gym, 1529 Barthold St. In addition to homemade crafts, decorations, and clothing items, also featured will be Tupperware, Young Living Essential Oils, and Mia Belle candles and melts. Baked goods will be available as well as breakfast and lunch items for purchase. The proceeds from this event allow the Rosary Society to continue its ministry to the parish and community. Contact Ann Kenny at 260-579-2895 or annkenny3@gmail.com.



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Saint Mother Theodore Guerin
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You receive a charitable deduction; you are building the future of the sisters through a gift to the Sisters of Providence.





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|----------|------|------|------|------|------|------|------|
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Rates Subject to change based on the ACCGA.

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Your gift today will have an impact on the Sisters of Providence for years to come! Please call us for two-life or deferred gift annuity rates.

To request a free proposal, contact Connie Gualano, manager of planned giving, at 812-535-2811
PlannedGiving.SistersofProvidence.org

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Para Jóvenes Adultos de 18-39 años. El evento es bilingüe.

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Photos provided by Angelo Ray Martinez

Participants who contributed to the Art of Faith Exhibit at Holy Cross College gather during a reception on October 6.

Artwork Displays Catholic Faith at Holy Cross Exhibit

BY CHRIS LUSHIS

Angelo Ray Martínez came to Holy Cross College with the intention to teach students how to create beautiful art that could transform others. He did not expect, however, that he would also be transformed by this experience and find himself a participant in God's own creative designs.

Martínez began teaching at Holy Cross College in January of 2017 as an adjunct professor before eventually becoming an Assistant Professor and Director of Visual Arts. Originally from Boulder, Colorado, Martínez has received both a Bachelor's and Master's in Fine Arts in Painting. However, neither his early family life nor his formal academic study had much intersection with Christianity.

When he arrived at Holy Cross College, Martínez planned to teach art techniques to young people and guide them to bring their deepest passions to life. As he had been accustomed to art being primarily a secular endeavor separate from one's faith, he was challenged by then-Holy Cross President Father David Tyson, CSC, who implored faculty across every discipline to discern how to bring Catholicism into the classroom "in a direct and meaningful way." Further education came from seeing the devotion of his students, some of whom, motivated by their Catholic faith, sought to depict a love for Jesus Christ in their artistic work. Inspired particularly by students Teresa (Breckler) Roerty and Catherine Oliva, both natives of the Fort Wayne-South Bend diocese, Martínez witnessed firsthand how those with a zealous love for God could use art as a primary means of evangelization. This influenced his own

faith journey as well. Initially, he had been drawn to Holy Cross because had been open to the possibility of becoming Catholic. However, as most adult converts experience, there were still challenges and intellectual obstacles he and his wife, fellow artist Melanie Mulkey, had to work through. Over the next few years, they continued to explore the possibility of entering the Church. Surrounded by a loving community of faculty and staff,



Painted by Holy Cross student Stephanie Nuñez, this image, entitled "Home Alter" is a reflection on the cultural practices she has witnessed in many Hispanic households. This introduction of a home altar also serves to "alter" the spiritual dimension of the home, elevating the heart and mind to God.

both Angelo and Melanie were encouraged to remain open to God's invitations, which they did. Through this encouragement they both completed the RCIA process and were baptized into the Catholic Church at the Easter Vigil Mass earlier this year.

Now, Martínez is seeking new and more extensive ways to reveal the artistic beauty of Christianity to the world. This desire led him to create and oversee a public exhibit at Holy

Cross College entitled, "The Art of Faith," which depicts the extraordinary work of local artists inspired by their Catholic faith. The exhibit, located in the St. Joseph Galley within Driscoll Lounge, is open to the public until December 16.

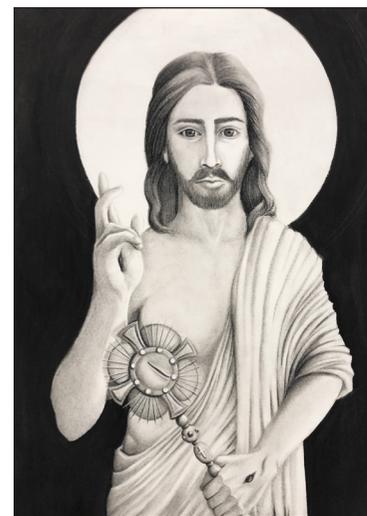
Martínez shared, "I hope that viewers are inspired to reflect on their own faith even deeper. Some of the artworks in the exhibition are more traditional and straightforward, while others are more abstract and symbolic. Hopefully, visitors will gain a stronger appreciation for the beauty of our Catholic faith, develop a more complex understanding of Christian thought, and see how art is utilized for worship and discipleship in our contemporary culture."

One of the Holy Cross student submissions to the exhibit, a charcoal drawing entitled "Ecce Agnus Dei" by Cecilia Simerman, creatively depicts a love for Jesus in the Blessed Sacrament. She shared, "Eucharistic devotion is the most important part of my spiritual life."

When given an assignment to draw something inspired by Scripture, she was drawn to the interaction where Jesus revealed His wounds to St. Thomas the Apostle. She explained, "my intention was to communicate the reality of the Real Presence in the Eucharist, showing the connection between that moment in the Gospels where he reveals His wounds, with the Mass and Adoration. We are looking at the exact same Body of Christ, we don't see Him in the same way Thomas did, but It is the same Body. The monstrance conveys that and the title connects to the point in the Mass where the Eucharist is revealed to the congregation. It is about how Christ reveals Himself to us, how that moment transcends time, how He invites us

to behold Him every time we see the Eucharist."

Another piece was provided by local artist Stephen Barany, who wrote an Icon of the Holy Family, inspired by the original unique creation of Romanian artist Mihai Cucu, which recalls Andrei Rublev's classic icon of the Holy Trinity, displayed at the 2018 World Meeting of Families in Ireland. Using Cucu's image as a prototype, Barany originally wrote this for his wedding this past June to



A charcoal drawing by Holy Cross student Cecilia Simerman, this image uniquely depicts the Body of Christ, reflecting the unity between Christ's physical body which St. Thomas the Apostle was invited to touch after the Resurrection, and the Eucharistic host worshipped at Mass and in Adoration of the Most Blessed Sacrament.

provide guests with a beautiful depiction of the Holy Family to remember the occasion. Barany stated, "in the image, the Holy Family celebrates the Feast of Passover, for which they traveled annually to Jerusalem. Mary ponders in her heart the mystery of her Son, and Joseph holds out his hands to present his adopted son, the

true Lamb of God. Jesus raises his hand in a sign of blessing and invitation. He has left open the fourth side of the table; it is open for you. At the Last Supper, also a Passover meal in Jerusalem, Jesus told the gathered Apostles, 'I call you friends, I chose you and I commissioned you to go out and bear fruit, fruit that will last.' With God's help, may we each accept Jesus' invitation of friendship, imitate the Holy Family, and bear in our lives the lasting fruit of the Holy Spirit."

Barany further shared that he decided to participate in this exhibit because he felt it was "important for Holy Cross students to see that they are part of a broader community of faith that includes the South Bend, Mishawaka, and Granger areas, and that they are connected to local parishes in some way. For students to see at least ten local artists depict their faith artistically communicates that practicing Christians in this place make a full effort to live out, to make real and tangible their belief and fidelity to God."

This has certainly been the experience of Martínez as his faith journey has progressed and grown. He shared that it is his hope for more faith-based artistic endeavors to take place at Holy Cross which further the Church's mission of inviting people, both inside and outside the faith, to see the profound beauty Catholicism offers to lift each soul closer to God and into deeper relationship with Him.

All are invited to visit this exhibit at Holy Cross College, open during regular business hours. More information about the individual pieces of the exhibit can be found at www.hcc-nd.edu/the-art-of-faith.