

TODAY'S CATHOLIC

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Local Holy Land Pilgrim Tells of Journey Cut Short Due to Hamas Attack on Israel

BY ANDY JACOBS

Life here in the Holy Land can be very complicated, even for those of us who have spent our whole lives here.” These words foreshadowed some of the most moving and intense days of my life, when a beautiful pilgrimage to the Holy Land ended abruptly due to the Hamas attack against Israel.

This journey began in the spring of 2023, when my wife, Melissa, began researching trips to the Holy Land. She found that Redeemer Radio was sponsoring a pilgrimage from October 2-12 that would be coordinated by Select International, a travel company that specializes in tours that help Catholics and other pilgrims experience holy sites around the world. As a bonus, Father Tom Shoemaker, Pastor of St. Charles Borromeo Parish in Fort Wayne, would be accompanying us.

Melissa and I would be among a group of 35 pilgrims from around the Diocese of Fort Wayne-South Bend, as well as a few from elsewhere. Father Shoemaker arranged a “pilgrimage party” a month before our departure date where



Andy Jacobs

Concrete barriers and a dumpster are the remains of a road barricade the morning after a protest in Bethlehem, West Bank, in the Holy Land.

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CNS photo/Lola Gomez

Pope Francis carries a white rose as he approaches a reliquary containing the relics of St. Thérèse of Lisieux before the start of his general audience in St. Peter's Square at the Vatican on June 7. On Sunday, October 15, Pope Francis new document on St. Thérèse was released.

St. Thérèse Teaches Simplicity, Love, Pope Says in New Text

CINDY WOODEN

VATICAN CITY (CNS) – St. Thérèse of Lisieux, long one of Pope Francis' favorite saints, teaches Christians the "Little Way" of love, self-giving, concern for others, and complete trust in the mercy of God, the pope said in a new document.

"At a time when human beings are obsessed with grandeur and new forms of power, she points out to us the 'Little Way,'" he wrote. "In an age that casts aside so many of our brothers and sisters, she teaches us the beauty of concern and responsibility for one another."

Published on Sunday, October 15, the pope's letter is titled, "C'est la Confiance," the opening words of her phrase, "It is confidence and nothing but confidence that must lead us to Love." The papal letter is subtitled, "On confidence in the merciful love of God."

"At a time of great complexity, she can help us rediscover the importance of simplicity, the absolute primacy of love, trust, and abandonment, and thus move beyond a legalistic or moralistic mindset that would fill the Christian life with rules and regulations and cause the joy of the Gospel to grow cold," the pope wrote.

In the letter, the pope explained that he chose not to release the document on her feast day, October 1, or the 150th anniversary of her birth last January 2, or the 100th anniversary of her beatification, which was celebrated in April, because he wanted to "transcend" those celebrations and

"At a time of great complexity, she can help us rediscover the importance of simplicity, the absolute primacy of love, trust, and abandonment ..."

– Pope Francis

emphasize how her life and writings are part of the "spiritual treasury" of the Church.

Pope Francis has spoken often about his devotion to St. Thérèse of Lisieux, who is also known by her religious name, St. Thérèse of the Child Jesus, or as St. Thérèse, the Little Flower, because she described herself as a little flower in God's garden.

But there is another flower connection, as well. While still Archbishop of Buenos Aires, Pope Francis told journalist Sergio Rubin in 2010, "When I have a problem, I ask the saint, not to solve it, but to take it in her hands and help me accept it, and, as a sign, I almost always receive a white rose."

And the pope closed his new exhortation with a prayer: "Dear St. Thérèse, the Church needs to radiate the brightness, the fragrance, and the joy of the Gospel. Send us your roses! Help us to be, like yourself, ever confident in God's immense love for us, so that we may imitate each day your 'Little Way' of holiness."

Although she died at the age of 24 in a cloistered convent, her passion for sharing the Gospel through her prayers and example led Pope Pius XI to declare her patroness of the missions in 1927, and her writings led Pope St. John Paul

II to proclaim her a Doctor of the Church in 1997.

"In the heart of Thérèse," Pope Francis wrote, "the grace of baptism became this impetuous torrent flowing into the ocean of Christ's love and dragging in its wake a multitude of brothers and sisters. This is what happened, especially after her death. It was her promised 'shower of roses.'"

The "Little Way" of St. Thérèse is a path to holiness anyone can follow, the pope said. It is about recognizing one's own smallness and trusting completely in God's mercy.

"This is the 'sweet way of love' that Jesus sets before the little and the poor, before everyone. It is the way of true happiness," the pope said.

In place of a notion of holiness that is individualistic and elitist, one "more ascetic than mystical, that primarily emphasizes human effort," he said, "Thérèse always stresses the primacy of God's work, His gift of grace," trusting that He would bring her to heaven one day.

Even in speaking about the Eucharist, her desire to receive Communion took second place to "the desire of Jesus to unite Himself to us and to dwell in our hearts," the pope said. "Her gaze remained fixed not on herself and her own needs,

but on Christ, who loves, seeks, desires, and dwells within."

In his exhortation, Pope Francis focused on St. Thérèse's reflection of St. Paul's description of the Church as the Body of Christ with each part or member having a role to play in the functioning of the entire body.

But she did not see herself as the foot or the ear or the eye or the hand, as described in First Corinthians, the pope said. "In the heart of the Church, my mother, I shall be love," she wrote.

"This heart was not that of a triumphalistic Church, but of a loving, humble, and merciful Church," the pope wrote. "Thérèse never set herself above others but took the lowest place together with the Son of God, who for our sake became a slave and humbled Himself, becoming obedient, even to death on a cross."

Rediscovering love as the heart of the Church can be "a great source of light" for Catholics today, Pope Francis said. "It preserves us from being scandalized by the limitations and weaknesses of the ecclesiastical institution with its shadows and sins, and enables us to enter into the Church's 'heart burning with love,' which burst into flame at Pentecost thanks to the gift of the Holy Spirit."

"It is that heart whose fire is rekindled with each of our acts of charity," he wrote. "I shall be love." This was the radical option of Thérèse, her definitive synthesis, and her deepest spiritual identity.

Notre Dame President to Step Down at End of Academic Year

BY GINA CHRISTIAN

(OSV News) – The longtime president of the University of Notre Dame will step down at the end of the current academic year to return to teaching and ministry at the school.

Father John I. Jenkins, a Holy Cross priest, announced the news on Friday, October 13, according to a statement released by university officials.

Elected in 2005 as the university's 17th president, Father Jenkins was most recently reelected by Notre Dame's trustees to his fourth five-year term effective July 1, 2020.

Father Jenkins said his tenure as president had been "both a privilege and a calling."

Under Father Jenkins' leadership, Notre Dame saw significant growth and expansion, particularly in its research initiatives, global engagement, student diversity, and financial resources. The school was admitted this year to the Association of American Universities, which represents the nation's leading research universities.

At the same time, Father Jenkins faced criticism at points during his tenure. Following a lawsuit filed by the university, he applauded a 2017 Trump administration expansion of the religious freedom exemption from a 2012 U.S. Health and Human Services mandate requiring most employers to include contraceptives, abortifacients, and sterilizations in their employee health plans. However, Father Jenkins opted to allow third-party administrators to provide such coverage, saying the "university's interest has never been in preventing access to those who make conscientious decisions to use contraceptives," but was rather "to avoid being compelled by the federal government to be the agent in their provision."

A 2016 decision by Father Jenkins to award then-Vice President Joe Biden the Laetare Medal – the oldest and most prestigious award for American Catholics – was rebuked by Bishop Rhoades, who said in a lengthy statement that it was "wrong for Notre Dame to honor any 'pro-choice' public official with the Laetare Medal."

Similarly, a 2009 commencement address by President Barack Obama (part of the university's custom of having U.S. presidents speak at the school graduation while in office) sparked backlash.

While in Rome participating in the Synod of Bishops, Bishop Rhoades issued a statement extending his "prayerful best wishes" to



OSV News photo/courtesy University of Notre Dame

Holy Cross Father John I. Jenkins, President of the University of Notre Dame, is pictured in an undated photo. The university announced on Friday, October 13, that Father Jenkins will step down at the end of this academic year.

Father Jenkins "after 19 years of dedicated leadership and service." Bishop Rhoades continued: "I am grateful that, in promoting the growth of research at the university, Father Jenkins has promoted the moral, spiritual, and religious dimensions of that research, an important part of Notre Dame's distinctive Catholic identity. I am also grateful for Father Jenkins' commitment to the pastoral ministry at Notre Dame and the spiritual welfare of the students, his dedication to Notre Dame's service of our local Church as well as the wider Church throughout the world, and for his advocacy of civility in public discourse, so much needed in our nation and world today. I am personally happy that Father Jenkins will continue his priestly ministry here in our diocese, teaching and serving at Notre Dame."

University officials noted in the school's statement that John B. Veihmeyer, the retired chairman of KPMG International, has been elected as chair of Notre Dame's board of trustees, effective June of 2024 and succeeding current chair John J. Brennan.

Father Jenkins has throughout his career promoted civil discourse and has served as a longtime member of the Commission on Presidential Debates. In addition, he has been a leading national voice on college athletics. In a March 23 New York Times opinion piece he co-wrote with Jack Swarbrick, Notre Dame's athletics director, Father Jenkins called on universities "to reaffirm that student-athletes are students first and to ensure that their athletic programs serve the schools' broader educational mission, not the other way around."

Father Jenkins is a member

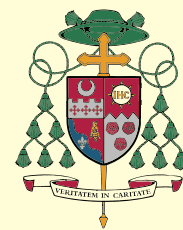
of the university's philosophy department, teaching on ancient and medieval philosophy, the relationship between faith and reason, and the works of St. Thomas Aquinas. He holds undergraduate and graduate degrees from Notre Dame, along with a doctorate of philosophy from Oxford University and a master of divinity and licentiate in sacred theology from the Jesuit School of Theology at Berkeley in California.

His writings include the book "Knowledge and Faith in Thomas Aquinas," as well as scholarly articles for The Journal of Philosophy, Medieval Philosophy and Theology, and the Journal of Religious Ethics.

Father Jenkins also has written on Catholic higher education, noting in a 2015 journal article that while "Catholic colleges and universities face significant challenges in the present context of American higher education," such institutions, which are "situated in the Catholic intellectual life ... can enjoy substantive orientation in their academic endeavors while fostering serious inquiry and vigorous debate."

A search is now underway for the university's next president, who will be elected by the trustees from among the priests of the Congregation of the Holy Cross, which founded the school in 1842. The school's governance was transferred in 1967 from the congregation to a two-tiered board of lay and religious trustees and fellows.

In his statement, Bishop Rhoades said he is "praying for the Board of Trustees in its search for a new president and for the Congregation of Holy Cross. I am most grateful for their commitment to maintain and strengthen the Catholic character of the University of Notre Dame."



Public schedule of Bishop Kevin C. Rhoades

Wednesday, October 4 to Sunday, October 29 – XVI Ordinary General Assembly of the Synod of Bishops, Paul VI Hall, Vatican City



Forty Hours Devotion



Parishes are Listed in Order by Date

OCTOBER

St. Paul of the Cross, Columbia City: October 22-24
St. Mary Mother of God, Fort Wayne: October 27-29

NOVEMBER

St. Dominic, Bremen: November 5-7
St. Aloysius, Yoder: November 5-7
St. Stanislaus Kostka, New Carlisle: November 9-11
St. Gaspar del Bufalo, Rome City: November 19-21
St. Joseph, Bluffton: November 26-28
Christ the King, South Bend: November 26-28

DECEMBER

Most Precious Blood, Fort Wayne: December 3-5
St. Augustine, South Bend: December 3-5
Cathedral of the Immaculate Conception: December 3-5
St. Mary of the Annunciation, Bristol: December 3-5
Immaculate Conception, Ege: December 7-8

2024

JANUARY

St. John Bosco, Churubusco: January 29-31

FEBRUARY

St. Joseph, Garrett: February 11-13
Immaculate Conception, Auburn: February 18-20
St. Charles Borromeo, Fort Wayne: February 25-27

MARCH

St. Elizabeth Ann Seton, Fort Wayne: March 3-5
St. Casimir, South Bend: March 3-5
St. Joseph, Garrett: March 3-5
St. Joseph, Fort Wayne: March 10-12
St. Joseph, South Bend: March 17-19
St. Joseph, Mishawaka: March 17-19

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Photos by Christopher Lushis

Father Brian Isenbarger responds to a question posed by moderator Megan Quigley, left. He is accompanied by, from center to right, Pastor Donovan Coley, Sister Maria Gemma Salyer, and Pastor Chris Norman.

'Common Table' Series Begins at USF

BY CHRISTOPHER LUSHIS

As Jesus was gathered with His disciples on the night of the Last Supper, He prayed for unity—that all “would be one as He and the Father are one.”

While it is an unfortunate reality that there are many divisions within the Body of Christ, a new initiative has begun in Fort Wayne aiming to heal wounds and respond to the Lord's heartfelt prayer for unity.

This new endeavor stems from a relationship between faculty and staff from the University of Saint Francis and Pastor Chris Norman of Grace Gathering Church in Fort Wayne. Norman, motivated by his love for Jesus and a desire to forge deeper bonds between Christians, humbly approached Catholics at Saint Francis last summer and asked if the university would consider taking part in PrayerWorks, a 24/7 prayer room within the Electric Works complex intended “for anyone to pray, encounter Jesus, and bring new levels of peace and unity in Fort Wayne, the region, and world.”

As friendships formed and trust deepened between the groups, they discerned that the Lord was inviting them to do more. This led to the development of The Common Table series, which aims “to develop a posture of humility and teachability, acknowledging differences while centering on Jesus, building friendships and worshipping together (through prayers focused on what unites both groups), and embracing a shared call to repentance and forgiveness.” The first event of the series was held on Monday, October 9, at Saint Francis with the topic, “Is Unity Possible?”

Shema Culture, a group of musicians from Fort Wayne who led music at recent World



Following the panel presentation, small groups discussed ways of growing in humility, openness, and understanding between denominations. Above, Father Thomas Zehr, Pastor of St. Mary in Huntington, shares his experiences and perspectives with his group.

Youth Day events in Portugal, started the event with a few songs of praise. A panel discussion followed, comprised of local faith leaders, including Father Brian Isenbarger, Sister Maria Gemma Salyer, Pastor Chris Norman, and Pastor Donovan Coley. The event was moderated by Megan Quigley, Assistant Director of the Assisi Program at Saint Francis.

The foundation of the night was not simply to work toward unity for unity's sake but to authentically seek Jesus Christ and become more deeply united through Him.

Over recent months, the panel members have been meeting in preparation for these discussions.

“We are brothers and sisters in Christ who all share a deep love for Jesus and a deep yearning for the unity He prayed for at the Last Supper,” Quigley said. “That was a major catalyst for us being here tonight and led to many moments of prayer, collaboration, and friendship. And within that context, a dialogue started to form about what we really believe, both in areas of deep agreement and also areas of disagreement. This led not to a debate but trying to reach an understanding together. We know that unity does not come about through any human power, but it is a gift of God, so we come here to be open to Him in this dialogue.”

The primary themes of the night centered on humility and understanding. Father Isenbarger, Parochial Vicar at St. Vincent de Paul Parish in Fort Wayne, shared first, commenting on what is at the heart of his relationship with Jesus: the Eucharist.

“St. Francis of Assisi, in his writings on Holy Communion, said, ‘Look at the humility of God, Who hides Himself under the appearances of bread,’ Father Isenbarger said. “The desire of Christ's heart is to be with us, and as a priest, as I hold the host in my hands, I am reminded daily of how much He is willing to humble Himself; it also reminds me that I have a long way to go!”

Pastor Coley, the former president and CEO of the Rescue Mission, shared his appreciation for Father Isenbarger, whom he said has challenged him and also delighted him with his humor. Coley emphasized the importance of listening with openness—since even when Protestants and Catholics are using the same words they can mean very different things—as well as approaching the evening with the perspective of trying to better understand his brother (Father Isenbarger), sister (Sister Maria Gemma), and others. Quoting St. Paul, who implored the Corinthians, “Knowledge puffs up, but love builds up,” he emphasized, “I

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am here to learn!"

Franciscan Sister Maria Gemma, Vice President for Catholic Culture and Student Life at Saint Francis, shared that her relationship with God is rooted in filial and familial affection.

"I see the Spirit of God alive and active in my brothers and sisters, in Chris and Donovan, and those I encounter – they are children of God, as I am," Sister Maria Gemma said. "We have the same Daddy; we are family."

Norman shared with forthrightness: "Quite a number of people have asked me how this [event] is going to work. A lot of people are very hopeful, and a lot of people are very skeptical. As mentioned, we are not seeking unity, we are seeking Jesus; unity will be a fruit or result. It's a distinction but an important one." He shared his desire to follow St. Paul, who came to "proclaim the testimony about God, knowing nothing except Jesus Christ and Him crucified." He emphasized, "We are not going to come together because of human wisdom or eloquence; we are only going to come together through the power of the Holy Spirit; our faith will rest on His power." He also acknowledged that much of the animosity between Christians can flow from misunderstandings, indicating how crucial it is to recognize that not all preconceived notions are necessarily correct.

Following each round of commentary from the panelists, those in attendance were invited to share in small group discussions about their particular experiences of faith, relationships with Christians of other denominations, and ways of being challenged by the Lord to grow in deeper love, unity, and understanding.

These discussions allowed participants to explain where and how they pray, as well as why they pray. The small-group discussions also provided opportunities for hearing new perspectives and sharing experiences of encountering

God's transcendence.

One Catholic participant, who asked to remain anonymous, was struck by a comment Coley made toward the end of the final panel discussion. He said: "Pastor Donovan made the point that 'God is most glorified when we are most satisfied in Him.' I thought that was an incredibly profound statement. It speaks to the beauty and gift of the Eucharist, as Jesus longs to give us the very depths of His love in the Blessed Sacrament. His comment helped me understand more profoundly why Jesus instructed St. Margaret Mary to receive holy Communion as a way of making reparation to His Sacred Heart; our open vulnerability to His love and our trust in His goodness is exactly what He seeks from us. I never really thought of my resting in the Lord through holy Communion or Eucharistic adoration as 'giving God glory,' but that's exactly what Jesus says it is! Even though Pastor Donovan isn't Catholic, the truth of the Lord regarding the Eucharist spoke through him and helped deepen my Catholic faith."

Caleb Perkins, Vice President and Co-founder of Shema Culture, shared his response to the event, saying: "I sensed that the Lord was so pleased with the humility shown tonight! The imagery I got when I was praying about it was as if dust was being blown around off an old foundation and a new brick was laid upon it. I felt like Our Lord was saying that the dust is all the pain and hurt from divisions between Protestants and Catholics, being blown away by the breath of God, Who is reworking the foundation and bringing His bride back together in a way we've never seen before."

The event was the first of a four-part series The Common Table plans to host. Additional events will take place throughout the next two years. Each event will focus on values the planning team has discerned to be essential in the movement for Christian unity.

A Celebration of Hispanic Peoples



Provided by Bishop Rhoades

Father Sam Anderson, left, Cardinal Juan Jose Omella, the Cardinal Archbishop of Barcelona, Spain, Bishop Rhoades, and Father Zane Langenbrunner pose for a picture at the Church of Our Lady of Montserrat (the national church of Spain in Rome), where they celebrated a Mass on the feast of Our Lady of the Pillar, the patroness of Spain and all Hispanic peoples, on Thursday, October 12. After being ordained to the priesthood in June, Father Anderson and Father Langenbrunner are currently continuing their studies at the Pontifical North American College in Rome.

St. Jude 75 ANNIVERSARY

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Synod Addresses Pain Church Has Caused People

VATICAN CITY (CNS) – The synodal way is not an invention of Pope Francis, but it is based on Jesus' way of inclusivity and listening, and on divine revelation itself, said Redemptorist Father Vimal Tirimanna, a leading moral theologian from Sri Lanka, during the opening session of the third week of the Synod of Bishops on synodality on Monday, October 16. As participants continued with their small group discussions, "the round tables themselves are a symbol of the ecclesiology of Lumen Gentium," Father Tirimanna said, referring to the Second Vatican Council document on the nature of the Church and the role of its members. "This synodal process is not a private agenda of Pope Francis. It is a continuation of Vatican II," said Father Tirimanna. He and others spoke to reporters on October 16 about their synod experience. A reporter asked the panel of synod participants whether discussions had included recognizing the hurt or pain the Church may have caused people in the LGBTQ+ community and others as well. Loreto Sister Patricia Murray, Executive Secretary of the International Union of Superiors General, responded by saying, "there is a deep awareness of the pain and suffering that has been caused," and "the question of hurt and the woundedness of people both individually and collectively" has been brought up "and listened to." There has also been discussion about "how to symbolically, in a sense, represent that hurt. Some people have said, 'sorry' is not enough," she said.

New Initiative Cultivates Leadership Roles Among U.S. Catholic Hispanics

BOSTON (OSV News) – Looking to increase the number of young Hispanic Catholics serving the Church, professors at Boston College and the University of Notre Dame spearheaded the launch of a new program called *Haciendo Caminos*, a five-year initiative that helps to support the graduate ministerial education of young Hispanic Catholics born or raised in the United States by allocating resources to instill a profound sense of ecclesial vocation. The program aims to address a disparity in the Church: Even though Hispanic Catholics account for more than 42 percent of U.S. Catholics, the number of U.S.-born Hispanics serving the Church has remained relatively low. "The idea will be to model what other universities and what other dioceses and organizations could be doing," said

NYC Eucharistic Procession Draws Thousands



OSV News photo/Gregory A. Shemitz

Father Mike Schmitz leads a Eucharistic Procession through the streets of midtown Manhattan in New York City on Tuesday, October 10. The procession and the Mass at St. Patrick Cathedral that preceded it attracted more than 2,000 people. Father Schmitz, a well-known priest and speaker, and host of "The Bible in a Year" podcast, said people taking part in a Eucharistic procession need to try to overcome self-consciousness and enter into prayer, despite the distractions.

Co-founder Hosffman Ospino, a theology and religious educator at Boston College and chair of its Department of Religious Education and Pastoral Ministry. *Haciendo Caminos*, which translates to "building paths," is a partnership between 18 Catholic institutions where students accepted into the graduate theological or pastoral ministry programs of these institutions can apply for a fellowship of up to \$30,000, which can be used to pay for tuition and other essential needs such as housing, childcare, and health-related expenses.

Two U.S. Bishops Launch National Catholic Mental Health Campaign

WASHINGTON, D.C. (OSV News) – Two U.S. bishops have launched the National

Catholic Mental Health Campaign amid a global crisis in mental health and a decline in mental health resources in the United States. The campaign was announced on Tuesday, October 10, to coincide with World Mental Health Day, created by the World Federation for Mental Health in 1992 to highlight the importance of mental health. This year's theme focuses on mental health as a universal human right. Leading the initiative are Archbishop Borys A. Gudziak of the Ukrainian Catholic Archeparchy of Philadelphia, Chairman of the U.S. Conference of Catholic Bishops' Committee on Domestic Justice and Human Development, and Bishop Robert E. Barron of Winona-Rochester, Minnesota, Chairman of the USCCB's Committee on Laity, Marriage, Family Life, and Youth. In an introductory message for the campaign, the bishops said their goals are threefold: to raise greater awareness of the issue,

to remove the sense of stigma for those suffering from mental illness, and "to advocate a clear message to all: Everyone who needs help should get help." The USCCB will host virtual roundtables with bishops and Catholic leaders to discuss ways in which the Church can remove stigma and support those with mental illness.

Two Iowa Dioceses Issue Guidance on Gender, Sexual Identity

DAVENPORT, Iowa (OSV News) – Two of Iowa's four Catholic dioceses have recently released documents on pastoral guidance regarding gender and sexual identity. The Diocese of Davenport published its "Guidelines for Pastoral Accompaniment of Sexual and Gender Minorities," effective

on Wednesday, October 4. Also this month, Bishop R. Walker Nickless of Sioux City issued "Catholic Teaching and Directives on the Human Person and Sexual Identity" for that diocese. The Davenport and Sioux City guidelines both seek to balance a pastoral approach that at once affirms human dignity, Church teaching, and compassionate accompaniment of those who – as Bishop Nickless notes in the Sioux City document – "question or experience distress over their own identity." The Diocese of Davenport stressed the importance of "a fundamental respect for the dignity of every human person, body and soul, created in the image and likeness of God," while Bishop Nickless said Catholics "are called to respect the dignity of every person and to welcome each one as Jesus welcomes all."

Jerusalem Cardinal Offers Himself in Exchange for Israeli Hostages

VATICAN CITY (CNS) – The Catholic Church's highest ranking prelate in the Holy Land offered his "absolute availability" to be exchanged for Israeli children taken hostage by Hamas. Cardinal Pierbattista Pizzaballa, the Latin Patriarch of Jerusalem, told reporters during an online meeting on Monday, October 16, that he is willing to do "anything" to "bring to freedom and bring home the children" taken into Gaza during Hamas' October 7 attack on Israel, in which more than 1,300 Israelis were killed. The Israeli military said on October 16 that some 200 people, including children and elderly persons, are being held hostage. Returning the hostages held in Gaza is "absolutely necessary" to stopping the ongoing violence between Israel and Hamas, the cardinal said. He expressed the Vatican's willingness to assist in de-escalation and mediation efforts but said they had not been able to speak with Hamas. Cardinal Pizzaballa said some 1,000 Christians in Gaza are currently sheltering in Church-affiliated buildings because "they don't know where to go and moving is dangerous." At the end of his general audience on Wednesday, October 11, Pope Francis condemned Hamas' terrorist attacks on Israel and pleaded with the militants to free their hostages unharmed, but he also expressed concern about Israel's tightening siege on Gaza and its impact on innocent civilians. "One who is attacked has the right of self-defense," the pope said, "but I am very concerned about the total siege under which Palestinians are living in Gaza, where there also have been many innocent victims."

AROUND THE DIOCESE

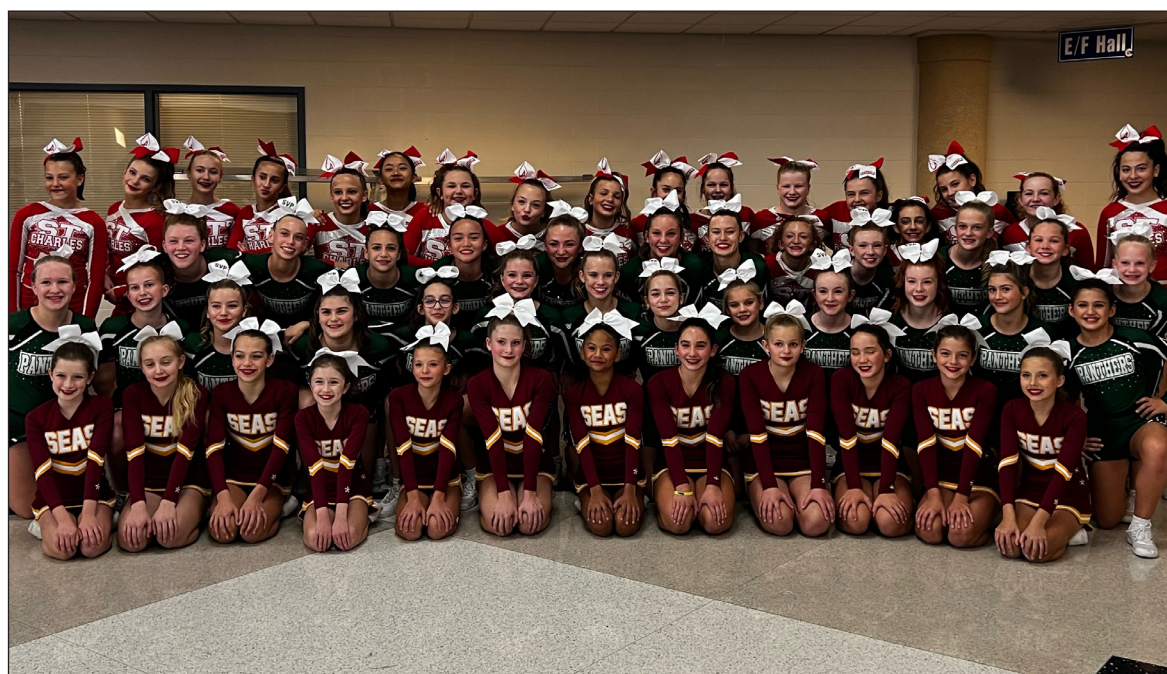
Respect Life Rally



Provided by Phil Niswonger

Pro-life supporters, including students from Marian High School, hold up signs during the Life Chain event along Grape Road in front of Planned Parenthood in Mishawaka on Sunday, October 1. An estimated 130 people attended the event, which, according to Right to Life Michiana, has been held in the area for more than 20 years. The event marked the beginning of Respect Life Month, which the Church celebrates every October to provide a witness to the dignity of human life from conception to natural death.

CYO Represented by Area Schools at Cheer Competition



Provided by Jeremy Elder

On Wednesday, October 11, three CYO Cheer teams competed at the Charger Cheer Competition hosted at Carroll Middle School. Congratulations to St. Charles, St. Vincent, and St. Elizabeth Ann Seton grade schools for representing area Catholic Schools at the event.

Saint Anne Communities Celebrates Longtime Employee



Provided by Saint Anne Communities

On Friday, September 29, Saint Anne Communities celebrated the retirement of Mike Saylor Sr., second from left, who worked at Saint Anne's for 32 years. A post on the Saint Anne Communities – Randallia Place Facebook page stated: "Mike has been a dedicated staff member in the Admissions Department as our Transportation Coordinator for most of his time with us. Mike always took the time to talk to the residents and get to know them. His genuine care and kindness for our residents and team will truly be missed! Good luck on your retirement Mike. Saint Anne's thanks you for so many years of your hard work and dedication. God Bless you!"

Supporting the Knights



Provided by Patrick Burkhart

Alumni, supporters, and friends of Bishops Luers gathered at Brookwood Golf Club on Saturday, October 7, for the Luers Men's Smoker – an event that included food, drinks, games, cigars, a silent auction, and special prizes. Organizers told Today's Catholic that the event raised nearly \$3,500 for the Bishop Luers athletic program.

McGrath Institute Provides Formation for Catholic Leaders

BY LISA KOCHANOWSKI

People seek spiritual guidance from their parish priests, directors of religious education, theology teachers, and more. These men and women offer counsel and support as we make our spiritual journeys.

But who assists these spiritual guides on their own faith expeditions?

For the past 53 years, the McGrath Institute for Church Life at the University of Notre Dame has provided theological education and leadership formation programs for Catholic leaders. The institute connects lay and ordained leaders to the intellectual and spiritual riches that come from the heart of the university. The institute renews, strengthens, and nurtures the life of the Church through education and scholarship. By taking the Catholic intellectual life and making it accessible, those involved in the McGrath Institute help to form Church leaders at all levels.

According to officials with the McGrath Institute, the organization's mission bridges the Catholic intellectual life and the life of the Church in order to form and empower faithful Catholic leaders for service to the Church and thereby the world. In collaboration with their ecclesial partners, the institute proposes and enacts a renewed vision of Church life through scholarship, pastoral expertise, and teaching to discern and address the needs of the Church. Their vision is to seek to become, as Pope St. John Paul II stated, a "living institutional witness to Christ and his message."

Many resources from the McGrath Institute are free and available online for a variety of audiences. These include prayer guides, ministry materials, teaching materials, as well as resources for parents and children. Events hosted by the McGrath Institute on the campus of Notre Dame feature speakers and panels that address timely theological, pastoral, and cultural topics. The institute's popular "Saturdays with the Saints" series offers lectures about Catholic saints during Notre Dame home football weekends. The institute's Church Life Journal offers theological and pastoral reflections on the most pressing issues in the Church today and is one of the top Catholic journals in the country. In addition, the "Church Life Today" podcast offers conversations with pastoral leaders and scholars from across the country.

The institute has been a pioneer of online theological formation with its STEP and Camino courses. Available in Spanish and English, these flexible, six-week courses created by Notre Dame professors and other

theologians are specially designed for Church leaders actively working in parishes, schools, and dioceses. The online courses are well-suited for catechists, schoolteachers, lay ministers, deacons, and other adult Catholics seeking accessible courses that are intellectually rigorous and faithful to the Catholic tradition.

The McGrath Institute's Holy Family Initiative for Family Catechesis program embraces the diverse spiritual needs and complex realities of multigenerational immigrant communities in the United States and aims to help overcome the existing divisions between immigrant parents and growing numbers of first- and second-generation Hispanics born in the United States. In addition, a partnership with Chicago-based Iskali, an organization that empowers and equips young Latinos with high-quality faith formation, enables a key demographic in the Church today to become transformational leaders and creates a culture of affiliation at the parish level.



Photos provided by The McGrath Institute for Church Life at the University of Notre Dame

Members of Echo classes 19 and 20 enjoy orientation week festivities as they embark on two years of service to the Church while earning a master's degree in theology



Members of the Diocese of Lexington attend a leadership retreat on Notre Dame's campus. Attendees were participants of the McGrath Institute's online Camino program.

Organizations across the country are faced with challenges, and the McGrath Institute for Church Life is no exception. Leaders at the institute find that the issue of religious disaffiliation among U.S. Catholics is a top issue. They have recognized the urgent need for nuanced and thoughtful steps to respond to the reality of disaffiliation given the scope and breadth of this challenge within the Church. Specifically, their partnership with Iskali is intended to reach the alienated or indifferent among Hispanic Catholic youth. The Take a Second Look program is intended to persuasively engage and encourage students to reengage

with the Church and Catholic teaching – something many young adults today thought they had left behind, outgrown, or had never considered relevant to their lives in the first place.

Through the Fiat Program on Faith and Mental Health, the McGrath Institute is looking to help the Church develop better pastoral and professional expertise in order to make the Church more likely to nurture – and less likely to alienate – those living with mental illness and the families who care for them.

The McGrath Institute for Church Life is striving to make a strong impact on the community – in the Diocese of Fort Wayne-South Bend and beyond. As a source of creative Catholic

content and programming, the institute is bringing to fruition the vision of Father Theodore Hesburgh that Notre Dame serves as the place where the Church does its thinking.

"The Institute is grateful to serve in a diocese with so many thriving parishes and schools," said John C. Cavadini, Director of the McGrath Institute for Church Life. "Over the years, we have been fortunate to work with so many local Catholic leaders who have enriched our work and made us proud to call the Diocese of Fort Wayne-South Bend our home. We hope to continue our fruitful relationship with local parish and diocesan partners, working well together for years to come in the vineyard of the Lord."

Upcoming Events

The McGrath Institute for Church Life's popular "Saturdays with the Saints" presentations take place on the weekend of every Notre Dame home football game and are free and open to the public. This is a popular pregame ritual that combines the university's rich traditions of Catholic faith and spirited game days. This year's theme, "A Season with Our Lady," features lectures on different aspects of Mary. For more, visit mcgrath.nd.edu/events/saturdays-with-the-saints.

"Conversations That Matter" webinars are taking place throughout the fall on the important topic of mental health and the Church. The webinar on Wednesday, November 8, will focus on "Youth Mental Health: Belonging and Hope in an Age of Loneliness."

Notre Dame Panelists Discuss Living Out 'Laudate Deum'

BY MICHELLE MCDANIEL

On Wednesday, October 4, Pope Francis published a new apostolic exhortation, *Laudate Deum* ("Praise God"), on human ecology and our interconnectedness with the planet on which we live. The document is a follow-up to the pope's 2015 encyclical *Laudato Si'*. A day after *Laudate Deum* was published, eight on-campus groups at the University of Notre Dame co-sponsored a panel discussion urging students and faculty to read the exhortation and take action.

The panel discussion on Thursday, October 5, was preceded by a showing of "Let There Be Light," a short planetarium program commissioned by the Vatican, and a joint production of Notre Dame's Digital Visualization Theater and the McGrath Institute for Church Life. The video presentation addressed concerns brought up in both *Laudate Deum* and *Laudato Si'*, such as the climate crisis and its impact on populations around the globe.

With Pope Francis and Vatican officials acknowledging the relationship between *Laudate Deum* and *Laudato Si'*, the first official papal document centered solely on the pressing issue of ecology, which made international headlines following its release in 2015, the first question asked of the panel at Notre Dame related to the connection between the two documents. Of the four panelists – each with a different scholarly focus and expertise – this question was answered by Tyler Popa, a third-year student in the school's Master of Divinity program. Popa said the two pieces should be read in tandem with each other.

"Pope Francis' vision in 2015 of *Laudato Si'* was specifically about how to care about our common home," Popa said. "It's very comprehensive. There's a lot to it. [*Laudate Deum*] is a way to continue the conversation. Not enough has been done, so he's re-addressing his concerns," Popa said.

Next, the panel's moderator and Senior Director of the Office of Sustainability, Geory Kurtzhals, addressed the contradiction between the two things Pope Francis asks of readers: contemplation and action. This point was addressed by Holy Cross Father Robert Dowd, who is the Vice President and Associate Provost for Interdisciplinary Initiatives, as well as an Associate Professor of Political Science at the university. Father Dowd urged those in attendance to remember who they are in relation to nature.

"Pope Francis is reinforcing the urgency of the 'now' in



Michelle McDaniel

Members of the University of Notre Dame community speak during a panel discussion on Pope Francis' recent apostolic exhortation on human ecology, *Laudate Deum*, at the school's Digital Visualization Theater on Thursday, October 5.

this exhortation," Father Dowd said. "It's the call to stop our very fast-paced lives and reflect on or contemplate our place in the world and remember who we are."

"At the core of this crisis we face, it's a spiritual issue, because we've forgotten our place in creation," Father Dowd continued. "We've made ourselves masters of creation. We've attempted to dominate creation. And we've done this to the detriment of ourselves and creation."

Father Dowd did not stop at the problem but also described how to find the solution: remembering one's place within creation. "People feel like they can't do much as individuals, so why act?" Father Dowd asked. "Or they think it's too late, so why does it matter anyway? Pope Francis calls us to remember who we are and grow in appreciation for how much we depend on each other and how much we depend on nature."

Popa later added to these thoughts, pointing out that religious practices such as attending Mass are rejections of the fast-paced and consumptive lifestyles that lead to environmental issues. According to Popa, these religious practices change the disposition of Catholics, helping them to naturally grow in respect for the world around them without expectations for the conveniences contributing to climate change.

Another panelist, Phil Sakimoto, Director of the Sustainability Minor and Professor of the Practice in the school's Department of Physics and Astronomy, discussed one of the major differences between *Laudate Deum* and *Laudato Si'*: Pope Francis' newfound use of scientific evidence to support his claims regarding climate change.

"We witness the extreme weather, the heat, the

droughts, the catastrophic floods, and so forth, and he puts data in here, which he didn't do before. He's consulted with scientists," said Sakimoto, who argued that, in this new exhortation, Pope Francis does more than implore readers to act; he rebuts common objections to climate change, directly refuting people who he believes downplay or deny the severity of the threat posed by climate change.

As moderator, Kurtzhals asked Lizzie Stifel, the student government's Director of Sustainability, how this new papal document affects younger generations. As a

university student herself, Stifel offered a perspective from a young adult on the importance of changing habits as soon as possible, as well as convincing others to do the same.

"We're going into the workforce. We're going to have families. We can bring those changes with us," Stifel said. "We've got to take the time to dedicate ourselves to learning so that we can turn that learning into action. We are responsible for one another and for making those small and great changes."

Finally, Father Dowd answered the question of how everyone can respond to Pope

Francis' call within *Laudato Deum*. According to Father Dowd, one of the biggest dangers the world faces is complacency.

"*Laudato Deum* calls us and challenges us to be more ambitious, to do everything we possibly can to reduce wasteful consumption," Father Dowd said.

One of the organizers of the event, Margaret Pfeil, a Professor in the Department of Theology, said she hopes people will take heed of Pope Francis' call after this panel discussion.

"Pope Francis says that there is no cultural change without personal conversion and a change of habits," Pfeil said. "I think, especially within Notre Dame and the Diocese of Fort Wayne-South Bend, there are so many opportunities to take action around ecological conversion as a matter of our faith commitment. That has to start with each one of us, but we also have to support each other in that process."

The urgency for cultural transformation influenced Pfeil's participation in the planning of this event, she said.

"I think if we cultivate the habit of contemplative awareness and encountering God's love in God's creation, it won't be so hard to change, because it's written in love," Pfeil said. "It's not something we have to do out of moral obligation, but something we feel compelled to do because we love God's creation as God loves it."

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Relic of St. Jude Visits South Bend, Fort Wayne

BY KASIA BALBAUGH

“You’re coming here today to make a friend,” Father Carlos Martins told the full church. “You’re not meeting bones – you’re meeting a person.”

Father Martins was celebrating a special Mass in honor of St. Jude Thaddeus, whose relic was on display for public veneration at St. Jude Parish in South Bend on Saturday, October 7. Father Martins is the director of the relic’s tour and the guardian of the relic during its sojourn in the United States, which made two stops in the Diocese of Fort Wayne-South Bend – first at St. Jude in South Bend and then at Our Lady of Good Hope Parish in Fort Wayne on Sunday, October 8.

“It is a great grace to be in the presence of a relic,” said Father Martins, who noted that St. Jude, in particular, is special because he was not only a saint but also an apostle – and not only an apostle but also a blood relative of Jesus.

“Many, many times, this arm hugged Our Lord,” Father Martins said, gesturing to the reliquary.

After his time with Our Lord, St. Jude proclaimed the Gospel in modern day Iraq, Iran, Lebanon, and other areas in the Middle East. St. Jude traveled with St. Simon, another of the apostles. St. Jude



Photos by Kasia Balsbaugh

Father Carlos Martins, the director of a nationwide tour of the relic of St. Jude, genuflects during a special Mass in the saint’s honor at St. Jude Parish in South Bend on Saturday, October 7.

was martyred around A.D. 65 by being clubbed and beheaded with an axe.

As Father Martins explained in his homily to those gathered in South Bend, there have been many miracles over the centuries and around the world attributed to St. Jude. One of the most famous is associated

with the city of Edessa, located in modern-day Turkey. During Jesus’ earthly life, Edessa’s sick ruler Abgar is said to have received an image of Our Lord on a piece of cloth as a promise that God would send someone for Abgar’s healing. After Jesus’ death, St. Jude came to Abgar and healed the king

from his sickness.

St. Jude has shrines in most continents around the world, but there was a period when his popularity waned among Christians. Part of this, as Father Martins explained, was because of St. Jude’s misfortune of having the same name as Jesus’ betrayer, Judas Iscariot. Only a couple languages, English included, abbreviate Jude’s name to distinguish him from Judas Iscariot.

However, this also contributed to St. Jude being known as the “Apostle of the Impossible.” When Christians in distress had invoked every other saint they could think of, Father Martins said, they tried St. Jude last because they had nothing to lose. When the miracles kept happening, people realized that St. Jude was a powerful intercessor. St. Jude has borne the title of patron saint of desperate cases for centuries.

Heather Buisson, Director of Faith Formation at St. Jude Parish, called the relic’s visit “an honor and a blessing.” St. Jude Parish is currently celebrating its 75th anniversary jubilee, which began on St. Jude’s feast day last year (October 28) and will continue through that date this year. “The visit is a wonderful opportunity for a spiritual event celebrating our patron saint,” Buisson said.

Buisson was a key organizer at the parish for the relic’s visit, advertising within and outside of the parish, setting up the exhibit and souvenir tables, and organizing volunteers. She was also involved in the practical details of moving the reliquary itself.

“The reliquary is very heavy,” Buisson said, noting that the exhibit’s different pieces add up to a couple thousand pounds. In fact, this is the first time the relic has traveled outside of Rome for centuries. St. Jude’s body was moved to Rome in the time of Constantine and has been at rest in St. Peter’s Basilica since. The arm bones were separated from the rest of the body centuries ago and housed in a separate reliquary, which is the reliquary currently on tour. Part of the hope for the tour is that people will donate to restore the damaged dome at the Roman church housing this reliquary – San Salvatore in Lauro. There is also hope that donations will allow the relic to travel farther in the United States than originally planned.

There are greater hopes for the tour than just the material, of course. Father John Delaney, Pastor of St. Jude Parish in South Bend, told Today’s Catholic that “the Vatican wanted to allow this very special relic [to] travel outside of Rome – a first, from my understanding – to help

Area Schools Raise Funds by Selling Nativity Scenes

BY BETHANY BEEBE

Schools around the Diocese of Fort Wayne-South Bend gave the faithful an opportunity to spread the real meaning of Christmas while raising funds for good causes. Outdoor Nativity scenes could be purchased for \$110 through select schools. Of the cost, \$20 goes to the purchaser’s academic institution.

While Bishop Luers High School in Fort Wayne participated in the fundraiser last year, this year brought new dimension to the project, as a friendly rivalry with Bishop Dwenger High School in Fort Wayne added a competitive element to the fundraiser. While it wasn’t involved in the competition between Catholic high schools, Marian High School in Mishawaka also sold the Nativity scenes. Throughout the Indianapolis area, where the fundraiser started, sales are held through parishes, schools, and two Presbyterian churches. This year, 39 organizations participated in the project.

Made of PVC plastic, the outdoor Nativity sets are made

to last for years, according to promotional material. They are constructed of material that is white all the way through the display, so it needs no repainting in case it would get dinged, dented or scratched.

Sales of the sets was the brainchild of Jim Liston of Catholic Business Exchange, an organization based in Indianapolis that encourages faith, friendship, and business opportunity. The fundraiser began when Liston made a comment during a meeting that it would be fun to make central Indiana the outdoor Nativity capital of the United States. One thing led to another, and Project Outdoor Nativity Scene was born.

“Project Outdoor Nativity Scene provides a real opportunity to showcase our Christian mission of evangelizing and to put a spotlight on the true meaning of Christmas,” Liston said. “In addition, it can be a great way to make a little money, and each parish or school chooses where the money goes.”

At Bishop Luers, the money will go to curriculum needs in the Annual Fund, according to Georgia Lieb, the school’s Communications and Marketing



Provided by Bishop Dwenger Facebook Page

An example of the outdoor Nativity scenes being sold as part of a fundraiser for area schools.

Coordinator. At Bishop Dwenger, money earned will go to tuition assistance, according to Katie Slee, Director of Development.

Kristin Spoltman, Director of Mission Advancement at Bishop Luers, reached out to Catholic Business Exchange about the

fundraiser last year, Lieb said, and 69 of the scenes were sold. Recalling the popularity of the “Battle of the Bishops” football game and the sock drive competition the two schools held previously, they decided to use that competitive spirit to help boost sales of the Nativity sets this year.

This year’s competition resulted in a tie between Luers and Dwenger, with the two schools selling a total of 170 sets, Lieb reported. While a specific date has not been set, the week of Thanksgiving is the current estimate for arrival for the Nativity sets. Organizers of the project said the scenes sold in the Diocese of Fort Wayne-South Bend will be blessed by Bishop Rhoades prior to distribution.

While stoking the natural rivalry between the schools to reach additional funding goals might lead to a great outcome, all event organizers who spoke with Today’s Catholic pointed to a common importance for the endeavor. “The whole meaning behind this,” Liston said, “is to spread the true meaning of Christmas.”



Pilgrims gather to venerate the relic of St. Jude during its visit to St. Jude Parish in South Bend on Saturday, October 7.

bring many of the faithful together at a time when there is so much division among people politically, but also even within the Church." He added, "The pastoral benefits, by the grace of God, will outweigh any personal reason we had as a parish in welcoming the relic here for our 75th [anniversary]."

More than 450 pilgrims visited the relic during its stay in South Bend, including the Gergely family, who drove from near Kalamazoo, Michigan. As Chris Gergely explained, his men's group has been visiting shrines with their families for a while. They call it the "Drive for Five," as the tradition originated with five first Saturday visits of holy sites.

Chris's wife, Colleen Gergely, noted how pilgrims are encouraged to touch the glass of the reliquary. "There's a healing that takes place when you touch these relics. I believe that strongly," she said. She added that every pilgrim experiences healing, whether emotional, spiritual, or physical.

Ryan Basler, another member of the "Drive for Five," said of the visit: "You're

trying to create something for your kids to remember as well. This is important – the saints are still fully living with us today."

The relic of St. Jude visited Fort Wayne on Sunday, October 8, at Our Lady of Good Hope Parish. Ahead of the relic's visit, Father Mark Gurtner, Pastor of Our Lady of Good Hope, said: "My hope is that through the graces God allows to come from the visit of the relic, many people will feel the closeness and love of God, that He really cares for them. I hope, too, that even some miracles will take place through the intercession of St. Jude – physical healings, spiritual healings, emotional healings. I have found myself personally devoted to the relics of saints and have had the opportunity to visit many saints' relics and burial places throughout the world."

For more information on the tour, including photos of the relic, a schedule of the tour, and how to donate, visit apostleoftheimpossible.com. To view a recording of the special Mass at Our Lady of Good Hope in honor of St. Jude, visit facebook.com/ourladyofgoodhope.

Marian Outlasts Saint Joseph in Annual Rivalry Game

BY ERIC PEAT

The Marian Knights experienced their share of tough breaks in a 2-4 start to the high school football season, and Head Coach Michael Davidson had seen his players' confidence waver. But that wasn't the case against archrival Saint Joseph High School in the regular season finale on Friday, October 13.

The Knights recovered from a couple early miscues and secured a late defensive stop to edge Saint Joseph 16-10 at Saint Joseph's Father Bly Field. The victory gave Marian its eighth win in the last 10 meetings in the "Holy War" rivalry between the two Catholic schools. According to Davidson, the win wouldn't have happened without his players' ability to handle adversity.

"We've come a long way in that regard," Davidson said of his players' mental fortitude. "In our first four games, there were possessions right before the half that ended up with a score that went against [us]. It certainly affected our confidence, and [Friday] night, we showed a lot of growth in that area."

That growth showed after a 57-yard touchdown run from Saint Joseph sophomore Franco Biffle gave the home team a 7-0 lead in the first quarter, and Marian's subsequent drive stalled just short of the goal line, giving the ball back to Saint Joseph. However, the Knights' defense stood tall, and Marian senior Michael Przygoda blocked a Saint Joseph punt through the back of the endzone for a safety. The Knights punched in a score from junior Brian Osman in the second quarter before Saint Joseph senior Gerry Jones converted a 26-yard field goal to give Saint Joseph a 10-9 halftime lead.

The second half saw both teams move the ball despite the wet field conditions, but key defensive stands kept Marian and Saint Joseph off the scoreboard. The Knights finally broke through with a 1-yard touchdown run by junior Braxton Brooks on fourth down.

"He's one of our better



Provided by Marian High School

Players and coaches from Marian and St. Joseph High Schools kneel together for a postgame prayer following the Knights' 16-10 victory at St. Joseph's Father Bly Field on Friday, October 13.

athletes, so we try to find ways to get him the ball," Davidson said of Brooks. "On that

"It says a lot that we respect and love one another enough, bound by that Catholic identity, that we can come together after the game."

COACH MICHAEL DAVIDSON

fourth down, we knew we needed it, and I had confidence in our offensive line. Braxton's a good athlete, and he got into the endzone for us."

Trailing 16-10, Saint Joseph had one final drive to go for the win. Unfortunately for Saint Joseph, the field conditions finally caught

up with senior quarterback Alex Ortiz, as he slipped and fell on a fourth-down scramble to end the game.

Moments later, players and coaches from both teams gathered at midfield for a postgame prayer. Both teams knelt side by side as brothers united in Christ.

"It's a longstanding tradition that I've been a part of since 1998," Davidson said. "It says a lot that we respect and love one another enough, bound by that Catholic identity, that we can come together after the game. For years, it was led by Father [Walter] Bly, God bless him," Davidson recalled, referring to the longtime teacher, coach, and chaplain at Saint

Joseph High School. "To hear him bring us together after the game was truly special."

Special, also, was the effort to ensure that the prayer happened this year at all. After last year's 28-21 overtime victory, Saint Joseph players and fans rushed the field, and the postgame prayer was lost amid the chaos. Davidson said he and Saint Joseph head coach Ben Downey spoke about it this week, with both resolute that "win, lose, or draw, it's got to happen."

With no chaplain from either team available after the game, Downey assumed the responsibility to lead the prayer – a display of humility from a coach who had just experienced defeat at the hands of his team's biggest rival.

"A lot of credit to him," Davidson said of his coaching counterpart. "I wouldn't expect anything less."

Another memorable installment of the "Holy War" behind them, Marian (5-4) and Saint Joseph (4-5) turned their attention to sectional play, which began on Friday, October 20.

"I truly believe the hardest thing to do in our sport is win a sectional; you've got to win three games in a row," Davidson said. "It's been a couple years since we've done that. This game was a championship in and of itself – beating our archrival – but that's three wins in a row for us. Our guys now know what it feels like to win three in a row."

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Speaking Only to God or About God

In my home parish of St. Joseph in South Bend, we are blessed with the presence of the priests and brothers of the Congregation of Holy Cross, a religious order of priests, brothers, and sisters founded in France by Blessed Basil Moreau in the early 19th century to teach and preach the Gospel among people whose faith had been decimated by the horrors of the French Revolution. This little order eventually made their way to the hinterlands of northern Indiana, where Holy Cross Father Edward Sorin started a little school called Notre Dame in 1842, later establishing St. Joseph as the town's first parish in 1853.

Different religious orders have sprung up throughout the history of the Church to respond to contemporary issues and to serve the work of evangelization. Each order has its own charism, or mission and way of life, often inspired by a particular individual who has defined that mission. Famous religious orders include the Benedictines (founded by St. Benedict in the sixth century), the Franciscans (St. Francis, 13th century), the Jesuits (St. Ignatius of Loyola, 16th century), and the Missionaries of Charity (St. Teresa of Calcutta, 20th century).

Just a few months ago, I was received into the Lay Dominican fraternity, beginning my process of formation as a member of the religious order started by St. Dominic

in the 13th century, also in France, to preach the authentic Gospel among people who were assailed by false teachers of his day. Formally known as the "Order of Preachers," Dominicans have given the Church many notable saints over the centuries, such as Catherine of Siena, Martin de Porres, and Rose of Lima, as well as Thomas Aquinas and Servant of God Bartolome de las Casas.

Lay Dominicans are men and women who are affiliated with the Order of Preachers, though we live in the world rather than in convents, monasteries, or priories. We are fully members of the order, while we remain married, single, or even ordained as our lives and vocations dictate. We participate in the spiritual life of the order as we are able and benefit from the prayers and work of the entire Dominican family, who consist of brothers, priests, nuns, sisters, and laity.

In day-to-day practice, being a Lay Dominican means that I make a deeper commitment to daily prayer, especially Mass, the Liturgy of the Hours, and the Rosary. I promise to pray for my brothers and sisters in the order, especially those who have died. I am encouraged to participate in regular days of recollection and to make an annual spiritual retreat.

Perhaps the most distinctive trait of Dominicans is the commitment to spend time each day in prayerful reflection and contemplation on truth. Sacred



HUMOR IN THE MIX

KEN HALLENIUS

Scripture, divine doctrine, literature, even the hard sciences all reveal something about the God who creates, sustains, and redeems all things. But the Dominican's study is not merely done to fill one's head with facts: it overflows into preaching. One well-known motto of the Order of Preachers is "Contemplate, and give to others the fruits of contemplation."

Daily prayer, contemplation, and preaching: there's nothing too strange in this list of practices. Indeed, all Christians are encouraged to do these things as they are able. The benefit of doing them as a Lay Dominican is that I am spiritually bound to my brothers and sisters in St. Dominic as an additional support to persevere. Even when I fail to live up to my promises, their prayers and encouragement are a source of grace, calling me back to holiness.

It is said of St. Dominic that he "spoke only to God or of God." This is an example that seems impossible to follow,

HALLENIUS, page 13

Will Catholics Listen to One Another?

Listen to your Catholic sister and brother. Really take the time. Listening requires little; it also requires a lot.

Listen. It is hard to make a case for communion if we fail to listen to one another with Christian love and awe.

The synodal process is ultimately a reminder of who we are: People of God guided by the Holy Spirit. As such, we are a synodal community – a body of Christian disciples who walk together throughout history with a common hope. God speaks through many voices. Listen.

Since the Second Vatican Council, little has sparked the interest of the Catholic community worldwide as much as the process accompanying the two-part Synod on Synodality. The synodal process has managed to attract the attention of a wide variety of voices ranging from highly invested pastoral leaders to Catholics living in the fringes of Church life.

At the heart of the synodal process is the invitation to listen. The task could be overwhelming since that listening is to happen while we use the many venues available to express our voices without filters and delight in the ability to reach vast audiences with little effort.

A multiplicity of voices carrying numerous tones and perspectives speak all at



JOURNEYING TOGETHER

HOSFFMAN OSPINO

once, all guided by the Spirit. Cacophony or harmony? I would say both. As the baptized discern ways to sincerely listen to one another, we strive to hear God's voice.

Supporters and detractors of the synodal process to which Pope Francis has invited all Catholics are feasting in a bewildering ocean of voices and opinions. The process itself anticipates this. If one wants to be true to the synodal process, we should remain open to listening to 1.3 billion Catholic voices.

Unending social media conversations, newspaper and magazine articles, opinion columns, blogs, websites, books, pastoral letters, homilies, teachings, theological treatises, lectures, and everyday conversations coincide all at once, sharing common Catholic hopes and concerns.

For many Catholics, engaging in a process like this is unusual, perhaps uncomfortable, even frightening. We are

OSPINO, page 13

An Understanding of 'Repay to Caesar What Is Caesar's'



THE SUNDAY GOSPEL

MONSIGNOR OWEN F. CAMPION

Twenty-Ninth Sunday in Ordinary Time

The second part of the Book of Isaiah provides this weekend's first reading. The context is a very bad time for God's people. The two Hebrew kingdoms no longer existed, both having been victims of a military onslaught from neighboring, and very strong, Babylonia.

The invasions swept away the structures of the two kingdoms. Their dynasties were eradicated. They lost their independence. Many people died. Survivors were at the mercy of the invaders.

Victorious invaders took many of the survivors to Babylon, the capital of the

empire, where the Hebrews were not exactly as hostages, but their lives were miserable.

Times eventually changed, however. The Babylonians themselves fell before the intrusion of a powerful neighbor, Persia.

Cyrus, the Persian king, had no interest in the exiles from the once Hebrew kingdoms, so he allowed them to return home. For the exiles, it was a day of unequalled joy.

A most novel turn of phrase was the prophet's depiction of King Cyrus as an instrument of God. It was a novelty since Cyrus was a pagan. He was not in any sense a son of Abraham. He had no knowledge of, or regard for, the One God of Israel. His ancestors had never followed Moses across the Sinai Peninsula in the Exodus.

Yet, God used Cyrus to accomplish His divine will, which was responsible for the survival – and the return to peace and security – of the children of Abraham.

This weekend's second reading is from the First Epistle to

the Thessalonians. Thessalonica was a city on the Greek mainland of the Balkans. It is one of the few New Testament cities still existing as an important center, the site of the modern Greek city of Saloniki.

The epistle comes from Paul, along with his disciples Silvanus and Timothy. Paul had to reassure, encourage, and strengthen Thessalonica's Christian community, which was trying to exist amid a hostile, pagan culture. He also had to assert his own credentials. Paul insisted that he was a most devout believer in the message of the Lord Jesus. He was an apostle, specially chosen by Christ. So, his authority came from the Lord.

St. Matthew's Gospel provides the last reading. It is one of the best-known passages in the New Testament. Again and again, this text is used to defend the principle of separation of church and state, as if to say that two reservoirs of authority exist on earth, equal but distinct – the state and God. This is not the Gospel's message.

Jesus faced a question. Detractors thought that they could trick the Lord. By opposing paying taxes, Jesus would insult Roman law. The Romans were unforgiving. Jesus would be doomed. If Jesus approved paying taxes, then the Lord seemingly would endorse the hated Roman conquest and occupation.

Jesus fell into neither trap. He bluntly stated that God's law is supreme. Consider first and last the kingdom of God.

Reflection

Sadly, this magnificent lesson from Matthew's Gospel often is distorted into arguing for the separation of church and state – in the modern context, seeing God on one side and civil authority on the other, each with equal standing.

This is the actual message. Reigning supreme over everything is the Gospel. Even civil authority must submit to God's law and revelation. Church-state relations, freedom of conscience, and individual political opinion create differences, not necessarily bad, but

"render to God the things of God."

Since everything is subject to God – first, last, and always – God deserves homage in any human decision.

The image on the coin was important. It bore Caesar's profile, making it contemptible for Jews because Caesar was an oppressor. Give the emperor the detested, filthy coin, only a piece of metal. Give God total devotion of the heart.

READINGS

Sunday: Isaiah 45:1, 4-6; Psalms 96:1, 3-5, 7-10; 1 Thessalonians 1:1-5b; Matthew 22:15-21

Monday: Romans 4:20-25; (Psalm) Luke 1:69-75; Luke 12:13-21

Tuesday: Romans 5:12, 15b, 17-19; Psalms 40:7-10, 17; Luke 12:35-38

Wednesday: Romans 6:19-23; Psalms 124:1-8; Luke 12:39-48

Thursday: Romans 6:19-23; Psalms 1:1-4, 6; Luke 12:49-53

Friday: Romans 7:18-25a; Psalms 119:66, 68, 76-77, 93-94; Luke 12:54-59

Saturday: Ephesians 2:19-22; Psalms 19:2-5; Luke 6:12-16

Why We Need to Cultivate a Eucharistic Worldview

“The one who sat on the throne said, ‘Behold, I make all things new’” (Rv 21:5).

In the Divine Liturgy of St. John Chrysostom, just before the distribution of holy Communion, the deacon intones, “Approach with the fear of God and with faith!” And the congregation replies, “Blessed is He who comes in the name of the Lord! The Lord is God and has revealed Himself to us.”

The congregation’s response has at least two meanings. The first, of course, is that Jesus Christ is God and has revealed Himself to us by becoming man. The second should be obvious from the context:

That which we are about to receive is the body, blood, soul, and divinity of Christ, and we know this because Christ Himself has revealed this truth to us.

That Christ gives Himself to us every day under the humble appearance of bread and wine is as great a mystery as the Incarnation itself, in which the Son of God humbled Himself to share in our humanity. Indeed, in one sense, it may be a greater mystery. We know why God sent His only-begotten Son into our world: because He loves us and desires to save us from the sin of our first parents and our personal sins. Why Christ chose to continue, until the end of time, to re-present His sacrifice on the cross in the form of bread and wine, however, is something about which we can only speculate. Ultimately, we only know that He did, and that He asked us to remember His sacrifice this way

until He comes again.

Yet even if we cannot know why Christ established this sacred banquet as the sacrament of His death and resurrection, we can know something about the effect of His having done so. I am not referring here simply to the graces of the sacrament, or even to its ability to make Christ’s sacrifice truly present to us again at every Mass and Divine Liturgy.

Rather, I am referring to what we might call the Eucharistic worldview — not only a way of looking at the sacramental species and seeing not the forms of bread and wine but the true body and blood, soul and divinity of Christ, but also a way of looking at the rest of the world

that reveals God’s presence and power in every moment of our lives.

If, to eyes enlightened by grace, the humble forms of bread and wine can reveal the fullness of Christ’s humanity and divinity, what might the rest of creation reveal to those

same eyes? “The heavens declare the glory of God,” the psalmist tells us, “and the firmament shows forth the work of his hands.” All of creation has a story to tell, and at one time our ancestors in the Faith listened attentively. The language of a world animated by the power and glory of God, a language that so suffuses the Psalms, was seen by them not as mere metaphor but as a living reality. In the words of St. Patrick, in his famous “Lorica” (or “Breastplate”), the “light of sun, brilliance of moon, splendor of fire, speed of lightning, swiftness of wind, depth of sea, stability of earth,

holiness. No exceptions.

Because the Holy Spirit lives in us as baptized People of God, all our voices count when discerning how to best live our faith as Church. The Spirit speaks in and through every baptized person. The synodal process is an invitation to listen to God’s Holy Spirit speaking in many voices.

It is urgent that amidst our zeal to promote progress or conserve tradition we do not dismiss the work of the Holy Spirit by closing ourselves to certain voices while privileging others. We need to listen to one another with open hearts and minds.

We must listen with ecclesial humility and a prayerful attitude.



ALL THINGS NEW

SCOTT P. RICHERT

firmness of rock” all speak eloquently of the “strength of heaven,” a reality that we cannot see directly but can sense with spiritual eyes made strong by a faith fed through the Sacrament of the Eucharist.

For five centuries or more now, our spiritual senses have been increasingly dulled by an epistemology — a theory of knowledge — that declares as a matter of fact (and not mere speculation) that “what you see is what you get”; that everything is merely what it appears to be, and nothing more. And yet we know that, in the case of the Eucharist, this epistemology fails us, which is why St. Thomas Aquinas enjoins us, “what our senses fail to fathom / let us grasp through faith’s consent.”

A Eucharistic worldview sees beyond the surface, beyond mere appearance, to the true substance of the Eucharistic species. We desperately need this same worldview in every aspect of our lives. The success of the National Eucharistic Revival in which we are currently engaged will be measured not merely in what Catholics think about the Church’s teaching on the Eucharist, but even more so in how a revived experience of the Eucharist leads each of us to see past mere appearances to the world beyond, in which the One who sits on the throne makes all things new.

Scott Richert is the Publisher of Our Sunday Visitor. Visit OSVNews.com.

This is why we are invited to engage in the practice of spiritual conversation. Listen. Pray. Listen again. Speak when necessary.

Will Catholics actually listen to one another as we build communion amid the pluralism of voices and perspectives that define who we are as a Church? We have no choice. We are a synodal Church. Let us listen to the many voices through which the Holy Spirit speaks incessantly in our time.

Hosffman Ospino is a Professor of Theology and Religious Education at Boston College.

SCRIPTURE SEARCH®

Gospel for October 22, 2023

1 Thessalonians 1: 1-5b/ Matthew 22:15-21

Following is a word search based on the Second Reading and Gospel for the 29th Sunday in Ordinary Time, Cycle A. The words can be found in all directions in the puzzle.

TIMOTHY	LORD	GRACE
PEACE	PRAYERS	LABOR
CHOSEN	GOSPEL	POWER
PLOTTED	ENTRAP	DISCIPLES
TRUTH	TELL US	LAWFUL
TO PAY	MALICE	HYPOCRITES
TAX	CAESAR	TO GOD

CHOOSE

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

HALLENIUS, from page 12

so why would I want to invite comparison to St. Dominic when I so obviously am not someone who also speaks only to God or about God? Here, too, there is consolation for Lay Dominicans. In the fraternity’s rule of life, we are reminded that none of the promises are meant to bind Dominic’s followers “under the pain of sin.” The rule is meant to be an encouragement to holiness, not a set of guidelines that weigh us down.

God constantly calls all men and women to preach the Gospel of forgiveness in Christ, to witness to the power of grace to transform sinful lives, and to proclaim the Kingdom. This mission is common to all religious orders – indeed, common to every Christian, no matter how we identify ourselves. God empowers each and every one of us to be conduits of grace, to encourage one another. And He gives

us the sacraments, especially Confession and the holy Eucharist, to restore our life of grace and to nourish us in our walk.

St. Paul wrote to the Romans that “none of us lives for himself, and no one dies for oneself,” while the writer of Sirach urged us to “think of the commandments, hate not your neighbor; remember the Most High’s covenant, and overlook faults.” These are reminders that our life of faith is not just “me and Jesus”; rather, we are a band of pilgrims on the road to the kingdom of God. As members of the Body of Christ, we are all connected so fully that together we can pray, “Our Father.” Let us each be an encouragement to one another in Christ.

St. Dominic, and all holy saints of God, pray for us!

Ken Hallenius is a syndicated radio host and podcaster living in South Bend.

OSPINO, from page 12

heirs of centuries of ecclesial practice in which only a few voices expressed their opinions about how to live and practice the Faith. Most Catholics seemed content with that status quo, deferred to the few – usually the ordained or highly educated – or simply remained uninterested.

The Second Vatican Council reminded Catholics that all the baptized have a non-negotiable responsibility toward the work of evangelization. The baptized have received the Holy Spirit that moves us to build the Church and to journey on the path of

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Natalie Hoefer

Diocese to Join March for Life in Indianapolis

BY JOSHUA SCHIPPER

In the wake of the Dobbs v. Jackson Women's Health decision by the U.S. Supreme Court in June of 2022, much of the focus of the American pro-life movement has shifted from advocating for policy changes at the national level to the state level. While the Dobbs decision did not outlaw abortion across the country, it has given states the right to legislate their own abortion laws.

To reflect this change in priority, the national March for Life has recalibrated to encourage citizens of each state to appeal to their respective state legislature to further the legal protection of the unborn. To support this end, the Diocese of Fort Wayne-South Bend will send a delegation, composed primarily of high school students and young adults, to Indianapolis on Monday, January 22, 2024, to demonstrate with fellow Hoosiers and Bishop Rhoades at the state Capitol.

John Pratt, Director of Youth and Young Adult Ministry for the diocese, said there is a growing need for local advocacy and support for the pro-life

Mothers facing unexpected or difficult pregnancies can take advantage of resources at a number of organizations in the diocese, including A Mother's Hope, Women's Care Center, and Catholic Charities.

cause, as well as "encouragement for good laws to be passed and kept in place here in our home state."

"We have an opportunity to collaborate with the dioceses throughout Indiana to share support for good laws on abortion in our state, to be inspired to be more involved in the pro-life movement, even beyond marching," Pratt said.

"Even the national March for Life organization is growing their state march program. The organization that organizes the national march is moving more and more in the direction of state marches, because that's where the greatest impact can be made."

Pratt said that while Indiana has "very good" laws on abortion relative to the rest of the United States, it remains important to continue spreading a message of life because the status quo can change quickly. He also mentioned

that there has been a growing awareness within the pro-life movement that more resources should be provided for mothers facing an unexpected or crisis pregnancy.

"There's a need to continually support what is good in our communities, what is good in our laws, and to show support for legislation for mothers in crisis – and children. And additionally, marching serves as a public witness that we believe in the dignity and sacredness of life – all human life. And when you get to witness that, as a young person, or any person, it can be deeply moving and life-changing to get to witness the broad support for the dignity of the human person within our communities."

Pratt elaborated that, as the pro-life movement narrows its focuses to smaller parts of American society, communities will benefit, especially with

outreach to pregnant mothers.

"I think with marching locally, there will be better opportunities for continued growth and being involved in your local community and the pro-life movement that's not just marching, or not just being involved politically, but goes to offering resources for women in need, supporting crisis pregnancy centers, and things of that nature."

Beyond marching, Pratt said continued prayer for a culture of life is critical to the success of the pro-life cause.

"It wasn't too long ago that the thought of Roe v. Wade being overturned seemed unimaginable," Pratt said. "And yet here we are, where states can now pass laws to protect unborn children, and then, additionally, in conjunction with that, laws to support mothers in crisis pregnancies."

Learning more about how to defend life through words

and deeds, Pratt said, as well as becoming more aware of the needs of people who are seeking abortion are also initiatives that should be pursued by the movement.

"I also think, in today's culture and climate, that a holistic sense of the dignity of the human person that goes beyond the issue of abortion [enables us] to see the holistic defense of human dignity and all of Catholic social teaching as a beautiful witness – and not always an easy one."

Pratt cited numerous resources for mothers in difficult pregnancies, saying that a focus on the needs of expectant mothers is something communities need to "lean into."

Mothers facing unexpected or difficult pregnancies can take advantage of resources at a number of organizations in the diocese, including A Mother's Hope, Women's Care Center, and Catholic Charities. For a full list of resources in the diocese, visit walkingwithmomsfwsb.com/resources.

Registration for the diocesan pilgrimage to the Indiana March for Life in Indianapolis closes on December 15, 2023. For more information, and to register, visit diocesefwsb.org/march.

MARCH FOR LIFE INDIANAPOLIS

A day pilgrimage for high school and college students on January 22, 2024

Information and Register diocesefwsb.org/march



DIOCESE OF
FORT WAYNE-SOUTH BEND

Request For Proposal for Legal Services

The Diocese of Fort Wayne-South Bend is seeking attorneys currently licensed to practice law in Indiana and in the U.S. District Court Northern District of Indiana or law firms including such attorneys for legal services. Interested parties should review the Request for Proposal for Legal Services found at diocesefwsb.org/hr and submit proposals by Friday, October 27, 2023.

WHAT'S HAPPENING?

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

RETURN Presentation

SOUTH BEND – RETURN Presentations are designed to support you in walking with your children back to faith and the Church. The next session will be held on Wednesday, October 25, from 7-8:30 p.m. at St. Thérèse, Little Flower in the Parish Center, 54191 Ironwood Rd. Sean Allen, MDiv, Founder and President of Ablaze Mission, will present a talk on "The Stages of Returning to the Faith." Participation is free of charge. Registration is requested but not required at www.ablazemission.org.

Queen of Angels Annual Card Party and Social Luncheon

FORT WAYNE – Queen of Angels Parish, 1500 West State Blvd., will have a card party with lunch on Friday, October 27, from noon to 4 p.m. Cards, socializing, raffles, and attendance prizes will be offered. Cost is \$10 per person. Contact Rick Leeuw at 260-450-3438 or rjleeuwjr@aol.com.

Bourbon and Bags Bingo

FORT WAYNE – Bourbon and Bags Bingo will be held on Saturday, October 28, at Bishop Luers High School, 333 E. Paulding Rd. A casual, fall-themed night of games, food, and fun supports Bishop Luers High School. Doors open/food served at 6:30 p.m. Game starts at 7:30 p.m. There will be 10 rounds of bingo, with the opportunity to win bourbon, purses, and more. There

will also be a wallet raffle and bourbon/bag raffle. \$60 for 1 ticket, \$100 for two. Register at BishopLuers.org. Contact Georgia Lieb at 260-456-1261 or glieb@bishoplueers.org.

St. Gaspar's 39th Annual Fancy Fair Craft Bazaar and Famous Cookie Bar

ROME CITY – St. Gaspar Parish, 10871 N. St. Rd. 9, will host the 39th annual Fancy Fair Craft Bazaar and Famous Cookie Bar on Saturday, October 28, from 9 a.m. to 2 p.m. Contact Karen Edwards at 260-854-3100 or info@stgasparrc.org for information.

Sacred Heart Cemetery Fall Cleanup

SOUTH BEND – Sacred Heart Cemetery, located at the corner of Western Ave. and Pine Road, will have its fall cleanup from Monday, October 30, through Saturday, November 4. All summer decorations should be removed from graves by this time. Contact Patrick Nowak at 574-287-7125 or narohaz@aol.com for information.

Halloween Bonfire

FORT WAYNE – All young adult Catholics from Fort Wayne and the surrounding area are invited to St. Elizabeth Ann Seton Church, 10700 Aboite Center Rd., for fellowship and fun! Celebrate Halloween by gathering around a roaring fire to enjoy snacks and homebrewed beer (plus a rousing chorus of song later in the evening). We will be at the west end of the parking lot next to the Mary grotto

beginning at 7 p.m. Contact Caroline McMasters at ctcmasters@gmail.com for information.

Saint Joseph High School Open House

SOUTH BEND – Prospective students of all ages and their families are invited to an open house at the school, 453 N. Notre Dame Ave., on Sunday, November 5, from 1-3 p.m. Guests will tour the school, learn about the many co-curricular opportunities, and meet students, faculty, and administrators. The cafe will also be offering samples of favorite foods. RSVPs are encouraged to saintjoehigh.com. Contact Sue Ushela at sushela@saintjoehigh.com for information.

Most Precious Blood Rummage Sale

FORT WAYNE – A rummage sale will be held on Friday, October 27, and Saturday, October 28, from 8 a.m. to 2 p.m. in the school gym, 1529 Barthold St. This fundraiser helps support the confirmation students attend a Damascus Confirmation Retreat in Centerburg, Ohio. All money raised will go toward the charter bus and part of the

REST IN PEACE

Bristol

James E. Boal, 77, St. Mary of the Annunciation

Fort Wayne

Robert Hentz, 63, St. Elizabeth Ann Seton
Carol Thomas, 81, St. Elizabeth Ann Seton

William Roberts, 83, St. Jude

Goshen

James M. Brownell, 90, St. John the Evangelist

Granger

Bernie Randall, 90, St. Pius X

Mishawaka

Mary Jo O'Neil, 87, Queen of Peace

John Huemmer, 84, St. Bavo

South Bend

Anthony Stein, 77, Cathedral of St. Matthew

Alice Poplawski, 86, Christ the King

Alain Toumayan, 69, Holy Cross

Clara M. Leyba, 91, St. Adalbert

Marian Newbill, 96, St. Augustine

Mike Wegenka, 86, St. Casimir

Larry B. Englebert, 86, St. Jude

Wabash

Barbara Florek, 90, St. Bernard

students' camp fee. Contact Angela Gernhardt at 260-424-4832 or office2@preciousblood.org for information.

Catholic in Recovery Meetings at St. Pius X

GRANGER – Catholic in Recovery meetings have begun each Monday at 7 p.m. in the church basement of St. Pius X, 52553 Fir Rd. The meetings provide healing from addictions, compulsions, and unhealthy attachments. Meetings combine the spiritual principles of 12-step recovery and the sacraments of the Catholic Church. Confidentiality is protected.

Agape Meal

ANGOLA – As part of the Eucharistic Revival, the parishioners of St. Anthony of Padua, 700 W. Maumee St., have begun monthly Agape

meals on Thursday, November 2, from 6-8 p.m., that are designed to bring guests together, much as Christ gathered his disciples, for a simple meal. Contact Marilyn at 260-667-8829 for information.

Sensory Friendly Masses Held at St. Vincent de Paul

FORT WAYNE – The every Sunday, 1:30 p.m. Sensory-Friendly Masses held at St. Vincent de Paul, 1502 E. Wallen Rd., provide a safe, comfortable, and stigma-free setting for children and adults with sensory challenges, mental illness, or any kind of disability. To find more information about this Mass, or if you are interested in offering a sensory-friendly Mass at your parish, contact Allison Sturm at asturm@diocesefwsb.org or 260-414-5960.

Please join us for

All Souls Day Mass

Bishop Kevin C. Rhoades presiding

**Thursday, November 2
Noon**

Catholic Cemetery

Outdoor Altar

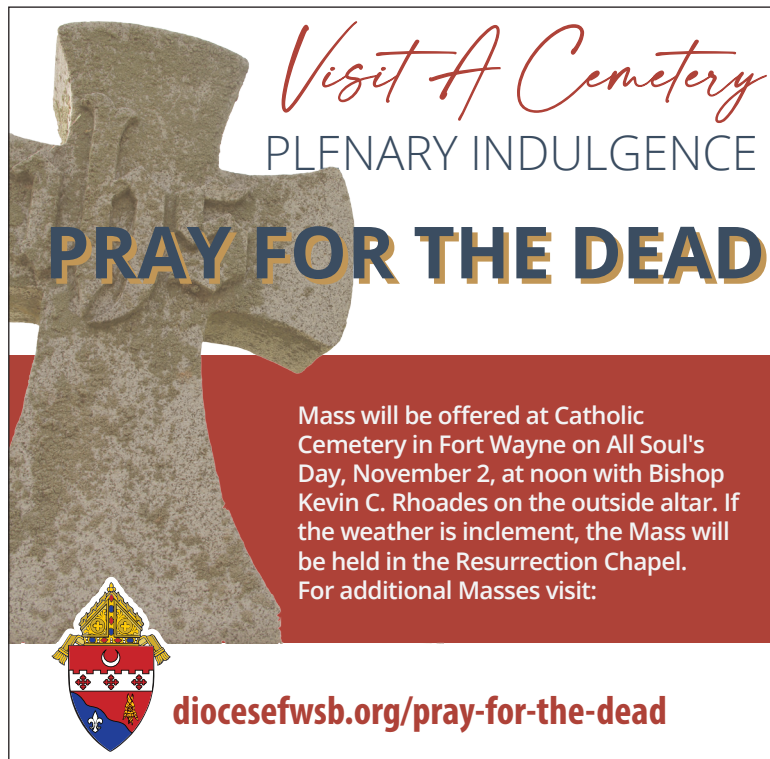
3500 Lake Avenue, Fort Wayne



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FUNERAL HOME**

Divine Mercy Funeral Home - Cedar Canyon at Lima Road opening in 2024

260.426.2044 | 3500 Lake Avenue | www.divinemercyfuneralhome.com



Visit A Cemetery
PLENARY INDULGENCE
PRAY FOR THE DEAD

Mass will be offered at Catholic Cemetery in Fort Wayne on All Soul's Day, November 2, at noon with Bishop Kevin C. Rhoades on the outside altar. If the weather is inclement, the Mass will be held in the Resurrection Chapel. For additional Masses visit:
diocesefwsb.org/pray-for-the-dead

PILGRIM, from page 1

we met one another, got some travel tips, and learned a bit about the Holy Land. While there was some trepidation about visiting the Middle East, a region known for conflicts and safety concerns, our group was eagerly anticipating the start of our travels.

Our group gathered early on Monday, October 2, at the Redeemer Radio office in Fort Wayne, where we boarded a bus that took us to O'Hare Airport in Chicago. We departed that evening, flew overnight, and landed early the next morning in Munich. A few of us joked that if finding our next departure gate was our biggest hurdle, the rest of our pilgrimage would be a success.

We arrived in Tel Aviv, Israel, on the evening of Tuesday, October 3, and met Ossama, our local guide. Ossama is a Roman Catholic Arab and an Israeli citizen who lives in Nazareth. We also met Essam, a Christian Arab who would be our tour bus driver. They gave us an immediate feeling of welcome, safety, and joy. We boarded our bus bound for the city of Tiberias, which lies along the Sea of Galilee in northern Israel.

While en route, Ossama, a former teacher, began to share his considerable knowledge with us, providing explanations about the region's geography, peoples, religions, politics, and history. This was helpful to a group of American Midwesterners whose knowledge of the region and its complex history were limited.

Driving along the wall that separates the Palestinian West Bank from the rest of Israel, Ossama noted, "Life in Israel can be very complicated, even for those of us who have spent our whole lives here." He also explained: "This is a land of conflict among many groups, but is also a holy place to many peoples – Muslims, Jews, and Christians. So on pilgrimages like this one, I like to refer to this place not as Israel or Palestine, but as simply the Holy Land."

We arrived in Tiberias late Tuesday evening, then immediately attended Mass at St Peter's Church next to our hotel, both of which lie just steps away from the Sea of Galilee.

On Wednesday, October 4, we visited Nazareth, including Mount Precipice, which overlooks the Jezreel Valley, where the people tried to throw Jesus over the edge. We attended Mass at the Church of St. Joseph and toured the Basilica of the Annunciation, where the angel Gabriel appeared to Mary. The married couples in our group renewed their wedding vows at Cana of Galilee, where Jesus turned water into wine.

On Thursday, October 5, we



Andy Jacobs

The pilgrimage group pauses for a photo from Mount Scopus with Jerusalem in the background.

toured the ruins of Magdala, home of Mary Magdalene, attended Mass atop the Mount of Beatitudes, and visited the rock at Caesarea Philippi, where Jesus gave Simon the name Peter.

The next day, our group visited the Church of the Primacy of Peter along the shore of the Sea of Galilee, where Jesus told Peter, "Feed My lambs." We toured the ruins of Capernaum, attended Mass at a church located directly above the ruins of St. Peter's home, and visited the Church of the Multiplication of the Loaves and Fish.

That Saturday, October 7, we left Tiberias and attended Mass in the Church of the Transfiguration atop Mount Tabor, where Moses and Elijah appeared with the transfigured Jesus.

After Mass, Ossama made an announcement. Earlier that morning, Hamas had launched a massive surprise attack, firing thousands of rockets from the Gaza Strip into Israel. He assured us that we were safe and would continue our journey while he and others from Select International monitored the situation closely.

With some trepidation but also trust, we continued toward Ein Karem and the Church of the Visitation, as well as the church that marks the birthplace of St. John the Baptist. While traveling on the highway, we saw several Blackhawk helicopters fly overhead. We then crossed into the Palestinian West Bank, where we visited a field where an angel of the Lord announced Christ's birth to shepherds.

On the morning of Sunday, October 8, we visited the Church of the Nativity (the birthplace of Jesus) and the Milk Grotto (a cave where Mary nursed Jesus, according to Tradition), and shopped at a Christian cooperative store that helps support the rapidly diminishing Christian population in Bethlehem by selling locally made items. On the way to our hotel, we noticed the streets were nearly empty. Ossama, our tour guide,

More photos are available at todayscatholic.org



explained that once word spread about the attack, the

Palestinians in the West Bank all went on strike, so everyone was home. In addition, there was a protest happening just a few blocks away from our hotel, near the West Bank wall, and there were reports of the crowd having been tear-gassed. We were advised to stay in our hotel until dinnertime.

At one point, a tour bus arrived at our hotel, and the passengers ran from the bus into the building coughing and spitting, some having been nearly overcome by a cloud of tear gas that was drifting through the area. A few members of our group reported a burning smell in their rooms, and one noted that, as he descended the stairs to the lobby, his eyes burned and his nose stung briefly. I walked outside to assess and noticed a strong smell like burning fireworks.

For dinner that evening, we were split into smaller groups of five or six people, and each group was driven to the home of a local Christian family to share a meal. Melissa and I, along with fellow pilgrim Tony, hopped into a car driven by Elias, who had his young son, John, with him. As we drove, we noticed our eyes begin to sting and a burning in our nose and throat. It only lasted several seconds, but it was a bit of a reality check as to the situation nearby.

At Elias' home, we met his wife, Salwa, and their son, Ephrem, who all greeted us warmly, showed us around their 500-year-old home, and served us the most delicious meal of our pilgrimage. A faith-filled Christian family, they made us feel very safe while also conveying that, sadly, the tension we were experiencing due to the fighting was essentially life as usual for them. They remained in the West Bank, they said, while many

Christian members of their family had chosen to move to other countries. Grateful for their generous hospitality, and marveling that they regularly visited the nearby Church of the Nativity to pray and attend liturgy, we bid them farewell.

Returning to our hotel, we heard the airport in Tel Aviv had been closed because of the escalating fighting between Israel and Hamas. It was then we learned our tour company had made plans for us to return to the United States early. Although we were more than 50 miles from the battle, Select International had assessed that cutting our trip three days short would be the safest plan. While some in our group expressed relief, this decision took many of us by surprise, because we had felt very safe everywhere we had been.

We left Bethlehem early on the morning of Monday, October 9. At one point, we drove through the spot of the previous night's protest, where a makeshift concrete barrier had been smashed by a bulldozer. At the security checkpoint into Israel, soldiers checked our passports and let us pass once they learned we were U.S. citizens.

As we traveled, Ossama informed us that we would have just enough time to make two stops in Jerusalem. We stopped at Mount Scopus, where we took a group photo at a beautiful spot overlooking Jerusalem, then attended our final Mass in the Holy Land at the Garden of Gethsemane.

Our time in Jerusalem cut short, we boarded our bus one last time to travel northward toward Jordan. Along the way, we passed by Jericho and saw the Dead Sea in the distance – both of which we were scheduled to visit later in the trip.

After several hours of driving through the Palestinian desert, we arrived at the Jordan border crossing. Here, our bus was boarded by armed soldiers who checked out passports. Once inside Jordan, we bid a sad farewell to our wonderful guide, Ossama, and our driver,

Essam. Select International had arranged for a Jordanian bus, guide, and driver to transport us across Jordan to the city of Amman. This ride took several hours, and along the way, we passed through many small towns whose populations all seemed to suffer from extreme poverty due to Jordan's population growth that led to devastating unemployment.

That evening, on October 8, we boarded a jet bound for Cairo, where we made our connection flight – a 12-hour overnight journey to Washington, D.C., where we landed at 4 a.m. local time. Our final flight took us from Washington, D.C., back to Chicago in the early afternoon, where a bus awaited us. Our pilgrimage came to an end the evening of Tuesday, October 10, at the Redeemer Radio office where our journey had begun.

Although we were sad to have missed the final three days of our planned journey, we felt blessed and grateful in many ways. Select International had lovingly and carefully planned an itinerary that provided us the opportunity to experience so many of the sites where Jesus, His apostles, and the early Church walked, lived, and prayed. We had a wonderful guide, Ossama, and a support team who made us feel safe and secure at all times. Immediately after the attack, Select International had acted decisively and worked around the clock to make arrangements for our safe return. Throughout the ordeal, we were reminded of the freedom and prosperity in America that we often take for granted.

The entire pilgrimage was an experience of learning and spiritual growth. In my heart, I continue to reflect on our visit to the Mount of Transfiguration. At every holy site we visited, there was a feeling of longing to remain there, as when Peter desired to build three tents atop Mount Tabor. But as Jesus counseled Peter, while we each had experienced our own transfiguration moments along our journey, we were called to return to our lives with renewed faith.