

TODAY'S CATHOLIC

Volume 97 No. 38

TODAYSCATHOLIC.org

Year After Coming Up Short, Marian Claims Soccer Crown

BY ERIC PEAT

Ever since its 2022 season ended in a heartbreaking overtime loss to Brebeuf Jesuit High School in the Class 2A state title game, the Marian boys soccer team rallied behind the singular goal of getting back to state and taking care of unfinished business.

On Saturday, October 28, that goal was achieved in historic fashion.

The top-ranked Knights erased the memories of last year's defeat by topping third-ranked Evansville Memorial 4-0 in this year's Class 2A title game at IUPUI's Carroll Stadium in Indianapolis. Senior midfielder Eli Moody scored all four goals for Marian, setting an IHSAA state finals record in the process.

"Ever since we lost, you could tell it affected all of the returning players from last year," senior forward Reid Gillis said. "We wanted redemption this season. We didn't want to feel the same way we did before. This pushed us every day at practice to keep improving and working as hard as we can on the field to make sure we brought home a championship trophy."

Indeed, the Knights were



Facebook.com/MarianHSKnights

Members of the Marian High School boys soccer team pose with a state championship banner during a pep rally on Monday, October 30, celebrating their Class 2A state finals victory.

MARIAN SOCCER, page 16

Conference Explores
the Meaning of
Personhood

Pages 2-3

Exhibit Shares the
Legacy of Brother
Columba O'Neill

Page 8

Bishop Celebrates
Mass on All Souls' Day

Page 9

10 Key Takeaways
from the Synod
Report

Pages 14-15

A large banner for the National Eucharistic Congress. The top section features a crowd of people and the text "Revival's in the Air", "#Congress2024", and "The Revival". Below this, the words "REVIVAL Happens Here" are written in large, bold, white letters. At the bottom, it says "JULY 17-21, 2024 INDIANAPOLIS, IN | BUY DISCOUNTED PASSES: diocesefwsb.org/congress". The National Eucharistic Congress logo is in the top right corner.

TODAY'S CATHOLIC

(ISSN 0891-1533)
(USPS 403630)

Official newspaper of the
Diocese of Fort Wayne-South Bend
P.O. Box 11169
Fort Wayne, IN 46856

PUBLISHER: Bishop Kevin C. Rhoades

PUBLICATION DIRECTOR: Nicole Hahn

Editorial Department

EDITOR-IN-CHIEF: Scott Warden

PAGE DESIGNER: Francie Hogan

VIDEO/SOCIAL MEDIA: Joshua Schipper

Business Department

BOOKKEEPING/CIRCULATION:

circulation@diocesefwsb.org

ADVERTISING ACCOUNT EXECUTIVE:

Erika Barron: ebarron@diocesefwsb.org

Website: todayscatholic.org

260-456-2824

Published weekly, except for the last Sunday in December and every other week from the fourth Sunday in May through the last Sunday in August by the Diocese of Fort Wayne-South Bend, 915 S. Clinton St., P.O. Box 390, Fort Wayne, IN 46802. Periodicals postage paid at Fort Wayne, IN, and additional mailing office.

POSTMASTER: Send address changes to: Today's Catholic, P.O. Box 11169, Fort Wayne, IN 46856-1169 or email: circulation@diocesefwsb.org

MAIN OFFICE: 915 S. Clinton St., Fort Wayne, IN 46802. Telephone 260-456-2824. Fax: 260-744-1473.

BUREAU OFFICE: 1328 Dragoon Trail, Mishawaka, IN 46544. Telephone 260-456-2824. Fax 260-744-1473.

News deadline is 10 days prior to publication date. Advertising deadline is nine days before publication date.

Today's Catholic may be reached at :

Today's Catholic,
P.O. Box 11169, Fort Wayne, IN
46856-1169; or email:

editor@diocesefwsb.org



Find us on Facebook

facebook.com/todayscatholicFWSB

Follow us on Twitter

@diocesefwsb

Follow us on Instagram

@diocesefwsb



Photos by Scott Warden

Audience members listen during a panel discussion on how Catholics are called to interact with artificial intelligence programs during the fall conference of the de Nicola Center for Culture and Ethics at Notre Dame on Friday, November 3.

Conference Grapples with Understanding Human Personhood

BY SCOTT WARDEN

Centuries before the incarnation of Jesus Christ, Greek philosophers wrestled with the unknown – from who or what created the world, to how the stars and planets could help explain time and place, to mathematical equations and scientific processes that would spark the building of civilizations.

Included in their ponderings was a question that continues to be debated and discussed today – namely, what makes a human being distinctively human? What is the essence of the human person? Socrates believed the answer was rational thought, while his student, Plato, thought that to be human means one is a composite of a physical body and a soul by which that body is animated.

While it is a question that has perplexed the greatest of minds for ages, it seems we are no closer to a consensus on the definition of personhood, despite the serious efforts of men and women today who have dedicated themselves to finding an answer.

But the question isn't raised only to give today's philosophers, theologians, academics, and many others a meaningless mental exercise – philosophy for philosophy's sake. Understanding what it means to be a person is vital to navigate the world we live in today.

To that end, the de Nicola Center for Ethics and Culture at the University of Notre Dame chose the topic for its annual fall conference, which was held on campus November 2-4.

"Every year, we aim to explore a broadly humanistic theme from a variety of inter-



Altar servers and clergy process into Mass with Bishop Rhoades at the Basilica of the Sacred Heart at the University of Notre Dame on Friday, November 3.

disciplinary angles featuring a wide array of perspectives," said O. Carter Snead, Director of the de Nicola Center and the Charles E. Rice Professor of Law at Notre Dame. "This year we thought that a theme 'On Persons' provided a sufficiently capacious point of departure for such exploration, given its multiple meanings and connotations (e.g., human persons, divine persons, 'personalism,' natural vs. legal persons, and the like). Substantively, we

thought it was important to grapple with the topic and how it relates to identity, flourishing, and what we owe to one another, from the perspective of the Catholic moral and intellectual tradition, as well as other traditions."

The de Nicola Center for Ethics and Culture was founded at Notre Dame in 1999 with the purpose of "sharing the richness of the Catholic moral and intellectual tradition through teaching, research,

and public engagement, at the highest level and across a range of disciplines – both on campus at the University of Notre Dame and as Notre Dame in the public square," according to its website. Snead said the center's 23rd annual fall conference was attended by 1,200 "academics, students, policy makers at home and abroad, leaders of the Catholic Church, our fellow lay Catholics from all walks of life, as well as interested people from any tradition or perspective who are interested in pursuing the truth in friendship."

In an introduction letter found in the conference's program for participants, Snead wrote that "the concept of persons is, historically, a vexed one. Developments in biotechnology sciences, artificial intelligence, legal doctrine and practice, the social sciences, theology, ethics, art, and beyond raise distinctive questions, and there is no better place to explore those questions than at the fall conference."

As Snead said, the theme "On Persons" gave presenters at the conference multiple angles from which to approach what personhood is and why it matters. Topics of panel discussions included "Genomes and the Human Person," "The Moral Status of Persons," "Personhood in Greek Literature," "Personhood on the Margins," "The Person in Canon Law," "Catholic Resources for the Human Person's Encounter with A.I.," "Persons with Disabilities," and "Persons, Artificial and Human." In all, throughout the course of three days, there were 60 sessions with more than 150 experts seeking to explain distinct aspects of personhood.

Bishop Rhoades on Personhood

Days after returning from his participation in the general assembly of the Synod of Bishops in Rome, Bishop Rhoades celebrated Mass for conference organizers, attendees, and speakers on Friday, November 3, at the Basilica of the Sacred Heart on the campus of Notre Dame. During his homily, he explored the theme of the conference, reminding participants that “the inviolable dignity of the human person is a core teaching of the Catholic Church. We believe that the divine image is present in every person, thus making human life unique and sacred, of transcendent worth.”

This God-given dignity was front and center at the synod, Bishop Rhoades said.

“The whole notion of synodality and becoming a more synodal Church is based on our identity as the People of God journeying together as brothers and sisters in Christ with a mission within the whole human family. I heard moving interventions from delegates who came from areas of war and conflict, religious persecution, and extreme poverty. All felt a deep sense of communion with them and a call to greater solidarity with our brothers and sisters suffering in so many places.”

Bishop Rhoades continued, saying: “One night, we gathered in prayer for migrants and refugees with the Holy Father in St. Peter’s Square. It was a very simple prayer service in front of the bronze sculpture depicting a group of migrants and refugees on a boat, men, women, and children wearing clothes that show they originate from diverse cultures and historical moments. It was a very moving prayer service for me, much of it silent prayer, internalizing what Pope Francis so often reminds the world – to see migrants and refugees not as numbers but as human persons with faces, names, and personal histories, as our brothers and sisters. The Gospel for the prayer service was the parable of the good Samaritan, the parable that is at the heart of Pope Francis’ encyclical, *Fratelli Tutti*. In his homily, the pope spoke about those today who, in the face of the migrant crisis, cross on the other side of the road out of selfishness, indifference, and fear. He pointed to the good Samaritan as the model for us. He saw the wounded man and had compassion on him. He helped the poor traveler on the wayside, healed his wounds, and soothed his pain. He took him to an inn and cared for him. The Holy Father invited us to ask the Lord for the grace to draw close to all migrants and refugees who knock at our door.”

The Gospel reading for the Mass at Notre Dame featured



Art historian Elizabeth Lev speaks on the topic of “The Artistic Struggle to Portray the Divine Persons” on Friday, November 3, during the de Nicola Center for Culture and Ethics’ fall conference at the University of Notre Dame.

Jesus’ healing of the man with dropsy. The story reminds us that “human life and dignity have primacy in the authentic interpretation of God’s laws,” Bishop Rhoades said. “Love is the greatest and fundamental commandment. Throughout the Gospels, Jesus manifests this truth. And the Church, His Body is called to live this truth.”

The Mass was held on the feast of St. Martin de Porres, a man of mixed race who had his personhood questioned and even denied. “Yet Martin, himself a marginalized person, spent his life serving the needs of the sick, the poor, and the socially outcast,” Bishop Rhoades said. “He did so motivated by his deep faith.”

He was also motivated by his deep devotion to the Eucharist, Bishop Rhoades said.

“From his encounter with

the Lord in the Eucharist and his experience of the Lord’s love in giving Himself to us from the cross, made present in the Eucharist, Martin was moved, like so many other saints of the Church, to live a Eucharistic life of self-giving love. If we are living the Eucharist, we cannot walk on the other side of the road in the face of human suffering. We cannot not be attentive to situations unworthy of the human person. Eucharistic Communion should wrench us from our individualism and conform us to Christ as we seek to walk together in fraternal communion with all our brothers and sisters in the solidarity that is necessary for true human progress and for building a civilization of love. May this conference on personhood help foster that communion and solidarity to which the Lord calls us!”



Bishop Rhoades celebrates Mass for conference speakers, organizers, and attendees at the Basilica of the Sacred Heart at Notre Dame on Friday, November 3.



Public schedule of Bishop Kevin C. Rhoades

Monday, November 13 to Thursday, November 16: Meeting of USCCB Plenary Assembly, Baltimore
 Monday, November 13: 7:30 a.m. – Meeting of Episcopal Advisory Board of the National Conference of Diocesan Vocation Directors, Baltimore
 Tuesday, November 14: 6 p.m. – Meeting of USCCB Ad Hoc Committee Against Racism, Baltimore
 Wednesday, November 15: Noon – Meeting of Bishops Advisory Group for Eucharistic Revival, Baltimore
 Saturday, November 18: 8 p.m. – Mass at National Catholic Youth Conference, Lucas Oil Stadium, Indianapolis
 Sunday, November 19: 11 a.m. – Deacon Jubilee Mass, Ancilla Domini Chapel, The Center at Donaldson



Forty Hours Devotion



Parishes are Listed in Order by Date

NOVEMBER

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
 St. John the Evangelist, Goshen: March 17-19
 Queen of Angels, Fort Wayne: March 17-19

For the complete schedule, visit diocesefwsb.org/eucharist.

St. Jude in South Bend Marks 75th Anniversary

BY CLAIRE KENNEY

Throughout the past year, the St. Jude Parish community in South Bend has recognized its 75th anniversary, which culminated in several celebratory events in October, with the final celebration taking place on the feast day of St. Jude, October 28.

St. Jude Pastor Father John Delaney, who has served the parish since 2006, participated in celebratory events throughout the year alongside the parish community. Parish families were encouraged to recite a special anniversary prayer daily in gratitude and acknowledgement of the anniversary.

The final celebration on Saturday, October 28, included Mass. Father Delaney concelebrated the Mass with Father Bobby Krisch, who is currently assigned to St. Charles Borromeo Church in Fort Wayne but is a native son of St. Jude. Mass was followed by a banquet.

"Last weekend was somewhat of a finale to what has been a good part of this year celebrating the parish's 75th anniversary," Father Delaney said. "There have been a number of events, spiritual and social, on a smaller scale, throughout the year leading up to the feast of Simon and Jude, and the more grand celebration of Mass followed by a dinner dance, held at St. Hedwig's Hall."



To mark the 75th anniversary of St. Jude Parish in South Bend, community members gathered on Saturday, October 28, for a special Mass celebrated by Father John Delaney, Pastor, and Father Bobby Krisch, a son of the parish.

Photos provided by St. Jude Parish

of October. Instead, Bishop Rhoades wrote a letter of encouragement and gratitude to the parish.

"I pray that your parish will continue to grow as a community of faith, hope, and charity," Bishop Rhoades wrote. "May you continue to serve the Lord with faithfulness and generosity!"

"Thank you for all you do to extend the love of Christ in the community, especially through your outreach and service to the poor, the needy, the sick, and the suffering," Bishop Rhoades continued. "This is all part of the Church's mission of evangelization, the mission Jesus entrusted to the apostles."

St. Jude Parish was established after St. Matthew Parish in South Bend became overcrowded after World War II.

Bishop touched on this history in his letter to the parish community, as well.

"St. Jude Parish began during the post-World War II 'baby boom,' when the Catholic population of our diocese increased significantly, necessitating the building of many new parishes and schools," Bishop Rhoades wrote. "For the growing southside of South Bend, St. Jude Parish was formed in 1948 due to the overcrowding at St. Matthew's."

The building of the church was completed in 1951, and the school was finished five years later, in 1956.

This past year has been one of celebration. Now, the parish looks ahead to its 100th anniversary.

"It has been a privilege to be part of a parish's milestone number of years serving the People of God in the southside area of South Bend," Father Delaney said.

Bishop Rhoades originally planned to be at the culminating celebration on October 28 and celebrate the Mass, but was called to participate in the Synod of Bishops in Rome throughout the month

Your faith guides your life, why not your insurance and retirement planning?

With Knights of Columbus, you can protect your family and plan for your retirement – while preserving your Catholic principles and values.



Knights of Columbus®

Discover our Catholic difference.



Contact me today to learn more:

Andrew Weiss
Field Agent
574-274-8023
andrew.weiss@kofc.org

www.AndrewWeissKofC.com

Knights of Columbus ("KofC") offers life insurance, annuities, long-term care insurance and disability income insurance products. For costs, terms, conditions and complete details regarding these products, please contact your agent directly or call KofC at 1-800-380-9995. Products may vary by state. Insurance solutions are available to eligible KofC members in the U.S. and Canada. Knights of Columbus is located at: 1 Columbus Plaza, New Haven, CT 06510.

The Knights of Columbus wish to congratulate St. Jude Parish on their 75th anniversary!



Members of the St. Jude Parish community dance during a reception to celebrate the 75th anniversary of the parish on Saturday, October 28.

Make a **BIG IMPACT** with a future gift!

To achieve your estate plan goals, choose the right gift vehicle for you:

- Appreciated Securities
- Beneficiary Designations
- Charitable Gift Annuity
- Charitable Remainder Trust
- Donor Advised Fund
- Give From Your IRA
- Memorials & Tribute Gifts
- Wills & Living Trusts
- AND MORE!!



YOUR GIFT MATTERS
and will have an impact on the Sisters of Providence for years to come!



For more information, contact Cami Pritchett, Constituent Engagement and Planned Giving Manager, at 812-535-2807.

Sisters of Providence
OF SAINT MARY-OF-THE-WOODS
Breaking boundaries, creating hope.®

Photographers & Writers

TELL THE CATHOLIC STORY.

FREELANCE FOR TODAY'S CATHOLIC.



todayscatholic.org/freelance



DIOCESE OF
FORT WAYNE-SOUTH BEND

Report abuse

It remains important for our Church to protect children and young persons from the evils of abuse. The Diocese of Fort Wayne-South Bend remains committed to upholding and following its guidelines, policies, and procedures that were implemented for the protection of children and young people. These can be reviewed on the diocese's website, diocesefwsb.org, under "Youth Protection."

If you have reason to believe that a minor may be a victim of child abuse or neglect, Indiana law requires that you report this to civil authorities. If you or someone you know was abused as a child or young person by an adult, you are encouraged to notify appropriate civil authorities of that abuse. In addition, if the alleged abuser is or was a priest or deacon of the Catholic Church, you are encouraged to contact Mary Glowaski, Victim Assistance Coordinator, at 260-399-1458 or mglowaski@diocesefwsb.org; or Very Rev. Mark Gurtner, Vicar General of the Diocese of Fort Wayne-South Bend, at P.O. Box 390, Fort Wayne, Indiana, 46801, at 260-399-1419, or at mgurtner@diocesefwsb.org. The diocese is committed to helping prevent the abuse or neglect of children and young people and to assist those who have suffered harm as a result of such abuse.

Denuncie los abusos

Es importante para nuestra Iglesia proteger a los niños y jóvenes adultos de los actos malvados como el abuso. La Diócesis de Fort Wayne-South Bend se compromete a mantener y seguir las reglas, políticas y procedimientos que fueron implementados para la protección de niños y personas jóvenes. Estos pueden leerse en la página web de la diócesis, www.diocesefwsb.org bajo la sección de "Protección de Jóvenes" ("Youth Protection").

Si usted tiene motivo de creer que un menor es víctima de abuso o negligencia, la ley de Indiana requiere que usted reporte esto a las autoridades civiles. Si usted o alguien que usted conoce fue abusado, ya sea niño o persona joven, por un adulto, le recomendamos que notifique a las autoridades civiles apropiadas. También, si el alegado abusador es o fue un sacerdote o diácono de la Iglesia Católica, se le insta comunicarse con Mary Glowaski, coordinadora de asistencia de víctimas, al (260)

399-1458 o mglowaski@diocesefwsb.org; o con el Presbítero Mark Gurtner, vicario general de la Diócesis de Fort Wayne-South Bend, al P.O. Box 390, Fort Wayne, Indiana, 46801; al (260) 399-1419; o al mgurtner@diocesefwsb.org. La diócesis se compromete a ayudar a prevenir el abuso o negligencia de niños y personas jóvenes y ayudar a aquellos que han sufrido daño como el resultado de tal abuso.

Báo cáo lạm dụng Tình dục.

Nếu bạn có suy luận cho rằng một đứa trẻ nào đó có lẽ là một nạn nhân đã bị lạm dụng hoặc bị bỏ bê, Pháp luật Indiana yêu cầu bạn báo cáo cho chính quyền dân sự. Nếu bạn hay người nào đó bị lạm dụng với tư cách một đứa trẻ hoặc thanh thiếu niên do người lớn, bạn được động viên đặc biệt thông báo cho chính quyền dân sự về việc lạm dụng này. Ngoài ra, nếu kẻ bạo hành bị cáo buộc là một linh mục hay phó tế của Giáo hội Công giáo, xin vui lòng liên hệ:

Mary Glowaski, Trưởng ban hỗ trợ nạn nhân. 260-399-1458 email: mglowaski@diocesefwsb.org Hoặc Very Rev. Mark Gurtner, Cha Tổng Đại Diện. 260-399-1419

Email: mgurtner@diocesefwsb.org Giáo phận Fort Wayne-South Bend

Attn: Hỗ trợ nạn nhân PO Box 390 Fort Wayne, IN 46801

Giáo phận Fort Wayne-South Bend cam kết bảo vệ trẻ em và thanh thiếu niên từ các tệ nạn lạm dụng và hỗ trợ những người kêu nài đã bị thiệt hại do hậu quả bị lạm dụng. Lạm dụng một đứa trẻ là một tội lỗi. Chúng tôi cam kết lắng nghe, hỗ trợ, điều tra cùng thực hiện theo các chính sách và thủ tục như đã ban hành của Tòa Giám Mục.

မတရားကိစ္စကို ပုံမှန်ဆက်သွယ်ပေးရန် တုံ့ပြန်ရန်

ကလေးသူငယ်များနှင့် လူငယ်များကို မတရားကိစ္စကို ပုံမှန်ဆက်သွယ်ပေးရန် တုံ့ပြန်ရန် မကော်မတီအဖွဲ့အစည်းများကို ဖွဲ့စည်းပေးပြီး သူတို့အသုံးပြုသော အခြေအနေအထားကို သိရှိရန် အားပေးပါမည်။ အသုံးပြုမှုကို အသုံးပြုသူများမှ သိရှိရပါက ကလေးသူငယ်နှင့် လူငယ်များကို ကာကွယ်ပေးရန် အားပေးပါမည်။ အသုံးပြုမှုကို အသုံးပြုသူများမှ သိရှိရပါက ကလေးသူငယ်နှင့် လူငယ်များကို ကာကွယ်ပေးရန် အားပေးပါမည်။

Report abuse

လိုက်နာ ကိစ္စသုံး ထိန်းသိမ်းမှု အကူအညီပေးပါမည်။ ထို့အပြင် မကော်မတီအဖွဲ့အစည်းများကို အသုံးပြုသူများမှ သိရှိရပါက ကလေးသူငယ်နှင့် လူငယ်များကို ကာကွယ်ပေးရန် အားပေးပါမည်။

သင်အနေဖြင့် အချစ်ပြုမိရာက သေးသော ကလေးသူငယ်များ ပုံမှန်ဆက်သွယ်ပေးရန် တုံ့ပြန်ရန် ပစ္စည်းအားပေးပါမည်။ သို့သော်လည်း သင့်အနေဖြင့် အသုံးပြုမှုကို အသုံးပြုသူများမှ သိရှိရပါက ကလေးသူငယ်နှင့် လူငယ်များကို ကာကွယ်ပေးရန် အားပေးပါမည်။

အသုံးပြုမှုကို အသုံးပြုသူများမှ သိရှိရပါက ကလေးသူငယ်နှင့် လူငယ်များကို ကာကွယ်ပေးရန် အားပေးပါမည်။ အသုံးပြုမှုကို အသုံးပြုသူများမှ သိရှိရပါက ကလေးသူငယ်နှင့် လူငယ်များကို ကာကွယ်ပေးရန် အားပေးပါမည်။

ကလေးသူငယ်နှင့် လူငယ်များကို ကာကွယ်ပေးရန် အားပေးပါမည်။ အသုံးပြုမှုကို အသုံးပြုသူများမှ သိရှိရပါက ကလေးသူငယ်နှင့် လူငယ်များကို ကာကွယ်ပေးရန် အားပေးပါမည်။

Mark Gurtner ကို လိပ်စာအမှတ် P.O. Box 390, Fort Wayne, Indiana, 46801၊ ဖုန်းနံပါတ် (၂၆၀) ၃၉၉-၁၄၁၉၊ သို့မဟုတ် mgurtner@diocesefwsb.org သို့ ဆက်သွယ်ပါ။ အသုံးပြုမှုကို အသုံးပြုသူများမှ သိရှိရပါက ကလေးသူငယ်နှင့် လူငယ်များကို ကာကွယ်ပေးရန် အားပေးပါမည်။

သင်အားတို့ကတိပြုပါသည်။ အသုံးပြုမှုကို အသုံးပြုသူများမှ သိရှိရပါက ကလေးသူငယ်နှင့် လူငယ်များကို ကာကွယ်ပေးရန် အားပေးပါမည်။

ပုံမှန်ဆက်သွယ်ပေးရန် တုံ့ပြန်ရန် မကော်မတီအဖွဲ့အစည်းများကို ဖွဲ့စည်းပေးပြီး သူတို့အသုံးပြုသော အခြေအနေအထားကို သိရှိရန် အားပေးပါမည်။

ထိုသို့ ပုံမှန်ဆက်သွယ်ပေးရန် အားပေးပါမည်။ အသုံးပြုမှုကို အသုံးပြုသူများမှ သိရှိရပါက ကလေးသူငယ်နှင့် လူငယ်များကို ကာကွယ်ပေးရန် အားပေးပါမည်။

လူငယ်များကို ကာကွယ်ပေးရန် အားပေးပါမည်။ အသုံးပြုမှုကို အသုံးပြုသူများမှ သိရှိရပါက ကလေးသူငယ်နှင့် လူငယ်များကို ကာကွယ်ပေးရန် အားပေးပါမည်။

After Music Video 'Desecration,' Brooklyn Bishop Celebrates Mass of Reparation

BROOKLYN, N.Y. (OSV News) – Bishop Robert J. Brennan of Brooklyn celebrated a Mass of Reparation on Saturday, November 4, in a Brooklyn Catholic Church used in a violent and provocative music video, and he has removed its well-known pastor from his diocesan development role. Pop musician Sabrina Carpenter released a music video to her song "Feather" on Tuesday, October 31, that includes scenes of the singer dancing and performing inside and outside of the Annunciation of the Blessed Virgin Mary Church in Brooklyn, including in the sanctuary where the altar is located. Monsignor Jamie Gigantiello, the parish's pastor, was removed as the Diocese of Brooklyn's Vicar for Development on Friday, November 3. He will remain pastor of Our Lady of Mount Carmel-Annunciation Parish. However, Bishop Robert Brennan has appointed Auxiliary Bishop Witold Mroziowski as the temporary administrator. Earlier this week, Bishop Brennan was said to be "appalled" by what was filmed.

Cardinal Dolan Rebukes Surging Religious Hatred in U.S.

NEW YORK (OSV News) – Cardinal Timothy M. Dolan of New York has issued a sharp rebuke against surging religious hatred in the United States amid the Israel-Hamas war. "In recent days here in America, where for hundreds of years many have sought refuge from religious persecution, we have seen outbreaks of religious hatred that shock the conscience," said Cardinal Dolan, Chairman of the U.S. Conference of Catholic Bishops' Committee on Religious Liberty, in a statement released on Wednesday, November 1. Threats, slurs, and physical attacks against both Jewish and Muslim individuals in the United States have risen dramatically since Hamas launched its attacks on Israel in early October. "In the face of such base hatred, we must affirm certain fundamental truths," Cardinal Dolan said. "Every human life is of equally incalculable worth. Hating your neighbors is a grave sin against God, who created us all in His image and likeness. Violence only begets more violence, not justice. May those whose hearts have been gripped by hatred repent, and may people of goodwill stand courageously for peace."

NEWS BRIEFS

Celebrating the Saints in Heaven



OSV News photo/Sean Gallagher, The Criterion

Fourth-grade students at Lumen Christi Catholic School in Indianapolis view relics of saints displayed on Tuesday, October 31, on a side altar of Our Lady of the Most Holy Rosary Church. The relics were available for veneration in anticipation of the solemnity of All Saints, celebrated each year on November 1. Pope Francis told a crowd gathered in St. Peter's Square for All Saints' Day that in the lives of the saints "we find an example, in their prayers we receive help and friendship, and with them we are bound in a bond of brotherly love."

U.S. Bishops Object to Inclusion of Abortion in Proposed Harassment Guidance

WASHINGTON, D.C. (OSV News) – A rule proposed by the U.S. Equal Employment Opportunity Commission, "Enforcement Guidance on Harassment in the Workplace," would govern the implementation of federal law on harassment and associated nondiscrimination policies. However, the U.S. Catholic bishops and other religious organizations have argued that the way the rule defines "pregnancy, childbirth, or related medical conditions" to include abortion could result in pro-life views leading to a harassment charge. The rule, published for public inspection in early October, states that "sex-based harass-

ment" also includes harassment based on "pregnancy, childbirth, or related medical conditions" which it defines as inclusive of "current pregnancy, past pregnancy, potential pregnancy ... use of birth control, menstruation, infertility and fertility treatments, endometriosis, miscarriage, stillbirth, or having or choosing not to have an abortion, among other conditions." In a letter to the EEOC, representatives of the bishops' conference argued that "references to abortion in the harassment guidance are problematic and should be removed" and that "opposition to abortion (including speech opposing abortion) is not sexual harassment because it is not based on sex," the letter said.

Pro-life Supporters Gain Partial Legal Win in Federal Court

MINNEAPOLIS (OSV News) – In a partial legal win for pro-life protesters outside abortion clinics, a federal judge has allowed a First Amendment challenge to proceed against Minneapolis' 2022 "abortion bubble" ordinance. U.S. District Court Judge Eric C. Tostrud, in his ruling on Monday, October 30, rejected the assertion by the Christian nonprofit Pro-Life Action Ministries that the words "physical" and "disrupt" in Minneapolis' ordinance are so vague they don't give protesters adequate notice of what is and is not prohibited. But Tostrud allowed the complaint to proceed through the court system on free-speech grounds, since the lawsuit asserted the city's

ordinance was overly broad and "it would be premature to dismiss the overbreadth challenge at the pleadings stage." The lawsuit was brought in April by the Thomas More Society, a Chicago-based public interest law firm.

Pope: Wars in Gaza, Ukraine, 'Kill' the Future of Children

VATICAN CITY (CNS) – The wars being fought in Gaza, Ukraine, and other parts of the world are destroying the future of the children who live in those nations, Pope Francis said after praying the Angelus in St. Peter's Square on Sunday, November 5. The pope asked the world to "think of the children" who suffer as a result of war. For "all the children affected by this war, as well as in Ukraine and in other conflicts: this is how their future is being killed," he said. Pope Francis noted that many children are among the hostages taken into Gaza by Hamas during its attack on Israel. Israeli Prime Minister Benjamin Netanyahu said on Monday, October 30, that more than 200 hostages were being held in Gaza, including 33 children. "May they return to their families," the pope said. "May the hostages be freed immediately."

Caritas Offers Humanitarian Aid in Hurricane-Stricken Acapulco

ACAPULCO, Mexico (OSV News) – The morning after Hurricane Otis stormed through Acapulco as a Category 5 monster, Father Leonardo Morales surveyed the damage and saw total destruction. "It looked like a war zone," Father Morales, Archdiocesan Director of Caritas, said in WhatsApp messages shared with OSV News. "It hit everyone." People in Acapulco have been left to pick up the pieces after Hurricane Otis battered the tourist destination. The storm made landfall on Wednesday, October 25, as the strongest hurricane to hit Mexico's Pacific Coast with winds reaching 165 mph. Caritas chapters across Mexico have established collection centers and sent donations to Acapulco, which was so badly battered that electricity still hasn't been fully restored as of early November. Many of Acapulco's residents lived in poor neighborhoods of self-built dwellings, which were obliterated in the storm, according to clergy familiar with the city. Businesses have been unable to open amid water and electricity shortage; many stores were looted after the storm. As of Monday, November 6, the death toll stood at 47 with 56 missing, according to the Mexican government.

How Two Young Priests Are Inspiring Seminarians

BY CLAIRE KENNEY

This article originally ran in the November 5, 2023, issue of Today's Catholic. We are reprinting the article to correct Father Daniel Niezer's title (Diocesan Promoter of Priestly Vocations) and the high school Father Jonathan Norton attended (Bishop Luers).

This past May, Bishop Rhoades named Father Jonathan Norton and Father Daniel Niezer to their current roles as Diocesan Director of Seminarians and Diocesan Promoter of Priestly Vocations, respectively. In their roles, they will walk alongside current seminarians and those considering a priestly vocation.

"For the first time in recent diocesan history (at least), we have expanded our vocations office to include two priests instead of one," Father Niezer said.

Father Norton and Father Niezer grew up in Fort Wayne, with Father Niezer attending Bishop Dwenger High School and Father Norton attending Bishop Luers High School. Neither are far from their time in the seminary themselves, as Father Norton was ordained a priest in 2015, while Father Niezer was ordained in 2019.

In their new roles, each works to gain more priests for the diocese. Father Norton's role as Diocesan Director of Seminarians is to shepherd those currently in formation at seminary. Father Niezer's role as Diocesan Promoter of Priestly Vocations works to recruit new priests. They've only been in the roles for a few months.

"In this role (Diocesan Director of Seminarians), I will walk with men who have decided to respond to God's calling and enter seminary," Father Norton said. "I help them through the application process and discernment by the bishop on whether they are accepted by our diocese for formation."

Father Niezer explained: "My goal is to ensure that there are no obstacles between God's invitation and our response. I want to make sure that no vocational call goes unanswered. One of my greatest fears is to think that God may be calling young men and women to beautiful vocations, but yet those individuals may not be listening nor in a place to receive those great calls."

The two also remain in their prior pastoral roles, with Father Norton serving as Pastor of Sacred Heart Parish in Warsaw and Father Niezer remaining as Pastor of St. Dominic in Bremen and the chaplain of Marian High School in Mishawaka.



Joshua Schipper

Father Daniel Niezer, Pastor of St. Dominic in Bremen and the chaplain of Marian High School in Mishawaka, is the new Diocesan Promoter of Priestly Vocations.



Bob List

Father Jonathan Norton, Pastor of Sacred Heart Parish in Warsaw, is the new Diocesan Director of Seminarians.

Juggling the responsibilities of the roles can be challenging but also rewarding, the priests told Today's Catholic.

"I am still adjusting to this new role, balancing responsibilities between the parish and the Vocations Office," Father Norton said. "But I am honored

to have this responsibility, because it's a unique ministry that few priests have."

And serving in two roles can cultivate valuable crossover, he added.

"I am excited for how my parish will come to love these men because they care about

what I do," Father Norton said.

For the two young priests, guiding other young men through their discernment brings such hope and joy, they said.

"In just a few months of being in this role, I've had numerous formal conversations with great young men who are discerning a vocation to the priesthood here in our diocese," Father Niezer said. "That has been a very unexpected gift!"

Like other vocations within the Church, the priestly vocation is holy and urgent.

"When we live our vocation with great faith and dedication, God will work marvelous gifts within us, and we will become saints," Father Niezer said. "Whether you are faithfully living your vocation to the priesthood, religious and consecrated life, or to holy matrimony, God will reap an abundant harvest, and we need many more laborers for his harvest."

Father Niezer continued: "The call is not only urgent, but it is a great joy and blessing to accept God's invitation. We lose nothing in answering His call, but gain everything that is of value to God in this beautiful life."

Father Norton and Father Niezer each said they rely on the support of their brother priests in doing this important work.

"I have been most grateful to our pastors and priests in the diocese who have been tirelessly working to cultivate the Christian faith in their parishes and have been referring young men to us in the hopes that they may discern a vocation with us here in the diocese," Father Niezer explained.

Like in any facet of life or line of work, Father Norton and Father Niezer said these new roles in the diocesan Vocations Office require them to lean on God.

"Ultimately, this is the Lord's work, so I want to be sensitive to the spiritual aspect of this work by inviting our people, families, and parishes to simply pray more for vocations, make more frequent visits to the Blessed Sacrament, and practice their faith with greater zeal and devotion in all of the ordinary circumstances of their life," Father Niezer said.

The work of formation and seminarian support carries much anticipation.

"And I look forward to walking with these men in their formation, especially since (God willing) they will be ordained for our diocese and join this great presbyterate," Father Norton said.

To learn more about vocations in our diocese, visit diocesefwsb.org/vocations.

Prayer for Vocations

God our Father,
we thank you for
calling men and
women to serve in
your Son's Kingdom as
priests, deacons, and
consecrated persons.

Send your Holy Spirit
to help others to
respond generously
and courageously to
your call.

May our community of
faith support vocations
of sacrificial love in
our youth and young
adults.

Through Our Lord Jesus
Christ, who lives and
reigns with you in the
unity of the Holy Spirit,
one God, forever and
ever. Amen.

Source: U.S. Conference of
Catholic Bishops



Notre Dame Hosts Exhibit on Life of Brother Columba O'Neill

BY MICHELLE MCDANIEL

Velma Gorman was only 16 years old in 1918 when the Spanish flu broke out, killing 675,000 people. Her job at a phone company required she receive a vaccine, but the needle hit a nerve in her arm, and within three months, the teenager's arm began to atrophy, and she was bedridden.

Gorman had heard of the miracle-worker, Brother Columba O'Neill, in the Congregation of Holy Cross, and she wrote to him. A proponent of novenas, he sent her a homemade "badge" depicting the Sacred Heart and implored her to pray the nine-day prayer.

On the eighth day of her prayer, she wrote back that the pain had become so intense she thought she might die.

However, on the ninth and final day of the novena, Gorman awoke to her arm restored and the pain gone. She and two of her relatives each wrote to Brother O'Neill, thanking him for this miracle that even the doctors could not explain.

"I can't express my joy," she wrote to Brother O'Neill in a four-page letter.

There are more than 2,000 similar letters addressed to Brother O'Neill, in which writers thank him for their "miracles" and "favours" after praying a novena with his homemade "badges." These miracles range from healing chronic headaches to blindness.

To celebrate and spread awareness about the life and faith of Brother O'Neill, for whom a building on campus is named, the University of Notre Dame is holding a spot-light exhibit called "Path to Sainthood: Brother Columba O'Neill."

This free exhibit, which opened in early October, is open to the public on weekdays until Thursday, November 30, in the Rare Books and Special Collections room of the Hesburgh Library. Several letters and a few of his homemade badges are on display.

The curator, Brother Philip Smith, a priest of the Congregation of Holy Cross, created the exhibit to teach students, faculty, and friends of Notre Dame about the impact of Brother O'Neill.

Brother Smith began the project after he was appointed as the order's archivist in 2019. A year later, he discovered three misplaced boxes full of letters and documents from, to, and about Brother O'Neill and immediately jumped head-first into the project.

Sixty years prior, another priest had worked on the project, but when he had a



Photos provided by Michelle McDaniel

Photos of Holy Cross Brother Columba O'Neill, as well as a badge of the Sacred Heart of Jesus (top right), are on display in the new exhibit on his life at the Hesburgh Library at the University of Notre Dame.

stroke at only 37 years old, the letters were boxed up and put away, hidden for decades until Brother Smith came across the boxes, which were labeled "Correspondence: Brother Columbo" by chance.

Brother Smith and a few seminarians spent eight months organizing the letters, putting them in chronological order, before they even began to fully read them.

Now, Brother Smith estimates he's read about 5,000 of the more than 10,000 letters and documents about Brother O'Neill and his ministry.

The evidence he found of miracles and Brother O'Neill's great devotion to the Sacred Heart, as well as his devotion to evangelizing the students of Notre Dame, was so convincing that he brought it to Bishop Rhoades.

"There is so much evidence that Brother Columba lived an extraordinary life, one filled with heroic virtue," Brother Smith said. "It's evident that he was not only holy but was

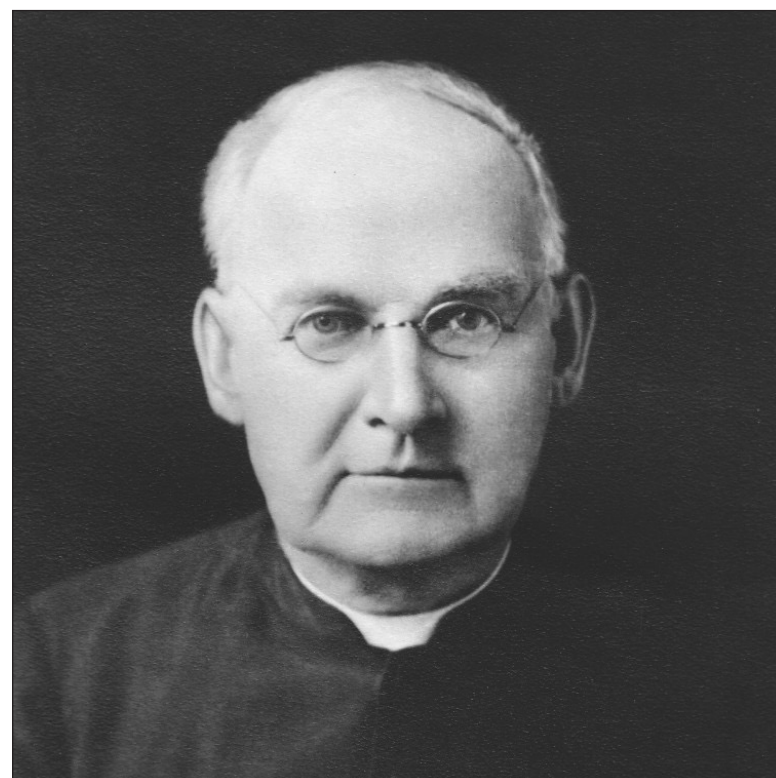
known as the miracle man of Notre Dame."

Last summer, Bishop Rhoades announced the formal opening of Brother O'Neill's cause for canonization. In his decree of acceptance of the Congregation of Holy Cross's petition for a canonization cause to be opened, Bishop Rhoades wrote, "Brother Columba's saintly character was revealed in his ardent love for Jesus and Mary and in his love and care for the multitudes of people who came to see him or wrote to him."

In May of 2023, the five bishops in Indiana all agreed that the evidence Brother Smith produced warranted that he take it to Rome. Eight weeks ago, he sent his work to the Vatican, which will eventually decide whether Brother O'Neill's cause for canonization will progress toward sainthood.

"I am completely convinced that he's a saint, and I think that Rome will also arrive at that," Brother Smith said.

Brother Smith continues to



work in the archives every day, reading letters and organizing them, as well as summarizing their contents. The work is slow, and the letters can be difficult to read.

Many of the letters from Brother O'Neill have spelling and grammatical errors, do not use punctuation, and refer to people and things that are not easily understood today. Because of this, Brother Smith estimates that Brother O'Neill had the equivalent of a fifth-grade education.

By the end of his life in November of 1923, in what is now called Columba Hall on Notre Dame's campus, Brother O'Neill had handmade 30,000 Sacred Heart badges and 10,000 Immaculate Heart of Mary badges. He prayed, on average, 70 novenas at a time for others.

When he died from complications of the Spanish flu in 1923, his contemporary, Brother Isidore Alderton, wrote: "News of his death soon spread to the people of South Bend, and dozens of members of the community, sisters, and strangers were lining up to

pass before his casket. For the past two days and nights, the parlor in the Community House has become a veritable shrine."

"He had a great love for people who were suffering," Brother Smith reported.

Until 1893, Brother O'Neill worked as the night nurse for Father Edward Sorin, Notre Dame's president at the time, but after Father Sorin's death, Brother O'Neill devoted himself fully to his day job as a cobbler, and to the people around him, and those who wrote him letters.

"He never took credit for anything," Brother Smith said. "He believed that he was somehow an instrument of God. He is completely baffled as to why it's his prayers that seem to be effected. But he believes that it is through his devotion to the Sacred Heart of Jesus and praying that assisted folks."

For more information on Brother O'Neill, to read letters regarding the miracles he performed, and more, visit the website Brother Smith established in his honor at BrotherColumba.com.

All Souls' Day and the Purification of Those Who Have Died

BY BETHANY BEEBE

Fort Wayne area Catholics had the opportunity to pray for the dead, while participating at Mass among the dead, on All Souls' Day.

The intention of the Mass celebrated by Bishop Rhoades is to pray for all those whose souls no longer call earth their home. The Church teaches that these prayers alleviate time in purgatory, a belief grounded in the Old Testament book of Second Maccabees. In this Scripture, a day of prayer for those who have died is established. The practice, brought into the Catholic Church in medieval times and has remained since, is celebrated annually on November 2.

"We renew our trust that the Lord is always with us and will be with us even to the gates of death," Bishop Rhoades said in his homily during the Mass, which was held at the chapel in the Resurrection Mausoleum at the Catholic Cemetery in Fort Wayne. "We have this hope for ourselves but also for others, because our lives are profoundly linked. Our prayers as pilgrims in this world can help the souls of those being purified after death, the souls in purgatory. That is why the Church invites us today to pray for our beloved deceased and to offer Mass for them. And we do so in this cemetery where we remember those buried here, praying for their eternal repose in the peace of Christ's kingdom."



Photos by Bethany Beebe

Bishop Rhoades celebrates Mass on All Souls' Day, Thursday, November 2, at the chapel in the Resurrection Mausoleum at the Catholic Cemetery in Fort Wayne.



Remaining in prayer for those we love was a central request made by Bishop Rhoades at the Mass.

"When we experience grief and sorrow, the pain of the death of someone we love, we turn to the Lord with trust in His love and mercy, with hope in the eternal life He promised us," said Bishop Rhoades, whose encouragement was grounded in the first reading, from Lamentations, where the author described his troubled soul but remembered his

reason for hope as he remembered "the favors of the Lord are not exhausted, His mercies are not spent."

The theme of redemption of one's downcast soul continued into the responsorial reading from Psalm 130.

"The psalmist is in anguish and distress, and he pours out his heart, his pain, to the Lord," Bishop Rhoades said. "How important it is that we do so also when we find ourselves afflicted, depressed, or in pain. The Lord hears our cries." Bishop reminded those in attendance that the mourning are not without potential response. "It is in the Lord that we find peace in the midst of the sorrows of this life, including the sorrow of death," he said. "We find hope, the hope that springs from our faith in the Lord and His goodness and love."

Paul's writings offered continued hope in the day's second reading, chronicling "hope that does not disappoint." Bishop Rhoades reflected on that hope, saying, "It is the hope of salvation because Christ died for us and reconciled us to God."

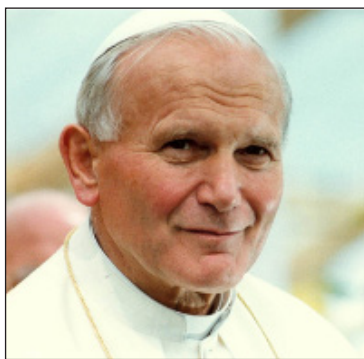
With that reconciliation with God comes eternal life, as described in the Gospel reading, and raising at the Resurrection.

"We believe in these words of Our Lord," Bishop Rhoades said. "We believe in the love of God the Father for us, the love revealed by Jesus. And we believe in His promise of eternal life in the resurrection of the dead."



Today'sCatholic.org/Subscribe

Or Call 260-456-2824
\$25 per year



The St. John Paul II Fund for Seminarian Education

Did you know that the Catholic Community Foundation of Northeast Indiana manages the St. John Paul II Fund for Seminarian Education? This special fund was established for the purpose of providing ongoing funding for our seminarians. Investing in this fund supports our shepherds for years to come. To learn more about how to donate to this important fund, please call the foundation at 260-399-1436 or visit our website at ccfnei.org. Thank you!

St. John Paul II, pray for us.

CATHOLIC  COMMUNITY
FOUNDATION
OF NORTHEAST INDIANA



Photo provided by Danielle Lynn Photography

Composer Jorge Muñiz, a professor of music at Indiana University South Bend, recently performed his latest work, "Book of Psalms," at his home parish of St. Monica Catholic Church in Mishawaka.

Local Composer Premieres 'Book of Psalms' at St. Monica

BY KASIA BALSBAUGH

When Professor Jorge Muñiz was up for sabbatical, he knew he wanted to spend the time working on a project that had been in the back of his mind for years: a musical piece based on the psalms.

When he finished the composition, Muñiz knew he wanted to premiere the piece not in a concert hall but at his home parish, St. Monica Catholic Church in Mishawaka.

"It's not a concert piece in the traditional way," Muñiz said. "The purpose of this piece is to bring people closer to the Eucharist and to the ideas in the psalms. It has both a pedagogical and evangelical side, a purpose to the piece that is beyond just offering a concert of music."

Jorge Muñiz grew up in Spain and began writing music as a teenager. He first came to the United States for graduate studies. Though he wasn't sure at first how long he would be in the United States, he stayed for his doctorate, met his wife, and began teaching at Indiana University South Bend. Now, he's lived here for 25 years, and he acknowledges both countries as important to his background.

Muñiz has written musical pieces in many different styles, including funk and bluegrass. He loves doing commissions, which comprise most of his pieces, but he says sacred music like his recent "Book of Psalms" project is "closer to his heart."

Muñiz has a special love

"To me, I see the sacred music always in that kind of way. It's not just a composition. It's something that needs to connect, needs to speak, hopefully lighten up a flame of faith or inquiry or question – something that will help others."

– Jorge Muñiz

for the psalms. A secular Franciscan, he reads the psalms as part of his daily prayer with the Divine Office. "Yes, they are in our sacred Scriptures, but they also speak so individually, so personally, to each one of us," Muñiz said.

In his latest project, Muñiz wanted to highlight that personal quality of the psalms. "That is what music does," he said. "Like the psalms, they can speak in emotions generally, but also we can all find this personal connection with the music we hear."

Before beginning to write the piece, Muñiz recruited the help of Timothy O'Malley, a theologian at the University of Notre Dame and the Academic Director of the university's McGrath Institute. O'Malley's own academic research was in the use of psalms in worship. He directed Muñiz to some background reading for his project, such as Song of Songs and St. Bernard of Clairvaux.

Muñiz wanted his piece to focus on the idea of marriage in the psalms – spousal marriage as well as the mystical marriage of Christ and the Church. Yet the more he read and worked, the more he realized the project was changing. "The psalms started speaking



JORGE MUÑIZ

on their own," Muñiz said. "Eucharistic love ultimately what was holding it all together."

Muñiz's finished piece, which he referred to as "a story," draws from five psalms speaking on this theme of Eucharistic love. Muñiz also drew on several refrains from 1 Corinthians 13 – the well-known "love is patient, love is kind" passage – to inform the psalms and the music. "The New Testament texts help me musically," he said. "They add another layer to work within the music."

A piece based on Psalm 51, the Miserere, forms the

prologue to the group of five, which Muñiz calls "Volume I" of a hopefully much bigger project. Muñiz hopes to put all the rest of the psalms to music, and he intends for his Psalm 51 composition to be the prologue for each future set. He chose that psalm because he wanted to "start with humility." He added, "I think it's hard to look at the psalms, you know, without having that humble perspective of what we are – we are sinners."

When Muñiz finished writing Volume I of the "Book of Psalms" this past summer, he had to learn how to play it. He was both composer and performer at the premiere, which was held in mid-August at St. Monica. While the music is technically challenging to perform, the "Book of Psalms" is in some ways simple: There are no words besides the psalms themselves, and those are read aloud instead of sung. The instrumentation involves only a piano. "The music itself is the reflection," Muñiz said.

O'Malley enriched the performance by offering some background and introductory remarks, and by reading each psalm before Muñiz played its corresponding musical piece. O'Malley said he was interested

in how the piece "possesses no words but captures the affections and texts of the psalms."

Jessica Roberts, Director of Music at St. Monica, coordinated the event and was present for the performance. "The piano work was truly something special; [Muñiz] put so much passion into his performance," Roberts said.

"His compositional style is influenced by a lot of different music, and while it is diverse, it is still very digestible and accessible to any listener."

Roberts added, "We are extremely lucky to have Jorge Muñiz and other talented parishioners like him who use their skills for the greater glory of God and to help our community worship Him."

In reflecting on this piece and his other compositions, Muñiz appreciates their ability to spark conversation and to deal with themes such as grief and faith.

"To me, I see the sacred music always in that kind of way," Muñiz said. "It's not just a composition. It's something that needs to connect, needs to speak, hopefully lighten up a flame of faith or inquiry or question – something that will help others."

Muñiz said he and O'Malley would love to bring the "Book of Psalms" performance to other parishes in the area, especially since the piece's focus on Eucharistic love fits so well thematically with the parish year of the National Eucharistic Revival. Anyone interested in this opportunity for their parish can email Muñiz at jorge@jorgemuniz.com.



CNS photo/Lola Gomez

Pope Francis greets a child during a meeting with youngsters from around the world called "Let Us Learn from Boys and Girls" in the Paul VI Hall at the Vatican on Monday, November 6.

Pope Encourages Children to Speak Up, Work for Peace

BY CAROL GLATZ

VATICAN CITY (CNS) – In a celebration of life, peace, joy, and harmony, thousands of children representing young people on every continent greeted Pope Francis during an afternoon event in Paul VI Hall at the Vatican on Monday, November 6.

The event was sponsored by the Dicastery for Culture and Education and was attended by more than 6,000 children from different parts of Italy and other parts of the world.

Dedicated to the importance of peace, fraternity, and respect for others and creation, the event was titled, "Let Us Learn from Boys and Girls," to focus attention on children's simple and sincere desires for peace and harmony in the world.

"There is much to learn from you," the pope said. "I am always happy when I meet you because you teach me something new every time. For example, you remind me how beautiful life is in its simplicity and how beautiful it is to be together!"

"Two big gifts God has given us," he said, are life and being together with simplicity.

The pope encouraged the kids to embrace their adolescence, which is "a wonderful age" and to make their thoughts, feelings, and experiences heard by adults.

He asked the children to remember all the other kids their age who are suffering from war, hunger, climate disasters, and poverty.

"You know there are bad people who do bad things, they make war and destroy. Do you want to do bad things?" the pope asked. After the children yelled, "No!" he asked, "Do you want to help?" to which they replied with enthusiasm,

"I am always happy when I meet you because you teach me something new every time."

– Pope Francis

"Yes!"

The pope cut short his prepared speech in order to dedicate more time to questions from the children, who asked him about climate change, wars, his friends, his work habits, and what he dreams about at night.

"I don't know what I dream because I am asleep!" he joked as the kids laughed. Sometimes, he said, he dreams about things he remembers when he was a child. "Dreaming is beautiful," he said, because it shows something alive is stirring inside.

When a 9-year-old boy from Syria asked the pope, "Why do they kill kids during a war and no one defends them?" the pope said, "This shows the wickedness of war."

That innocent civilians and children are killed in wartime, he said, "is cruelty," and he led the children in praying the Our Father for all children killed in wars.

He urged all the children to work for peace after a 12-year-old girl from Palestine asked whether there would be no more peace if World War III broke out.

"We have to work for peace," the pope said, asking everyone to wave to the girl so she could let the people back in Palestine know that everyone there said "Hello."

"Peace is beautiful!" the pope said, as the children repeated it loudly.

Pope Calls for 'Contextual Theology'

Calling for a major push toward developing a "fundamentally contextual theology, capable of reading and interpreting the Gospel in the conditions in which men and women live each day," it was announced by Vatican officials on Wednesday, November 1, that Pope Francis has approved new statutes for the Pontifical Theological Academy.

The academy was founded in 1718 to train theologians; the last revision of its statutes, by St. John Paul II in 1999, asked members to pursue "the principal mission of theology today," which, he said, "consists in promoting dialogue between Revelation and the doctrine of the faith, and in offering an ever deeper understanding of it."

In an apostolic letter issued *motu proprio* ("on his own initiative") on November 1, Pope Francis said that in a "synodal, missionary, and outgoing Church," theologians must also dialogue with other sciences and with members of other religions and that helping Catholics have a deeper understanding of the Faith will be possible only if theology grapples with their questions and concerns.

"Promoting theology in the future cannot be limited to

abstractly reproposing formulas and patterns of the past," the pope said in the apostolic letter. "Called to interpret the present prophetically and to discern new itineraries for the future in the light of revelation, theology will have to confront the profound cultural transformations underway, aware that: 'What we are living through is not simply an epoch of change, but it is the change of an epoch.'"

The model for "contextual theology," he said, is the Incarnation, Jesus being born into and living in the world, walking with His contemporaries, and engaging with the issues that impacted their lives and faith.

With that starting point, the pope said, "theology cannot but develop into a culture of dialogue and encounter with different traditions and different forms of knowledge, between different Christian denominations and different religions, discussing openly with everyone, believers and non-believers alike."

"Indeed," Pope Francis wrote, "the need for dialogue is intrinsic to human beings and to the whole of creation, and it is the peculiar task of theology to discover the Trinitarian imprint that makes the cosmos in which we live 'a web of relationships.'"

Pope to Travel to Dubai for Climate Conference

Pope Francis will travel to Dubai in the United Arab Emirates from December 1-3 to participate in COP28, the U.N. Climate Change Conference, officials with the Vatican Press Office confirmed on Friday, November 3.

The conference is designed to assess progress or failures in reaching the goals adopted by 196 nations and parties, including the Holy See, with the Paris Climate Agreement in 2015.

In an interview with Italy's main evening news program on Wednesday, November 1, Pope Francis said the climate summit in Paris "was the most beautiful of all," but since then "everyone has taken a step back and courage is needed to move forward."

Too many people, he said, do not believe climate change is real and that it is threatening people's lives and livelihoods today.

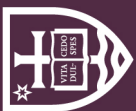
"We still have time to stop it," the pope said. "Our future is at stake, the future of our children and grandchildren. People must take some responsibility."

In early October, Pope Francis released *Laudate Deum* ("Praise God"), a follow-up document to his 2015 encyclical *Laudato Si'* (On Care for Our Common Home), because, he wrote, over the past eight years, "our responses have not been adequate, while the world in which we live is collapsing and may be nearing the breaking point."

He also wrote saying "it can represent a change of direction" and show that everything the international community has tried to do since the 1992 U.N. Earth Summit "was in fact serious and worth the effort, or else it will be a great disappointment and jeopardize whatever good has been achieved thus far."

RaclinMurphyMuseumofArt

UNIVERSITY OF
NOTRE DAME



Celebrate Opening Weekend

December 1-3

Free and Open to All

raclinmurphymuseum.nd.edu/



Mexican, *Our Lady of Guadalupe*, 1729, Oil on canvas, 50 7/8 x 37 5/8 in (129.22 x 95.57 cm). Gift of Mr. Ignacio Aranguren, ND '52, his wife Pirri, and their sons Luis, Ignacio, ND '85 and Santiago, ND '92, 2002.018



OSV News photo/Junno Arocho Esteves, CNS

One of several empty holy water fonts is seen in St. Peter's Basilica at the Vatican in this file photo dated March 4, 2020. During the COVID pandemic, churches around the world adopted measures to prevent the spread of the coronavirus.

Bishops Reiterate Moral Permissibility of COVID Vaccines

BY KATE SCANLON

WASHINGTON, D.C. (OSV News) – The U.S. Catholic bishops have reiterated the moral permissibility of the COVID vaccines available in the United States for Catholics as booster shots become available during flu and cold season.

Asked if the moral guidance on the use of COVID vaccines for Catholics, which were first issued in January of 2021, applied to the latest versions of the vaccines, Chieko Noguchi, Spokeswoman for the U.S. Conference of Catholic Bishops, replied that “the guidance previously given by the USCCB and the moral principles articulated still hold under the circumstances of the new COVID vaccines.”

During the height of the COVID-19 pandemic in 2020 and 2021, shortly before vaccines were made available to the American public, the Holy See's Congregation (now Dicastery) for the Doctrine of the Faith, Catholic bishops, and theologians released statements that the COVID-19 vaccines were morally permissible for Catholics to receive. Those statements varied only slightly, as the U.S. bishops encouraged Catholics, where they had such a choice, to seek some brands of vaccines over others due to the degree of connection – although remote – to abortion-derived cell lines.

Of the three COVID vaccines originally approved for emergency use in the United States – from the pharmaceutical companies Moderna, Pfizer, and Johnson & Johnson – the former two were tested with cell lines believed to be derived from an abortion, but not developed with them, while the latter was both developed and tested with such a cell line. The Johnson & Johnson vaccine was later pulled from the market because of the risk of blood clots.

The 2020 statement from the Congregation for the



OSV News photo/Emily Elconin, Reuters

A patient receives a COVID-19 vaccine booster during a Pfizer-BioNTech vaccination clinic in Southfield, Michigan, on September 29, 2021. The U.S. Catholic bishops have reiterated the moral permissibility of the COVID vaccines available in the United States for Catholics as booster shots become available ahead of flu and cold season.

Doctrine of the Faith said Catholics can morally undergo vaccination for COVID-19, adding that such a decision should be voluntary, not compulsory. The statement said that any connection to abortion was remote, but “the licit use of such vaccines does not and should not in any way imply that there is a moral endorsement of the use of cell lines proceeding from aborted fetuses. Both pharmaceutical companies and governmental health agencies are therefore encouraged to produce, approve, distribute, and offer ethically acceptable vaccines that do not create problems of conscience for either health care providers or the people to be vaccinated.”

A December 2020 note from the Vatican COVID-19 Commission in collaboration

with the Pontifical Academy for Life underscored the CDF's determination, rooting it in the CDF's 2007 instruction *Dignitas Personae*, which considered the morality of vaccines whose research and development involved stem-cell lines derived from aborted fetuses, a topic the Pontifical Academy for Life readdressed in 2017.

From that previous work, “we believe that all clinically recommended vaccinations can be used with a clear conscience and that the use of such vaccines does not signify some sort of cooperation with voluntary abortion. While the commitment to ensuring that every vaccine has no connection in its preparation to any material originating from an abortion, the moral responsibility to vaccinate is reiterated in

order to avoid serious health risks for children and the general population,” the academy and commission stated.

Pope Francis himself later appeared with other Church prelates in a public service announcement encouraging people to get vaccinated.

“Thanks to God's grace and to the work of many, we now have vaccines to protect us from COVID-19,” Pope Francis said in the 2021 PSA. “Getting the vaccines that are authorized by the respective authorities is an act of love. ... I pray to God that each one of us can make his or her own small gesture of love. No matter how small, love is always grand.”

The U.S. bishops' conference in 2021 urged Catholics to select a vaccine “with the least connection to abortion-derived cell lines.”

“Therefore, if one has the ability to choose a vaccine, Pfizer or Moderna's vaccines should be chosen over Johnson & Johnson's,” said Bishop Rhoades and Archbishop Joseph F. Naumann of Kansas City, Kansas, then the respective chairmen of the USCCB's Committee on Doctrine and the Committee on Pro-Life Activities, in the statement.

In July of 2021, officials from the National Catholic Bioethics Center (NCBC) in Philadelphia pointed to the CDF guidance, reiterating that it did not endorse mandated COVID-19 vaccination. “The Church has consistently pointed out the ethical problems with vaccines produced and/or tested using abortion-derived cell lines,” the officials said. “The Church has judged it permissible for people to either accept (under protest) or reject the use of such vaccines. In other words, there is no universal moral obligation to accept or refuse them, and it should be a voluntary decision of the individual.”

Joseph Meaney, President of the NCBC, told OSV News that their guidance on the vaccines remains the same, but argued that “the urgency of the pandemic” has lessened since their introduction, which may impact discernment.

Federal health officials approved a new COVID booster in September, recommending them for anyone 6 months or older. However, the rollout of the vaccines has not been smooth, with some reporting experiencing difficulties getting an appointment or getting their insurance to cover the vaccine.

On its website, officials with the U.S. Food and Drug Administration said the organization “is confident in the safety and effectiveness of these updated vaccines and the agency's benefit-risk assessment demonstrates that the benefits of these vaccines for individuals 6 months of age and older outweigh their risks.”

10 Takeaways from the Synod's Synthesis Report – and Why They Matter

BY PETER JESSERER SMITH

(OSV News) – The Synod of Bishops' first session at the Vatican has concluded, with its results wrapped up in a 41-page "halftime report" for the entire Church to digest, reflect on, and give feedback about ahead of the synod's final session in Rome in October of 2024.

The report, a synthesis of the October 4-29 meeting, is fundamentally an instrument for discernment, and it is designed to elicit further reflection and response from the whole Church. The synod's next session in Rome will have the task of making decisions about what concrete proposals to present before the pope. Ultimately, the pope will decide what to implement coming out of the synod on synodality.

The following are 10 takeaways about the synod's synthesis report, including why it matters for Catholics in parishes and what happens next.

1. Synodality is about the Church's evangelizing mission, and baptism is why synodal governance matters.

The synod relates that "synodality is ordered to mission," recognizing that the Church's members – with diverse backgrounds, languages, and cultures – share the "common grace of baptism." The synod's themes of "communion, participation, mission" are the hallmarks for how the entire People of God in a synodal Church – the laity, consecrated religious, deacons, and priests, with the bishops united with the pope – relate to one another and live together the call to holiness, proclaiming Jesus Christ's Good News to the world.

The synod explicitly says its work is rooted in the Church's dynamic and living tradition in the context of the Second Vatican Council's teaching. But the synod also recognizes much remains to be done to clarify what "synodality" means, and to develop it into real processes and structures.

Part of that is figuring out how decisions are made in the Church in a way that is faithful to its nature – including discerning how episcopal collegiality is exercised in a synodal Church – because the Church's members have "differentiated co-responsibility for the



Pope Francis and leaders of the assembly of the Synod of Bishops applaud at the conclusion of the gathering's last working session on Saturday, October 28, in Paul VI Hall at the Vatican.

common mission of evangelization."

The synod's "conversations in the Spirit" – an experience of listening and sharing in the light of faith, and seeking God's will in an authentically evangelical atmosphere – is recognized as a helpful tool in this regard.

2. The synod calls for formation in 'authentic discipleship,' united by the Eucharist and nourished by the Word.

The synod stresses that all the Church's members are called to be "all disciples, all missionaries" who have the "responsibility of demonstrating and transmitting the love and tenderness of God to a wounded humanity." In other words, living discipleship is at the heart of being Catholic.

The synod suggested deepening the notion that a "mature exercise of the 'sensus fidei' requires not only reception of baptism but a life lived in authentic discipleship that develops the grace of baptism." The synod recognizes this can help discern where the Holy Spirit is at work, as opposed to where the baptized are just advocating dominant thinking, cultural conditions, or "matters inconsistent with the Gospel."

In this regard, the synod stresses that "the Eucharist shapes synodality," and so the Mass should be celebrated "with an authentic sense of friendship in Christ" that reflects beauty and simplicity. The synod proposes that "liturgy celebrated with authenticity is the first and fundamental school of discipleship."

It also proposes enriching Catholic life beyond the Mass with alternative forms of liturgical prayer, as well as popular piety, particularly Marian devotion – both of which form the faithful and can also help others outside the Church encounter the Lord.

3. Synodality is not about having more meetings, but it is about discerning together how to go on mission at each level of the Church.

The synod also emphasizes that synodality in the Church calls Catholics to discern intentionally as a community how Jesus is calling them to live out their mission. It's not about self-referential meetings but rather a style of carrying out "evangelical proclama-

tion, service to those experiencing poverty, care for our common home, and theological research."

The document emphasizes the need for formation and also making spaces to receive the Church's teaching and discern how to act on it. The Church's social doctrine needs to be understood by the faithful so they can build up the kingdom of God.

Synodality is about gathering the disciple community together to discern what is their mission and how Jesus is sending them on mission. Any effective structural change to

make the Church's members "co-responsible" presupposes "profound spiritual conversion," both personal and communal, in order to carry out Jesus' mission.

At the same time, the synod calls for further consideration on how the Church's theology and modern developments in science can dialogue, and effective ways to do that for the Church's discernment, particularly on complicated or controversial questions. Above all, the synod says, "Jesus' actions, assimilated in prayer and conversion of heart, show us the way forward."



Members of the assembly of the Synod of Bishops gather for morning prayer on Friday, October 27, in Paul VI Hall at the Vatican.

CNS photo/Vatican Media

CNS photo/Vatican Media

4. A synodal Church must reflect on what formation its priests, deacons, and laity need to carry out their mission together.

The synod recognizes that bishops and priests face disproportionate burdens of responsibility for the Church's mission. It also identifies clericalism as opposed to Jesus' model of ministerial service, leading to "authoritarian attitudes" and vocations stifled by privilege and power that refuse accountability.

The synod suggests extensive discussion and consideration of revising priestly formation to address this. Instead of forming priests in an "artificial environment separate from the ordinary life of the faithful," they should develop through "close contact with the People of God and through concrete service learning experiences."

The synod recognized there is universal agreement that priestly celibacy is "richly prophetic and a profound witness to Christ." But it also suggested further consideration of whether it is appropriate for the Latin Church alone to continue to insist on it – the Eastern Churches (Catholic and Orthodox) have a tradition of celibate and married clergy – when there are ecclesial and cultural contexts that make it more difficult for the Church's mission.

The synod is calling for a deepening reflection on the vocation of the deacon, "above all in the exercise of charity."

The synod indicated the importance of expanding women's access to theological formation, their inclusion in decision-making and responsibility in pastoral care and ministry, and even the exploration of new ministries where women could decisively contribute. It noted the debate about women and the diaconal ministry, and expressed openness to continuing research and examining what has been done so far.

It also touched on lay ministry and called for more creativity in how these roles are thought of and lived at the service of mission – for example, developing the ministry of lector beyond its liturgical role, such as preaching in appropriate contexts. It also envisioned possibly a lay ministry taken up by married couples to support married and family life.

5. Disciples listen to people and accompany them like Christ in whatever their personal, familial, or social situations.

The synod says "listening is the word that best expresses our experience. This is listening given and received." Listening really is where the Church discerns the mission Jesus is calling his disciples and their particular communities.

It also emphasized the Church needs to give its closeness, listening, and accompaniment to those who feel alone in remaining faithful to the Church's teaching on marriage and sexual ethics, as well as to those on the margins because of "their marriage status, identity, or sexuality."

The synod suggests further consideration of the point that listening "does not mean compromising proclamation of the Gospel or endorsing any opinion or position proposed" – but rather being like Jesus, who listens and loves unconditionally to share his Good News. It also emphasized that the Church needs to extend its closeness to the lonely and abandoned, the elderly and sick.

The synod document called for further discernment about "Eucharistic hospitality" – the situation of people of different churches receiving Communion – and "inter-church marriages."

6. The Catholic Church needs strong Eastern Churches collaborating with the Latin Church.

The synod indicates that it is vital for Catholics to realize that the Catholic Church is a communion of coequal sister churches – Latin Church (the biggest, headed by the pope) and 23 different Eastern Catholic Churches, all enjoying communion through their unity with the pope. The synod calls for all Catholic communities and clergy to learn about one another and actively work together modeling "unity in diversity."

It stresses that the Latin Church's members (for the most part known as Roman Catholics) need to help Eastern Catholics in situations where they do not have access to their own churches to live out their traditions. The synod said "Latinization" (making Eastern Churches conform to the traditions and practices of Latin Churches) is "outdated."

The synod indicated that Eastern Churches must work out their relationship to the role of the pope, whose role is rooted in the Latin Church, specifically in whether his assent is needed in the selection of bishops, and the fact that Catholics of these Eastern Churches are no longer confined to traditional patriarchal territory but are now all over the world.

It proposes a permanent council of patriarchs and major archbishops to the Holy Father, and that Eastern Catholics



CNS photo/Lola Gomez

Pope Francis accepts the offertory gifts as he celebrates Mass marking the end of the first session of the assembly of the Synod of Bishops on synodality in St. Peter's Basilica at the Vatican on Sunday, October 29.

should be adequately represented throughout the Roman Curia.

7. The synod suggests a new path for ecumenism, particularly thanks to the martyrs.

There has been a lot of discouragement about dialogue between Catholic and other Christian confessions achieving its goal of actual unity, but the synod appears to have made significant suggestions for moving ahead.

Among the proposals was that an "ecumenical martyrology" be developed, which would allow the Church to commemorate Christian martyrs who share a common baptism but not the same confessional boundaries. The point has been emphasized most recently by the early 21st-century martyrdoms, such as in the Middle East, where Islamist militants killed Orthodox and Catholics for being Christians – among them the 21 Coptic Orthodox martyrs of Libya.

The synod emphasized that local churches can engage ecumenically with other churches in carrying out the work of the Gospel, and the importance of continuing to involve Christians of other churches and traditions in synodal processes "at all levels."

Among the proposals is to find a common date for the celebration of Easter with an eye to the year 2025, the 1,700th anniversary of the Council of Nicaea.

8. The synod emphasizes the Church needs to evangelize digital spaces intentionally as a dimension of its mission.

The synod views the digital realm not as a separate field but a "crucial dimension of the Church's witness in contemporary culture." This means understanding digital culture in order to evangelize it and engaging the Church's younger generation – clergy, religious, and lay – in carrying out the mission here.

The synod proposes discernment on how the Church can be involved in helping make the online world "safe" for families – noting the dangers of intimidation, disinformation, sex exploitation, and addiction – and how the Church can make the digital realm "spiritually life-giving."

This challenges parishes and dioceses about how to engage here, especially forming and accompanying "digital missionaries" and networking them together. It also suggests creating collaborative opportunities with influencers, particularly in areas of "human dignity, justice, and care for our common home."

9. Sex abuse is undermining the Church's missionary life, and the synod recognizes that a truly synodal

Church needs to get this right.

The synod stated, "Sexual abuse and the abuse of power and authority continue to cry out for justice, healing, and reconciliation." It acknowledges this synodal process has seen the Holy Spirit pour out fruits of "hope, healing, reconciliation, and restoration of trust."

Furthermore, listening to and accompanying those who have suffered abuse in the Church have helped people feel no longer invisible. At the same time, the synod makes clear that "the long journey toward reconciliation and justice" remains and requires "addressing the structural conditions that abetted such abuse" and "concrete gestures of penitence."

A synodal Church requires a "culture of transparency," respect for existing procedures to safeguard minors and people when they are vulnerable, and "further structures dedicated to the prevention of abuse." It noted that bishops are in a difficult situation of reconciling their "role of father with that of judge," and suggested exploring the possibility of giving the judicial task to another body specified in canon law.

10. The bishops must now figure out how to take these ideas to the pews for further discernment and bring that back to the synod.

The synod synthesis' 41 pages are broken up into three sections with vital topics that truly interest and affect the entire People of God.

At this point, the synod leaves it to worldwide episcopal conferences to discern the next steps to take. During the synod's first session, Archbishop Timothy P. Broglio of the U.S. Archdiocese for the Military Services, President of the U.S. Conference of Catholic Bishops, acknowledged that the bishops would have to foster greater participation, including encouraging pastors to buy in. U.S. participation rate in the synod's preparatory process was 1 percent of U.S. Catholics.

The prospect of getting this feedback within a year may seem daunting to bishops. If the document is really going to be thoroughly discerned and feedback provided within 11 months, the lay faithful will likely have to raise their voices and volunteer to work with their pastors and bishops to get it done in time for the second session next October.

Peter Jesserer Smith is National News and Features Editor for OSV News.

Can the Laity Save the Church?

There's a good chance that Russell Shaw is one of the most prolific contemporary authors and commentators on the Catholic Church that you may never have heard of.

Defiantly unretired, in just the past seven years Russ has written "Catholics in America" (Ignatius), "Eight Popes and the Crisis of Modernity" (Ignatius), "The Life of Jesus Christ" (OSV), and now "Revitalizing Catholic America: Nine Tasks for Every Catholic" (OSV).

In the course of his more than six decades in service to the Church and numerous Catholic institutions, he has authored 25 books and countless articles for a wide variety of Catholic and secular publications.

In addition, he has worked for several Catholic institutions, from the U.S. bishops' conference and the National Catholic Educational Association to the Knights of Columbus. He was a longtime consultant to what was then called the Pontifical Council for Social Communications.

If you haven't heard of him, it may well be because Russ does not bask in the limelight. At a time when everyone seems to be pimping his or her "brand" and getting as many "clicks and eyeballs" as possible by tossing what Russ called "red meat" to the readers, he is none of that.

He isn't a flamethrower. He doesn't pander. He is what is becoming increasingly rare: a quiet, thoughtful observer of Catholic life today, understood through the prism of Catholic history.

His institutional experience may explain his tempered tone, but it may also explain the fact that he was a critic of clericalism long before Pope Francis. His book, "To Hunt, to Shoot, to Entertain" (the only tasks one bishop said were appropriate for the laity) may not have warmed the cockles of episcopal hearts when it was released in 1993, but he was way ahead of many in deploring how the laity have been sidelined, sometimes by their own clericalist attitudes. He has also been a quiet activist going back to his days with the bishops' conference in arguing against secrecy and for transparency, particularly during the bishops' national meetings.

In his newest book, "Revitalizing Catholic America," released earlier this year, Russ, with co-author David Byers, is his Eeyore best. He looks at trends in the U.S. Church with a baleful eye, describing it as being challenged by a "devil's stew of hostile mindsets and aberrant behaviors, all coming together under an umbrella called secularization and producing deeply disturbing results."

The book, citing a wide range of literary and theological sources, walks us briskly through the growth of secularism and the decline of the Christian churches in the West. Like many recent analyses of the state of the U.S. Church, he cites a series of dismal trends in sacramental practice, Catholic school attendance, and vocations.

He quotes then-Cardinal Joseph Ratzinger's prediction



AMID THE FRAY

GREG ERLANDSON

of a future Church that "will become small and will have to start afresh more or less from the beginning."

For Russ, whatever path leads to the Church of tomorrow, it depends on the laity getting involved in its revitalization. His "nine tasks for every Catholic" includes "heeding the universal call to holiness," ridding ourselves of clericalist thoughts and actions (and yes, laity can be the worst clericalists), and recovering a sense of the "lay apostolate." He defines this as "the renewal of the temporal order," bringing "Catholic values into settings where secularist values currently go virtually unchallenged."

Russ, who has been a friend for many years, would probably distinguish between optimism and hope. His view of the Church may be judged unduly bleak by some, but his is not a voice of despair but of faith. He ends with a quote from Blaise Pascal: "There is a pleasure in being in a ship beaten about by a storm, when we are sure that it will not founder."

Greg Erlandson is an award-winning Catholic Publisher, Editor, and Journalist whose column appears monthly at OSV News.

What Battles Are We Losing When the Holy Water Fonts Are Dry?

In Chapter 31 of her autobiography, the 16th-century Carmelite St. Teresa of Avila – one of four female Doctors of the Church, including her spiritual daughter, St. Thérèse of Lisieux – urges us toward frequent use of one particular, very common, and (usually) widely available sacramental.

"From long experience I have learned that there is nothing like holy water to put devils to flight and prevent them from coming back again. ... For my own part, whenever I take it, my soul feels a particular and most notable consolation."

During a recent holiday in Italy that included numerous visits to churches throughout the mainland and Sicily, I couldn't help but think of the great reformer's testimony and, in particular, on her insistence that evil and its helpers are repelled by the intentional use of holy water, whether sprinkled about one's person, or, to use her word, "flung" into spaces of spiritual concern, or where we would seek the protection of a blessing, even on the material things we use.

Because, sadly, as I entered these Italian churches and prepared to bless myself, my fingertips would meet the bone-dry bottoms of holy water fonts, or stoups.

During the COVID-19 pan-



GUEST COMMENTARY

ELIZABETH SCALIA

demic, the hard-hit Italian churches had emptied the vessels to prevent any possibility of spreading illness among those faithful who, for a while lacking access to the live celebration of Mass, might wish to nevertheless enter a church for a prayerful moment. Most churches here in the United States did likewise, with many parishes making holy water available in urns for the faithful to collect in small bottles and carry on their persons or to their homes.

Arguments can be made, and doubtlessly were made, for and against the drying of the holy water fonts while COVID was rampaging across the world, but while the illness seems like it is destined to be with us forever, the time of real crisis has ended. Liturgies are restored, people are once more gathering to pray, to shop, to travel, and mostly unmasked.

And yet in my travels, the

SCALIA, page 17

Being Separated from God is No Way to Live



THE SUNDAY GOSPEL

MONSIGNOR OWEN F. CAMPION

32nd Sunday in Ordinary Time

The Book of Wisdom supplies the first reading for this weekend. The title of the book itself teaches a lesson.

As centuries passed, foreign influences virtually overwhelmed the Holy Land. Times were perennially hard. Understandably, many Jews left their ancestral homeland in search of better lives. They emigrated but went to places where paganism prevailed.

In these new places, devoted Jews found themselves required to explain and defend their ancient belief in the One God of Israel.

This book, among others, arose from this process. The

title simply makes the point that acceptance of the God of Israel is the wise choice, a logical choice, not a leap into fantasy.

An interesting literary technique in this book is that wisdom is personified, described as if this human attribute were a person, moving through the world, being available to humans.

The First Epistle to the Thessalonians provides the second reading. This epistle was sent long ago to the Christian community in Thessalonica, now the city of Saloniki in modern Greece. The presence of Christians in Thessalonica at that time shows that the Church had already moved beyond its geographic origins and was becoming a factor in Europe, not only in Asia.

Paul makes several important theological points in this reading. First, he expressed the Christian thought that life endures after earthly death. Such a concept was not Hebrew in origin, at least not in its purest and more intellectually developed origins. It was an idea in Greek philosophy, but

Christian thought contributed to this idea by insisting that eternal life was intimately connected with the reality of an individual person's acceptance, or rejection, of God in a person's earthly existence.

Second, Paul drew the link between Christ and each Christian. He favored no theme more. It was fundamental. Christ lives forever. He overcame death. He rose. So, Christians who earnestly accept the Lord must die to share in this victory over death.

St. Matthew's Gospel is the source of the third reading. It is the familiar parable of the bridegroom and the foolish and wise virgins. Some commentators raise an interesting suggestion. Maybe the virgins, wise or otherwise, were symbols of disciples. (While not apostles according to any learned reading, women nonetheless were among the Lord's disciples.)

Jesus, of course, extolled virginity among followers.

Persecuted, early Christians impatiently awaited the coming of Jesus, believing that when Jesus came in glory, they would

be vindicated. Threatened in so many ways, frightened, they yearned for the Second Coming.

The parable teaches that Christ indeed will come again. Present times are passing. Eventually, maybe soon, the Risen Lord will return in triumph.

Reflection

It is never too late for any sinner to repent. Millions of people have turned from sin to virtue in the last moments of earthly life. The Church is always prepared to aid in such conversions, lavishly allowing priests to absolve from almost anything at the hour of someone's death.

The Church, through Matthew, tells us this weekend to be prepared for whatever awaits us. We cannot with assurance predict the next minute. Something dramatic can happen suddenly – and often does.

It also urges us to live each day as a disciple. Be with Christ now, not just at the last minute. Being separated from God, waiting for some wonderful last-minute spiritual rebirth, is no way to live. Be at peace with God. "Life

is too short," as they say.

This advice is so logical, but life for any of us can be daunting. Paul is clear: Hardships, disappointments, hurts, and limitations are many, but they weaken, if we are faithful to Jesus. Overcoming the toils and pains of earthly life, through living with the Lord, is rewarding and strengthening.

READINGS

Sunday: Wisdom 6:12-16; Psalms 63:2, 3-4, 5-6, 7-8; 1 Thessalonians 4:13-18; Matthew 25:1-13

Monday: Wisdom 1:1-7; Psalms 139:1b-3, 4-6, 7-8, 9-10; Luke 17:1-6

Tuesday: Wisdom 2:23-3:9; Psalms 34:2-3, 16-17, 18-19; Luke 17:7-10

Wednesday: Wisdom 6:1-11; Psalms 82:3-4, 6-7; Luke 17:11-19

Thursday: Wisdom 7:22b-8:1; Psalms 119:89, 90, 91, 130, 135, 175; Luke 17:20-25

Friday: Wisdom 13:1-9; Psalms 19:2-3, 4-5ab; Luke 17:26-37

Saturday: Wisdom 18:14-16; 19:6-9; Psalms 105:2-3, 36-37, 42-43; Luke 18:1-8

If You're Bored, It's Really Your Own Fault

Chesterton would have agreed with me. If you're bored, it's your own fault. "There is no such thing on earth as an uninteresting subject," he wrote in his early book, "Heretics." "The only thing that can exist is an uninterested person."

Who is, I'd add, not only bored but boring.

When our children were small, they would sometimes tell their mother and me, in that whining, keening "I can't bear another second of life" voice, that they were bored. This bothered my wife more than me. I would tell them that if they were bored, it was their own fault, then go back to whatever I was doing.

They'd eventually find something to do. They'd read, or draw, or build forts in the woods, or create complicated Lego structures, or bike and scooter round the neighborhood. We sometimes had to drag them away from what they were doing to get them to dinner.

Sometimes I'd promise that we'd take the dogs to the park or get ice cream, and if it was the weekend, we might go to the science center or the museum of natural history. But those were not to be taken as cures for boredom.

Because the usual state of life should interest us. The world is an interesting place. Everyone we meet is an interesting person. Not always on the surface, of course. On the surface, many things and people are as dull as dishwater.

But if you look more closely, with more patience and attention, you will find things to interest and even fascinate you. Even dishwater would interest you, if you knew about all the interesting germs, and what they'll do to you if you don't

clean your dishes, and the chemical reactions, and how dish detergent developed as a product and the way it affects the environment.

On this subject, my friend, the painter Timothy Jones, once wrote that "as students, The Bored are practically impossible to teach." Very true, when it's a disposition, a cast of mind or character. And that's sad. Because they feel the subject is too boring to bother with, they can't learn. They can't see all the cool stuff there is to see in the world.

Fortunately, not everyone who acts bored is genuinely bored. Sometimes people act bored because they don't know anything or feel they're in over their heads, and they cover that by acting like the subject's beneath them (i.e., boring). The teacher should be able to reach them, with care and effort.

But the ones who just can't be interested, can't be reached and taught. It's a mind I can't even comprehend. The world's such an interesting place; how can you find anything boring?

Maybe too hard, but that's just an interesting subject you're not ready for. Maybe it seems odd or weird, but that's just an interesting subject you may have to twist yourself around to understand. Maybe not aligned with the way your interests, gifts, and mind are wired, but that's just an interesting subject for which you're not suited, but one that, if you try, will give you what pleasure you can get from it.

And if you really do find something that just doesn't interest you, you should know enough to say, "Not for me, I'm sorry to say," not "It's boring."

This leads me to one of the loveliest passages in Chesterton. It comes in "Orthodoxy," the book he wrote after "Heretics"



DAVID MILLS

LIFE IN THE WORLD

as a kind of sequel. He's writing about the way things on earth repeat themselves, like the sun rising every morning. Modern materialists believe that means the world is mechanical (that is, dead).

Chesterton insists that things stay the same because they're alive, and that points us to the truth about the universe. "A child kicks his legs rhythmically through excess, not absence, of life," he writes. "Because children have abounding vitality, because they are in spirit fierce and free, therefore they want things repeated and unchanged. They always say, 'Do it again'; and the grown-up person does it again until he is nearly dead. For grown-up people are not strong enough to exult in monotony."

That's funny, but here's the lovely part: "But perhaps God is strong enough to exult in monotony. It is possible that God says every morning, 'Do it again' to the sun; and every evening, 'Do it again' to the moon. It may not be automatic necessity that makes all daisies alike; it may be that God makes every daisy separately, but has never got tired of making them. It may be that He has the eternal appetite of infancy; for we have sinned and grown old, and our Father is younger than we."

David Mills is a columnist for OSV News. He writes from Pennsylvania.

SCALIA, from page 16

holy water fonts were empty. Having the opportunity to attend occasional daily Masses and two Sunday Masses, I couldn't help but notice that the pews were mostly deserted, as well.

Obviously, I can't prove a direct correlation between the absence of holy water and empty pews, but my head, my heart, and my gut nevertheless make the connection. Encountering one empty font after another, I couldn't help but wonder: What battles are we losing when we are without the chance to make the sign of the cross over ourselves and our children with holy water before we enter a sacred space – before we come together to worship, even in all of our sinfulness?

Because one of the great things about holy water at those

entrances is that in a momentary but singular action, we are assisted in facing the supernatural together in worship.

I always think of the sign of the cross as a kind of key, meant to open us, body, mind, and spirit, to the actions of the Triune God, and holy water is part of that. At consecration, during the liturgy of the Eucharist, the veil between heaven and earth is pierced, and we are standing at the thinnest place on earth. And we've been opened and sprinkled, made ready for that moment.

Every act of spiritual opening is an act of supernatural vulnerability – we tell our children to stay away from Ouija boards for precisely that reason – because a thought is a thing, and even innocent intentions can be preyed upon by what is evil. So, using a sacramental of blessing

and protection, especially one that is so powerfully connected to being claimed for Christ in baptism, seems a sensible, necessary thing, before Mass and after – and, frankly, every day.

That the vulnerability of spiritual opening warrants a bit of reassuring protection – because where there is great holiness, great evil is always nearby (one of the great lessons of Calvary) – is also true of our sacred spaces. We cannot know what sort of malevolent energies are repelled by fonts and stoups full of holy water positioned at our church doors, but we can certainly imagine the opportunistic entities that might enter without them.

Elizabeth Scalia is the Culture Editor for OSV News.

SCRIPTURE SEARCH®

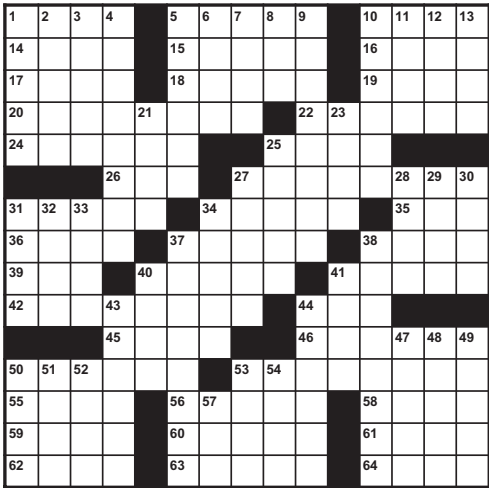
Gospel for November 12, 2023
Matthew 25:1-13

Following is a word search based on the Gospel reading for the 32nd Sunday in Ordinary Time, Cycle A: The parable of the ten virgins. The words can be found in all directions in the puzzle.

TEN	VIRGINS	WENT OUT
MEET	BRIDEGROOM	WISE
DROWSY	MIDNIGHT	COME OUT
GET UP	TRIMMED	GIVE US
ENOUGH	BUY	READY
WEDDING	LORD	NOT KNOW
AWAKE	THE DAY	THE HOUR

BE READY

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



www.wordgamesforcatholics.com

ACROSS

- 1 Calling of convert, Dame Edith Sitwell
- 5 Garden tempter
- 10 ____ Friday
- 14 St. ____ de Beaupre
- 15 Hickory nut
- 16 Discontinued Dodge
- 17 Remain
- 18 Wharton book, ____ Frome
- 19 The power to reject
- 20 Craziest
- 22 King of the fairies
- 24 "____ Christian Soldiers"
- 25 He has his "ears" on
- 26 Sparse fluid
- 27 Whiteness
- 31 Number of days Jonah spent in the belly of a large fish
- 34 Back streets
- 35 Mystery writer Grafton
- 36 "... now and at the ____ of our death. Amen"
- 37 Church council
- 38 "Hey, don't look ____!"
- 39 "... ____ he drove out of sight"
- 40 Sudden forward thrust
- 41 Loathe
- 42 Hide securely
- 44 Order founded by St. Katharine Drexel (abbr.)
- 45 Hurry
- 46 Hopple
- 50 Ahab desired his vineyard
- 53 Furniture for holding clothes
- 55 Quaint plaint
- 56 This princess' conversion to Catholicism caused something of a national issue
- 58 On the ocean
- 59 Land in which Ruth was born
- 60 Bird homes
- 61 Kind of mail (abbr.)
- 62 Fishy
- 63 Politician Kefauver
- 64 Bye bye

DOWN

- 1 Catholic artist Picasso
- 2 Pungent bulb
- 3 Equip
- 4 13 through 19 years of age
- 5 Hurries
- 6 "Then they abandoned their ____ and followed him" (Mk 1:18)
- 7 Sieben follower
- 8 "The Jungle Book" python
- 9 Dignified
- 10 Rule
- 11 Biblical measure
- 12 Hep
- 13 French-Canadian Catholic singing phenomenon
- 21 "Dies ____"
- 23 Honey gatherers
- 25 Slender boat
- 27 "____ Lingua"
- 28 OT book about a Jewish heroine
- 29 Form of wrestling
- 30 Fortune teller
- 31 "... the Lord is with ____."
- 32 Biblical instrument
- 33 Parisian streets
- 34 Execute illegally
- 37 There ain't none when she's gone
- 38 Theoretical
- 40 Oaf
- 41 Retired
- 43 Catholic crooner of "White Christmas" fame
- 44 Emphasis
- 47 One of the prophets
- 48 Movie reviewer/film critic who was a former altar boy
- 49 Lariat
- 50 "... hallowed be thy ____."
- 51 Natural balm
- 52 Alien god of the Exodus
- 53 Direction from the Jordan to Bethlehem
- 54 Poker stake
- 57 Matter of law

Answer key can be found on page 19

Honoring Health Care Heroes: St. Gianna Molla Statue Unveiled at St. Jude

BY KATIE MURRAY

In a heartwarming display of generosity and community spirit, St. Jude Parish in Fort Wayne in late October unveiled a statue of St. Gianna Beretta Molla, patron saint of mothers, physicians, and unborn children. Spearheaded by Monsignor Robert Schulte, Pastor of St. Jude, the statue carries a meaningful message of appreciation and compassion for those who dedicate their lives to health care. The statue is meant to serve as a reminder of their responsibility to protect the mothers in their care and their unborn children.

Months ago, a generous donor approached Monsignor Schulte with the heartfelt wish to donate a statue of St. Gianna to be displayed on the parish campus. This statue is intended to be a symbol of hope and gratitude, and stand as a visible reminder of the unwavering support the parish has for their neighbors at Parkview Randallia Hospital. With the blessings of the parish Pastoral Council, the decision to proceed with this noble endeavor was made.

The statue of St. Gianna, an extraordinary 20th-century figure known for her roles as a wife, mother, pediatrician, and right-to-life advocate, has been placed in a prominent position facing Parkview Hospital. This positioning is a poignant tribute to the dedication and hard work of the physicians, nurses, health care workers, and staff who tirelessly serve patients within the hospital's walls.

"It also reminds patients and visitors of our prayers for them and our concern for our neighbors across the street," Monsignor Schulte told Today's Catholic.

The statue itself, made of fiberglass and hailing from Italy (the birthplace of St. Gianna), is a work of art that captures the essence of St. Gianna's legacy. The

Italian pediatrician was canonized by the Church in 2004, as she was recognized for heroic witness to the sacredness of life. Pregnant with her fourth child at the age of 38, doctors discovered St. Gianna had a tumor in her uterus. She was given the following choices: have an abortion, which would save her life

*"It also reminds
patients
and visitors of
our prayers for them
and our concern
for our neighbors
across the street,"*

MONSIGNOR ROBERT SCHULTE



Provided by St. Jude Church

A statue of St. Gianna Beretta Molla stands at the entrance of St. Jude Parish in Fort Wayne, facing Parkview Randallia Hospital. The statue was donated by a generous parishioner who wished for it to serve as a reminder of the closeness the parish has with the hospital.

and allow her the possibility of future children; undergo a hysterectomy, which also would save her life but end that of her child; or remove only the tumor. She chose the latter, sparing her baby's life. Throughout the rest of her pregnancy, Gianna suffered from complications from the surgery and knew there would be great risks during delivery – to herself and her child. Days before she was to deliver, she said, clearly: "If you must decide between me and the child, do not hesitate: choose the child. I insist on it. Save the baby."

Her daughter, Gianna Emanuela Molla, was born by

Cesarean section on April 21, 1962, but a week later, St. Gianna died from septic peritonitis.

In his homily during the Mass of her canonization, Pope St. John Paul II called St. Gianna, "a simple, but more than ever, significant messenger of divine love." He continued: "Following the example of Christ, who 'having loved his own ... loved them to the end,' (Jn 13:1), this holy mother of a family remained heroically faithful to the commitment she made on the day of her marriage. The extreme sacrifice she sealed with her life testifies that only those who have the courage

to give of themselves totally to God and to others are able to fulfill themselves. Through the example of Gianna Beretta Molla, may our age rediscover the pure, chaste, and fruitful beauty of conjugal love, lived as a response to the divine call!"

As the St. Gianna Molla statue graces the entrance of St. Jude, it stands not only as a symbol of faith but also as a reminder of the enduring bonds of compassion for mothers and their unborn children, and it is a testament to the power of sacrificial love.

**DO YOU KNOW WHERE
TO REFER MOMS
IN NEED?**

Find resources.
Support pregnant and parenting moms.
walkingwithmomsfwsb.com

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.

Fathers of Mercy Parish Mission
AUBURN – Immaculate Conception Church, 500 E. 7th Street will have a parish mission beginning on Sunday, November 12, from 5:30-7:30 p.m. through Tuesday, November 14. A parish dinner will be held on Sunday only at 5 p.m., followed by Mass, exposition, a speaker, and Benediction. Contact Marty Filogamo at 419-944-9777 or mfilo53@gmail.com for information and to RSVP for dinner.

Adoration by Candlelight
FORT WAYNE – Our Lady of Good Hope Parish will host

adoration by candlelight on Sunday, November 12, from 7-8 p.m. Because November is the Month of the Holy Souls, we will be especially praying for all the dearly departed. Sacred music will be provided by the Ecce Young Adult Choir.

Young Adult Prayer, Penance, and Pub Night
FORT WAYNE – Cor Jesu, a group of young adults in the Fort Wayne downtown area, will gather on Wednesday, November 15, for Mass at 5:30 p.m. at St Peter's Church, 518 E. Dewald St. Adoration/confession is at 6:05 p.m. with a social to follow at 7:15 p.m. at

Summit City Brewerks ,1501 E. Berry St., No. 106.

Fish Fry Planned
NEW HAVEN – St. John the Baptist Parish, 943 Powers St., will have a fish fry on Friday, November 17, from 4-7 p.m. Dine in or drive through. Dinner is \$12 for adults and \$7 for children 5-12. Proceeds will benefit the Holy Name Society. Contact Joy Olry at 260-493-4553 or bulletin@sjnewhaven.org.

REST IN PEACE

Arcola Loretta Butts, 87, St. Patrick	Fort Wayne Darlene G. Gennaitte, 91, Queen of Angels	Mishawaka Sister M. Joseph Ann Vogel, 87, Sisters of St. Francis of Perpetual Adoration
Bremen Eleanor DeSchepper, 97, St. Dominic	Albert Chiaruttini, 81, St. Elizabeth Ann Seton	New Haven Millie Nulf, 105, St. John the Baptist
Columbia City Michael T. Coronato, 53, St. Catherine of Alexandria	Julie Palermo, 64, St. Jude	South Bend Fred J. Schmiedeler, 89, St. Anthony de Padua
Donaldson Sister Michelle Dermody, PHJC, 90, Ancilla Domini	New Carlisle Barbara Bronson, 81, St. Stanislaus Kostka	
	Irene M. Stachowiz, 97, St. Stanislaus Kostka	

SUBMIT EVENTS at
TodaysCatholic.org/event

Staying Connected to the Faith

"I encourage our people to be informed by reading Today's Catholic. I hope that Today's Catholic truly helps our people to grow in their faith."

The Most Reverend Kevin C. Rhoades, Bishop of Fort Wayne-South Bend

CROSSWORD SOLUTION

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



Fresh Cut Flowers | Custom Silk Arrangements | Plants | Gourmet Fruit Baskets | Balloons | & more!

Mary Green
Owner

574.232.3354
800.994.2687
www.wygants.com

I WOULD LIKE TO PURCHASE A PRINT SUBSCRIPTION

Visit: www.diocesefwsb.org/subscribe or enter details below and mail:

Subscription duration and amount

☐ 1 year - \$25 ☐ 2 years - \$43 ☐ 3 years - \$61

Name: _____

Address: _____

City _____ State _____ Zip _____

Phone _____ Parish _____

Payment method:

☐ Credit Card (provide information below)

☐ Check (payable to Today's Catholic)

☐ Cash (please enclose and mail)

☐ VISA ☐ MASTERCARD ☐ AMEX ☐ DISCOVER

CARD NUMBER _____

EXPIRATION DATE _____ CVV _____

SIGNATURE _____

Mail to: Today's Catholic
P.O. Box 11169, Fort Wayne, IN 46856-1169



ST. THOMAS MORE

A C A D E M Y

CONTACT

574-222-9195

Lower School
308 S. Scott St.
South Bend, IN

Upper School
312 W. Colfax St.
South Bend, IN


admissions@stmasb.org

WWW.STMASB.ORG

DAILY MASS AND PRAYER
the light of faith

CHRIST-CENTERED COMMUNITY
friendship, joy, and authentic freedom

CLASSICAL LIBERAL ARTS EDUCATION
the Trivium and Quadrivium strengthen the light of reason to see reality more clearly

MORAL AND RELIGIOUS EDUCATION
high ideals for lives of virtue and loving service

OBSERVATIONAL SCIENCE CURRICULUM
deep roots in the reality of the natural world

INTEGRATED HUMANITIES CURRICULUM
reverence for God's action in human history

MUSIC, ART, DRAMA and SPEECH
the love of beauty

AVERAGE CLASS SIZE OF 16 STUDENTS





Provided by Ben Householter

The Marian High School boys soccer team poses after winning the IHSAA Class 2A state championship with a 4-0 victory over Evansville Memorial at IUPUI's Carroll Stadium in Indianapolis on Saturday, October 28.

MARIAN SOCCER, from page 1

vocal about their title aspirations from the first team meeting this year, when head coach Ben Householter sat his players down and asked them about their goals for the upcoming season.

"They said their goal is to get back to state and change what happened the year before," Householter told Today's Catholic. "It was always a realistic goal, with 12 seniors coming back, so that made it possible, for sure. But you always have postseason games that can go one way or another, or an injury could happen, so you never know what's going to happen."

The Knights (20-2) cruised through the regular season behind a dominant defense, notching six shutouts and only allowing more than one goal on three occasions. After dispatching three ranked teams during their tournament run, the Knights took their 11-game winning streak into the title game. That's where Marian ran into a battle-tested Evansville Memorial squad (13-7-1) – one that had just knocked off two-time defending state champion Brebeuf 2-1 in the semistate championship.

"I knew they were going to be a tough team with their pedigree and their history," Householter said. "I knew they won a 2A state title a few years ago. Their coach is a veteran, a Hall of Famer in the Soccer Coaches Association with over 600 wins, so he definitely knows what he's doing."

In fact, Evansville Memorial head coach Bill Vieth had steered the Tigers to six state titles in his 38 years at the school and an undefeated 6-0 record in championship games. To break that trend, Householter said he knew the Knights would have to stay true to the strategy they had



Facebook.com/MarianHSKnights

Marian High School students attend a pep rally at the school on Monday, October 30, to celebrate the boys soccer team's Class 2A state championship.

relied on all season.

"Offensively, we try to get the ball as wide as we can," said Householter. "We've got speed out wide and can attack and serve the ball in. Definitely, with Reid Gillis up top, it puts pressure on that back line. They weren't able to handle the pressure he applied."

Gillis agreed, saying: "Our main goal was to just keep attacking and make sure we have the ball a majority of the time. This led to a lot of opportunities for Eli and I to take on the defense. I am lucky enough to have Eli there to finish some of my passes. We connect well up top mainly because of our speed and physicality."

"Reid's a pretty crazy guy," Moody said with a laugh. "I call him my sidekick because he does so much for me. He

works so hard up there, and he's definitely the main reason that I scored so many goals."

Nine minutes into the contest, the Knights struck as Moody maneuvered his way through several defenders to put the ball into the back of the net. The senior then added three more goals in the second half – two assisted by Gillis and one on a penalty kick. When the dust settled, Moody had scored the most goals by one player in a state finals game in IHSAA history, male or female, in any classification.

"It was an amazing day for him," said Householter, who said he was surprised that the Tigers gave Moody so much room to operate. "On the second goal he had, Eli volleyed with his left foot to score – it was an unbelievable

goal. The first and fourth, he created off his dribble; he had the goalkeeper going one way and took a shot the other way, so the keeper would be off-balance."

"I was extremely excited for the first one," Moody said. "I'd never scored at state before – I didn't last year – so the first one was a big motivator. After the second, it was like, 'Wow, two?' Eventually, with the fourth, I was told it was a record after the game. I had no idea; I was shocked. It means a lot to me, honestly. I work so hard every game – it's definitely something special to me."

The Knights secured their fourth shutout in six postseason games thanks to a stalwart defensive effort. Evansville Memorial only mustered two shots on goal, both saved

by senior goalkeeper Noah Balyeat.

"He's continually gotten better and improved," Householter said of Balyeat, a third-year starter for the Knights. "He'll really be missed. Noah and that back line did a tremendous job. I don't have enough accolades for them." Householter credited the entire senior class – team captains and non-captains alike – with pushing their younger teammates to a championship level of play and leading by example.

The victory marked Marian's third state championship in program history and first in Class 2A. Householter, who was also at the helm of the Knights for their back-to-back titles in 2015 and 2016, said this one was every bit as sweet.

"Every time you get to state, it's special," Householter said. "Any coach would be happy to get there once, but I've been blessed to get there five times. Each team holds a special place in your heart, and you keep memories of all those times. I'm just so happy this team got to experience it. These are the things they can tell their kids about years down the road."

Moody, for one, will have quite the story to share – one that can't be told without recognizing the Lord's presence among his teammates.

"God's a huge part of everyone's life on that team," Moody said. "Every time before the game, we pray a Hail Mary as a team, and then again later. Everyone's thinking in the back of their head, 'Thank you, God,' while we're playing. And every time I'm scoring a goal, I'm thanking God. It all comes down to Him."

Gillis agreed. "Having faith in God is the main priority for all of us," he said. "Just having God on our side pushed us to play as hard as we can."