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BY DEB WAGNER

FORT WAYNE — Over 50 people from around the Diocese of Fort Wayne-South Bend and beyond gathered at celebrate Black Catholic faith and culture at St. Mary Mother of God Church in Fort Wayne for the 2015 Sankofa Day of Reflection on Nov. 7. The word "Sankofa" originates from West Africa and means people need to examine their history, culture and faith in order to know how to proceed into the future. Sankofa made its debut in Fort Wayne this year after being held the previous two years in South Bend at St. Augustine Church.

More photos are available at diocesefwsb.org.

In his talk, "Black Souls Matter — Standing on the Rock: Pressing Towards the Mark," Brian Greenfield, a dynamic keynote speaker from Tampa, Florida, brought an important message about conversion.

He shared with his audience that his upbringing was not the typical story one hears of the child rising out of the ashes of an absentee parent or living on the streets. Rather, his mother was an office manager and his father a physician. His parents were Catholic, but attended Mass only on Easter and Christmas.

Greenfield described his journey to Christ as interesting and his own conversion as ongoing. He saw things in his spiritual life shifting in high school and then again in college.

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JOE ROMIE

Father Kenneth Taylor, pastor of Holy Angels and St. Rita parishes of Indianapolis, and chair of the National Black Catholic Clergy Caucus, celebrates the closing Gospel Mass at the Sankofa event at St. Mary, Mother of God Church in Fort Wayne on Nov. 7.

NATIONAL VOCATION AWARENESS WEEK



JILL HAMBLIN

Celebrating National Vocation Awareness Week, St. Joseph Catholic School in Garrett invited Sister Jo Anne Vander Hayden as a guest speaker. She spoke about her vocation of being a religious sister and how God led her to this holy life.

Today's Catholic to highlight works of mercy during jubilee

Dec. 8, 2015 through Nov. 20, 2016

Catholics doing the Corporal and Spiritual Works of Mercy will be highlighted in this newspaper each week during the Jubilee Year of Mercy. This will be an opportunity for parish ministries and individuals to focus how they live out a particular work.

WE ARE LOOKING FOR ...

- **Reflections on Mercy Themes**
The corporal and spiritual works of mercy are just the start.
- **Stories of Mercy in Action**
People and places where mercy is evident.

• Pictures of impact

Capture the moments of mercy in your parish.

• Other Ideas?

Let us know what Christ's Mercy means to you.

Email editor@diocesefwsb.org with submissions. The Dec. 13 issue (deadline Dec. 3) will feature "Feed the hungry." The Dec. 20 issue (deadline Dec. 10) will focus on "Give Drink to the Thirsty."



Visit www.diocesefwsb.org/yearofmercy for updates and schedules

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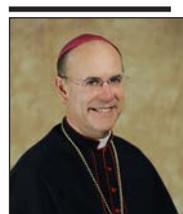
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Catholic Identity, Planned Parenthood and the Gospel of Life



IN TRUTH
AND
CHARITY

BY BISHOP KEVIN C. RHOADES

This past week, I was contacted by numerous people who expressed serious concern about a recent public display by some students and faculty at St. Mary's College that positively portrayed the services of Planned Parenthood. I was very saddened to learn that this show of support for an organization that is the largest abortion provider in our country occurred at a Catholic college in our diocese. At the same time, I have been heartened by those students, faculty and alumnae of St. Mary's College who are committed to the cause of life and the authentic good of women and have expressed their opposition to Planned Parenthood and any positive portrayal of this organization.

The actions taken by the students and faculty in support of Planned Parenthood illustrate that even at a Catholic college, there are those who cling to the conviction that Planned Parenthood is an organization dedicated to the well-being of women. While I do not doubt the sincerity of those who hold this view, I do challenge them to seriously re-examine for what this organization stands in light of our common humanity and our Catholic faith.

From its very beginning, Planned Parenthood came into existence as a means to promote the eugenicist vision of its founder, Margaret Sanger. Consider the astonishing words with which she expounded this worldview in her book, *The Pivot of Civilization*, published in 1922:

"The lack of balance between the birth rate of the 'unfit' and the 'fit,' admittedly the greatest present menace to civilization, can never be rectified by the inauguration of a cradle competition between these two classes. The example of the inferior classes, the fertility of the feeble-minded, the mentally defective, the poverty-stricken, should not be held up for emulation to the mentally and physically fit, and therefore less fertile, parents of the educated and well-to-do classes. On the contrary, the most urgent problem today is how to limit and discourage the over-fertility of the mentally and physically defective. Possibly drastic and Spartan methods may be forced upon American society if it continues complacently to encourage the chance and chaotic breeding that has resulted from our stupid, cruel sentimentalism."

The fact that Planned Parenthood continues to operate clinics primarily in poor, minority neighborhoods raises the question whether this original vision still largely informs its strategy and its mission today. Planned Parenthood's own website states that 80 percent of its clients receive "services" to prevent unintended pregnancy, and that the provision of contraception constitutes over a third of all the organization's activity. From a Catholic point of view, contraception does not constitute true health care because it neither preserves nor

restores the proper functioning of the body, but rather, damages one of its natural functions. In fact, there is increasing evidence that when a woman's fertility is suppressed through the use of synthetic hormones, she is exposed to serious health risks. Especially in light of Pope Francis' call in *Laudato Si* for a greater respect for human nature and an integral ecology, can't this be seen as a lack of stewardship and care for the ecology of our human bodies? Even more problematic is the fact that the most effective contraceptives available today can also function as abortifacients. Is it any wonder that the first feminists condemned both abortion and contraception as offensive and injurious to women? Instead, they called both men and women to mutual respect and self-restraint in marriage as a way to live responsible parenthood. To the extent that Planned Parenthood does provide any legitimate health services for women — such as cancer screenings or testing for sexually transmitted diseases — those services are already widely provided by others. Community health centers, for example, provide free or low-cost services to 22 million patients in urban and rural areas and outnumber Planned Parenthood clinics 13 to 1.

Many people have come to believe that contraception is part of the solution to the problem of abortion. What is becoming increasingly clear, however, is just how closely abortion and contraception are connected. Contraception is not part of the solution to the culture of death — it is part of the problem. This is because contraception attempts to sever the link between sex and procreation, which, if unsuccessful, can be definitively accomplished through an abortion. In his 1995 encyclical, *The Gospel of Life*, Pope John Paul II emphasized this connection:

"Despite their differences of nature and moral gravity, contraception and abortion are often closely connected, as fruits of the same tree. It is true that in many cases contraception and even abortion are practiced under the pressure of real-life difficulties, which nonetheless can never exonerate from striving to observe God's law fully. Still, in very many other instances such practices are rooted in a hedonistic mentality unwilling to accept responsibility in matters of sexuality, and they imply a self-centered concept of freedom, which regards procreation as an obstacle to personal fulfillment. The life which could result from a sexual encounter thus becomes an enemy to be avoided at all costs, and abortion becomes the only possible decisive response to failed contraception."

One in three abortions in our nation is currently performed at a facility operated by Planned Parenthood, up from one in five abortions in 2005. In a strategy designed to increase their market share, Planned Parenthood Federation of America (PPFA) in 2010 stipulated that, by 2013, every affiliate must have one or more clinics that perform abortions on site. A few affiliates left PPFA rather than comply with this requirement, but most did not. That this strategy was successful is evidenced by the fact that as in 2013 alone — the last year for which complete data is available — Planned Parenthood

affiliates performed 327,653 abortions. In fact, 94% of the "services" that Planned Parenthood provides for pregnant women are abortions, either surgical or medical, (by means of the abortion drug RU-486), outnumbering other options 16 to 1. In fact, since 1970, Planned Parenthood facilities have aborted over 5 million unborn children, and abortions currently account for over one-third of the organization's income.

Pope Francis has called abortion the product of a "widespread mentality of profit, the throwaway culture, which has today enslaved the hearts and minds of so many." When he addressed the bishops of the United States during his historic visit to our country in September, Pope Francis urged us not to look the other way or remain silent in the face of such evils:

"The innocent victims of abortion, children who die of hunger or from bombings, immigrants who drown in the search for a better tomorrow, the elderly or the sick who are considered a burden, the victims of terrorism, wars, violence and drug trafficking, the environment devastated by man's predatory relationship with nature — at stake in all of this is the gift of God, of which we are noble stewards but not masters. It is wrong, then, to look the other way or to remain silent."

The Gospel of Life is a seamless garment covering many issues involving human life and dignity. Respect for human life from the moment of conception is an integral part of the message of salvation and the mission of the Church, and the first principle of its social teaching upon which every other human right is founded. Catholic institutions, including Catholic colleges and universities, must not look the other way or remain silent in the face of attacks against the most vulnerable human beings among us, those as yet unborn. According to the apostolic constitution *Ex Corde Ecclesiae*, "Catholic ideals, attitudes and principles penetrate and inform university activities" in all aspects of campus life at a Catholic college or university.

Catholic identity is not only about what we stand for; it is also about what we will not stand for. Just as we would be rightly scandalized to see a public display portraying a racist organization like the Klu Klux Klan in a positive light, so too, we expect Catholic colleges to refuse to lend any kind of respectability to organizations like Planned Parenthood that play such a significant role in the culture of death. Authentic freedom, academic or otherwise, is always linked to the service of truth and love. It is also ordered to the formation of the human person in truth and love, formation in which Catholic colleges and universities play a critical role.

Saint John Paul II summoned us to do better by the young adults with whose formation we have been entrusted in this beautiful but difficult area of life: "It is an illusion to think that we can build a true culture of human life if we do not help the young to accept and experience sexuality and love and the whole of life according to their true meaning and in their close interconnection. ... Only a true love is able to protect life."

'She asks of you only liberty'

Celebrating 50th anniversary of 'Dignitatis Humanae'

BY KRISTI HAAS

NOTRE DAME — For Christians, religious freedom is the freedom to bring hope — and to do so without restriction.

Recognizing pressing legal challenges to religious liberty today, the *Notre Dame Law Review* focused its annual symposium on the Second Vatican Council's Declaration on Religious Freedom ("Dignitatis Humanae"). Entitled "Religious Liberty and the Free Society: Celebrating the 50th Anniversary of 'Dignitatis Humanae,'" the symposium formed part of the 2015-2016 Notre Dame Forum on "Faith, Freedom and the Modern World: 50 Years After Vatican II."

University of Notre Dame President Holy Cross Father John I. Jenkins welcomed participants to the event on Thursday, Nov. 5, saying that religious liberty remains a "timely" and "critical" issue in U.S. law and society.

The words of 50 years ago ring true today. In the opening address, Bishop Daniel E. Flores of Brownsville, Texas, cited Pope Paul VI's message to world rulers in 1965: "What does the Church ask of you (leaders) today? ... She asks of you only liberty, the liberty to believe and to preach her faith, the freedom to love her God and serve Him, the freedom to live and to bring to men her message of life."

Just one day before the pope's address, on Dec. 7, 1965, the council had released "Dignitatis Humanae." The document, Bishop Flores said, expressed a "coalesc-

ing" of Catholic teaching that framed religious liberty in the light of faith. The document describes religious liberty not only as a restriction on government interference but as a consequence of the freedom needed for the act of faith. Though post-Renaissance histories have often depicted Church and state as competitors, a broader perspective shows that the modern state is, in a sense, born of the Church. The Gospel makes each person equal before the grace of Christ. Thus, the Catholic intellectual tradition has articulated the freedom and dignity of each individual, the basis of the modern state.

In addition to Bishop Flores, symposium speakers included John H. Garvey, president of The Catholic University of America, and three academic panels moderated by Judge Richard Sullivan of the Southern District of New York. Experts from across the continent, law students and other audience members discussed papers on the historical, legal, and theological dimensions of religious liberty. Panelists described the evolution of the legal status of religious freedom throughout U.S. history and the

ways in which it has taken center stage in culture and politics today.

The second day of the symposium began at 9 a.m., when Judge Sullivan moderated a panel on "Religious Freedom, the First Amendment, and U.S. Law." Richard Garnett, one of the event organizers and professor at the Notre Dame Law School, joined three panelists from other law schools.

Next, professors Phillip Muñoz (University of Notre Dame), Brett Scharffs (Brigham Young), and Anna Su (University of Toronto) contributed to a panel discussion "Examining the History of 'Dignitatis Humanae' and Religious Freedom." Drawing on the original U.S. state charters, Muñoz argued that the nation's founders understood religious liberty as a natural right, which the state can never restrict as such and which is only limited by the natural rights of others. By contrast, he continued, religious freedom today is conceived as another right to be balanced with the interests of the state; in contrast to the founders' understanding, the government may restrict religious liberty in the case

"Acts that don't count as religious are entitled to no less regulation than trout fishing."

JOHN GARVEY

of a "compelling state interest." Scharffs and Su complemented this historical approach with presentations on the state of religious liberty globally and the importance of the history of American Catholicism to the development of "Dignitatis Humanae."

The third and final panel, "Religion, Society, and the Modern World," followed after a short discussion and lunch. It included panelists from St. John's University and the University of San Diego.

Finally, John Garvey delivered the keynote address, observing a fundamental shift in the treatment of religious liberty. While earlier cases and controversies treated the issue in terms of "freedom from state interference," focusing on reasons the state might be permitted to restrict religious activity, the debate today "centers on the very meaning of religion," that is, what practices religious freedom is — or is not — supposed to protect. For example, cases surrounding the HHS mandate and the Hobby

PUBLIC SCHEDULE OF BISHOP KEVIN C. RHOADES



- Sunday, Nov. 15, 2 p.m. — Meeting of USCCB Committee on Pro-Life Affairs, Baltimore, Maryland
- Sunday, Nov. 15, 4 p.m. — Meeting of Board of Directors of the Basilica of the National Shrine of the Immaculate Conception, Baltimore, Maryland
- Monday, Nov. 16, 7 p.m. — Meeting of USCCB Committee on Laity, Marriage Family Life and Youth, Baltimore, Maryland
- Monday, Nov. 16, to Thursday, Nov. 19 — General Meeting of United States Conference of Catholic Bishops, Baltimore, Maryland
- Friday, Nov. 20, 5:15 p.m. — Mass at Fall Conference of Center for Ethics and Culture, Basilica of the Sacred Heart, University of Notre Dame
- Saturday, Nov. 21, 5 p.m. — Mass, Saint Mary of the Presentation Church, Geneva

Lobby case address who counts as a religious actor.

The stakes are high in such controversies over whom and what activities the state may regulate. Indeed, Garvey observed, "Acts that don't count as religious are entitled to no less regulation than trout fishing." Furthermore, the culture surrounding this question is increasingly hostile, engaging faith with "anger, belittlement and criticism" and associating it with ignorance and immorality. Indeed, as a society, "if we don't care about religion, we probably won't care about religious freedom."

The response? Amid an engaging discussion of current court cases, the role of Catholic universities, the influence of the private sector and media and the election, Garvey made clear his advice: "I'm serious when I say ... that the most important response to this is to pray. I don't think there's any hope if we don't keep the faith ourselves and preach the Gospel."

SANKOFA

CONTINUED FROM PAGE 1

Using an analogy of a mountain, he said everyone is at the base of the mountain where it is largest, but some do not make it to the midway point and even fewer make near the top.

Greenfield said he felt frustrated. He began to feel like a "raisin in a bowl of oatmeal" as he matured in his relationship with Christ.

"Reality is that the black Catholic Church is struggling," Greenfield said. "I'm here for the young who feel they don't fit in. The Church needs a little help. There is a sense of urgency because it affects your sons and daughters."

Greenfield said when he was growing up, there were only two choices: "God's way" or the "regular way" — and the commonly accepted "regular way" often won.

Success, he said, was measured by those around you. For Greenfield, success meant earning money, having a wife and children. He soon discovered, how-



JOE ROMIE

Participants who traveled from Notre Dame to attend the Sankofa event join hands and sing the Our Father prayer during the closing Mass.

ever, that the more he chased the things that were not true, the more miserable he felt. This left a "trail of tears" behind for the big, black football player until God became real for him.

Greenfield said conversion to God is a choice that needs to be

made every day. Merely attending church on Sunday could simply be a "cosmetic relationship," but things in one's life begin to change when the relationship with God becomes real, he said.

Greenfield spoke of the Prodigal Son in Luke 15:11-31.

"When garbage becomes normal, we tend to beg people to give us more garbage," he said. "There is something virtuous about the struggle. When you're at the bottom, you can only look up (to God). In the midst of adversity, there is a moment of clarity."

He noted God only needs a moment to convert a heart and God hugs us all along the way as in the story of the Prodigal Son.

After the keynote, participants were invited to attend breakout sessions centered on the five goals of the diocesan Black Catholic Advisory Board. Those goals are evangelization, education, history, pastoral care and vocations.

Many of the young adults who attended enjoyed the camaraderie of other black Catholics and they liked the upbeat music played at Mass, something similar to what would be found at a traditional Baptist church service.

Francine Henley, a parishioner of St. Augustine Church in South Bend, says she goes to Mass there to "get my shot in the arm" for the week. She has attended other Catholic churches in the area where blacks are more the minority, but has left feeling like the "raisin in a bowl of oatmeal" that Greenfield mentioned. Another

attendee concurred that he attends St. Augustine's for the fraternity and sorority felt by being among other Black Catholics.

Rosemary Agwuncha is a student at the University of Notre Dame and a member of Holy Cross Church in Austin, Texas, also expressed the importance of a black Catholic Church because it "seemed to make the Church more like home. To be both black and Catholic does not have to feel strange. I see people like me and I did not have to choose." It was noted oftentimes black Catholics feel stuck in that they are either too Catholic to be black or too black to be Catholic.

Heather Taube, a preschool teacher from St. Mary of the Assumption in Avilla, said, "We have to be intentional about welcoming people into our schools and Church in order for our Catholic schools to thrive."

The day of reflection concluded with the celebration of Mass. Father Kenneth Taylor, pastor of Holy Angels and St. Rita parishes of Indianapolis, and chair of the National Black Catholic Clergy Caucus, was the celebrant of Mass that included music from the Gospel choir from Holy Angels Parish in Indianapolis.

Families must forgive and not 'end the day in war,' pope says

BY JUNNO AROCHO ESTEVES

VATICAN CITY (CNS) — The secret to healing wounds among family members is to “not end the day in war” and to forgive one another, Pope Francis said.

“One cannot live without forgiving, or at least one cannot live well, especially in the family,” the pope said Nov. 4 at his weekly general audience.

Recalling the recent Synod of Bishops on the family, the pope said that he wanted the final report to be published so that all may take part in the work of the past two years. However, he said, his general audience talk would not examine the conclusions but rather reflect on the great gift that marriage and the family are for society, especially in a world that “at times becomes barren of life and love.”

The pope told the estimated 15,000 people in St. Peter's Square

that families are like “a great gym where one trains in giving and in mutual forgiveness.” Using the Gospel account of Jesus teaching the ‘Our Father,’ the pope stressed that forgiveness heals the wounds often caused “by our weaknesses and our selfishness.”

“There is a simple secret in order to heal wounds and dissolve accusations: Do not end the day without asking forgiveness from one another, without making peace between husband and wife, parents and children, brothers and sisters, daughters-in-law and mothers-in-law,” he said.

By immediately asking for forgiveness and forgiving others, the pope continued, the family becomes stronger and creates a solid foundation that can withstand any difficulties that may come.

In order to forgive, Pope Francis told the crowd, “you don't need to make a great speech; a caress is sufficient and it's all over.

But, do not end the day in war. Understood?”

The pope also stressed that the synod emphasized the role that forgiveness plays in the vocation and mission of the family and that it not only saves families from divisions but helps society “become less evil and less cruel” as well.

The Church, he assured, “is always near to help you build your house upon the rock of which Jesus spoke.”

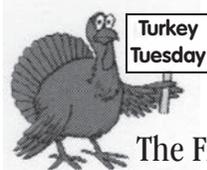
Christian families, the pope said, can do much for society and the Church and the upcoming Holy Year of Mercy can be an occasion for families “to rediscover the treasure of mutual forgiveness.”

“Let us pray so that families may always be more capable of living and building concrete paths of reconciliation, where no one feels abandoned by the weight of their trespasses,” the pope said.



CNS PHOTO/PAUL HARING

Pope Francis accepts materials from people as he greets the crowd during his general audience in St. Peter's Square at the Vatican Nov. 4.



Turkeys Needed

The Franciscan Center in Fort Wayne expects over 1800 people to show up for turkeys and hams on Tuesday, November 24, 2015. 1800 turkeys are needed to meet that demand. Please help by donating a turkey for those who otherwise would not have one.

Drop-Off Sites

Thrift Store: 925 E. Coliseum Blvd (Mon.-Fri. 9 am-8 pm, Sat: 9 am-6 pm)

Office: 1015 Maple Grove, Fort Wayne (Mon-Fri: 8:30 am- 4:30 pm) and

*Arlington Park Clubhouse: 4630 W. Arlington Park Blvd, Fort Wayne 46835

*Saturday, Nov. 21st ONLY!

FOR MORE INFORMATION
PLEASE CALL THE FRANCISCAN CENTER: 260-744-3977
www.thefranciscancenter.org



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Questions: Call Maria Parsenow: 447-0591

Future Bingo dates: January 10, 2016

USF to screen award-winning documentary

FORT WAYNE — The University of Saint Francis Campus Ministry and the USF Department of Social Work will host a screening of the award-winning 2014 documentary “Adelante” on Monday, Nov. 16, at 9 p.m. The film will be shown in the Gunderson Auditorium, located in the Achatz Hall of Science on the USF campus, 2701 Spring St.

“Adelante” invites the audience into St. Patrick Church, and through portraying the lives of selected individuals — a remarkable Irish-American priest, young Mexican immigrants, and older Irish parishioners — the film shows how different communities in Norristown, Pennsylvania, have made mutual adjustments in order to create meaningful and heartfelt bonds of friendship and understanding.

“This film invites a conversation on how we welcome those persons and peoples who may be considered ‘other’ in Fort Wayne, at USF, and beyond,” said USF Campus Ministry Director Scott Opperman. “USF is honored to be the 40th college or university in the United States to host a screening of ‘Adelante.’”

The Nov. 16 screening is open to the public and free of charge.

Fall 2015 Sharathon results most successful yet

FORT WAYNE — For four days, Oct. 27 through Oct. 30, Redeemer Radio hosted a myriad of guests at their Fort Wayne and South Bend studio locations. Sharathon helps to increase donations to cover the Catholic radio network's operating expenses. It is entirely supported by listener pledges.

This was the 20th semi-annual Sharathon, and the first fall Sharathon with hours broadcasted from the Redeemer Radio South Bend studio. Those pledging were truly feeling the giving spirit, and this was the most successful Sharathon yet.

Over 600 volunteers and guests moved through Redeemer's halls during the Sharathon. Many friends came by — including priests and deacons, principals and students, religious and lay ministers, stay-at-home moms, business-owners and others. These much-appreciated contributors provided 48 hours worth of on-air fundraising, phone bank operation, food donation and pledge maintenance.

The theme for this season's Sharathon event was “Strengthen the Family.”

Chicago-based fraternal awards communication grant to diocese

CHICAGO — National Catholic Society of Foresters (NCSF), a nationwide fraternal life insurance company in Mt. Prospect, Illinois, has selected the Diocese of Fort Wayne-South Bend and six other dioceses to receive a communication grant, each worth \$1,500.

The seven awardees were chosen for their innovative and engaging communication plans to connect and resonate with Catholics in today's modern world.

The diocese will use the NCSF grant to help promote the production “Faustina: Messenger of Divine Mercy.” The production is a one-woman live performance by St. Luke Productions, based on the life and message of St. Maria Faustina Kowalska (1905-1938), a Polish visionary whose personal encounters with Jesus have inspired a devotion to Christ's mercy. A parallel modern story within the drama will offer audiences a compelling personal connection to the current moral issues of our times.

The grant will help make this unique and powerful show accessible to over 2,000 people.

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Defending life with zeal, annual benefit banquet celebrates advances

BY ALLISON CIRAULO

NOTRE DAME — More than 800 supporters of the pro-life cause gathered for St. Joseph County Right to Life's (SJCRTL) annual benefit banquet on Oct. 29, held at the Joyce Center on the campus of the University of Notre Dame.

Before his invocation, Bishop Kevin C. Rhoades offered a reflection on the theme of solidarity. Christians and all people of faith, he said, are called to stand together on behalf of "the poor and those on the peripheries of society, the forgotten and the marginalized."

"Solidarity is not only a social principle. It's not just a vague feeling of compassion. It's a moral virtue," said Bishop Rhoades. The lack of solidarity we observe in our own society, he said, comes from "a preoccupation with one's own welfare at the expense of others," the hallmark of the "throw-away culture" of which Pope Francis so often speaks that applies "not only to material objects but even to human life itself."

Bishop Rhoades expressed his gratitude for the work of SJCRTL and its supporters for their zeal in the work of defending life, exhorting them to continue to "go out to the peripheries," bringing the mercy of God to those who most need it, especially the unborn.

Carter Snead, director of the Center for Ethics and Culture at the University of Notre Dame and honorary co-chair of the benefit banquet along with his wife, Leigh, spoke of the "joyful message of the pro-life movement, which witnesses to and embodies a belief in radical inclusiveness. This is the notion that every life matters and no one is to be excluded. Everyone is included in the circle of the human family, no matter how small, dependent, or 'burdensome.'"

Tom Gill, SJCRTL board chair, reported on several significant issues that the organization addressed in the past year. First, he referenced the videos released by the Center for Medical Progress showing Planned Parenthood executives discussing the sale of aborted fetal parts. In response to these videos, SJCRTL joined pro-life organizations around the country in organizing a local rally denouncing Planned Parenthood and successfully called for Senator Joe Donnelly to support a bill that would withdraw federal funding of the organization.

SJCRTL also spearheaded an effort to pass a county ordinance that would have required the local abortion clinic to meet the same standards that any other comparable surgical center has to follow. The ordinance did not pass, but it brought attention to the numerous health code violations and substandard conditions of the clinic. Largely due to the persistence of SJCRTL in filing complaints with the ISDH and Indiana Attorney General's office about the clinic's illegal practices (such as not reporting underage abortions and failing to abide by the informed consent law),



PHOTOS BY JOHN FYRQUIST

Ryan Bomberger, the banquet's keynote speaker, was adopted into a multi-racial family of 15 and is himself an adoptive father. He and his wife, Bethany, founded The Radiance Foundation, a non-profit organization.

the abortion clinic was ordered to cease performing abortions as of the close of business hours on Nov. 6.

In addition to these larger projects, SJCRTL has continued its ongoing mission of education, advocacy, outreach, and prayer, which includes media campaigns, the Life Team presentations in Catholic schools, Life Defenders boot camp for youth, protests in the community, sidewalk counseling, and the annual prayer dinner and Mother's Day prayer vigil.

In the past year, 301 women chose to carry their baby to term after seeing a billboard or TV commercial funded by SJCRTL in conjunction with the Women's Care Center.

Executive Director Jeanette Burdell said that the organization will also be expanding its adoption ad campaign in the coming year, the purpose of which will be to "de-stigmatize adoption to birth moms."

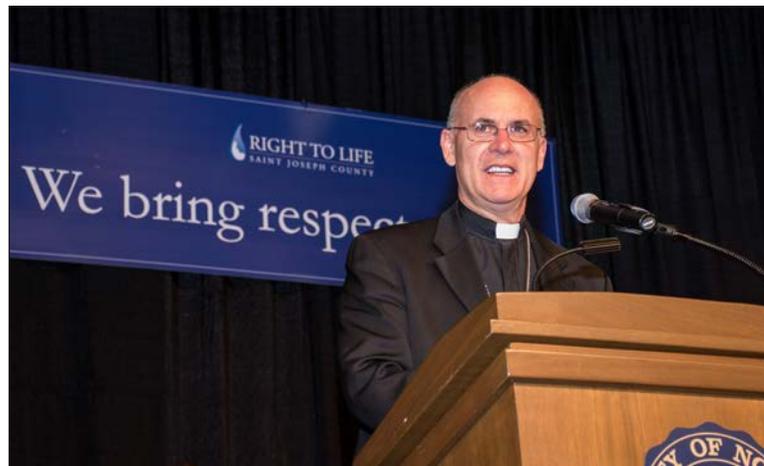
Burdell, who worked as a counselor at the Women's Care Center, said that adoption tends to have a negative connotation for many moms in crisis pregnancies. "Abortion is often viewed as the better option," said Burdell. "We need to change that."

Ryan Bomberger, the banquet's keynote speaker, was adopted into a multi-racial family of 15 and is himself an adoptive father. He and his wife, Bethany, founded The Radiance Foundation, a non-profit organization that seeks to influence culture with the pro-life message that every life has purpose.

Bomberger highlighted the fact that abortion rates are disproportionately higher among African Americans. In New York City, the home of Planned Parenthood, there are more black babies aborted than born alive. "And yet pro-abortion activists call this 'reproductive justice,'" Bomberger said. Contrary to the promises of the abortion industry, there is not less suffering in the black community as a result of legalized abortion, he said, but simply "fewer people."

Bomberger spoke of the courage of his own birth mother, who was raped, in giving him up for adoption, and of the generous self-giving of his adoptive parents who loved him and raised him with a deep sense of purpose for his life.

Following the appeal, Pastor Carl Herbster of Community Baptist Church closed the evening in prayer.



Bishop Kevin C. Rhoades offers a reflection at the St. Joseph County Right to Life's annual benefit banquet on Oct. 29 at Notre Dame.



Sisters of St. Francis of Perpetual Adoration attend the St. Joseph County Right to Life's annual benefit banquet on Oct. 29 at Notre Dame.



MIKE FITZMAURICE

A group of homeschooled students from the Michiana area attend the St. Joseph County Right to Life's benefit banquet on Oct. 29 at Notre Dame.



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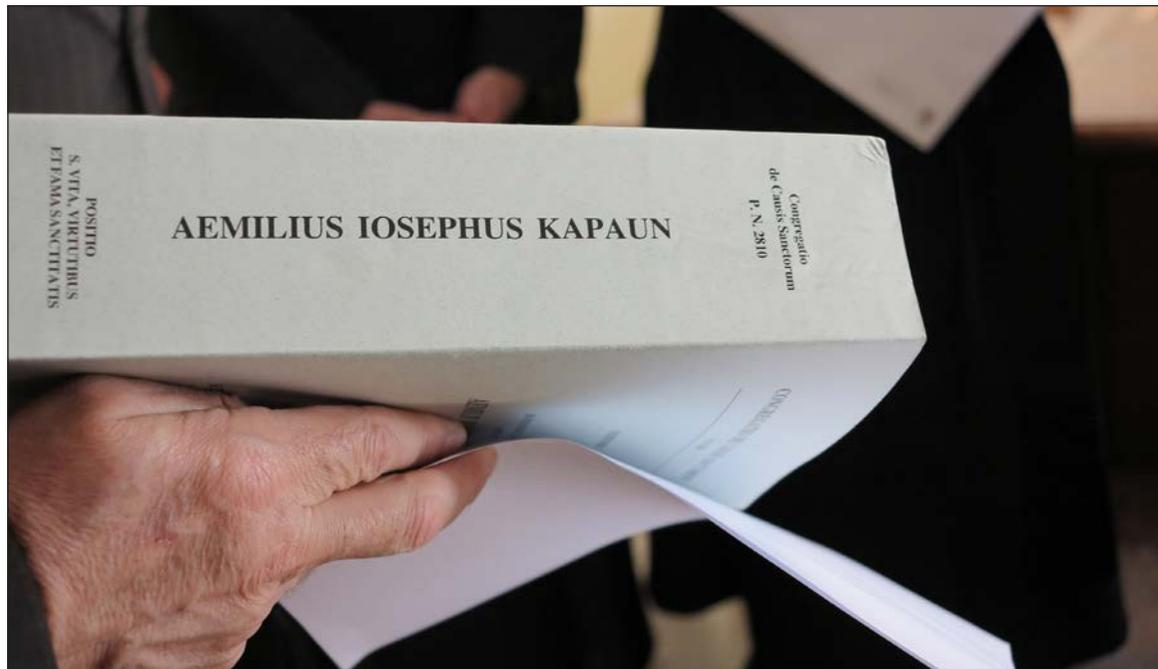
Supreme Court will hear appeals in Catholic, other groups' mandate cases

WASHINGTON (CNS) — The U.S. Supreme Court justices said Nov. 6 they will hear seven pending appeals in lawsuits brought by several Catholic and other faith-based entities against the Obama administration's contraceptive mandate. The court will hear appeals from groups in Colorado, Maryland, New Mexico, Oklahoma, Pennsylvania, Texas and the District of Columbia. Among the plaintiffs are the Little Sisters of the Poor, the Archdiocese of Washington, the Pittsburgh and Erie dioceses, Priests for Life, Southern Nazarene University and Texas Baptist University. Under the federal Affordable Care Act, most employers, including religious ones, are required to cover employees' artificial birth control, sterilization and abortifacients, even if employers are morally opposed to such coverage. In all the cases to be argued before the high court in March, appellate courts in various jurisdictions sided with the Obama administration. The rulings said the religious entities' freedom of religion was not burdened by having to comply with the mandate as they have argued, because the federal government has in place an accommodation for a third party to provide the contested coverage. But the religious groups object to that notification, saying they still would be complicit in supporting practices they oppose. While their appeals worked their way to the high court, the government has not been able to force the groups to comply with the mandate or face daily fines for noncompliance.

Pope wants to visit Czestochowa, Auschwitz, Polish president says

VATICAN CITY (CNS) — Pope Francis wants to visit the Marian shrine of Our Lady of Czestochowa as well as the Auschwitz concentration camp when he travels to Poland next year, according to Polish President Andrzej Duda. After meeting Pope Francis Nov. 9, Duda told journalists of the pope's desire to visit the two historical sites during his apostolic trip to the country in July for World Youth Day 2016. The monastery of Jasna Gora houses the famed icon of the Black Madonna of Czestochowa, which, according to legend, was painted by St. Luke on a tabletop built by Jesus and was brought to Europe after its discovery by St. Helen, the mother of Emperor Constantine. The monastery, which is one of the largest pilgrimage sites in the world, was visited by St. John Paul II four times during his pontificate and by Pope Benedict XVI in 2006. The Polish president said that the pope also wished to follow the footsteps of his predecessors and pray at the Auschwitz concentration camp where more than 1 million people, the majority of them Jewish, were systematically murdered by the Nazis. The Vatican said that Pope Francis and Duda also discussed issues of mutual interest, including "the promotion of the family, support for social groups most in need and the welcome of migrants."

FATHER EMIL KAPAUN SAINTHOOD REPORT PRESENTED TO VATICAN



CNS PHOTO/CINDY WOODEN

A week after the 65th anniversary of Father Emil J. Kapaun's capture in North Korea, the bishop of Wichita, Kansas, formally presented a report on the Army chaplain's life, virtues and fame of holiness to the Congregation for Saints' Causes. Bishop Carl A. Kemme of Wichita and a small delegation from the diocese met Nov. 9 with Cardinal Angelo Amato, prefect of the congregation, and other officials to hand over the 1,066 report known as a "positio." During the Korean War, Father Kapaun, a priest of the Wichita diocese, and other members of the 3rd Battalion, 8th Cavalry Regiment, were captured by Chinese troops in North Korea Nov. 2, 1950. The priest died in a North Korean prison camp May 23, 1951.

St. Teresa of Avila 'shows the way of radical love,' says Carmelite nun

TERRE HAUTE (CNS) — Western Indiana in 2015 might seem a world away from Spain in 1515. But on a recent Saturday, a group of Discalced Carmelite nuns in Terre Haute celebrated the close connection that they have to St. Teresa of Avila, their order's foundress, who was born in Spain 500 years ago. Indianapolis Archbishop Joseph W. Tobin, several priests and scores of friends of the Carmelite Monastery of St. Joseph worshipped Oct. 10 with the 14 contemplative nuns of the Terre Haute community during a Mass in honor of St. Teresa. In his homily, Archbishop Tobin shared the connection that the nuns had with their foundress. He said that they, and all people of faith today, can learn what holiness means by looking to St. Teresa. "(She) taught that holiness begins with desire," Archbishop Tobin said. "Holiness understood as communion with God who is love, and living in a loving relationship with the people that God sends into my life begins with wanting it." He also reflected on the way in which St. Teresa understood that God was working through the many instances of suffering in her life to bring about great good.

Pope to visit Africa Nov. 25-30; including Central African Republic

VATICAN CITY (CNS) — Despite continued instability and outbreaks of violence in the Central African Republic, the Vatican announced Pope Francis will spend about 33 hours in the country during a Nov. 25-30 visit to Africa. Releasing the schedule for the trip, the Vatican said that while the pope is in the Central African Republic Nov. 29-30, he will visit a refugee camp, hold a meeting with evangelical Christians and visit a mosque in Bangui, the nation's capital. The country has known little peace or development in its 55 years of independence. In March 2013, a rebel movement, Seleka, led by Arab-speaking Islamists, suspended the nation's constitution. French and African peacekeepers were deployed in January 2014 and the rebels were driven out of the capital. The National Reconciliation Forum, convened by the country's transitional parliament in May, has been trying to bring Seleka and its Christian-dominated rival, Anti-Balaka, into talks and preparations for elections that originally were scheduled for Oct. 18. The vote, however, was postponed after violence broke out again in late September. Kenya is the first stop on Pope Francis' first visit to Africa as pope; there, too, he will meet with ecumenical and interreligious leaders, but he also will visit

the Kangemi slum on the outskirts of Nairobi. Traveling to Uganda Nov. 27, the pope will honor the memory of the 23 Anglican and 22 Catholic Ugandan martyrs, killed for their faith on the orders of King Mwanga II between 1885 and 1887.

Church of martyrs, polarization in U.S. Church seen as 'mega trends'

LOUISVILLE, Ky. (CNS) — Catholic journalist John L. Allen Jr., a CNN analyst and an associate editor of the *Boston Globe*, discussed the future of the Catholic Church — describing what he called three "mega trends" in the Church today — during a gathering Nov. 3 in Louisville. As the keynote speaker for the Archdiocese of Louisville's Archdiocesan Leadership Institute, Allen shared his analysis of the Church with archdiocesan agency staff, clergy, religious and parish staff and volunteers. Allen, who also is an associate editor of the *Globe's* Catholic news website, Crux, began by cautioning his listeners: Trying to predict the future of the Church with Pope Francis at the helm is a "fool's errand." He suggested, instead, that Catholics "step back" and examine "the big picture." In thinking about Catholic life, Allen said he sees three "mega trends" that may shape the Church's future: the rise of a world Church; the rise of a Church of martyrs; and "tribalism," a sort of multifaceted polarization, in the U.S. Church.

Human trafficking is an international responsibility, pope says

VATICAN CITY (CNS) — Police chiefs and bishops are called to work together to assist the victims of human trafficking and help them find freedom and healing, Pope Francis said. "You ... by your mission are called to be near to these victims and to accompany them on a pathway of dignity and freedom," the pope wrote in a message addressed to the Santa Marta Group, an international network of senior law enforcement chiefs and Church leaders. The group gathered in late October in the Spanish town of San Lorenzo de El Escorial, near Madrid. Also in attendance was Queen Sofia of Spain, displaying her support to help find ways to eradicate the modern form of slavery. The Santa Marta Group, an international initiative inaugurated by the pope to raise awareness and fight human trafficking, met for its third time just weeks after the United Nations launched its 2030 Agenda for Sustainable Development. The U.N. Sustainable Development Goals include a call to all members of the United Nations to "take immediate and effective measures to eradicate forced labor, end modern slavery and human trafficking and secure the prohibition and elimination of the worst forms of child labor."

Nuns say by making altar bread, they're 'helping bring Jesus to souls'

WESTFIELD, Vt. (CNS) — It's generally quiet in the Altar Bread Department at the Monastery of the Immaculate Heart of Mary in Westfield as Benedictine nuns in their full habits covered with smocks produce thousands of hosts to be consecrated and distributed to Catholics at the Eucharist. In keeping with the contemplative lifestyle of their order, the Congregation of Solesmes, there is little talking. When Sister Marie Anges Martel does her work at the cutting machine by the window, the dominant sound is the hiss and clunk of the machine cutting through layers of whole wheat wafers, which resemble thin pizza crusts. It is important work, for as Sister Claire-Joseph Desmarais, the altar bread official, said: "We help Jesus bring Himself to souls by making altar bread hosts. Through the priest, Jesus brings Himself to the people." She and the two other sisters who work in the department — Sister Marie Anges and Sister Theresa Margaret Hagen — enjoy their work "helping bring Jesus to souls, the real, true bread of life." It's a process the sisters and their Benedictine Oblate baker and sorter have down pat: Weigh the flour, mix the batter, bake the wafers on five bakers that resemble tortilla presses, sort and store the baked wafers, add flexibility to the crisp discs in the humidity room, cut them into hosts, lay larger ones on blotters to flatten, sort and dry them, weigh and bag them, store them and finally send them to customers in about 16 states — as far away as California and Texas.

Bishop Luers High School begins first phase of STEM Program

FORT WAYNE — Across the nation, schools are pushing for STEM (Science, Technology, Engineering and Math education) programs. These programs merge the four disciplines and create curriculum that prepares students for the current technology and science based job market. Thanks to a generous donation, Bishop Luers High School is taking the first step in creating such a curriculum with four seniors taking Engineering Roots, an online engineering course.

Math teacher Maggie Javins is the moderator for the Engineering Roots program at Bishop Luers High School. Currently four students, Ali Broom, James Slocum, Steve Moore and Alex Steffen come to school every day at 7 a.m. to work through the Engineering Roots program. The program takes them through electrical engineering work and circuitry design, computer-aided design using Autodesk Inventor (a program used by many professionals in the engineering industry), reverse engineering and product design. The students submit their work online and receive feedback from the course creators. The students are responsible for meeting deadlines and managing their time to complete the appropriate tasks. One of the best features of the program is that students have the potential to earn certification in Autodesk Inventor.

A goal of the course is not only to prepare and motivate students to pursue the fields of technology and engineering, but also to strengthen students' problem-solving skills for any career path.

Javins is excited to watch this program grow. "I hope to see this program brought in-house next year. It would be wonderful to offer this as an elective to the entire student body. Those that want to be engineers will be so much more prepared as they head off to college, and it might just peak the interest of those that had never considered engineering before."

'Abortion, Healing and Forgiveness' topic of upcoming pro-life talk at St. Augustine

SOUTH BEND — The diocesan Black Catholic Advisory Board and the Tolton Society of St. Augustine Church invite all to "Abortion, Healing and Forgiveness: A Conversation with Sally Thompson," at St. Augustine Church in South Bend on Saturday, Nov. 21, from 11 a.m. to 1 p.m.

Abortion, the death penalty and quality of life issues in between disproportionately impact African Americans.

Thompson is president of Urban Life Matters, an organization created to bring awareness of, facilitate healing from, and bring the value of life back from abortions, especially

AROUND THE DIOCESE

KOMETES VISIT ST. MARY, AVILLA, CLASSROOM



SARA LAKE

Last January, as part of the You Can Lend A Hand program, St. Mary School in Avilla won 500 free tickets to a Komets home game during the 2015-2016 season. Three Komets' players recently visited the school and the students before the game. They presented Mary Yoder, the kindergarten teacher, with a certificate and a \$100 gift certificate to be used for her classroom as a way to recognize outstanding teachers.

in urban communities across the nations conversation. Her conversation will be about life.

Thompson has a love for music, the youth and lost souls. Listening to her minister in word and song, it becomes clear that she demonstrates openly a heart turned toward God.

A native of Indianapolis, Thompson joined the Central Indiana Crisis Pregnancy Centers in 2003. It was that year she began her journey on life and healing from her abortion. Having experienced an abortion herself in her late 20s, she wanted to help other women make a better choice because there is emotional and spiritual pain after abortion. She was encouraged by the Pregnancy Center to take the post-abortion Bible study, "Forgiven and Set Free," facilitated by the Crisis Pregnancy Center of Central Indiana.

Through the post abortion Bible study, Thompson felt freed from the guilt, shame, secrecy and depression caused by her abortion.

Serving as the director of one of the busiest Pregnancy Resource Centers in Indiana, Thompson was burdened by the many women coming to the center who said that they were Christians and deliberately

chose to abort their unborn babies. She began to speak to pastors to encourage them to speak about life and God's purpose, and to offer healing and forgiveness to men and women who have experienced abortion.

This event includes brunch and is open to all regardless of race, religion, etc. For more information, visit www.diocesefwsb.org/BCAB.

South Bend abortion facility to cease abortions

INDIANAPOLIS — Longtime Indiana itinerant abortion doctor, Dr. Ulrich Klopfer, will no longer be able to do abortions at his only remaining abortion facility, Women's Pavilion in South Bend, Ind. The facility ceased doing abortions at close of business on Friday, Nov. 6. Klopfer dropped his appeal of the Indiana State Department of Health's (ISDH) June decision to not renew his South Bend facility operating license. That decision came on the heels of two complaints by the ISDH to revoke his South Bend facility operating license. Klopfer

was scheduled to appear before an administrative law judge starting Nov. 4, in a hearing that could have taken up to three days.

The ISDH filed the first complaint to revoke Klopfer's South Bend operating license in January. According to the complaint, the facility was charged with violating Indiana Code 16-21 and multiple health and safety rules. In June, the ISDH filed a second complaint to revoke Klopfer's South Bend operating license, following a license complaint investigation of the facility by the ISDH.

The June investigation revealed multiple additional deficiencies, including Klopfer's failure to abide by Indiana's 18-hour notification law that requires a woman to give her voluntary and informed consent and view the fetal ultrasound and hear the fetal heartbeat, at least 18 hours before an abortion.

Indiana law allowed Klopfer to continue doing abortions while he appealed the ISDH's decision to not renew his operating license.

Klopfer, an Illinois resident, operated abortion facilities for decades in Gary, Fort Wayne and South Bend. Klopfer lost his Fort Wayne back-up

physician with admitting privileges, required by an Allen County ordinance and state code, in December 2013, rendering him unable to do abortions in Fort Wayne in 2014 and 2015. In June, Klopfer surrendered his operating license for his Gary facility.

Despite being barred from doing abortions in Fort Wayne, Klopfer continued to see patients there and referred them to South Bend for their abortion procedures.

Even though Klopfer does not have a licensed abortion facility in the state, he still has an active Indiana medical license. However, that could change on Dec. 3 when Klopfer appears before the Indiana Medical Licensing Board. Klopfer faces an administrative licensing complaint by the Indiana Attorney General's office of 1,833 alleged abortion-related violations. The Medical Licensing Board could strip Klopfer of his medical license or take other disciplinary action against him.

"Years of shoddy abortion practices have finally caught up with Dr. Klopfer," said Cathie Humbarger, Indiana Right to Life's vice president of policy enforcement. "Klopfer compromised the health and safety of women who sought abortions from him in Gary, Fort Wayne and South Bend, and we're relieved he is finally being shut down. Hoosier women deserve better. We extend our appreciation to the Pence administration and the ISDH for refusing to sweep Klopfer's shady practices under the rug. It's a good day for the health and safety of Hoosier women."

Jeanette Burdell, executive director of St. Joseph County Right to Life, stated, "No other medical facility would be able to get away with the things Women's Pavilion has been doing for years. Women's lives are at risk when anesthesia is administered improperly, medication is expired, staff is under-trained and infection control is lacking, to name but a few of the facility's problems. And when abortions on 13-year-old girls aren't reported in a timely manner as required by law, children are in danger of sexual abuse."

"We have been working for many years to call attention to the Women's Pavilion's disregard for the health and safety of women in St. Joseph County, and to ensure that Dr. Klopfer and his facility are held accountable for the substandard conditions and health code violations at the clinic," said Tom Gill, president of St. Joseph County Right to Life. "We commend all of those individuals, organizations and institutions that have worked side-by-side to bring about this positive, life-affirming and health-endorsing outcome for our community."

TV Mass needs volunteers

The TV Mass in Fort Wayne is seeking volunteers to work behind the scenes producing a televised Mass for the home-bound. Experience in operating cameras and technical equipment is a plus. Contact the diocesan Office of Communications at 260-744-0012.

Catholic actress brings Sister Faustina and Divine Mercy message to life

BY KAY COZAD

Bishop Kevin C. Rhoades and the Diocese of Fort Wayne-South Bend invite all to kick off the Jubilee Year of Mercy by attending “Faustina: Messenger of Divine Mercy.” The diocese is offering shows on Saturday, Dec. 5, at St. Matthew Cathedral, South Bend, Sunday, Dec. 6, at Sacred Heart Parish, Warsaw, and Monday, Dec. 7, at the University of Saint Francis Robert Goldstine Performing Arts Center, Fort Wayne. Tickets are \$10 each, \$5 for students and \$25 for a family of three or more. Materials and resources for the Year of Mercy will be available for attendees before and after the show.

“Faustina: Messenger of Divine Mercy,” Saint Luke Productions’ newest one-woman live performance is based on the life and message of St. Maria Faustina Kowalska (1905-1938), a Polish visionary whose personal encounters with Jesus have inspired a devotion to Christ’s Divine Mercy. A parallel modern story within the drama offers audiences a compelling personal connection to the current moral issues of the times. Starring professional actress Maria Vargo, the live drama includes technological artistry in the form of a majestic orchestral soundtrack, theatrical lighting and a video backdrop that sets the story in a historical, yet relevant context. This 90-minute show is suitable for ages 13 and up.

Today’s Catholic interviewed Maria Vargo about her faith, the performance itself and its impact on her life.

TC: Are you Catholic?

Vargo: Yes, I was baptized Catholic as a baby and raised in the faith. I had a deeper conversion, however, as an adult.

TC: What compelled you to portray Sister Faustina in the “Faustina: Messenger of Divine Mercy” production?

Vargo: I have experienced God’s mercy in my own life. I always knew God was present in my life and that I loved Him, but I was not living a life that reflected that. Through God’s grace and mercy, I realized that I needed to truly give my whole self to God. I began to do this through my work as well, which led me to the opportunity to audition for this role. Initially, it was not St. Faustina that drew me but the opportunity to be a witness to God’s mercy and like St. Faustina, His messenger.

TC: Has this portrayal changed your life?

Vargo: Playing the role has definitely given me a deeper understanding of sacrifice and prayer. My own personal prayer life has changed. I see now that my sacrifices can make a difference and how to be specific in



Actress Maria Vargo plays the role of St. Maria Faustina Kowalska in the St. Luke production of “Faustina: Messenger of Divine Mercy.” Tickets are available now for the Dec. 6, 7 and 8 shows in the diocese

TC: How has this one-person show challenged you professionally? Spiritually?

Vargo: Doing God’s work will always be met with opposition, and doing this show is doing God’s work. Therefore it’s not always easy, but the fruit is beautiful. It is challenging physically, mentally, emotionally and spiritually. Yet, seeing people’s faces as they walk out, or hearing them tell me their life will be forever changed, makes it all worth it. We are called to a life that reflects God and I’m grateful to get to do that through this show.

TC: What do you hope audiences will take away from the “Faustina: Messenger of Divine Mercy” production in the Diocese of Fort Wayne-South Bend?

Vargo: I pray that audiences will feel the great love and mercy that God has for them. May they understand how important it is to share this message with everyone they meet through words or actions.

Producer Leonardo Defilippis speaks about the production and one-person shows

TC: Are you Catholic?

Defilippis: I am a cradle Catholic. However, I went through a period of time in the theater when I wasn’t practicing my faith. When I met an actress who became a friend, and I discovered that she was a heroin addict, I didn’t know how to help her. So I started to pray the rosary. This led me back into the Church, and I look on her as instrumental in my reconversion.

TC: How did you get involved in directing live religious productions?

Defilippis: When I was an actor at the Oregon Shakespearean Festival, I came up with the crazy idea of touring churches with a one-person show on the Gospel of Luke. This experiment, which I thought would only last a few months, launched a life-long mission of producing and performing live and film dramas on the scriptures and the lives of the saints. At first, I performed all these dramas, but gradually we’ve incorporated other actors, like Maria Vargo in the role of “Faustina: Messenger of Divine Mercy.” I really enjoy directing other talented actors, who also share the faith and want to evangelize. It’s a joy to see this work touching souls.

TC: How do you choose the characters for these productions?

Defilippis: Well, I certainly don’t plan these productions based on marketing research — in other words, which saint would have the widest appeal. It’s really a matter of creative and spiritual inspiration. In several cases — for instance, St. John of the Cross, St. Augustine, St. Thérèse and St. Francis — I’ve been inspired by an anniversary of the saint, celebrated throughout the Church. Sometimes it just works out that it’s what the Church needs at that time — I had no idea that we would celebrate the Year for Priests, with its patron, St. John Vianney, the same year I produced our live drama, “Vianney.”

TC: How does the state-of-the-art technology used impact the audience?

Defilippis: We’ve always incorporated professional musical soundtracks, and recorded voices of characters in our productions, but in recent years the use of video, projected on a large screen on stage, has opened up huge creative possibilities. Now we can incorporate backdrops of authentic and symbolic environments that change with the scene, and characters on the screen can interact with the actor on stage. This has had a profound impact on the audience’s experience. Visual imagery — a real and frightening presence of the devil, for example

‘Faustina: Messenger of Divine Mercy’ tickets now available

Visit: www.diocesefwsb.org/faustina for locations, showtimes, trailer and additional information about the play.

Tune in to Redeemer Radio on Friday mornings for the opportunity to win tickets.

— gives the drama a dynamism that keeps people on the edge of their seats. You’ll see a powerful modern story on the screen, paralleling the life of St. Faustina, in “Faustina: Messenger of Divine Mercy.”

TC: How is a one-person show different than a big production for the audience?

Defilippis: It’s much more intimate. When there are no other actors on stage, the performer interacts with the audience members, speaking directly to them and challenging them. It’s really a personal encounter with Christ and His saints that involves the audience in the drama in a unique and unforgettable manner. There is no barrier between the actor and those watching the play.

TC: Do these productions impact your faith life?

Defilippis: I have to say that the reason I do this work is that it is changing me. I have really grown to know intimately the saints I portray — they have become my friends and mentors. And more importantly, in living with the Word of God, memorizing it and proclaiming it over and over each night, I have experienced a profound knowledge of Jesus present and living in His Word.

TC: What do you hope audiences will take away from the “Faustina: Messenger of Divine Mercy” production in the Diocese of Fort Wayne-South Bend?

Defilippis: For me, personally, the play makes me see that God is actually longing for me, and even the slightest movement towards Him will change my life and make me whole again. So many of us are deeply wounded and filled with guilt. We feel so unworthy, so deserving of misery and rejection. But if we could come away with one impression from this play, it would be hope. Nothing we do cannot be forgiven or healed.

“One thing alone is necessary: that the sinner set ajar the door of his heart, be it ever so little, to let in a ray of God’s merciful grace, and then God will do all the rest.” — St. Faustina.

Bon voyage to pilgrims off to shrines of Italy

GRANGER — A group of pilgrims boarded a bus at St. Pius X Parish, Granger, as they began their venture to a Nov. 3-13 tour of the shrines of Italy. Today's Catholic Travel presents the tour. Father Terrence Coonan, pastor of St. John the Baptist Church in South Bend, will be the travel host.

The 10-day tour will include Rome, Assisi, Florence, Loreto, San Giovanni Rotondo, Capania, Pompeii and a papal audience.

Pilgrim Janet Kelsey, who travelled to Italy 10 years ago, was excited to visit St. Peter's Basilica, Pompeii and Assisi. "You can go to Rome 50 times and not see everything," she shared.

For pilgrim Tom Keller, it was a first-time trip to Italy. He was looking forward to seeing Rome, the Vatican, "and I'm sure we'll see Pope Francis," he said. Keller has been to Europe several times, but never to Italy, "so I'm pretty excited," he added.

Keller's son, Steve, was travelling with his son — three generations, a total of five family members. "I'm pretty excited about us being able to go and experience a bit of a pilgrimage to Rome, see Assisi, see where Padre Pio preached," Steve said.

Tom Keller said he expected Father Coonan to be energetic, and "I think he'll take good care of us."

Msgr. John Kuzmich, a retired pastor who resides at Sacred Heart of Jesus at Lakeville, was also on the tour. He has been to Italy several times and in 1997 made a three-month sabbatical in Rome.

Msgr. Kuzmich saw Father

Coonan grow up at St. Vincent de Paul Parish in Fort Wayne. The monsignor was pleased to accompany Father Coonan. "He's a nice guy," Msgr. Kuzmich said. "And I hope he's excited to go with me."

Father Coonan said, "I'm very excited about the trip. It will be a wonderful experience to enjoy the beautiful country of Italy and all the shrines there. We'll also be close to our Holy Father Francis. So I'm very excited. May God be with us throughout this trip and please pray for us."

Father Coonan has been to Rome four times, but there were many new shrines and stops on this pilgrimage that he had not seen on the previous trips. He was also travelling with his parents and mentioned former pastor, Msgr. John Kuzmich, who was pastor of St. Vincent de Paul Parish in Fort Wayne from the time Father Coonan was 2 years old through his ordination to the Priesthood. "It is beautiful to have him here with me on the trip."

Ken Marosz visited Italy in 2008, but it was not a religious pilgrimage. He was excited about returning to Assisi. "One of the things I'm excited about is seeing the tomb of John Paul II at the Vatican. He is one of my most favorite saints and I have special devotion to him," Morose said.

Karen Graverson said she was excited about "everything."

"I've never been (there) before, so I want to see it all," Graverson said.

Tim Johnson and Tina Schneider contributed to this story.

BISHOP RHOADES MEETS THE SAINTS OF ST. ELIZABETH SCHOOL



CORINE ERLANDSON

A poised Alex Lehman, dressed as St. John Paul II, speaks with Bishop Kevin C. Rhoades who visited St. Elizabeth Ann Seton School's "Wax Museum of Saints" on Nov. 3. Visitors went through the hallways of the Fort Wayne school, stopping in front of a Wax Museum "saint." In the photo, Father Matt Soberalski, parochial vicar at St. Elizabeth Ann Seton Parish, stands in back.



TINA SCHNEIDER

Pilgrims from the South Bend area depart St. Pius X Parish, Granger, on Nov. 3 for a 10-day tour of Italian shrines. Father Terrence Coonan and fellow travellers wave as the bus prepares for departure to catch the flight to Italy.

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Serving those with special needs is the work of the Church

Father Mike Depcik ministers to the Deaf community

BY BONNIE ELBERSON

DETROIT — “I don’t consider myself disabled,” says Father Michael Depcik, a deaf priest who works for the Archdiocese of Detroit and is responsible for ministry to the deaf in the city of Detroit and beyond.

“Deaf people can do everything except hear,” he adds. “I live a normal life.”

Father Mike grew up in Chicago in a deaf family of seven where he attended his mother’s alma mater, St. Rita School for the Deaf. He excelled academically and was involved in many extracurricular activities — student government, drama, yearbook — and served as class president.

After high school graduation he attended Gallaudet University in Washington, D.C., the only college for the deaf in the country. With a strong desire to help other people, he attained a bachelor’s degree in secondary education and history, fully intending to go into teaching or social work. Instead, with encouragement from a college chaplain, he discerned a calling to the Priesthood and entered seminary studies instead.

He was ordained on June 24, 2000, and joined the Oblates of St. Francis de Sales in Detroit to become one of only 10 deaf priests worldwide.

Father Depcik says, “To join religious life means I had to give up my deaf world.”

He had grown up in a deaf family, attended deaf schools and socialized almost exclusively with other deaf people. That had provided a sense of security and community that he gave up in order to join the Priesthood. He lives in an Oblate house in Detroit whose members are all hearing, though some have learned sign language in order to better communicate with him. But it is not the same as living with other deaf people who understand each other and are part of the deaf culture, he says.

“Father Mike Depcik’s help to the Diocese of Fort Wayne-South Bend is immeasurable.”

MARY GLOWASKI,
SECRETARIAT FOR EVANGELIZATION



CINDY BLACK

Father Mike Depcik enjoys lunch with the Deaf community at the Zeal Missionary Discipleship Summit at Bishop Dwenger High School in early October.

Father Depcik stays busy in the area of Deaf Ministry and celebrates Mass in American Sign Language at St. John’s Deaf Center in Detroit, where 120 or so gather in worship each Sunday.

According to *The Michigan Catholic*, the center was founded in 1974 as an outreach ministry of the Archdiocese of Detroit and is funded by the Catholic Services Appeal, an annual campaign similar to the Bishop’s Appeal locally. Since many of its worshippers travel quite a distance, they arrive early or stay late for a variety of programs

offered only on Sunday, including parish council meetings, religious education, Confession and spiritual direction, socializing and fellowship. Not all worshippers are deaf themselves. Some are hearing parents of deaf children, some are hearing children of deaf parents and many are otherwise related to or work with

the hearing-impaired. “Without St. John’s, parishes would struggle to minister to deaf people,” he says. “We are blessed here at this church.”

Father Depcik also travels and



KEVIN HAGGENJOS

Father Mike Depcik, one of 10 deaf priests worldwide, often visits the Diocese of Fort Wayne-South Bend where he celebrates Mass and offers Confession for the deaf several times a year in Fort Wayne. He is shown on one of his visits to the diocese.

works outside his archdiocese and, in fact, celebrates Mass and offers Confession for the deaf several times a year here in Fort Wayne.

“Father Mike Depcik’s help to the Diocese of Fort Wayne-South Bend is immeasurable,” says Mary Glowaski, Secretariat for Evangelization. “He has helped us to better understand and serve the deaf community and culture and we are grateful for the ways that he has empowered our diocese to better serve others.”

He explains that deafness is different because the deaf have their

own culture and cannot communicate with the hearing community. The Catholic Church is challenged to minister to the deaf community because “we can’t speak their language,” and he believes the Church should encourage more priests to learn sign language instead. He says that his hope for the Church is two-fold, that those in leadership positions listen to the needs of the deaf and welcome them, and that they “realize we can help the Church.”

In an interview with *The Catholic Review*, Father Depcik explained that American Sign Language has a different grammar and structure than that of English. In interpreting it, much can get lost in translation so that those in the deaf community without access to a priest who signs are like “sheep without a shepherd.” Many deaf Catholics attend other churches because they have no access to what the church has to offer,” he adds.

Father Michael Depcik has dedicated his life to this ministry and so must play an active role in both the deaf and the hearing worlds. He confides that he finds the strength to do so from two sources. First and foremost, he says, is his daily prayer life and reliance on God’s plan for his work. Second is the “wonderful support system” of good friends who encourage and help him in his mission.

His advice to those to whom he ministers is to “find joy and be grateful” for the blessings they encounter in their lives.

Effort to welcome persons with disabilities underway across diocese

BY KAY COZAD

In the wake of Bishop Kevin C. Rhoades’ visit to Philadelphia in September, during which he celebrated a Mass for the Disabled, Deaf and Caregivers at St. Peter the Apostle Parish with the Shrine of St. John Neumann as a part of the World Meeting of Families, the Office of Evangelization in the Diocese of Fort Wayne-South Bend continues its efforts to assist parishes in better serving those with varying abilities.

Mary Glowaski, director of the Office of Evangelization, said in a recent interview that serving Catholics with special needs must begin at the parish level. “Our goal is to get most parishes involved in inspiring the people in the pews to invite those they know who are challenged with disabilities to come to our parishes,” she said, adding, “Many are on the periphery. They don’t have a voice. They don’t have a face.”

Though there may be an element of fear at the parish level about whether it has what it takes to serve those with disabilities, Glowaski said, God is in charge and has given His people all they need. “We want to inspire pastors and pastoral staff and their people to focus on what is possible and trust God instead of looking at why it can’t be done,” she says.

The Office of Evangelization has received calls from directors of religious education and from parents of children with disabilities who seek assistance with preparing children with special needs for the reception of the sacraments. “The people in the middle of the spectrum are left out. It has to be at the parish level,” reiterated Glowaski.

Following a meet-and-greet opportunity in April in Fort Wayne and South Bend for anyone with a disability or others interested in assisting in the effort, a grassroots group has emerged in Fort Wayne. The group, Building Inclusive Parishes, meets at Our Lady of Good Hope Parish in Fort Wayne twice each month and is comprised primarily of family members of those with disabilities. The group is compiling a list of needs, expectations and gifts that they and their disabled family members can bring to the Church.

Their mission statement reads: “Through prayer, support, advocacy and catechesis, we strive to be inclusive of all individuals with disabilities or special needs and help them know that they are welcomed, accepted and necessary in contributing their gifts to parish life.”

Others from the South Bend area have new initiatives in mind that will be forthcoming.

Masses for the deaf and hard-of-hearing community

In Fort Wayne, the Cathedral of the Immaculate Conception, 1122 S. Clinton St., provides an American sign-language interpreter for the deaf and hard-of-hearing at the 11:30 a.m. Mass on the second Sunday of the month.

In Mishawaka, St. Monica Church, 222 W. Mishawaka Ave., has an American sign-language interpreter for the deaf and hard-of-hearing at the 10 a.m. Mass on the second and fourth Sundays of the month.

Am I having a stroke?

A number of years ago one of my wife's favorite uncles was visiting us from South Bend and began to have a stroke. Actually, there were quite a few of my wife's loved ones visiting us that day from South Bend where she grew up on a farm. We still travel frequently to this little farmhouse sitting amongst the 180 acres or so of prime Indiana farmland to visit her 91-year-old mother still going strong. But I digress. This story is about Uncle Bert.

We decided to treat all our company to brunch after Mass. As we were finishing up and sipping our coffee, Uncle Bert was telling us one of his favorite stories and suddenly he could no longer find the right words, and he put together a sentence that made absolutely no sense at all. My wife and I made eye contact and communicated telepathically (as married couples sometimes do). I got out of my chair and immediately walked Uncle Bert out of the restaurant and into my car where I drove him directly to the Lutheran Hospital Emergency Room. After having a stat CT scan of the brain I put him on IV heparin (blood thinner) and ordered a carotid ultrasound, which showed a critical left carotid stenosis (blockage) that had dangerously reduced the blood flow to the left side of his brain.

Uncle Bert was right handed, like most of us, so his speech center is on the left side of his brain. Therefore, the lack of blood to this particular area of the brain caused speech difficulty. He was having a TIA (Transient Ischemic Attack). Thankfully within several hours he was talking to us normally again. I called up one of my favorite vascular surgeons, Dr. Bill Deschner, and the very next day he did a carotid endarterectomy (roto-rooter) and Uncle Bert fully

recovered with no evidence of a neurological deficit. His speech was perfect, and we were going to be able to continue to enjoy the wisdom of this special man.

A TIA is temporary lack of blood flow and oxygen to part of the brain. The manifested symptoms are an indication of what part of the brain is affected. In Uncle Bert's case it was his speech center. So a TIA is transient, while a stroke causes death of brain cells and is permanent. Uncle Bert was lucky he had a TIA, which gave us a warning sign that a stroke was eminent and therefore we had an opportunity to intervene.

Symptoms of a stroke include numbness or weakness on one side of the body like the arm, leg, or both; numbness or weakness on one side of the face, frequently causing a drooping effect; sudden difficulty walking or falling to one side; and, difficulty speaking. Strokes, like many medical problems, can be subtle and tricky. For example a transient loss of vision in one eye (which is called amaurosis fugax ... one of my favorite trick questions for medical students) is a classic sign of an impending stroke.

Until recently, the treatment of a stroke was mainly supportive, conservative and frankly frustrating. For much of my career there has not been much we could do, and I have felt impotent watching people complete their strokes. Everything has now changed. Aggressive intervention to prevent brain damage can now be offered. One treatment option is thrombolytics (clot busters) administered intravenously to break up a clot that has stopped or reduced blood flow to the brain.

I recently helped take care of a 96-year-old woman having a massive stroke manifested by right-sided paralysis and aphasia

THE CATHOLIC DOCTOR IS IN

DR. DAVID KAMINSKAS

(speechlessness) who received thrombolytic therapy and she completely recovered. Needless to say the patient and family were ecstatic! An even more exciting treatment of stroke is interventional doctors who skillfully place catheters into the cerebral blood vessels to snag clots and remove them, or stent a blocked artery back open.

I can't even come close to counting how often patients tell me: "I would rather die than have a stroke!" Losing your ability to talk, move, or think clearly is a very scary scenario. If you have signs of a stroke it is an emergency and getting to the closest hospital is imperative. Think of it as a "brain attack" and move quickly!

A favorite Scripture that fits right in is Philippians 4: 4-8: "Rejoice in the Lord always! I say it again. Rejoice! Everyone should see how unselfish you are. The Lord is near. Dismiss all anxiety from your minds. Present your needs to God in every form of prayer and in petitions full of gratitude. Then God's own peace, which is beyond all understanding, will stand guard over your HEARTS AND MINDS (my emphasis) in Christ Jesus."

Dr. David Kaminkas is a board certified cardiologist and member of Lutheran Medical Group. He is a member of The Jerome Lejeune Guild of Northeast Indiana.

The saints and all of us

ROME — Amidst all the Sturm und Drang of Synod-2015, something genuinely new in the life of the Church began, and it shouldn't escape our notice. For the first time in two millennia, an entry in the liturgical books will now read, on the appropriate day, "Saints Louis and Zélie Martin, Spouses" — a happy addition to "Martyr," "Confessor," "Bishop," "Religious," "Pope," etc., in the pantheon of vocations to sanctity. Spouses: a married couple, together on the tapestry that hung from the central loggia of St. Peter's before, during, and after their canonization on Oct. 18; a man and a woman, a dad and a mom, who were the parents of a saint, the Little Flower, and in whose married life mutual sanctification took place by cooperation with God's grace.

Saints-as-spouses. There was something for Synod-2015 to ponder. And if insufficient attention was paid to this during the Synod, that's no reason for the Church, in which millions of spouses are living lives of heroic virtue, not to take notice — and to reflect upon some old truths about the "canonization" of saints.

The Church doesn't canonize saints for their sake. God takes quite good care of His holy ones, we may be sure, and being "raised to the dignity of the altars," as the old phrase had it, does nothing for those so raised. No, the Church canonizes saints for our sake, so that we might have models who inspire us to be the holy ones we must be, if we're to fulfill our Christian and human destiny. That's why the Church sings the Litany of the Saints at its most solemn liturgical celebrations: the Litany of the Saints is the Church's family album, the roster of those who form that "great



THE CATHOLIC DIFFERENCE

GEORGE WEIGEL

cloud of witnesses" of which the author of the Letter to the Hebrews speaks so eloquently.

Another old truth worth repeating, with the holy spouses of the Martin family in mind, is that the Church doesn't "make saints"; God makes saints, and the task of the Church, through the beatification and canonization process, is to recognize the saints that God has made. The process by which that recognition takes place has changed over time, from something resembling an adversarial legal procedure to something more akin to a doctoral seminar in history. The object of the exercise remains the same, though: to sift through the record of a life in order to find the traces and tracks of grace at work — as it is in all of us.

The lives of the holy spouses of Lisieux are also a great witness to the incredible capacity of the Catholic Church for self-renewal.

Louis Martin was born in 1823; Zélie was born eight years later. In other words, both were born a generation after the utter devastation of the French Church by the French Revolution. After the enforcement by state power of the Religion of Reason and the bloody slaughters of the Reign of Terror (a spasm of lethal Gallic craziness musically evoked by Francois Poulenc's Dialogues of

WEIGEL, PAGE 12

No power exceeds the power of God



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

33rd Sunday in Ordinary Time Mk 13:24-32

The Book of Daniel, rarely appearing in the readings at Mass, is the source of this weekend's first biblical lesson.

Daniel is a fascinating book. Judging from its original language and literary construction, it dates from a period not too long before Christ. Even so, it is a compilation of much earlier material about Daniel, a faithful follower of God, and of the Law of Moses, who lived during the Hebrews' exile in Babylon.

As is the case with so many of the Old Testament Scriptures, the historical setting was a time of hardship for God's people. This is not surprising. God's people had so few years of peace and prosperity, fewer less of glory about which they could boast.

Turmoil and danger surround the people described in this weekend's reading. God sends a champion to protect them. He is Michael, who will be the guardian of the people.

Ultimately the message is not about Michael, however, an important point to note since so many people these days are fascinated by angels.

Two points are key. The first is that God will intervene to secure for the faithful eternal life. The second is that good will prevail.

For its second reading this weekend, the Church gives us a section from the Epistle to the Hebrews. This passage is consistent with the other parts of Hebrews. It is heavy in its Jewish symbolism, plentiful in its references to Jewish history. Jews in the first century would instantly

have connected with this epistle.

Jewish priests are mentioned. Judaism today, in none of its expressions, contains the priesthood because most of the priests living at the time of the brutal suppression by the Romans of the Jewish revolt perished. But at the time of Jesus, and at the time Hebrews was written, many priests served at the temple in Jerusalem.

This reading proclaims that Jesus is the great high priest. His was the perfect and complete sacrifice.

St. Mark's Gospel provides the last reading. Some likely would see this rewarding as dark and ominous. It is in fact very realistic.

The most universal experience among humans, other than conception itself, is death, yet we all recoil from talking about death. Not only do we prefer not to discuss death, but also we are not at all eager to think about it. We also dislike change, and certainly sudden change, in our lives, unless we are miserable. Routine gives us a sense of security.

The Gospel reminds us quite

simply but very clearly that nothing on earth is permanent. Only God is eternal. When we live in God, through Jesus, we share this eternity.

Life changes. We change, at times abruptly. Much of the change is not of our choice. Neither is it of our timing, but it is life.

Reflection

The Church is nearing the end of its year of liturgical celebration and teaching. Only two weeks await us before we enter a new year with the observance of the First Sunday of Advent.

The weekend liturgies are opportunities for the Church to teach us about the Lord, and to assist us in learning from the Lord the path to holiness. This weekend's reading constitutes the final word before the joyful, excited close of the year in the Church's triumphant exaltation of Christ the King next week.

These readings situate us. We are mortal. Like it or not, we are not in control, but we are not at the mercy of fate, circumstances or other

people. If we turn to the Lord, the power of God is with us.

Our protector is more than the angels. It is the victorious Lord, risen at Easter. He will never die again. No power exceeds the power of God.

READINGS

Sunday: Dn 12:1-3 Ps 16:5, 8-11

Heb 10:11-14, 18 Mk 13:24-32

Monday: 1 Mc 1:10-15, 41-43, 54-57, 62-63 Ps 119:53, 61, 134, 150, 155, 158 Lk 18:35-43

Tuesday: 2 Mc 6:18-31 Ps 3:2-7 Lk 19:1-10

Wednesday: 2 Mc 7:1, 20-31 Ps 17:1bcd, 5-6, 8b, 15 Lk 19:11-28

Thursday: 1 Mc 2:15-29 Ps 50:1b-2, 5-6, 14-15 Lk 19:41-44

Friday: 1 Mc 4:36-37, 52-59 (Ps) 1 Chr 29:10bcd, 11-12 Lk 19:45-48

Saturday: 1 Mc 6:1-13 Ps 9:2-4, 6, 16, 19 Lk 20:27-40

Daniel and the great unveiling

Toward the end of the liturgical year, we Catholics hear at Mass from the mysterious, often confounding, and utterly fascinating book of Daniel. Recent scholarship has demonstrated that the book of Daniel had an extraordinarily powerful influence on the first Christians, providing them a most important template for understanding the significance of Jesus. Daniel is, of course, an example of apocalyptic literature, which in the common understanding means that it has to do with the end of the world. Well, yes and no. The word “apocalypse” carries the sense of unveiling, literally taking back the “kalumna” (veil). This is why, when the early translators rendered the term in Latin, they chose “revelatio” (removing the “velum,” unveiling). Apocalyptic books, therefore, reveal something of decisive significance. They display a hidden truth, indeed raising the curtain on a new world.

The book under consideration is famous, of course, for its memorable narratives of Daniel in the lion’s den, of the three young men who are thrown into the furnace but who survive through God’s grace, of the handwriting on the wall, and of the rape of Susannah. But it is also a book of visions, dreams, and their interpretation, for Daniel is something like Joseph in the book of Genesis, an inspired solver of puzzles. In the second chapter of the book of Daniel, we hear of a dream dreamt by King Nebuchadnezzar. In his night vision, the king saw a statue made of a variety of substances: its head of gold, its breast and arms of silver, its belly and thighs of brass, and its feet of clay. He then saw a stone, not hewn by a human hand, crash into the statue and shatter it to pieces.

None of the king’s wise men and soothsayers could interpret the dream, but Daniel, an Israelite from the community of exiles, was able to read it. The statue constructed of various substances stood, Daniel explained, for a series of kingdoms that would follow one upon the other. The destruction by the stone, not made through human intervention, indicated that the final kingdom would be established by

God alone. In the seventh chapter of the book of Daniel, this truth is reinforced. We are told that Daniel himself had a dream of four great beasts coming up out of the sea, the first like a lion, the second like a bear, the third like a leopard, and the fourth a terrible animal with 10 horns and teeth like iron. Then, as the dream continued, the “Ancient of Days,” the Lord God, took his throne and thousands ministered to him, and the four beasts were disempowered. Next Daniel saw “one like the Son of man coming on the clouds of heaven.” Arriving at the throne of the Ancient of Days, he was given “dominion, power and glory” and told that all nations would serve him. Once again, we have a reference to the four kingdoms that will succeed one another and then a final kingdom, not of purely human origin, that will come to be.

When will all of this take place? Here we have to look at chapter nine of the book of Daniel, which recounts, not a vision, but a direct angelic revelation. Daniel had received the tradition from the prophet Jeremiah that the restoration of Jerusalem and Israel would happen 70 years after the Babylonian exile, but that time had already passed. The angel Gabriel (keep him in mind for later in the Biblical story) tells the prophet that this means “seventy weeks of years,” which comes out to 70 times seven years, or 490 years.

Now if we put this all together, we conclude that pious Jews, studying the book of Daniel, would be expecting four wicked kingdoms to rise and fall before the final kingdom would be ushered in. Further, they would be anticipating that this consummation would occur around 500 years after the Babylonian Captivity, which took place between 587 BC and around 500 BC. So now consider pious commentators in the first century. They had seen four great kingdoms emerge: Babylon, Persia, Greece and finally Rome. More to it, they knew they were living just around 500 years after the Captivity. The upshot was that Messianic expectation was especially fevered

WORD ON FIRE



BISHOP ROBERT BARRON

among Jews as the first century got underway.

And therefore, when Jesus came preaching precisely the *kingdom* of God, we should not be surprised that people took Him to be announcing the fulfillment of the Daniel prophecy. But was this in the mind of Jesus Himself? Recall that when He stood before the Sanhedrin at the climax of His life and was directly asked whether He was the Messiah, Jesus replied, “I am, and you will see the Son of Man coming on the clouds of heaven.” He was, of course, directly citing the seventh chapter of the book of Daniel, announcing Himself as the human/divine figure, who would be given dominion over all the nations. The next day, over the cross of Jesus, Pontius Pilate, representative of the fourth kingdom, the Roman Empire, placed a sign announcing that the new and final king had arrived: “Jesus of Nazareth, King of the Jews.”

This, in a word, is the apocalypse, the great revelation: a kingdom, not made by human hands, has come, a kingdom that succeeds a series of fallen polities, a dominion that will last forever. What is this kingdom? It is not one more political or social arrangement. It is Christ Himself and the Church, which is the mystical body of Christ. The emergence of the Church of Jesus signals the end of the old world and the beginning of a new one. It is the pulling back of the veil.

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

SCRIPTURE SEARCH

Gospel for November 15, 2015

Mark 13:24-32

Following is a word search based on the Gospel reading for the 33rd Sunday in Ordinary Time, Cycle B: as the end times draw near. The words can be found in all directions in the puzzle.

TRIBULATION	THE SUN	MOON
ITS LIGHT	FALLING	POWERS
SHAKEN	WILL SEE	SON OF MAN
THE CLOUDS	GLORY	ANGELS
GATHER	ELECT	FIG TREE
LEAVES	SUMMER	GATES
GENERATION	MY WORDS	HAIR

PASSING

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

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St. Martin de Porres

c. 1579-1639

Feast: Nov 3

This illegitimate son of a freed Panamanian slave and a Spanish knight became a hero to the people of Lima, Peru, his birthplace, for his compassionate care of the sick and poor. Apprenticed at age 12 to a barber-surgeon, Martin also learned herbal medicine from his



mother. He made his profession as a lay brother in 1603. He founded an orphanage and founding hospital, ministered to African slaves, practiced great penances and experienced mystical gifts. He is the patron of hairdressers and interracial justice.

WEIGEL

CONTINUED FROM PAGE 11

the Carmelites), who would have predicted that 19th-century France would be a seedbed of mission and sanctity, the effects of which would be felt from the hitherto-obscure village of Lourdes in the French Pyrenees to Francophone Africa to Oceania?

Yet it happened. Much of what we think of as “French Catholicism” today grew out from under the rubble of the Terror and the destruction of the Church of the ancien régime. Louis and Zélie Martin, and their daughter, the Doctor of the Church who gave Catholicism the “Little Way,” were all products of that

astonishing flourishing of holiness and evangelical zeal that followed immediately after a period of unprecedented destruction. How did that happen? It happened because, life by life, men and women took the risk of fidelity. Ordinary people defied the claims of their putative ecclesiastical betters — too often heard during Synod-2015 — that asking the heroic is just too much.

No, it’s not. Summoning us to lives of heroic virtue is asking us to be the saints we — like Saints Louis and Zélie Martin, Spouses — were baptized to be.

George Weigel is Distinguished Senior Fellow of the Ethics and Public Policy Center in Washington, D.C.

Gratitude for Catholic Campaign for Human Development Collection

On behalf of the USCCB Subcommittee on the Catholic Campaign for Human Development (CCHD), I thank you for your support and donation of \$38,710.85 to the 2014 Catholic Campaign for Human Development Collection.

This year the collection will take place the weekend of Nov. 21-22. Please continue your support. With the national share of the campaign (75 percent), we are supporting communities across the country as they address the root causes of poverty. From pro-life health

clinics in California to community gardens in Pennsylvania, CCHD supports projects that are helping families break the cycle of poverty in their own communities. The local share (25 percent) of funds collected will remain in your diocese to fund local programs that are addressing the many challenges of our neighbors in need.

Over 46 million people in the United States live on the margins and are being left behind by the recovery. CCHD remains committed to following Catholic moral teachings, demonstrating a preferential love for those who are poor, promoting the dignity of the human person, and strengthening working families. Your participation in this collection is a concrete expression of solidarity;

giving hope and extending a hand to fellow Americans.

As we approach this Jubilee Year of Mercy, may we take up the invitation of our Holy Father, Pope Francis, to be a “powerful leaven of communion” in the midst of a society fragmented and torn apart by poverty and partisanship. Together with Christ, we can be one voice and one heart proclaiming the “Evangelium Gaudium.” May the intercession of our Blessed Mother Mary make us untiring witnesses of the joy and hope of her Son, Jesus.

Respectfully,

Jaime Soto
Bishop of Sacramento
Chairman, USCCB Subcommittee
on the Catholic Campaign for Human
Development

Saint Joseph community offers day of service

SOUTH BEND — Over 400 students spent their Sunday morning helping others through the annual Work for Saint Joe community outreach program.

Every year Saint Joseph High School students, faculty and parents gather for a day of service to our community called Work for Saint Joe. Students work in teams with adult chaperones to rake leaves and do other yard work for those unable to do so for themselves. This is always a fun day

of hard work through which the Saint Joe community is able to reach out to the South Bend community. Students enjoy providing this very tangible, visible sign of their love for their neighbors.

The day began with Mass in the main gym. Afterwards, families went out into the community at 9 a.m. to rake leaves, clean yards and help neighbors. The event concluded with a pizza lunch in the Leep Family Dining Hall.



Pictured, from left, are Rose Echard, Liam Brown, Kyle Hartman and Edgar Lopez, all participating in the Work for Saint Joe service day.



PROVIDED BY SAINT JOSEPH HIGH SCHOOL

Pictured, from left, are Connor Pearson, Joey Clark, Dom Ferro, Sammy Quinn, Mark Madden and Trey Shabazz, all participating in the Work for Saint Joe service day.

Hannah Schaefer ready to share her music, 'All the Way'

BY TIM JOHNSON

COLUMBIA CITY — Music has always been a part of Hannah Schaefer's life. The Columbia City native and member of St. Paul of the Cross Parish has just released an extended play album featuring Christian music that she wrote or co-wrote. And churches throughout the region are beginning to tap into the 19-year-old's music talent by inviting her to sing at their churches.

"I had always known I wanted to pursue music," Schaefer told *Today's Catholic*. "My constant participation with the music at St. Paul's only increased my desire to choose the Christian music industry. What better way to live life than combining all the things I am passionate about into one?"

Growing up at St. Paul of the Cross, "everyone knew everyone and I was able to make lots of childhood friends," she said. "In the summertime, my mom was in charge of Vacation Bible School. I loved being a participant and group leader at VBS, but by the time I was in sixth grade all I wanted to be a part of was the music."

Although she was young, Schaefer didn't hesitate to help lead all the kids in Sing and Play.

"I loved being able to combine my passion for music with my passion for being a role model for kids," she said.

Throughout the years at St. Paul of the Cross, she was actively involved with religious education (10 years), youth group (four years) youth choir (seven years), cantoring (sixth grade to the present), being an acolyte (seven years) as well as singing for weddings and funerals. "I love to serve and I am so thankful for my home parish," she said.

Now she is taking her talent, her ministry, to the world. Talking about the release of her first album, titled "All the Way," Schaefer said, "Each song is special in it's own way. 'All the Way' came to life when I was trying to decide on a college to attend. I wasn't sure where God was trying to lead me and all I wanted was to follow His will."

As Schaefer casually expressed her feelings of confusion and frustration with her co-writer, "he quickly reminded me how important it is to trust in the Lord with all your heart," she said. "I had gotten so caught up in the world that I had forgotten to relax and just trust my God. Within the next few minutes the first verse of 'All the Way' was born, and we were able to encompass my moment of revelation. No matter what I was going through God would never abandon me, nor anyone else."

She said, "I hope that this song gives listeners a peace of mind and enlightens their hearts knowing that they need not worry about whatever situation they are in because God



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The music may be purchased on iTunes or Amazon, Google Play and Spotify.

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will be with them all the way!"

Schaefer also co-wrote the song "Go."

"I was in a state of mind where I was ready to put the past behind me and leap into the unknown," she noted. "I was tired of being afraid of the future, and I was ready to trust God. I was ready to walk upon waters that I had never been before and GO. 'Go' was written as my anthem song, but it was also written for anybody who is afraid to follow what the Lord is calling him or her to do. It was written with the intention of encouraging everyone to not be afraid of the unknown, and it was meant to inspire him or her to have faith!"

The song, "Eyes Open," is special Schaefer because it is the first song on the EP. The song, she said, "wasn't inspired by a personal experience of my own, but of a close friend of mine. I was able to witness this person find the Lord after many years of darkness and help them fall in love with Him. It was amazing to see their whole life begin to change in wonderful ways. Joy replaced sorrow and healing began to replace the hurt. It was just so moving."

This experience, she said was something she couldn't ignore and knew she had to write her next song about it.

The concept of "Eyes Open" is not really meant to be taken literally, but spiritually. "You know the feeling you get when you realize who God really is? It's meant to encompass that feeling of security, hope and realization. It's meant to symbolize an awakening," she said.

"'Eyes Open' is for the lost who find their way back home. Which, in reality, is all of our stories at some point in life."

She is also excited about "Warrior" because it is the only song on the EP that wasn't previously released as a single and will be completely new to everyone. "It's powerful and personal," Schaefer said. "This song was written for the fighters, and I can't wait for everyone to hear it."

Schaefer is a minority in the Christian music field. Not many of the artists are Catholic. But Schaefer does not shy away from the faith. "I have an uncanny desire to speak truth," she said. "Due to my exposure to the vast knowledge, history and tradition of the Church, Catholicism has molded me into a spiritual warrior. Because of that, I have become a bold lyricist."

"Discovering the great truths of Christianity," she said, "inspires me to write lyrics that will really connect to the listener. My music is meant to instill hope, strength, courage and peace. Catholicism only helps bring my message to life because there is unending promising truth to sing about and share with everyone."

"I would love to become more involved in the diocese," she noted, "especially at youth events because I have such a passion to share my music and message with them. I truly understand and can relate to what they are going through as tweens/teenagers. I would just love it if parishes invited me to come perform!"

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Born with one arm, standout athlete aims high on field, in classroom

BY DIANE XAVIER

AVE MARIA, Fla. (CNS) — Valeria Tkacik is a standout lacrosse player for Ave Maria University in Florida. By all accounts, she is a leader on and off the field.

Tkacik was named to the National Women's Lacrosse League South Regional Team and is considered a talented athlete who loves playing lacrosse, basketball, golf, track, soccer and flag football.

A good student in the classroom, Tkacik was also accepted as a Mother Teresa Scholar at Ave Maria. She has contributed service time for charity work, including a mission trip to Harlem in New York City where she served the poor and homeless. Also, Tkacik recently got a haircut and donated 12 inches of her hair to Art of Wigs to help cancer patients. As a freshman, she served as a representative on Ave Maria's student government. For her sophomore year, Tkacik will serve on the student activities board and was selected for Ave Maria's media internship program.

And if those achievements aren't enough, Tkacik also is a motivational speaker, helping patients who are struggling with the loss of limbs and providing them encouragement. She can relate to their story. What makes Tkacik's life especially inspiring is that she achieves so much with only one arm.



CNS PHOTO/COURTESY OF AVE MARIA UNIVERSITY

In this undated photo, Valeria Tkacik plays lacrosse at Ave Maria University in Florida.

Tkacik was adopted from Russia at 18 months old. Her parents say they were meant to be a family right from the start.

"We look at Valeria as we are blessed," said her mother, Anne, clearly proud. "It was the right direction to go in our lives. We always look back and think, she wasn't born to us, but it was perfect harmony between the three of us."

Tkacik was born with a condition called congenital shoulder disarticulation, meaning she has no

left arm. Workers at the children's home where she was born said the condition was the result of complications from the kidney medication her birth mother was taking during her pregnancy.

But being born with only one arm hasn't stopped Tkacik from living a life more active than most.

Her parents decided early on that words like "handicapped" and "disability" would not be part of their home vocabulary.

"We knew with her situation that we wanted to make sure Valeria had the confidence needed to do the things she wants to do," her father, John, said in an interview with *SportsUp Today*, an online magazine that focuses on Catholic athletes. "Valeria knew she had to work harder than others and she did, that's the kind of girl she is. Valeria has a lot of self-confidence and we can't hold her back."

Young Valeria thrived on that support. "My parents always believed that they would never set any limitations on me," she said. "They always encouraged me to do my best. My parents have given me everything."

From the time Tkacik was very young, she loved playing with toy horses and one day, she asked to try horseback riding.

John said, "She was 4 when she started 'pony camp' and I remember she was in a riding show her first year. That smile on her face just stole the judges' hearts. You can never look to Valeria to see

which team is losing or winning because she's always smiling. Valeria enjoys everything she does, she enjoys life."

She went on to take five years of dance classes such as hip-hop and tap, and played the trumpet in elementary school and was in the school's drama club. She also got involved in sports, which Tkacik says helped build her confidence. "Growing up as a little girl, I never saw my life as any different and I don't think my friends did either," she said.

Still, Tkacik says people are often curious about how she's able to handle life with one arm.

"People always asked me growing up how I am able to tie my shoes, how do I put my hair up in a ponytail or how I am able to play lacrosse," she said. "I just say that I just do it. Even though I only have one arm, God has given me so many other beautiful gifts. It's been a real honor and blessing to please the Lord with all the events and activities I've been doing and I think he is pleased with how I handled my situation growing up."

Basketball was the first team sport Tkacik excelled in, including a championship in her junior year of high school. She never played lacrosse until her sophomore year. "I loved guarding the cage," she told *SportsUp Today*. "At Ave Maria, I also got to play midfield and absolutely loved it." Tkacik's quickness and speed allow her to be a diverse player on the field.

Tkacik said she always knew

that God had a plan for her and the entire Tkacik family points to Valeria's strong faith as the reason for her success.

Her parents said their daughter learned her Catholic faith attending Catholic schools "but also living in the faith at home," where the family would say rosaries together and she would remind them it "was almost time to pray." Her prompting made her parents feel they wanted to "do it that much more."

"God led my parents to Russia to come pick me up," Tkacik said. "I always had joy in my heart and I always want to give back to God because without Him, I don't know where I would be."

Tkacik, a political science major, said she would love to get into politics in the future as she also completed an internship with U.S. Sen. Rob Portman, R-Ohio, in Washington.

"I just think it's fascinating," she said. Tkacik has an interest in attending law school following her undergraduate studies and is also considering pursuing a career in the media.

Ultimately, Tkacik said she just wants to live the life she's been called to live.

"Actions speak louder than words and I just love my life," she said. "My goal is to continue to live a Christ-like life."

Diane Xavier writes for *SportsUp Today*, an online magazine that focuses on Catholic athletes.



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Craft sale and chili cook-off

Garrett — St. Joseph School will have a craft sale Saturday, Nov. 14, from 9 a.m. to 2 p.m. A chili cook-off will be from 11 a.m. to 2 p.m. Visit www.stjosephgarrett.org for information.

Theology on Tap

Fort Wayne — The Theology on Tap series for young adults in their 20s and 30s, single or married, will be held at Soups Salad and Spirits, 1915 S. Calhoun St., Thursday, Nov. 19, at 6:30 p.m. "Establishing an Economy of Communion" is the topic for discussion. This event is hosted by the Office of Campus and Young Adult Ministry. Visit www.diocesefwsb.org/TOT for information.

Chili challenge between the Knights of Columbus and the Holy Name Society

New Haven — St. John the Baptist Parish will have a chili challenge on Saturday, Nov. 14, from 3-6:30 p.m. at the church. Admission of \$5 receives unlimited tasting, and 10 oz. to take home.

Registration begins for classes at Adult Learning Center

Fort Wayne — The Adult Learning Center at St. Joseph Parish, is offering free classes in Spanish, citizenship, ESL, computer skills (English and Spanish), faith formation and more. The classes will begin Jan. 12. Registration dates are Nov. 10-12. The Adult Learning Center is made possible by Our

Sunday Visitor. For more information, contact Adalys Reyes, program director, at areyes@saintjosephfw.org or call 260-432-5113, ext. 355.

Holiday bazaar announced

South Bend — The Corpus Christi holiday bazaar will be held on Saturday Nov. 21 at Corpus Christi School, 2822 Corpus Christi Dr., from 9 a.m. to 3 p.m. Over 50 quality hand crafted vendors, raffle by the Altar and Rosary Society and the eighth-grade class will be selling lunch. Free admission.

Knights plan spaghetti dinner

South Bend — The Knights of Columbus Council 5521, 61533 S. Ironwood Dr., will have a spaghetti dinner on Friday, Nov. 20, from 5-7 p.m. Adults \$8.50, children (5-12) \$3.50. Carry-out available.

Ham and turkey dinner

New Haven — St. Louis Besancon will have a ham and turkey dinner on Sunday, Nov. 22, from 11 a.m. to 4 p.m. in the parish hall. Tickets are \$9 for adults and carry-out orders, \$5 for children ages 5-12, and children 4 and under free.

Pierogis on sale to purchase boiler

South Bend — St. Stanislaus Parish is selling Starlite Pizza Pierogis to benefit the purchase of a new boiler. All orders must be turned in by Nov. 22. Cost is \$10 for three. Call 574-289-6954.

Bake sale and chili cook-off planned

Garrett — St. Joseph Catholic School will host a holiday craft sale and chili cook-off Saturday, Nov. 14, from 9 a.m.-2 p.m. The student council will have a bake sale. The chili cook-off will begin at 11 a.m. This is a free event to enter with a free will donation for a chili meal including noodles, corn bread, hot dogs and desserts. Both events will end at 2 p.m. Visit www.stjosephgarrett.org or call 260-357-5137 for information.

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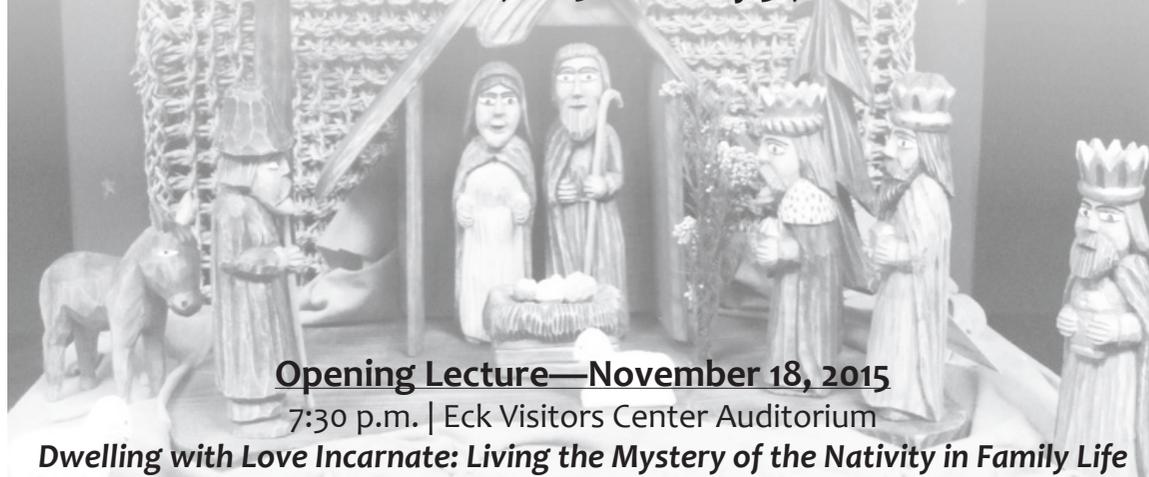
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