

TODAY'S CATHOLIC

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'Sacred Time' instituted at USF

FORT WAYNE — The University of Saint Francis has designated a portion of the academic day as "Sacred Time" on its campus. Endorsed by Bishop Kevin C. Rhoades of the Diocese of Fort Wayne-South Bend, the Sisters of St. Francis of Perpetual Adoration, the university's founders and its sponsors, the Sacred Time initiative is the first of its kind in U.S. Catholic higher education. It enables students and employees to participate in Mass or to engage in personal spiritual practices in keeping with their respective traditions.

"The institution of the Sacred Time policy at the University of Saint Francis is a strong affirmation of its mission and a very concrete means for members of the university community to cultivate and deepen their spiritual lives," said Bishop Rhoades. "In the busy and often hectic world of our daily life, we need quiet time and space for prayer and reflection. I am grateful that the University of Saint Francis recognizes this need through this initiative which demonstrates the conviction that the academic life is enriched, not diminished, by openness to the transcendent,

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CNS/L'Osservatore Romano

Pope Francis holds a baby as he visits the neonatal unit at San Giovanni Hospital in Rome Sept. 16. The visit was part of the pope's series of Friday works of mercy during the Holy Year. See story on page 3.

Harry Verhiley accepts post at Marian University

BY JILL A. BOUGHTON

Some time ago, Harry Verhiley told a coworker he felt that Sept. 14, the Feast of the Exaltation of the Cross, would be a special day for him. He didn't know why.

That turned out to be his first day as senior vice president of institutional advancement for Marian University in Indianapolis, where he now oversees strategic and operational planning and serves on the president's cabinet.

Verhiley hit the ground running: Marian has packed his first two weeks on the job with challenges and opportunities.



HARRY VERHILEY

After nearly 17 years as director of the Secretariat for Stewardship and Development of the Diocese of Fort Wayne-South Bend, saying goodbye was difficult for him.

"I will really miss all the friends I made working for this diocese," he admitted. "And I'm counting on their prayers."

Harry and Joanne Verhileys' five adult children and five-going-on-six grandchildren live in Indianapolis; four graduated from Marian University and the fifth married a graduate. Additionally, their two youngest children are students at St. Joseph High School, South Bend, and Joanne loves her job as receptionist at their parish school, St. Pius X in Granger. Although Harry has begun his new job, the family will take

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www.myyearofmercy.org

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P.O. Box 11169
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PUBLISHER: Bishop Kevin C. Rhoades

Editorial Department

PUBLICATIONS MANAGER: Jodi Marlin

PAGE DESIGNER: Francie Hogan

BRAND SPECIALIST: Molly Gettinger

SOCIAL MEDIA MANAGER: Emily Mae Schmid

AD GRAPHICS DIRECTOR: Mark Weber

Business Department

BUSINESS MANAGER: Stephanie A. Patka

BOOKKEEPING/CIRCULATION:

bbelleville@diocesefwsb.org

Advertising Sales

Tess Steffen

tsteffen@diocesefwsb.org

(260) 399-1457

Web site: www.todayscatholicnews.org

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

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

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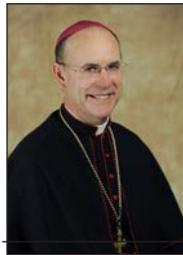
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The rich man and Lazarus today



IN TRUTH AND CHARITY

BISHOP KEVIN C. RHOADES

In this Sunday's Gospel, Jesus tells the parable of the rich man and poor Lazarus. The rich man lives in luxury and egoism and is indifferent to the suffering of Lazarus, the beggar on his doorstep. At the end of their lives, Lazarus was welcomed into paradise, whereas the rich man ended up in torment. Lazarus was received "in the bosom of Abraham" whereas the rich man ended up in Hades. Divine justice prevails after their death.

This well-known parable reminds us that we must live according to God's will, otherwise, after death, it will be too late to repent. God's will is that we care for the poor, that we serve others in the charity of Christ. His will is that we live in solidarity with others and that we not ignore the poor and suffering in our midst. The path to heaven is love.

In the world today, there are so many people who lie outside the door, like Lazarus, while the dogs come and lick their sores. So many are deprived of the basic necessities of life, like food, housing, and medical care. To ignore them is to become like the rich man who pretended not to see the beggar Lazarus.

Whenever I hear this parable, I remember the homily of Saint John Paul II in Yankee Stadium in New York in 1979, during his first visit as pope to the United States. He said that this parable "must always be present in our memory; it must form our conscience." He said: "We cannot stand idly by, enjoying our own riches and freedom, if, in any place, the Lazaruses of the twentieth century stands at our doors." These words are as relevant in 2016 as they were in 1979. There are still many Lazaruses in our world, here and abroad, who are hungry and too often ignored. I think particularly of the millions of refugees in the world today, innocent victims of war who have lost their livelihoods and their homes. So many are sitting outside the doors of nations that are indifferent to their plight.

Almost fifty years ago, Blessed Pope Paul VI spoke of the campaign against hunger in these words: "It is a question of building a world where every person can live a fully human life... where the poor man Lazarus can sit down at the same table with the rich man" (Populorum Progressio 47). Hunger is still a pressing issue today. Feed the hungry, Pope Benedict XVI wrote, "is an ethical imperative for the universal Church, as she responds to the teachings of her Founder, the Lord Jesus, concerning solidarity and the sharing of goods" (Caritas in veritate, 27).

Catholics Confront Global Poverty is an initiative of the United States Conference of Catholic Bishops and Catholic Relief Services. It involves advocacy and action. It is way to reach out to the Lazaruses at our doors. As a member of the Board of CRS, I have learned a lot about its work to fight world hunger. This work involves not only providing food in emergency and crisis situations, but also addressing the problem of food insecurity from a long-term perspective. CRS's efforts in agricultural development and its invest-



Lazarus at the rich man's gate by Fyodor Bronnikov, 1886.

wikipaintings.org

ment in helping local communities to make best use of resources, to have the necessary resources in technology, to have adequate irrigation systems, and to gain access to the market are having a great impact in many poor countries. Catholic Relief Services also has many peace-building programs in troubled areas of the world. These efforts are also extremely important since war and violence are so often causes of hunger, poverty, and homelessness. Our support of CRS is a way to reach out to the Lazaruses in poor areas of the world.

Right here in our own diocese, we must not ignore the Lazaruses at our door. I am very grateful for the involvement and generosity of so many of our faithful who reach out to the hungry and the poor through their parishes, food pantries and soup kitchens, Catholic Charities, the Saint Vincent de Paul Society, the Christ Child Society, etc.

This coming Tuesday, September 27th, is the feast of Saint Vincent de Paul. In 16th century France, Saint Vincent de Paul observed the disparity between the rich and the poor. As a priest, he had the opportunity to experience the aristocratic life as well as the life of the destitute poor in Paris. He organized groups of women called Charities who gave their time and belongings to the poor. Some of these women chose the consecrated life and became the first female congregation to live a consecrated life "in the world," and not in the cloister. Saint Vincent de Paul and Saint Louise de Marillac founded this congregation, named the "Daughters of Charity." Our first U.S.-born saint, Mother Elizabeth Ann Seton, founded the U.S. branch of the Daughters of Charity.

Two centuries after Saint Vincent de Paul, a 20-year old college student, Frederick

Ozanam, and five other students, witnessed the dire poverty of the lower social classes in Paris. They decided to dedicate themselves to the poor, after the example of Saint Vincent de Paul. In 1833, they established the "Conference of Charity of Saint Vincent de Paul," soon to be called "The Society of Saint Vincent de Paul." They were determined to bring not only bread but friendship to the poor. They would not ignore the Lazaruses at their door in 19th century Paris. Frederic Ozanam was beatified by Pope John Paul II in 1997.

We are blessed to have so many conferences of the Saint Vincent de Paul Society in our diocese. I encourage people to join these conferences which do so much to serve the Lazaruses at the door right here in our own diocese. I especially encourage our young adults in this regard. Many members of the Saint Vincent de Paul Society have served for many years and they continue to do great work. It is important that their service continues and grows, that more young people join them in this beautiful apostolate of charity.

The parable of the rich man and Lazarus certainly speaks to us today in a world where there is so much poverty and destitution alongside wealth and affluence. The poor are our brothers and sisters to be welcomed and loved, not strangers to be ignored or rejected. In the poor, we are to see the face of Jesus as did our newest saint, Mother Teresa of Calcutta. May the Gospel parable of the rich man and Lazarus stir our consciences! The Lord whom we see in the great gift of the Holy Eucharist asks us to see Him also in the lives of the poor and the suffering. May the Eucharist strengthen us in charity!

Pope highlights sanctity of life in Year of Mercy visits

BY CINDY WOODEN

VATICAN CITY (CNS) — Pope Francis donned a green hospital gown over his white cassock and entered the neonatal unit of a Rome hospital, peering in the incubators, making the sign of the cross and encouraging worried parents.

The trip to the babies' ward of Rome's San Giovanni Hospital and then to a hospice Sept. 16 were part of a series of Mercy Friday activities Pope Francis has been doing once a month during the Year of Mercy.

By visiting the ailing newborns and the dying on the same day, the Vatican said, Pope Francis "wanted to give a strong sign of the importance of life from its first moment to its natural end."

"Welcoming life and guaranteeing its dignity at every moment of its development is a teaching Pope Francis has underlined many times," the statement said. With the September visits he wanted to put "a concrete and tangible seal" on his teaching that living a life of mercy means giving special attention to those in the most precarious situations.

During the Mercy Friday visits, Pope Francis has spent time with migrants, the aged, at a recovery community for former drug addicts and at a shelter for women rescued from human trafficking and prostitution.

Pope Francis stopped by the emergency room of San Giovanni



CNS/L'Osservatore Romano

Pope Francis poses with staff as he visits the neonatal unit at San Giovanni Hospital in Rome Sept. 16. The visit was part of the pope's series of Friday works of mercy during the Holy Year.

Hospital before going to the neonatal unit, where 12 little patients were being treated. Five of the newborns, including a pair of twins, were in intensive care and were intubated, the Vatican said. The pope also went to the maternity ward and nursery upstairs, greeting new parents and holding their bundles of joy.

At the neonatal unit, the Vatican said, the pope was "welcomed by the surprised personnel" and, like everyone else, put on a gown and followed all the

hygiene procedures.

Leaving the hospital, he drove across town to the Villa Speranza hospice, which hosts 30 terminally ill patients. The hospice is connected to Rome's Gemelli Hospital.

Pope Francis went into each of the rooms and greeted each patient, the Vatican said. "There was great surprise on the part of all — patients and relatives — who experienced moments of intense emotion with tears and smiles of joy."



Report abuse

It remains important for our Church to protect children and young persons from the evils of abuse. To abuse a child is a sin. The Diocese of Fort Wayne-South Bend remains committed to upholding and following its guidelines, policies and procedures that were implemented for the Protection of Children and Young People. These can be reviewed on the diocese's website, www.diocesefwsb.org under "Safe Environment."

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

Permanece importante para nuestra Iglesia proteger a los niños y jóvenes adultos de los actos maléficis del abuso. Abusar a un niño es pecado. La Diócesis de Fort Wayne-South Bend permanece comprometida en mantener y seguir sus directrices, pólizas y procedimientos que fueron implementados para la Protección de Niños/as y Personas Jóvenes. Esto se puede observar en la página cibernética de la Diócesis, www.diocesefwsb.org bajo la sección de Ambiente Seguro "Safe Environment."

Si usted tiene razón para creer que un niño puede ser víctima de abuso o negligencia, la ley de Indiana requiere que usted reporte esto a las autoridades civiles. Si usted o alguien que usted conoce fue abusado, ya sea niño o persona joven por un adulto, lo animamos a que notifique las autoridades civiles apropiadas de ese abuso. También, si el alegado abusador es o fue un sacerdote o diacono de la Iglesia Católica, lo animamos contactar a Mary Glowaski, Coordinadora de Asistencia de Víctimas, 260-399-1458, correo electrónico: mglowaski@diocesefwsb.org, o al Rev. Msgr. Robert Schulte, Vicario General de la Diócesis de Fort Wayne - South Bend, al P.O. Box 390, Fort Wayne, Indiana, 46801, o al 260-399-1419, correo electrónico: mraatz@diocesefwsb.org. La Diócesis esta comprometida en ayudar a prevenir el abuso o negligencia de niños y personas jóvenes y dar asistencia a aquellos quienes reclaman haber sufrido daño como resultado de tal abuso.



Public schedule of Bishop Kevin C. Rhoades

Sunday, September 25: 11 a.m. — Wedding Anniversary Mass, Saint Charles Borromeo Church, Fort Wayne

Tuesday, September 27: 7 p.m. — Speech on "Voting from a Catholic Perspective", Saint Jude Parish, Fort Wayne

Wednesday, September 28: 1 p.m. — Mass for Jubilee Pilgrimage of Bishop Dwenger students, Cathedral of the Immaculate Conception, Fort Wayne

Wednesday, September 28: 7 p.m. — Memorial for the Unborn Hour of Remembrance and Thanksgiving, Allen County Right to Life parking lot, Fort Wayne

Thursday, September 29: 6 p.m. — Mass for Christ Child Society and Dinner, Saint Joseph Parish, Hossen Cassel

Friday, September 30: 8:15 a.m. — Mass and Pastoral Visit, Most Precious Blood School, Fort Wayne

Saturday, October 1: 9 a.m. — Annual Mass and Keynote Address at Breakfast for World Apostolate of Fatima, Cathedral of Immaculate Conception, Fort Wayne

Saturday, October 1: 6 p.m. — Confirmation Mass, Saint John the Evangelist Church, Goshen

Call to prayer for life, marriage and religious liberty Holy Hours

- St. Joseph Church, 1300 N. Main St., Bluffton: Prayer for Life, Marriage and Religious Liberty takes place at 5 p.m. and ends with Mass at 7 p.m.

- St. Charles Borromeo Church, 4916 Trier Rd, Fort Wayne: A Holy Hour all Fridays from 7:30-8:30 p.m. in the chapel.

- Queen of Peace Church, Mishawaka: Adoration and Exposition every Saturday prior to Mass at 5:30 p.m.

- St. Mary of the Assumption Church, Decatur: Eucharistic exposition on Monday, Tuesday and Wednesday from 4:30-6 p.m. and on Thursday from 9-10 a.m. and 4:30-8 p.m.

- Our Lady of Good Hope Church, 7215 Saint Joe Rd., Fort Wayne: A holy hour for religious liberty beginning with a rosary at 9:30 a.m. every Tuesday.

Are you celebrating a 25th, 50th or 60th wedding anniversary this year?

Bishop Kevin C. Rhoades will celebrate two wedding jubilee Masses, one at each end of the diocese, for these couples and their families.

In Fort Wayne, the jubilee Mass will take place at St. Charles Borromeo parish, 4916 Trier Road, on Sunday, Sept. 25 at 11 a.m. A reception will follow at the parish's Hession Center.

In South Bend, the jubilee Mass will take place at St. Matthew Cathedral, 1701 Miam St., on Sunday, Oct. 2 at 11 a.m. A reception will follow at St. Matthew School.

To RSVP and attend either Mass, call Helen at 574-234-0687 or email haustgen@diocesefwsb.org.

New 'Order of Celebrating Matrimony' begins use in United States

What's new in the marriage rite?

BY BRIAN MACMICHAEL

Starting Sept. 8, the Feast of the Nativity of the Blessed Virgin Mary, the dioceses of the United States may begin using a new ritual book for wedding liturgies, titled "The Order of Celebrating Matrimony." It becomes mandatory on Dec. 30, the Feast of the Holy Family.

We are welcoming a text that is truly enriched and expanded, yet still very recognizable to those of us who are familiar with or participated in the outgoing "Rite of Marriage" book, which had been in use for over four decades.

The old Rite of Marriage was translated from the 1969 Latin edition — the first set of revised marriage rites published for the Universal Church after the Second Vatican Council. A second Latin edition was then promulgated in 1990, featuring a number of changes. However, because the Church in the English-speaking world would spend most of the subsequent two decades employing a new method of liturgical translation and readying the Roman Missal for its 2011 implementation, updating the vernacular edition of the marriage rites got put on the backburner.

Now it's finally ready. We actually caught a glimpse of the updates with the Roman Missal, which already contains the beautiful new versions of the nuptial blessings and proper Mass prayers.

As a means of acquainting ourselves with the Order of Celebrating Matrimony, here's a quick look at five significant changes in the new ritual book.

Expanded introduction

There is a great deal of new theological and pastoral commentary in the introduction, which clocks in at 44 paragraphs versus 18 in the old Rite of Marriage. These are lovely and important passages, which uphold preparation for the vocation of marriage as a critical opportunity to evangelize in the face of "prevailing attitudes towards marriage and the family" (No. 20). And in an exhortation that is absolutely imperative for parishes today, we are urged to broadly catechize both children and adults on the meaning of Christian marriage and parenthood, while also providing concrete continued support to those who are already married, so that spouses will be able to preserve their marriage and "daily come to live a holier and fuller family

life" (No. 14).

The Gloria is prescribed

The ritual book now prescribes that the Gloria be sung at wedding Masses, even on weekdays of Advent and Lent. This change (already included in the new Roman Missal) effectively elevates the nuptial Mass to the same level as a liturgical Feast. Although choosing a musical setting can be tricky when the assembly hails from different parishes, this nonetheless provides a tremendous opportunity to encourage singing as a means to foster a heightened sense of solemnity.

Instructions for the choice of readings

The new rite specifies at least one Scripture reading that "explicitly speaks of marriage" must be chosen for use at weddings, whether inside or outside of Mass. These readings are now designated by an asterisk from among the usual full range of options for wedding readings, to which has also been added one Old Testament and four New Testament readings.

Moreover, throughout the Easter Season, the eschatological account of the wedding banquet of the Lamb from the Book of Revelation (Rev 19:1,5-9a) should now be used as the first reading instead of an Old Testament option — a fitting change that highlights the paschal context.

Congregational additions within the actual marriage rites

There are minor modifications in the wording of the questions and the consent. For instance, there's a new phrase inserted in the second form of the consent: "...in sickness and in health, to love and to cherish until death do us part." This actually aligns the American vows with what's traditionally been used in England.

However, there are two substantial additions that involve the congregation. The first comes after the reception of the consent, when the following acclamation is prescribed:

Priest/Deacon: "Let us bless the Lord"

All: "Thanks be to God."
"Thanks be to God" is an expression of approval and joy that is also prescribed during the rites of ordination and religious profession, thereby establishing a liturgical connection between marriage and other vocations.

The second addition is the option for the assembly to sing "a hymn or canticle of praise" after the blessing and giving of rings. Heartfelt singing here seems to be an acknowledgment that this moment

— after the vows and rings have been exchanged — invites us to pause and celebrate what we have witnessed, rather than proceed unceremoniously to the rest of the liturgy.

Cultural adaptations

Two new cultural adaptations have officially been incorporated as options within the English marriage rites. These customs, popular in Hispanic and Filipino communities, previously appeared in the United States' 2010 Spanish edition of the Ritual del Matrimonio.

The first is the blessing and giving of the arras (coins), done after the exchange of rings. The priest or deacon blesses the arras, and then the spouses give them to each other "as a pledge of God's blessing and a sign of the good gifts we will share."

The second is the blessing and placing of the lazo or the veil, which can occur before the nuptial blessing. The lazo is a wedding garland or cord that is used to symbolically bind the couple together, while a veil may also be placed over the bride's head and the groom's shoulders.

Both convey the indissoluble union of the husband and wife.

Cultural authenticity would recommend that these options be exercised primarily by communities in which they are traditionally practiced. Their inclusion here is a recognition of the expanding role of the Spanish-speaking Catholic community in this country.

As we welcome the Order of Celebrating Matrimony, may we heed the words of Pope Francis in *Amoris Laetitia* (no. 213), encouraging couples "to make the liturgical celebration a profound personal experience" and to appreciate the sacrament as a sign of "the covenantal love and union between the incarnate Son of God and his Church."

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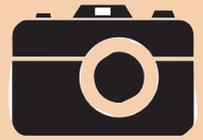


Living the Year of Mercy

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day 292**

"You are a kind and merciful God." — *Neh 9:31*



Send your photos of Works of Mercy to editor@diocesefwsb.org

St. Peter Claver South Bend Catholic Worker

BY JENNIFER MILLER

"Dorothy (Day) spent her life putting flesh on the bones of Matthew 25. If there ever was a mission statement of the Catholic Worker movement, this was it."

— From "The Catholic Worker Movement: Intellectual & Spiritual Origins," by Mark and Louise Zwick, Houston Catholic Worker, USA.

The Gospel of Matthew 25:31-46 speaks of the last judgment, where Jesus tells his friends in parable: "Truly, I tell you, whatever you did for one of these least brothers of mine, you did for me." This passage highlights the direct and relational example of the works of mercy in serving and loving Jesus himself. This personalism and spirituality of the Incarnation can be seen every day at the South Bend Catholic worker house.

On historic St. Joseph Street, the St. Peter Claver Catholic Worker House strives to be faithful to Christ and follow the mission of now-servant of God Dorothy Day. Jesus is at center of all that the staff believes, and thus, all they do. They aim to practice the works of mercy each day and oppose the works of war.

Each guest is treated and cared for personally and with the greatest respect. In practice, this takes the shape of running two houses of hospitality, one for 10 men, one for 10 women; providing dinner and community; and organizing Our Lady of the Road drop-in meals, which serve 130 guests Friday through Sunday. Each guest's situation is unique, so they can stay for various lengths of time.

"It is like family to me here," said "Richard," one guest at the men's house. He arrived at the St. Peter Claver House "in a roundabout way, after a rough time" that included losing his



Claire Kenney

Two Catholic Worker homes in South Bend, including this one, offer overnight shelter to men and women.

low-income housing apartment. He had worked for 29 years, driving with his CDL and now found himself homeless. "I was looking for a place to lay down" three months ago and joined the Catholic Worker staff and volunteers for dinner and evening prayer. "Matthew, Eric and the girls here don't act like they're too good to talk to me."

The idea of a house of hospitality is actually an early Christian concept described in the Council of Carthage in 435. Bishops then were asked

to start hospices or houses for each of their parishes. Dorothy Day was aware of many of these early Church practices, and she inspired others to live likewise. Everything at the South Bend Catholic Worker homes is freely contributed or donated to them.

Dr. Margie Pfeil is the co-founder of the South Bend Catholic worker houses and a theology professor at the University of Notre Dame. Her hope is that the St. Peter Claver Catholic Worker House continues to bear faithful witness to



Claire Kenney

At Our Lady of the Road, an outreach of the St. Peter Claver Catholic Worker homes, strangers are fed, counseled, offered opportunities for worship and assisted in other ways.

the way of contemplative, non-violent action as an intentional Christian community, and that "this is a small step toward 'building a new society in the shell of the old,' as Peter Maurin put it." In 1933, Day and Maurin co-founded *The Catholic Worker* newspaper, which quickly spread into a worldwide movement

The nonprofit outreach Our Lady of the Road Drop-In, which is offered at 744 S Main St., South Bend, is another site where those dedicated to the Mission of Day, Maurin and St. Peter Claver strive to connect the spiritual and corporal works of mercy. Breakfast, coffee, conversation, friendship, clean showers and laundry services are all provided. Recently space was renovated for an upstairs chapel, and the Weather Amnesty overnight room was transformed into an art therapy and meeting room for counseling with war veterans by Catholic Peace Fellowship. The Weather Amnesty program, although needed and helpful during extreme winter and

snow weather nights for homeless individuals to keep warm indoors, was becoming a concern due to an outbreak of extreme heroin use.

The chapel is the first permanent worship space at Our Lady of the Road. The space has an elegant, simple cedar ceiling and walls with a long staircase leading upstairs. A wheelchair lift will soon be operational. Stain glass windows and lovely liturgical details add to the prayerful, peace-filled space, which will be completed in November and dedicated in December. Friends and seminarians of the Catholic Worker donated their time and talent to complete the chapel's renovation.

Monetary donations for the new chapel, as well as for necessities like coffee, sugar and laundry detergent for Our Lady for the Road, are always welcome. All contributions are tax deductible. For more information email peterclaverhouse@gmail.com for more details.

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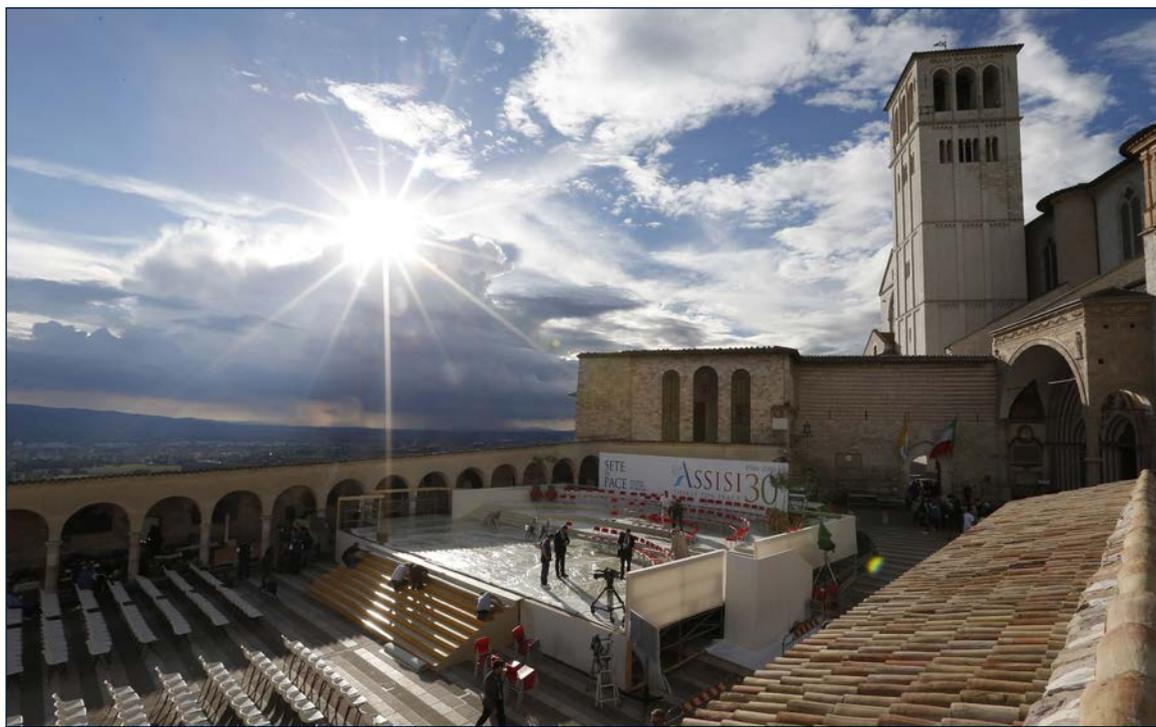
Replacing God with money will cost you your dignity, pope says

VATICAN CITY (CNS) — The dignity given by God to men and women easily can be lost if they give themselves over to the idolatry of wealth, Pope Francis said. Like the people of Israel who built a golden calf in the desert, people can fall prey to the allure of wealth since “all idols have something gold,” the pope said Sept. 15 at an audience with members of the Italian Biblical Association. “This calls to mind the attractive force of wealth,” he said, “and the fact that man loses his very dignity when wealth takes the place of God in his heart.” The members of the biblical association were in Rome for a three-day conference that focused on the relationship between man and woman according to Scripture. In his address, the pope told the participants it is essential to reflect on how men and women were “created and formed in the image and likeness of the Creator” as well as looking at the differences between the human person and other creatures. “This helps us to understand the dignity we all have, men and women; a dignity that has its roots in the same Creator,” he said. “It has always struck me that our dignity is precisely that of being children of God.”

At Blue Mass, archbishop prays trust will grow in divided communities

ATLANTA (CNS) — Archbishop Wilton D. Gregory celebrated the Atlanta Archdiocese's second annual Blue Mass with the special intention of “peace in our communities.” At the Sept. 9 Mass at the Cathedral of Christ the King, worshippers prayed for peace and gave thanks for the sacrifices of first responders. In his homily, the archbishop called for prayers for both law enforcement personnel, who in some areas of the country have become the targets of shooters, and for communities where questionable use of police force has resulted in the death of people of color. The U.S. Conference of Catholic Bishops had designated the day,

Interfaith peace gathering in Assisi



CNS/Paul Haring

The stage is prepared for an interfaith peace gathering outside the Basilica of St. Francis in Assisi, Italy, Sept. 19. Pope Francis will attend the Sept. 20 peace gathering marking the 30th anniversary of the first such gathering in Assisi.

the feast of St. Peter Claver, as a National Day of Prayer for Peace. It also fell two days before the 15th anniversary of the 9/11 terrorist attacks. Students from Christ the King School joined community members, chiefs and members of the Atlanta Police Department and Atlanta Fire Rescue Department, and other metro area first responders at the Mass. Outside of the church, a large American flag billowed high above the street, suspended between the raised ladders of two fire apparatus. In his homily, Archbishop Gregory said a time of prayer is needed particularly this year when protests have erupted against police in several cities, and they themselves have been the targets of snipers. Public servants need public support, he said. “These fine men and women need to know of our respect, grat-

itude and support more today than ever before,” he said.

Changing canon law, pope brings Latin and Eastern practices closer

VATICAN CITY (CNS) — In a change to church law, Latin-rite Catholic deacons may not preside at a wedding when one or both of the new spouses are members of an Eastern Catholic church. The new rule is one of the changes to 11 canons in the Latin-rite Code of Canon law that Pope Francis approved in order to harmonize the laws of the Latin and Eastern Catholic churches on several issues involving the sacraments of baptism and marriage. After more than 15 years of study and worldwide consultation, the

conflicting rules were resolved by adopting the Eastern code's formulations for the Latin church as well, said Bishop Juan Ignacio Arrieta, secretary of the Pontifical Council for Legislative Texts. The bishop spoke to journalists Sept. 15 after the publication of an apostolic letter published “*motu proprio*” (on his own initiative) in which Pope Francis ordered the changes to the Latin Code of Canon Law, the 1983 text governing the majority of the world's Catholics. In the Eastern Catholic and Orthodox traditions, the blessing of a priest is necessary for the validity of a marriage. In the Latin-rite church, a deacon can preside over the sacrament. The new law specifies, “Only a priest can validly assist at the matrimony of two Eastern parties or between a Latin and Eastern Catholic or non-Catholic,” mean-

ing a member of an Orthodox Church.

Orphaned world can find a mother in Mary, pope says

VATICAN CITY (CNS) — In a world that feels orphaned and abandoned, Christians can find a mother in Mary, who will defend them and is not ashamed of their sins, Pope Francis said. As she watched her son crucified and in agony, Mary “gave birth to us in that moment with so much pain; it is truly a martyrdom,” the pope said Sept. 15 during a morning Mass in the chapel of the Domus Sanctae Marthae. “With her pierced heart, she accepted to give birth to all of us in that moment of pain. And from that moment she became our mother, from that moment she is our mother, the one who takes care of us and is not ashamed of us: She defends us,” he said. Celebrating the memorial of Our Lady of Sorrows, the pope reflected on the humiliation and suffering Mary bore willingly while she witnessed the death of “her son naked” on the cross. “Mary had such great suffering, but she did not go; she did not deny her son. He was her flesh,” he said. The pope recalled his frequent visits to prisoners in Buenos Aires, Argentina, where he often saw a long line of mothers waiting to see their imprisoned children. Like Mary, these women suffered not only scorn and judgment, they “also suffered the terrible humiliation of body searches that were done to them before entering.”

Papal diplomats celebrate jubilee, attend talks on gender, Islam

VATICAN CITY (CNS) — Papal nuncios from around the world gathered in Rome to celebrate their jubilee and attend talks on gender ideology, dialogue with Muslims, and Pope Francis, the church and the world. As part of the Year of Mercy, Pope Francis designated a jubilee Sept. 15-17 for all 108 apostolic nuncios who — stationed across the globe — work as permanent diplomatic representatives of the Holy See.

USCCB urges HHS to reach amicable resolution in Little Sisters of the Poor case

WASHINGTON — On Sept. 9, the U.S. Conference of Catholic Bishops filed comments with the U.S. Department of Health and Human Services objecting to mandated involvement in coverage of abortifacients, contraceptives and sterilization, on pain of crushing fines. The comments responded to HHS's request for information on how best to accommodate stakeholders with religious objections to such coverage, while assuring that people with no religious objection can still obtain it.

On May 16, the U.S. Supreme Court issued a decision in *Little Sisters of the Poor v. Burwell* and related cases challenging the HHS mandate. The mandate requires health plans to cover contraceptives — including abortifacient contraceptives — and sterilization procedures. Religious nonprofit organizations engaged in charitable ministry are not exempt from the mandate. In a set of cases involving a number of religious organizations, the Supreme Court overturned the lower court decisions

and sent those cases back to the lower courts so that the parties would have an opportunity to reach an amicable resolution. “This latest round of rulemaking,” the USCCB's Office of General Counsel wrote, “presents an opportunity for the administration to achieve its asserted interest ... and at the same time bring to an amicable end an unprecedented and protracted dispute with the religious community.” The petitioners in *Little Sisters of the Poor v. Burwell* have them-

selves “spelled out with particular clarity how the Administration can achieve its stated policy goals without forcing those with sincerely held religious objections to assist.” For this to happen, any government-mandated contraceptive coverage must be “truly independent of petitioners and their plans — i.e., provided through a separate policy with a separate enrollment process, a separate insurance card and a separate payment source, and offered to individuals through a separate communication.”

“For this system to work, however, it must be the case that no further involvement of objecting employers is required.” In addition, to protect the conscience rights of individuals who themselves may have religious objections to contraception and sterilization coverage, enrollment in such coverage “must not be automatic.”

The full text of the letter is available at www.usccb.org.

Presidential Listening Tour: A Foundation for the Future announced

NOTRE DAME — Saint Mary's College President Jan Cervelli launched a Presidential Listening Tour: A Foundation for the Future, to gather feedback to inform the college's strategic plan for the years ahead.

President Cervelli, whose term began on June 1, will hold a series of meetings and attend events throughout the academic year with students, faculty and staff, as well as alumnae, parents, trustees and friends.

Surveys will also be conducted. President Cervelli will develop a summary report next summer, in collaboration with the College's Office of Institutional Research, based on the data collected and personal input from stakeholders.

"Among the strengths of Saint Mary's College are the institutional memory and the innovative spirit of people striving to sustain and enhance what has been built here," President Cervelli said. "I want to hear your ideas for the future, your vision for the Saint Mary's we can build together."

For information on Presidential Listening Tour events, and to participate in the survey, visit listening.saintmarys.edu.

Ten given Spirit of Holy Cross Award

NOTRE DAME — To mark the Solemnity of Our Lady of Sorrows on Sept. 15, the Congregation of Holy Cross, United States Province of Priests and Brothers, named 10 recipients for the 2016 Spirit of Holy Cross Award. In conjunction with the feast of the special patroness of the Congregation, the award is given annually to lay collaborators who faithfully serve the province in the United States and abroad. The Spirit of Holy Cross Award acknowledges the critical importance lay collaborators play in living out the

AROUND THE DIOCESE

St. Mary's students welcome Bix the Bison to Avilla



Provided by St. Mary of the Assumption, Avilla

St. Mary of the Assumption Catholic School students and staff helped to celebrate Indiana's bicentennial by welcoming Bix the Bison for a few days, as he traveled around Noble County early in September. A local radio station held a contest for listeners to call in with the location of Bix and win a prize.

vision and mission of Holy Cross founder Blessed Basil Moreau to make God known, loved and served through education, parish and mission settings.

Fr. Moreau said, "We do not imagine that those who commit themselves in other ways to the following of Jesus are thereby hindered in their service of neighbor. On the contrary, we find in them willing and complementary partners in shared mission. We want our vows, faithfully lived, to be witness and call to them as their commitments, faithfully lived, are witness and call to us." (Constitutions of the Congregation of Holy Cross, 5:44)

The recipients include:

Wayne and Diane Murdy,

donors of the new organ in the Basilica of the Sacred Heart;

Jim Kavanagh, Corby Hall administrator, University of Notre Dame;

Diane Welihan, administrator at Moreau Seminary, Notre Dame Enequina Cruz, housekeeping supervisor for all of Holy Cross local houses, Notre Dame;

Suzanne Wiwi, retiring principal of St. Joseph Grade School, South Bend.

Sister Romona Nowak marks 50-year jubilee

ADRIAN, MICH. — Adrian Dominican Sisters from throughout the United States came home

to their motherhouse for a special week this summer to mark their jubilees, their years of service and dedication to the Church and the congregation. The 2016 Jubilee Class includes nine sisters serving 75 years, 22 celebrating 70 years, 41 celebrating 60 years, 16 celebrating 50 years and one celebrating 25 years.

Among the Adrian Dominican jubilarians with connections to the Diocese of Fort Wayne-South Bend is Sister Romona Nowak, celebrating 50 years in religious life. She was formerly known as Sister Jane Lucian, and served for four years as hospital chaplain in the Diocese of Fort Wayne-South Bend. She entered the Adrian Dominican Congregation

in August 1965, professed first vows in August 1967 and professed her final (perpetual) vows in May, 1974.

Sister Romona's earliest assignments took her to Illinois and California as teacher and parish religious education director. In 1987, she earned her clinical pastoral education at Mercy Hospital in Chicago and changed the focus of her service to pastoral ministry. After nine years in California and Michigan she came to the Diocese of Fort Wayne-South Bend, serving as coordinator of pastoral care for the Our Lady of Victory Missionary Sisters in Huntington from 1996 to 1999 and as resident chaplain at Lutheran Hospital of Indiana in Fort Wayne. Since then, she has served as hospital chaplain and as parish pastoral associate in the Archdiocese of Indianapolis.

Now ministering as chaplain at St. John Hospital and Medical Center in Detroit, she recently earned her certification in palliative care and hospice through the National Association of Catholic Chaplains.

Remembrance of the unborn planned

FORT WAYNE — An Hour of Remembrance and Thanksgiving will take place Wednesday, Sept. 28, at 7 p.m. in the Allen County Right to Life parking lot, 2126 Inwood Dr.

Special guests will include Bishop Kevin C. Rhoades, Dr. Peter Scaer, Pastor Wendell Brane and Pastor Shawn Meyer.

Visit www.ichooselife.org for details.

Correction

In the Sept. 18 issue of *Today's Catholic*, the article titled "MedCon keynote speaker to discuss reproductive and women's health" contained an error. "Evangelium Vitae" is the encyclical written by St. Pope John Paul II that detailed the dignity of life from conception to natural death. We regret the error.

CRS announces agency veteran as new CEO

BY RHINA GUIDOS

WASHINGTON (CNS) — A six-month search for a new president and CEO for one of the largest humanitarian relief agencies in the world ended at its doorstep, with Catholic Relief Services announcing Sept. 16 that it is hiring a veteran employee — the agency's No. 2 — Sean Callahan, as its new president and CEO.

"We looked all across the nation and found that the best person for the job was Sean, already working for us," said Bishop Richard J. Malone of Buffalo, New York, head of the CRS Board Search Committee, in a statement announcing Callahan's new position, which begins Jan. 1, 2017. He succeeds Carolyn Woo, who ends her five-year term at the end of 2016.



SEAN CALLAHAN

Callahan began his career with CRS 28 years ago and has served as director of Human Resources, regional director for South Asia, head of its Nicaragua program and executive vice president for overseas operations. Four years ago, he was appointed as the agency's chief operating officer.

Archbishop Paul S. Coakley of Oklahoma City, chairman of the CRS board, said in a statement that all that experience is what makes Callahan "eminently qualified" for the top spot.

Callahan said mission, not climbing the corporate ladder, is what has motivated him in his

almost three decades at CRS, the U.S. bishops' overseas relief and development agency based in Baltimore. In his new leadership position, he said he wants to inspire and motivate staff and CRS partners around the world to be united in humanitarian efforts, incorporating different elements of the Catholic Church to help humanity.

That means emphasizing the sanctity of life and how charitable efforts to help those suffering around the world is part of that Christian mission.

"Sacredness of life is key," Callahan said in a phone interview with Catholic News Service from Montreal. "We need to be aware of the situation of the least among us. We have a responsibility."

That means teaching others

about situations that bring suffering and snuff out lives around the world. It means finding a way, whether by prayer, voting, volunteering or giving financially, to become involved with finding a solution to the hardship of others.

In Pope Francis and the recently canonized St. Teresa of Kolkata, whom Callahan met while working for CRS in Asia, the church has great models and inspiration to meet that mission and understand that Christians have a call to help those in distress, including the poor, refugees and migrants, Callahan said.

As head of CRS, he said he wants to help connect those in the United States to see "brothers and sisters in other parts of the world ... connect those who

have more with those who have less."

Callahan, 56, has master's degree in law and diplomacy from Tufts University, and is president of Caritas North America. He also is on the board of trustees for Catholic Charities USA and has served on the Executive Committee and Representative Council of Caritas Internationalis, a Vatican-based confederation of 165 Catholic relief, development and social service organizations.

When he takes over in January, he will be leading an agency of 5,400 worldwide. In a statement, CRS said its operating expenditures will reach almost \$900 million in fiscal year 2016, the highest in its history, rising from \$585 million in fiscal year 2013.

St. John's hits the airwaves to bridge gaps, evangelize

BY DENISE FEDOROW

A group of parishioners from St. John the Evangelist parish, Goshen, joined together this summer to bring a bilingual radio station to the city. Radio Horizonte — La Voz de Goshen was the brainchild of Manuel Cortez of Latinos for Education, who said he wanted a radio signal that would reach young people and promote the importance of higher education.

As he spoke to other parishioners and they came on board, the mission grew to include bridging the gap between the Hispanic/Latino community and everyone else. The group also sees it as an opportunity for evangelization.

Jose Pichinte said, on the day the station went live: "This is not just for Hispanics but for everyone — Caucasian, Black, everyone. We want to break the barriers of communication. We want everyone to see there's a future here for us. We come to the U.S. with a vision for a better future, and we are willing to work hard."

Giovani Munoz, who is enrolled in the Hispanic diaconate program, said the aim of the radio station is to encourage moral values and advertise social activities and encourage both communities — Spanish-speaking and English-speaking — to attend and learn from each other. At some point the group would like to invite St. John the Evangelist Pastor Tony Steinacker to come in.

Cortez, who's been involved with adult religious education for the Hispanic ministry for the past six years, said: "When we are involved in the community in different ways, by being a volunteer, we can see what the needs are. We want to use the channel to be a voice for people who don't have a voice."

The Spanish speaking community feels the language barrier sometimes makes it hard to open doors to get needed assistance, he added, so they are using the channel for public service announcements and also to ask for help for specific needs. Recently, the station broadcasted that a family man was in need of a job: a day later, he had one.

The radio station is open 24-7. From 8-11 a.m. on weekends, it plays rock n' roll in both languages, but the volunteers make sure the music they play has good values and does not use bad language. They play at least one Christian reflection each hour. Those involved want to connect with young people through music while also sending a message that they are the future of the community.

Munoz said although the radio station is not 100 percent Catholic, it does promote Catholic values and family values.

"I see the microphone as a great tool. Pope Francis encour-



Photos by Denise Fedorow

Manuel Cortez, president of Radio Horizonte and Latinos for Education, said "hola" to listeners in Goshen when the station went live for the first time on June 11. Goshen Mayor Jeremy Stutsman, left, looked on, along with other well-wishers and volunteers. The nonprofit station is run by a group of volunteers from St. John the Evangelist Parish who are utilizing the station to promote education, bridge the gap between Spanish and English speaking communities and evangelize.



Team Radio Horizonte — most of whom are St. John the Evangelist parishioners — gathered along with Goshen city officials after a ribbon cutting ceremony for the nonprofit radio station. From left are Nicteloy Diaz, Ana Bautista, Alfredo Dominguez, Goshen City Council-at-large member Julia King, Goshen 3rd District council member Mike Orgill, Goshen Mayor Jeremy Stutsman, Station President Manuel Cortez, Jose Pichinti and Giovani Munoz. Behind Mayor Stutsman is Elijah Durnell, a local musician who is helping with English-language music.

Radio Horizonte — La Voz de Goshen can be found at 96.5 WLEG. Anyone wishing to volunteer may contact Giovani Munoz at Giovani1606@hotmail.com or 574-349-1449.

ages us to live our faith in a different way and to reach all the people where they're at," he noted.

He also supports the original intent of promoting education by encouraging involvement in parent-teacher conferences and learning about scholarship opportunities. "It can't just stay a dream; you have to work to achieve it," he said.

"We always have to fight for justice and dignity for every human being. We're using the radio to be that link."

Munoz said some of the programming is in Spanish, some in English and some programming is bilingual. "If we have talented people and can do both, that's great." Elijah Durnell, a local musician whose family attends St. John's, is working on the English music programming.

Nohemi Garcia also volunteers in adult catechesis at St. John's, and said she likes being involved with the radio station because "it's an opportunity to share and help others understand about the Catholic Church."

Being part of the radio station is great for me," added Alfredo Dominguez, who is part of the parish's Spanish choir. "It's fun to see Manny and talk about music." But he added that music that promotes violence, or is degrading to women, "should not be there."

It was a lengthy process to get the station on the airwaves. Cortez first applied for a license with the Federal Communications Commission on Sept. 3, 2013, and was granted the license on April 4, 2016. He overcame several obstacles, including nearly losing the FCC license due to lack of financial aid, software issues and antenna problems. But with perseverance in prayer and faith, he and the other volunteers overcame them and went live on June 11.

There are about 16 people involved with the nonprofit endeavor. Cortez said more volunteers are welcome, particularly English-speaking ones; as is any organization that wants to share and offer programming in either English or Spanish. A grant helped get the radio station off the ground and on the air, but donations are appreciated.

Physically, intellectually challenged come together to celebrate differences, grow in faith

BY JILL A. BOUGHTON

When Peggy Go learned about a retreat in the Fort Wayne area for people with disabilities, she wondered: Why not also have one at the South Bend end of the diocese? She spoke with Allison Sturm of the Secretariat for Evangelization, who explained that such events like these result from passion at the grassroots level rather than top-down sponsorship. Because this area of ministry is a priority, the diocese is happy to offer advice and publicity; but the initiative comes from those who have the call and the passion.

Initially, Go, whose 23-year-old daughter, Veronica, has Down Syndrome, thought this response let her off the hook. After all, Veronica has received all the sacraments of initiation and is an altar server at Holy Cross parish. However, the idea of putting on a retreat for Veronica and her friends would not go away. But, having no outline, how would she structure such a retreat, she wondered.

She thought of the book, "God Is Like" written by her friend, Little Flower parishioner Julie Walters, long before Veronica

was born and reissued in 2000. Although written with preschoolers in mind, it also seemed appropriate for those with intellectual disabilities.

Go invited Walters and three other friends to work on the retreat with her: among them, Pam Peterson has experience writing Sunday School curriculums, and Ruth Sanford has not only taught Trinity School students with special needs, but is a technology whiz. Walters and Sanford also once worked with others to develop a preschool curriculum for their Christian community, the People of Praise. As they began to brainstorm, they were very conscious of the presence of the Holy Spirit in every detail.

They experienced God's leading as they created retreat flyers and issued personal invitations. The nine participants who joined them on Saturday, Sept. 17, were a variety of sizes, ages, religious backgrounds and abilities, but most of them were very comfortable with each other. They were quick to smile, to share what they had, to offer assistance, to comfort and to encourage. Their planning was also enriched when Veronica sat in on one of the planning sessions and let



Photos by Kevin Haggenjos

Four mothers of children with Down Syndrome organized a retreat on Sept. 17, in South Bend, for Catholic teens and young adults who have physical or intellectual disabilities. Seven families gathered to support the development of faith and spirituality in their young people.

them know what she found boring or confusing.

Early on, Sanford discovered online a remarkable young woman with Down Syndrome who calls herself "Jenny the Jewel." Through her writing and speaking, the organizers were able to help the retreatants come to see that they are not mistakes: God made them and loves them

just the way they are.

Through Walters' book, conversation, practical experiences, craft projects and lively songs, they helped their learners discover how God is like a rock, Jesus is like a light and the Holy Spirit is like the wind.

The Secretariat for Evangelization welcomes opportunities to join with people

throughout the diocese who are trying to serve and create spaces for all to come together in community and find Christ. To learn more about the initiatives of the Ministry for People with Disabilities, contact Mary Glowaski, secretary of evangelization, at 260-399-1458 or mglowaski@diocesefwsb.org.



Retreat participants heard the message that God loves them just the way they are.

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ST. JOSEPH, HESSEN CASSEL, CELEBRATING

BY DEB WAGNER

The earliest published account of St. Joseph Hessen Cassel Parish, Fort Wayne, was in 1841. According to Thomas Helm, a group of 20 families of German heritage began the St. Joseph Hessen Cassel congregation and immediately built a frame church in southern Allen County. He reported that many of those founding families subsequently left to form the St. Aloysius' congregation, while the St. Joseph Hessen Cassel Parish continued to grow in membership. A parochial school has been connected to the parish since 1859. The Poor Handmaids of Jesus Christ, and later the Franciscan Sisters, ran the school.

The church grounds encompass four acres, which were purchased at four different times and include a cemetery. The first church was a log building, which was erected in 1852. It later served as the rectory for the parish's first pastor, Father Jacob Mayer, once the present church was finished in 1961. St. Joseph Hessen Cassel Church measures 80 x 42 feet and will seat 250 people.

In Germany, a church bell had great importance. It alerted the community to neighborhood happenings such as fires, meetings, accidents, etc., and it called the faithful to worship; it would also be rung to alert them regarding a death within the parish. Undoubtedly, the 1841 log church at Hessen Cassel had a similar way of notifying parishioners when the missionary priest, who did not have a set schedule, arrived to celebrate Mass. Currently there are two bells mounted in the steeple of St. Joseph Hessen Cassel — a smaller bell, dated 1843, and a larger bell, dated 1906.

By 1857 the parish had grown to 52 families, and the building of a new church was needed. Father Mayer became the full-time resident priest around 1862. An acre of land south of the border of the original church lot was obtained through verbal contract from Johann Georg Sorg in 1857; however, the official deed of purchase from George and Maria Barbara Sorg to Bishop John H. Luers was dated two years later, in December 1859. The Bishop paid \$20 for the acre of land — fair market value at the time.

Because the original agreement took place in 1857, that is the year inscribed on the cornerstone plaque. There are two additional stone markers on the exterior of the building that commemorate events: 1927 brought significant interior remodeling to the church, and 2001 indicates the church's exterior expansion.

Besides the building itself



FATHER
WILLIAM
KUMMER,
CURRENT
PASTOR

many interior furnishings were needed, such as an altar, pulpit, tabernacle, pews and Stations of the Cross. The church had some very beautiful Munich statues: It is believed many of these were

obtained from religious groups in Germany, who often contributed to the missions in America. The wording of the Stations of the Cross, once in German, was painted over around the time of World War I.

Historically, it is common practice in Germany for the villagers to pay for family pews at the local church. The money was meant to help with the operational costs of the parish. This practice also carried over to the United States. But according to Alvin Kleber, who attended St. Joseph Hessen Cassel Church, a kind of social status arose within the church because the best seats were at the front of the church and cost the most. Pew rentals often accounted for almost one-third of the parish's income as late as 1936 according to church documents. Children did not sit with their parents, however. All of the children of the parish sat in the front pews, in front of nuns who kept a watchful eye on them.

Father Mayer not only built the parish's first church, but he also built the parish's first convent in 1859 on the same land later sold to Bishop Luers. The first nuns to occupy the convent were the Franciscan Sisters of the Poor, from 1863 until 1866; followed by The Poor Handmaids of Jesus Christ, 1868-1877; and finally the Franciscan Sisters of the Sacred Heart, for 115 years until the school year ended in June, 1992.

The parish's heritage and the dedication of its families have been noted since the days of pastors Father Mayer and Father Maximilian Benzinger. More recent pastors include Msgr. Robert Contant and the current pastor, Father William Kummer.

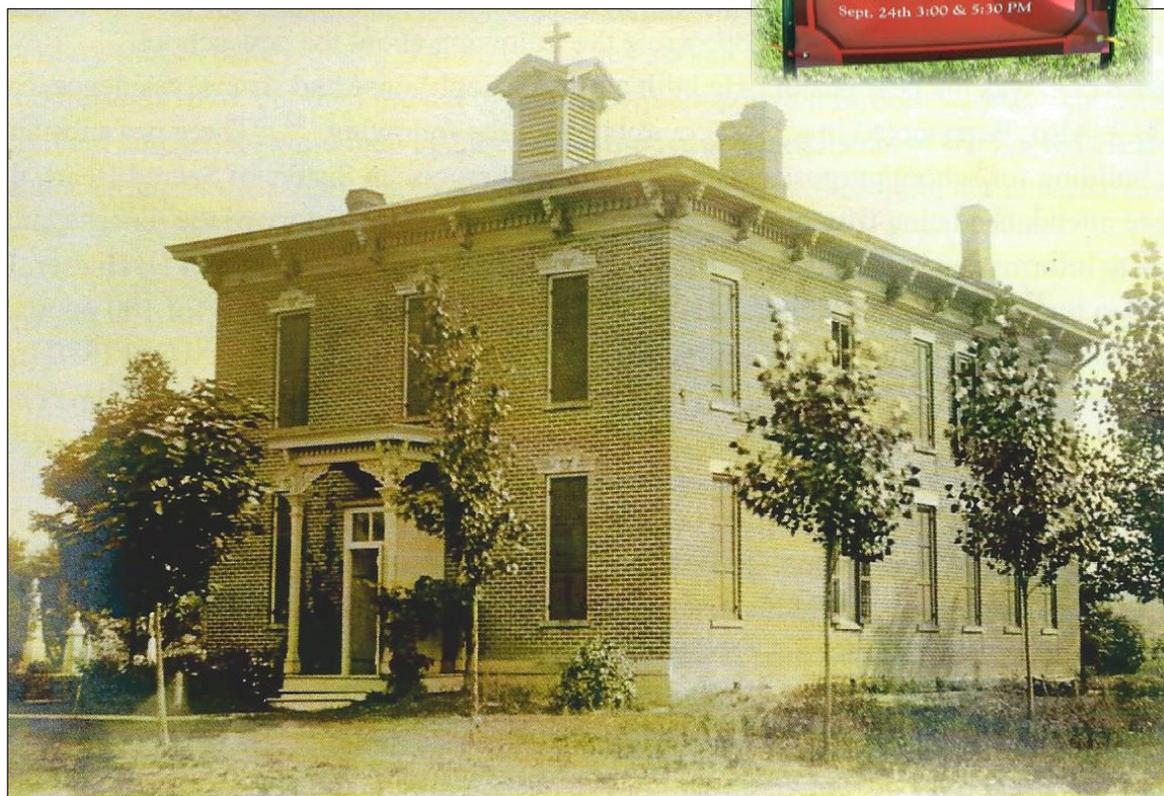
"What is unique about this parish is that the names on the pews are the names in the cemetery," noted Father Kumer. "We have stability in families here. The school is still working, and we're very proud of it."

There are currently 1,235 households that comprise the faith community, with approximately 100 of those families being multi-generational supporters of the parish.



Photos by Mark Weber

Under the patronage of the head of the Holy Family for nearly two centuries, St. Joseph Hessen Cassel has grown from 20 families to a spiritual home for more than 1,200 souls. At right, a lawn banner promotes the 175th jubilee.



School house, St. Joseph, Hessen Cassel from 1910.

CELEBRATES 175 YEARS



The main altar at St. Joseph, Hessen Cassel, located on the outskirts of Fort Wayne.



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In tough election year, Catholics urged to work for change

NOTRE DAME (CNS) — In his 50 years of voting in U.S. elections, Philadelphia Archbishop Charles J. Chaput said Sept. 15 he has never seen the two major parties offer “two such deeply flawed” presidential nominees “at the same time.”

Without naming the nominees — Republican Donald Trump and Democrat Hillary Clinton — the archbishop said he presumes they “intend well and have a reasonable level of personal decency behind their public images, but I also believe that each candidate is very bad news for our country, though in different ways.”

“One candidate, in the view of a lot of people, is a belligerent demagogue with an impulse control problem,” he said in a speech at the University of Notre Dame. “And the other, also in the view of a lot of people, is a criminal liar, uniquely rich in stale ideas and bad priorities.”

Archbishop Chaput delivered the 2016 Tocqueville lecture on religious liberty, sponsored by the school's Tocqueville Program for Inquiry Into Religion and Public Life. His wide-ranging talk also addressed the moral threats facing society, the necessity of strong families, and the controversy surrounding Notre Dame and its awarding of the Laetare Medal to Vice President Joe Biden.

Though faced with flawed presidential candidates, he said, Catholics and other Christians do not have “the luxury of cynicism,” because if they “leave the public square, other people with much worse intentions won't.”

Many “honest public officials” are currently serving our country well, and both parties have “good candidates for other public offices,” he added, offering other reasons not to be cynical.

Christians “have a duty to leave the world better than we found it,” the archbishop said. “One of the ways we do that, however imperfectly, is through



CNS/Paul Haring

Philadelphia Archbishop Charles J. Chaput concelebrates Mass with Pope Francis during the closing of the World Meeting of Families on Benjamin Franklin Parkway in Philadelphia Sept. 27. When a large group of people gathers to discuss something important, people start lobbying, even if that group is the world Synod of Bishops, said Archbishop Chaput.

politics.”

“Elections do matter,” he said, emphasizing that the next president will likely appoint several Supreme Court justices. One seat is vacant, with the death of Justice Antonin Scalia, and the oldest of the current justices are Ruth Bader Ginsburg, 83, and Anthony Kennedy, 80.

The next president will “make vital foreign policy decisions, and shape the huge federal administrative machinery in ways over which Congress has little control,” Archbishop Chaput said.

selfishness, instant gratification and sexual confusion.

The future, he said, “belongs to people who believe in something beyond themselves, and who live and sacrifice accordingly. It belongs to people who think and hope inter-generationally.”

In his 46 years as a priest and hearing countless confessions, he has observed a “huge spike in people — both men and women — confessing promiscuity, infidelity, sexual violence and sexual confusion as an ordinary part of life, and the massive role of pornography in wrecking marriages, families and even the vocations of clergy and religious.”

Along with that, he said, has been the “media nonsense about the innocence of casual sex and the ‘happy’ children of friendly divorces.” The result “is a dysfunctional culture of frustrated and wounded people increasingly incapable of permanent commitments, self-sacrifice and sustained intimacy, and unwilling to face the reality of their own problems.”

He said that “weak and selfish individuals make weak and selfish marriages” that in turn make “broken families,” which “continue and spread the cycle of dysfunction” by “creating more and more wounded individuals.”

“The family is where children discover how to be human ... how to respect and love other people,” he said, adding that “social costs rise” when “healthy marriages and families decline.”

While single parents deserve praise for the “heroic job” they do, he said, “only a mother and father can provide the intimacy of maternal and paternal love.”

“Only a mother and father can offer the unique kind of human love rooted in flesh and blood; the kind that comes from mutual submission and self-giving; the kind that comes from the complementarity of sexual difference,” he said.

Parents aren't perfect, he said,

and too often modern American life “encourages them to fail.” He also acknowledged many pressures on families come from outside the home, like unemployment, low pay, crime, poor housing, chronic illness and bad schools.

Strong families and churches “stand between the individual and the state,” Archbishop Chaput said. “They protect the autonomy of the individual by hemming in the power of government, resisting its tendency to claim the entirety of life. But they also pull us out of ourselves and teach us to engage generously with others.”

In the U.S. “marriage, family and traditional religion all seem to be failing and ... support for democracy itself has dropped,” he said. None of that has happened overnight, he said. The current situation, he said, has been fueled “by a collection of lies” over the issue of abortion.

“No issue has made us more dishonest and less free as believers and as a nation than abortion,” he explained. “People uncomfortable with the abortion issue argue, quite properly, that Catholic teaching is bigger than just one issue. Other urgent issues also need our attention. Being pro-birth is not the same as being pro-life. And being truly ‘pro-life’ doesn't end with defending the unborn child.”

He said, “In every abortion, an innocent life always dies. This is why no equivalence can ever exist between the intentional killing involved in abortion, infanticide and euthanasia on the one hand, and issues like homelessness, the death penalty and anti-poverty policy on the other.”

Archbishop Chaput noted the criticism Notre Dame received for awarding its Laetare Medal to Biden, a Catholic who supports keeping abortion legal. Former House Speaker John Boehner, a pro-life Catholic, also was a recipient. The men were honored for their public service, the university said at the time.

“For the nation's leading Catholic university to honor a Catholic public official (Biden) who supports abortion rights and then goes on to conduct a same-sex civil marriage ceremony just weeks later, is — to put it kindly — a contradiction of Notre Dame's identity. It's a baffling error of judgment,” the archbishop said.

Notre Dame “really is still deeply Catholic,” he added, which is what the Catholic Church needs and what is necessary to create people who can change the country.

The church needs “a university that radiates the glory of God in an age that no longer knows what it means to be human,” he said. “What the people of God need now is a university that fuses the joy of Francis with the brilliance of Benedict and the courage, fidelity and humanity of the great John Paul.”

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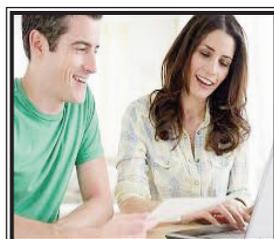
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Red Mass to honor legal profession

BY CLAIRE KENNEY

Most Reverend Bishop Kevin C. Rhoades will celebrate the diocese's annual Red Masses at St. Joseph Parish, South Bend, at 5 p.m. Sunday, Oct. 2; and at the Cathedral of the Immaculate Conception, Fort Wayne, at 5:30 p.m. Monday, Oct. 3. The tradition of the Red Mass dates back hundreds of years, to Europe, and is a way to offer prayers for those working in legal professions, in particular for God to grant them the grace to serve society with integrity.

Celebrated throughout the world at the start of the judicial session in October, the first recorded Red Mass dates back to 1245 when it was celebrated in Paris at a chapel built by Saint Louis the King known as La Sainte Chapelle. The name Red Mass derived from the red worn by royal judges long ago and the



ST. THOMAS MORE

ed a Red Mass during her time as a student.

"I was inspired to attend because I was a law student and it (the Red Mass) is for those in the legal profession," Shakour said. "The tradition of the Red Mass is important to me as it starts out the judicial session for the year. To me it means asking for God's prayers for all the judges and lawyers involved so that the just decision is made."

Shakour, who recently started working for a law firm based in South Bend, understands the importance of integrating faith and career.

"As a recent graduate, I intend for my Catholic values to influence the ethical and moral decisions I make for my clients and in every step I take in my career," she said. "I hope it shapes the lawyer I become."

Michael Mecurio, another recent graduate of Notre Dame Law School, has also attended a Red Mass and finds it important to connect his faith with his work.

"I always try to remember that law is not just my career, but my vocation — a calling to serve people and glorify God in a special way."

Mecurio says that his law school experience at Notre Dame taught him how to prayerfully pursue his career.

"I also learned from many professors at Notre Dame, like

Rick Garnett, Patty O'Hara, and Matt Barrett, to begin my meetings and projects with a silent prayer to myself."

Sean Kennedy, director of marketing and communications at St. Joseph Parish, South Bend, encourages all to attend the Red Mass.

"Although it is intended for those in or praying for the legal profession, all are welcome," he said.

The University of Notre Dame's Law School, department of political science and Interdisciplinary Program in Constitutional Studies are working with the diocese to coordinate the Mass and post-Mass reception. Individuals planning to attend the post-Mass reception should RSVP by e-mailing the diocesan office at haustgen@diocesefwsb.org.

Following the Fort Wayne Mass, a dinner and presentation will take place in the lower level of the Archbishop Noll Center. Glenn Tebbe, executive director of the Indiana Catholic Conference, will speak on "The Church and Politics in Indiana," and attorneys will receive 1 hour of continuing legal education credit by attending. RSVP's for this event should be made immediately to the St. Thomas More Society, Diocese of Fort Wayne-South Bend, P.O. Box 390, Fort Wayne, IN 46801. The cost is \$35.



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red worn by priests at the Mass. Red is also a symbol of the Holy Spirit in the Catholic Church.

Traditionally, the Red Mass is associated with the Votive Mass of the Holy Spirit. This year, Bishop Rhoades will say the Votive Mass of St. Thomas More, the patron saint of lawyers, as part of the Red Mass celebration.

Christina Shakour, a 2016 graduate of the University of Notre Dame Law School, attend-

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Parishes bridge cultural backgrounds with common right to vote

BY CLAIRE KENNEY

Multiple Fort Wayne-South Bend diocesan parishes are taking part in the Prophetic Voter Engagement Campaign, which works to strengthen the voting voice of those citizens who traditionally do not vote due to, as Pope Francis once stated, “fear, isolation, poverty, and erratic work schedules.”

The initiative’s website, www.diocesefwsb.org/social-justice, sums up its mission in the following statement:

“The Fort Wayne-South Bend diocesan social justice office plans to engage traditionally

marginalized voters during an election season that threatens to make them feel overwhelmed and unimportant, inviting our brothers and sisters into a sustained effort to build the leadership capacity and public voice of low and moderate-income people who live, work, and worship in Northeast Indiana.”

Participating parishes, which include St. John the Evangelist, Goshen; St. Joseph, Fort Wayne; St. Adalbert, South Bend; and St. Michael, Plymouth; among others, will host various events encouraging traditionally marginalized races, such as Latinos, to vote in the upcoming Nov. 8 presidential election. As

Americans, these individuals too have the right to vote and thereby influence major movements and issues relevant to their citizen country.

Father John Korcsmar, CSC, Pastor of St. Michael Catholic Church, Plymouth, emphasized the dynamic nature of Americans’ right to vote, as well as the challenge faced by Catholic voters to promote candidates with ethical policies.



Father John Korcsmar, CSC

“First, directly in terms of voting, it’s important for people to participate in the electoral process for it to be effective. A strong democratic system needs a participating and informed electorate to remain strong.

“Secondly, from a faith perspective, it is important to have a way for people to be able to participate and vote according to their values of faith. That can be a complicated and difficult process, because the political parties and candidates do not line up neatly according to the values of the Catholic and Judeo-Christian value system. This process is a way for people to act on their values of faith in the public

forum in a non-partisan way.

“In books like “American Grace” by Putnam and Campbell, it is documented that Americans are belonging to groups less and less. People are not connected to the voluntary associations in the same way that we used to be. Churches are having fewer and fewer members, just as the National Parent Teacher Association, the lodges and service organizations are diminishing. Learning how to participate in public life helps strengthen those bonds. Learning how to organize helps people develop their leadership skills, both in the Church and in the larger society.”

St. Thomas More exhibit debuts at St. John Paul II shrine

BY MARK PATTISON

WASHINGTON (CNS) — A new exhibit featuring artifacts revolving around St. Thomas More has opened at the St. John Paul II National Shrine in Washington.

Titled “God’s Servant First: The Life and Legacy of Thomas More,” the exhibit runs through March 31. The title comes from what are believed to be More’s last words before going to the chopping block where he was beheaded: “I die the king’s good servant, and God’s servant first.”

Nearly all of the 60 or so items in the exhibit come from Stonyhurst College in England, according to Jan Graffius, the curator of collections at Stonyhurst, a Jesuit institution. The Knights of Columbus and Stonyhurst’s Christian Heritage Center organized the exhibit and are its sponsors.

To be able to have so many artifacts is remarkable, Graffius told Catholic News Service Sept. 15, the day before the exhibit opened, as she and her team were putting the finishing touches on the exhibit. King Henry VIII, who had St. Thomas More imprisoned in the Tower of London for more than a year before his execution, and subsequent monarchs had made Roman Catholicism virtually illegal and had all traces of Catholicism wiped out.

St. Thomas More, a lawyer and the first layman to serve as chancellor of England, had balked at helping Henry VIII obtain an annulment so he could marry Anne Boleyn in hopes of bearing him a son to be heir to the throne. After the pope denied the annulment, Henry declared himself head of the church in England, conferring upon himself the power to divorce and marry whomever he pleased.

More, who also was a husband and father, resigned his position as chancellor to the throne to avoid being forced to acknowledge Henry VIII as head of the church. But after a law



A display depicting the 1535 execution of St. Thomas More by Henry VIII is seen at the St. John Paul II National Shrine in Washington Sept. 15. An exhibit of artifacts associated with the saint be open daily at the shrine until March 31, 2017.

was passed requiring acknowledgment by all Britons of Henry’s authority, More refused to sign a document stating as such. He was ultimately imprisoned, convicted of a capital treason with the help of perjured testimony, and beheaded. He has since been seen as a champion of conscience rights.

The luckless first wife of Henry VIII, Catherine of Aragon, spent her last days before her own death, possibly from poisoning, embroidering grapes onto a chasuble. That chasuble is in the exhibit.

Anne Boleyn wasn’t all that lucky, either. After bearing a daughter — Elizabeth I — and later miscarrying, she fell into Henry’s disfavor, was imprisoned on trumped-up charges of adul-

tery, incest and treason, was herself beheaded 11 months after Thomas More, and buried not far from him, Graffius said.

Two relics in the exhibit made their way to the United States a few months ahead of the rest of the artifacts. One is a jawbone fragment of St. Thomas More; the other is a ring worn by St. John Fisher, who was also martyred under Henry VIII. Both were on exhibit during the U.S. bishops’ “Fortnight for Freedom” activities in June and July.

The anti-Catholic laws imposed by Henry VIII stayed on the books in England for nearly three centuries until they were repealed in 1829. In 1886, St. Thomas More was beatified. In 1935, both he and St. John Fisher, who had been executed

a few months before More, were both canonized. St. Thomas More was added to the Anglican calendar of saints in 1980.

Because of the anti-Catholic laws, Graffius said, Catholic parents had to sneak their children out of the country, sometimes under false identities, so they could receive a Catholic education. One of those schools was in the Spanish Netherlands — mostly modern-day Belgium and Luxembourg — and was the forerunner to Stonyhurst College.

St. Thomas More was part of the martyrology proclaimed every day at the school. The exhibit includes a schoolbook used by two cousins who eventually made their way to the United States. On one page of the book, an illustration of two men was

defaced when one of the students sketched the men as smoking pipes. To this day, she added, nobody knows whether the pipes were added by John Carroll, the first Catholic archbishop in the United States, or his cousin Charles Carroll, the only Catholic signer of the Declaration of Independence.

In 2000, St. John Paul II made St. Thomas More, who had already been the patron saint of lawyers, the patron saint of statesman and politicians. The pontiff said his life and martyrdom offered a testimony that “spans the centuries” and “speaks to people everywhere of the inalienable dignity of the human conscience.”

Patrick Kelly, the shrine’s executive director, said in a statement that St. Thomas More’s example “remains thoroughly modern.”

“He is an eloquent example of courageous Christian discipleship, and it is our hope that this exhibit will inspire others to imitate his virtues and his extraordinary fidelity to God and to a well-formed conscience,” Kelly added.

The exhibit comes during the golden anniversary of the 1966 film biography of St. Thomas More, “A Man for All Seasons.” Recently restored with a new Technicolor print, “A Man for All Seasons” — based on the stage play of the same name — grossed the fifth-best box office numbers of the year, a stunning accomplishment given that it wasn’t released until Dec. 12 that year and the weightiness of its subject matter.

The movie was nominated for eight Oscars and won six, including Best Picture, Best Director for Fred Zinneman and Best Actor for Paul Scofield as Thomas More. It also won five British Academy Film Awards and four Golden Globes, as well as a Best Actor award for Scofield at the Moscow International Film Festival.

CNS photo/Tyler Orsburn

Don't mess with Mother Nature

Catholic children learn the corporal and spiritual works of mercy (seven each) about the same time they learn the seven sacraments. Most of them come directly from the Gospel, especially from the description of the last judgment. They include feeding the hungry and visiting the sick, for example, as well as admonishing sinners and bearing wrongs patiently.

The works of mercy neatly reflect the fact that we are both flesh and spirit, and both are important.

Early this month, Pope Francis called on Catholics to add an eighth work of mercy to both lists: "care for our common home." This is the very thing the pope expressed concern about in his encyclical "Laudato Si'," which described the human roots of the ecological crisis.

"Our immense technological development," he wrote there, "has not been accompanied by a development in human responsibility, values and conscience." We think that if science and technology will let us take control of the world, we should just do it. We can address the consequences of our actions later, if at all.

The logic that informs this vision of progress is not the welfare of humanity or responsible stewardship of our common home. It is the same will to power and "lordship over all" that caused the original sin of Adam and Eve, who aspired to be like God.

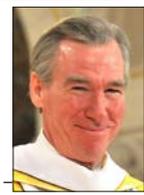
I thought about the Holy Father's observation when I read recently that the National

Institutes of Health is considering changes to its guidelines on human stem cell research. About a dozen faculty from the Catholic University of America and Georgetown University wrote to NIH expressing concern about funding more research involving human/animal chimeras — mixing human genes with those of different species.

Not every experiment of this kind is intrinsically immoral. Many human patients have been saved by animal organ transplants, particularly from pigs. It poses no obvious moral problem to use adult stem cells to give pigs, for example, hearts or valves that are more human, to serve the cause of research into human diseases.

But the letter warns about other changes that might involve substantial contributions of human cells to the animal brain, or changes in the germ line of these animals, that result in the creation of a more genetically human line of pigs. This kind of research raises concerns about the identity of the resulting animal, and stirs up ethical clouds that we should not ignore.

Pope Francis actually anticipated this development in "Laudato Si'." In chapter three of the encyclical, he discussed biological technologies and genetic manipulation. He was troubled, he said, that "when some ecological movements defend the integrity of the environment, rightly demanding that certain limits be imposed on scientific research, they sometimes fail to apply those same principles to human life. There is a tendency to jus-



JOHN GARVEY

INTELLECT AND VIRTUE

tify transgressing all boundaries when experimentation is carried out on living human embryos."

It is well and good for the political left to praise Pope Francis for his concern for the environment and for the political right to praise his defense of life and the integrity of the human person. But in both cases, the pope is saying the same thing. The desire to push ethical boundaries in both areas is based on a misguided notion that anything we can do for profit or the discovery of knowledge is fair game, without ethical boundaries or consideration of the effect it would have on "our common home."

We would all do well to read the pope's writings for ourselves and not rely on media digests fed to us by people we agree with. We could learn a lot from him and from one another.

John Garvey is the president of The Catholic University of America in Washington.

Whom do we play for?

Amid all the Olympics coverage I watched, I was most taken by the women's basketball team. Their passion was mesmerizing, and their tenacity in stepping up to all manner of challenges made me proud. In particular, I could not get over how repeatedly they were described as "unselfish."

Each individual player is a legend in her own right, having led her respective college and WNBA team to notable victories. Yet, each played for the good of the whole, sacrificing the chance of individual glory to make sure that the team had the best chance. This made me pause.

I was also struck by the friendship and camaraderie between Simone Biles and Aly Raisman, both legitimately recognized as the uncontested top gymnasts in the world. Aly would be No. 1 in the world without Simone, and Simone could watch over her shoulder for Aly's attempts to topple her from the perch at the top. Yet there was no jealousy, just sparkling joy for each other, two competitors who shared a room when you knew the emotions of highs and lows, of vulnerabilities and jitters, would leave little space to accommodate anyone else who was not authentically and totally devoted to and loved the other.

In societies like the United States, which place a premium on individual performance, we are constantly reminded, urged and incentivized to do our personal best: to earn the best grades, more playing time, a new record, greater prestige, etc.



CAROLYN WOO

OUR GLOBAL FAMILY

The brass ring is in the form of admission to elite schools and teams, scholarships, class ranks, salaries and promotions accrued to individuals, not teams. When exacerbated by the calculus of "winner takes all," "zero-sum game" and "win-loss" statistics, it is no longer achievement that matters, but winning.

In cultures that make and worship "stars," "celebrities" and "marquee players," the spotlight casts a tight circumference that has room for only one. The legitimate goals of learning and working hard can be hardened into a pressure-filled, corrosive and suffocating elevation of self.

What a marvelous example we see in the balance that enables the U.S. gymnasts to compete against each other on their individual routines or the WNBA players to battle against each other in their conference games, and then collaborate wholeheartedly to compete for each other when called to do so.

Reflecting more about this, I recall my own experiences of these dual dynamics as I had benefited from mentors and peers who worked hard for their own successes, but took me

WOO, page 16

The good life — a dangerous distraction from faithfulness



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Twenty-sixth Sunday in Ordinary Time Luke 16:19-31

The Book of Amos is the source of this weekend's first reading. The book itself states that it was written during the reign of King Uzziah of Judah, or between 783 and 742 BC.

The realities existed as described by Amos. The two Hebrew kingdoms of Judah, in the south, and Israel, in the north, were at peace; and most people were prosperous, but some were not so fortunate. Also, tranquility and ease had dulled in the people's collective mind their sense of needing God.

Along with this, apparently, many were lax in their religious observances. So Amos rebuked them, condemning their sluggishness regarding religion and their morally careless living. More than a denunciation of utter vice, Amos blasted their lukewarmness and their living as if nothing good, noble and of God mattered.

Along with all the prophets, Amos saw in such circumstances clear signals that the society was weakening, as it weakened, peril awaited.

St. Paul's first Epistle to Timothy supplies the second reading. Timothy was an early convert to Christianity. As his life unfolded, he became Paul's disciple and a Christian leader in his own right, destined to be one of the major figures in the development of Christianity.

The epistle calls Timothy to be resolute, citing the example of Jesus in the Lord's trial before Pontius Pilate. Being distracted from such faithfulness was easy because everywhere was the glory, power and excess of the mighty Roman Empire.

Despite all this seeming power of Rome, the reading insists that God's goodness and justice will endure, and that Jesus will come again in triumph and vindication.

St. Luke's Gospel furnishes the last reading. It is a parable, rather straightforward in its message. The picture vividly presents a setting for the message of the parable.

A rich man is enjoying all the benefits of financial success and well-being. By contrast, Lazarus is desperately poor. He has nothing. He is hungry. He yearns to have the scraps that fell from the rich man's table.

In time, Lazarus dies. Eventually, the rich man also dies. When the rich man reaches the hereafter, he realizes that now he himself is in great need; whereas Lazarus is being held close to Abraham, the father of the Hebrew people.

By this time, the once-rich man is desperate. He pleads with Abraham for just a drop of water. This once-rich man implores Abraham to send Lazarus back to earth to warn the rich man's

brothers that they, too, will be punished unless they turn to God and forsake greed.

This end to the story is thought-provoking. Abraham replies that messengers already have been sent, namely Moses and the prophets, and they were ignored.

People can wreck their lives and their eternal lives, but their doom is their choice. God warned them, showing them the right way.

Reflection

The readings, and especially that from Luke's Gospel, are clear lessons. It is more than a question of not being greedy or unjust in commercial dealings. Rather, Christians must judge earthly life by a standard that often the world rejects.

At the time of Jesus, many thought that earthly riches showed that God had blessed the rich, whereas, poverty and want indicated that there had been a great sin somehow in the background of the sinner.

Some Christian, although not

Catholic, theologies tend to this notion today. Surely popular opinion bends this way.

Jesus totally debunks this notion. Only peace and union with God are worth anything. In fact, they are worth everything. The Christian standard sees everything else as secondary, or even irrelevant.

The story of the rich man and Lazarus presents reality as it is. When we end our earthly lives, riches will mean nothing.

READINGS

Sunday: Am 6:1a, 4-7 Ps 146:7-10 1 Tm 6:11-16 Lk 16:19-31

Monday: Jb 1:6-22 Ps 17:1bcd, 2-3, 6-7 Lk 9:46-50

Tuesday: Jb 3:1-3, 11-17, 20-23 Ps 88:2-8 Lk 9:51-56

Wednesday: Jb 9:1-12, 14-16 Ps 88:10b-15 Lk 9:57-62

Thursday: Dn 7:9-10, 13-14 Ps 138:1-5 Jn 1:47-51

Friday: Jb 38:1, 12-21; 40:3-5 Ps 139:1-3, 7-10, 13-14b Lk 10:13-16

Saturday: Jb 42:1-3, 5-6, 12-17 Ps 119:66, 71, 75, 91, 125, 130 Lk 10:17-24

Where love and mercy are needed

The silence surrounding those who have experienced an abortion loss is palpable. It is as though a glass ceiling and walls obscure the result of the action or the truth in the experience.

The silence is likely often in fear of condemnation and rejection. Oh, yes, we have strong conversations every January and October regarding abortion, and we sponsor many important protests to stop it, but, for the rest of the year, the conversation often ceases except in the political arena. After 43 years since its legalization, the United States numbers 58,000,000 innocent lives lost, with countless mothers and fathers grieving their choice. Abortion is sold as a quick fix to resolve a crisis and get on with life. But it is a life-changing event with serious spiritual, relational and emotional consequences that often fester for decades.

Abortion not only impacts the lost child and the mother and father, but it also entire families, including grandparents and siblings. Regret and shame extend to the friends who were involved, to counselors, to the abortionist and staff and to the community. The wounds affect pro-life people who tried to prevent abortion and couldn't. The negative consequences of abortion affect all of society at some level.

Yet frequently, society's message to those with abortion loss is "Be silent. Don't talk about your experience." Silence enables denial, isolation and suffering for all involved. Because of this powerful informal edict, many with abortion loss are walking around numb and in turmoil, ashamed and guilt-ridden and angry. The Guttmacher Institute tells us 70 percent of women regret their abortions.

This silence and lack of awareness of post-abortion

symptoms has a powerful negative impact on the personal, emotional and physical health of men and women who are post-abortive, which in turn can negatively affect marriage and family life.

A necessary mission of the Church and the community of God is to break the silence, to become aware and to be operative in the post-abortive healing journey.

The silence about abortion in many of our churches does not necessarily indicate a lack of care and concern for the unborn or those who suffer. More often, it reflects an anxiety and uncertainty on how best to communicate love, mercy and truth about abortion and abortion loss. Silence on these matters leaves an unhealthy long-term effect on our faith community.

Silence from the Church wrongly communicates that the aftermath of abortion is not a serious area of concern or that abortion is not an important part of church ministry. The post-abortive members of our congregations can interpret the silence as condemnation, thinking that the sin of abortion is so great that there is no hope and so no one bothers to talk about it.

Proclaiming the Gospel of repentance, healing and restoration in Christ is the necessary mission of the Church. As the Church and community reach out to her members wounded by abortion, all will benefit from hearing the truth proclaimed with love and compassion. It is important for everyone to learn of common post-abortive symptoms so that we can all support our brothers and sisters who are hurting. Be not afraid to break the silence.

Abortion has gravely wounded the Body of Christ. Healing occurs through a compassionate, loving clergy that offers counsel with the sacrament of reconcilia-

fulfillment, how we define success and how we honor others remains a choice that we make and a message we deliver to our children. What should the significance of trophies, press clippings, "likes" and "followers" on social media, position and pay be? How much of this is about our fear? Our pride?

If we cannot find a place for the other, how do we get to John 3:30: "He must increase; I must decrease?"

Carolyn Y. Woo is the president and CEO of Catholic Relief Services in the United States.

GUEST COMMENTARY

MARIA PIRRIE

tion. Healing is enabled through a sensitive, listening community who promotes and fosters a spiritual and emotional healing program. The abortion wound can be safely opened to the light of Christ and can be opened to miraculous encounters of mercy with the Lord.

The healing has already begun, and it continues with your prayers and with your support

As the director of A Haven for Healing, I extend an invitation to all post-abortive women and men to participate in confidential small group(s). A Haven for Healing meets at a confidential location in downtown South Bend, Monday nights from 6:30-8:30 p.m. Father Kevin Bauman serves as spiritual counselor.

Contact us to learn about our ministry. We welcome invitations from churches, women's groups or other organizations to discuss this needed ministry and to help people recognize if they or a loved one needs healing. Silent No More speakers and other resources are available. For more information, call the confidential help line at 574-514-7471, go to www.ahavenforhealing.com or find us on Facebook. Divine Mercy Ministry is available in the Fort Wayne area and stands beside the diocesan program, Project Rachel.

Maria Pirrie is the director of A Haven for Healing.

Saint of the week:



Therese Couderc

Born to a French farm family, Marie-Victoire Couderc was sent to manage a mountain hostel for women pilgrims at the shrine of St. John Francis Regis. It became a successful retreat house under her guidance, and the order split into a teaching ministry, the Sisters of St. Regis, and a retreat ministry, the Congregation of Our Lady of the Cenacle. Mother Therese was superior until 1838, when Jesuit advisers began replacing her with a succession of wealthy women. She was canonized in 1970.

SCRIPTURE SEARCH®

Gospel for September 25, 2016

Luke 16:19-31

Following is a word search based on the Gospel reading for 25th Sunday in Ordinary Time, Cycle C: the story of Lazarus and Dives, the rich man. The words can be found in all directions in the puzzle.

RICH MAN	DRESSED	PURPLE
LAZARUS	SORES	TABLE
LISTEN	DIED	CARRIED
BURIED	HIS SIDE	FATHER
ABRAHAM	TO DIP	WATER
FLAMES	MY CHILD	BEG YOU
BROTHERS	MOSES	PROPHETS

PURPLE SORES

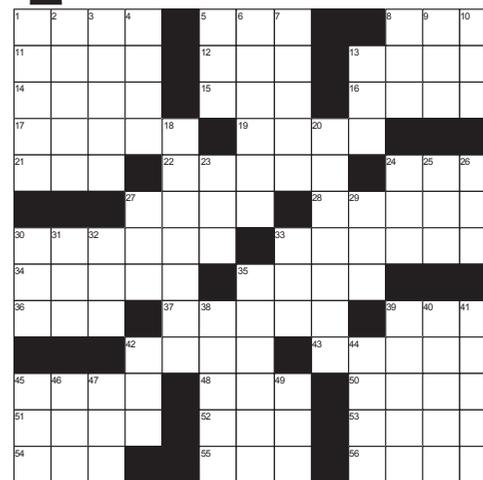
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B A B R A H A M O S E S
L U E D E I R R A C E R
W K R F P S E L P R U P
A S I I F S D T O D I P
T S C D E I D S N A N A
E T H L K D R E S S E D
R E M F A E L B A T K L
A H A A H Z L I S T E N
G P N T G F A S H J K T
G O O H J F Z R T C X D
E R B E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

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The Cross Word

September 18 and 25, 2016



Based on readings: Am 8:4-7; 1 Tm 2:1-8; Lk 16:1-13 and Am 6:1, 4-7; 1 Tm 6:11-16; Lk 16: 19-31

ACROSS

- 1 Desert stuff
- 5 Clairvoyance
- 8 Battle of nations
- 11 Location
- 12 "___ Father, who art..."
- 13 "Devotion, faith, ___"
- 14 Swerve
- 15 ___ Lanka
- 16 Swarm
- 17 Completed
- 19 Swiss-like cheese
- 21 "Give us this ___"
- 22 Chemical compound
- 24 Flying saucer
- 27 See
- 28 Dug for ore
- 30 Talkative
- 33 Oval nut
- 34 Sweet stuff
- 35 Harvested material
- 36 Ball holder
- 37 Japanese city
- 39 Expression of surprise
- 42 Church song
- 43 The rich man's name
- 45 Despise your other master
- 48 Poisonous snake
- 50 Ark builder
- 51 Adam and Eve's first home
- 52 "___ of Galilee"

- 53 Flaming torment for Dives
- 54 After Sunday
- 55 Cut
- 56 Chances of winning

DOWN

- 1 God wills that everyone be
- 2 Playing field
- 3 The poor are
- 4 Challenge
- 5 Greeks' dawn goddess
- 6 Guarantee
- 7 "___ of Jacob"
- 8 "___ to the complacent"
- 9 "___ Maria"
- 10 Radioactivity unit
- 13 Long-term memory
- 18 The greedy do to the poor
- 20 Armful
- 23 Snoop
- 24 Spanish "one"
- 25 Marsh
- 26 Unusual
- 27 Airport abbr.
- 29 Rascal
- 30 Time zone
- 31 Color
- 32 Grow old
- 33 50 Across' boat
- 35 "No one has seen or ___" (2 wds)
- 38 Destroy
- 39 Avert
- 40 Perceived with ears
- 41 Lent's start
- 42 Chicken
- 44 Information (abbr.)
- 45 Dress edge
- 46 Hoopla
- 47 # of Commandments
- 49 Animal foot

Answer Key can be found on page 19

WOO

Continued from Page 15

along, too. My college major professor helped me master the art and craft of publishing and thus enabled me to vie for scarce journal space. Colleagues nominated me for opportunities when they themselves would have enjoyed these.

I have seen students share interview questions with each other when one who had gone through the torture alerted others of the impending racks. That they were competing for the same job did not hold them back.

Yes, we live in a competitive world and many of us have anguished over how we will find our place amid ratings and rankings that can sideline many. Yet, how we seek our place and

Sports

BISHOP DWENGER MAKES HOMECOMING PLANS A homecoming tailgate will be held Friday, Sept. 23, at Zollner Stadium before the Saints take on the Concordia Cadets. Food, fun and live music will be performed by students. Local food trucks Rajin' Cajun, Affine, Bravas and Mocha Lounge will be at the tailgate from 5 pm through halftime. An "Old School" homecoming dance with all alumni, parents and friends invited to the Bishop Dwenger High School after the game for a homecoming dance from 9-11:30 p.m. DJ, dancing and cash bar. No entry fee. Enter through door No. 8. Must be at least 21 to attend.

St. Charles marches on

BY RON BUSCH

Sunday, Sept. 11, the St. Charles Cardinals rolled to a 38-0 victory over the CYO Knights, leaving little doubt that they again just might lay claim as the "team to beat" in seventh and eighth-grade action this fall. The Cardinals rolled to a 24-point half-time lead, but the CYO Knights fared better in the second half, holding St. Charles to single touchdowns in both the third and fourth quarters.

The victory extended St. Charles' winning streak to 21 games. The team was led by Devon Tippmann, with over 100 all-purpose yards. Devon had three touchdowns in route to the victory. Other touchdowns came from Amir Drew, Sam Pesa and Troy Tippmann. The offensive line of St. Charles had a great performance as well. Eighth grader Joe Fabini anchored the center position, while linemen and eighth-grade classmates Brady Cochran, James Blume and Matthew Jimenez completed the blocking assignments, opening holes in the Knights' defense as well as providing pass protection for their quarterback. Tippmann and Drew were in championship form, in allowing only one first down in the 32 minutes of play.

Knights Coach Jim Carroll acknowledged that he "wished the game could have been a little more entertaining." But he pointed out some team positives in comments after the game.

"It was a tough welcome for our team and coaches in our opener — a lopsided loss to a disciplined and well-schooled St. Charles team. They are the top dogs. However, we Knights have an awesome group of young men. They are working very hard to make positive steps in their football development. A couple new players actually showed quite well in the game, including Henry Verslype, who played very aggressively. The right team attitude is there, as well as what it takes to ensure future Knight successes, despite the setback."

Second-game action the same day saw an undermanned St. Vincent team score an impressive victory over the Central Catholic Irish, 18-0. St. Vincent scored all its points in the first half, before a scoreless second half of play for both teams. St. Vincent's 15-man squad was cut to 14 with a player's knee injury in the first quarter. Undaunted, the team made some good plays, including a "pick-6" with 15.7 seconds left on the clock in the first half.



Joe Romie

As CYO football action continues this fall, the St. Charles Cardinals continue to dominate.

Young adults build faith, community through athletics

BY DENIS GRASSKA

SAN DIEGO (CNS) — A ministry focusing on the excitement and friendship that can come from athletic competition is bringing young people together in faith.

Catholic Young Adult Sports has emerged in the Diocese of San Diego over the past two years, and the program's founder and president, Paul Spotts, said CYAS has taken a page from the playbook of the early church, which often would "baptize" the idols of its day and use them to lead people to Christ.

In a culture where sports is "the biggest idol," Spotts said the ministry has served as both an effective means of building community among young adult Catholics and as a non-intimidating approach to the new evangelization.

Nathan Poe, who serves as director of programs for Southern California, brought CYAS to San

Diego. Locally, the program organizes leagues and pickup games throughout the year. There's Ultimate Frisbee in the spring, volleyball in the summer and kickball in the fall. And there is hiking and other recreational and social events that are not explicitly spiritual.

"Sometimes, we get into this sort of 'all Catholic, all the time' mode, and we need time to let loose," Poe said.

CYAS gives participants the chance to "just have fun, have some competition, some friendly rivalry, go out and get a beer afterwards, and just sort of live life the way most people would see as normal."

Back in 2012, Joseph Enright began participating in CYAS Ultimate Frisbee games "to get some exercise and meet some new friends."

"Growing up, I was raised Catholic," he said. "However, I did not have a strong sense of the Catholic community outside

of church on Sundays."

What he experienced through CYAS was something entirely new.

"Here in San Diego, there was a diverse, vibrant community of young adults opening in prayer, throwing the Frisbee around and competing even with local priests on the field," said Enright, who has gone on to be involved with several CYAS sports leagues.

Jacqueline Tremblay attended her first CYAS event, also Ultimate Frisbee, more than a year ago.

"I sought out CYAS because I wanted to be active with a few people who believed the same thing as me and, hopefully, get a few Catholic friends who I could hike or surf with," Tremblay said. But what she received were "real relationships that go far beyond the playing of a sport together."

"This is a community of joy, laughter and people who seek to love others, to serve, to foster

a life that is pleasing to God, and we have fun doing it," she added. "I am challenged by these people and continually learn more about my faith in a non-judgmental way ... and enjoy a good laugh almost every time we hang out."

In addition to cultivating a sense of community among Catholic young adults, CYAS also provides a welcoming space for lapsed Catholics, non-Catholics and even nonbelievers.

Spotts noted that Catholics often "want to skip straight to catechizing people." He contrasted this with the approach taken by CYAS, which focuses on "evangelizing through friendship."

"What we're talking about is introducing people to the Body of Christ (the church) before they are able to receive the Body of Christ (in the Eucharist)," he explained.

Poe acknowledged that many young adults might feel intimi-

dated by an invitation to Mass, but often are more than willing to come out for a game.

At CYAS events, Poe said, the Catholic faith is shared through "normal conversations" among friends, not through proselytizing. He added that there is no pressure for non-Catholic and agnostic participants to convert, and some current Protestant members remain "very happy in their Protestantism."

Enright told *The Southern Cross*, newspaper of the San Diego Diocese, that among the things that surprised him about CYAS was that Poe "never directly asked me to go to Mass. That wasn't Nathan's style of evangelization. Instead, he provided a safe, fun and positive environment for Catholic young adults to come together and ... the seeds of faith were replanted in my heart just by being present in that community."

ICCL Game of the Week

Mishawaka Catholic Saints, St. Anthony Panthers clash

BY JOE KOZINSKI

Two storied football programs of the Inter-City Catholic League laced up their cleats, pulled up their socks and donned helmets ready to face off in a crucial battle Sunday, Sept. 18.

The Panthers of St. Anthony had narrowly escaped the Crusaders of Holy Cross the previous week, and they were hoping to forge another win against a rebuilding Mishawaka Catholic team. It would take the Panthers just two and a half minutes to get on the board. Their opening drive needed only three plays (minus a penalty) to find the end zone: a 35-yard romp by Charlie Peterson. The point-after kick by Charlie Leonard was true, making the score 7-0.

The first play from scrimmage for the Saints would paraphrase their story for the day: the referee threw a flag for a false start that created a hole that they would have difficulty rebounding from. The Panthers' defense, led by Michael Conery, wreaked havoc on the Saints by simply chasing down ball carriers and smothering them in their tracks.

After a booming punt by the Saints' Xander Marien, the Panthers got busy again, first



Photo by Ray Derucki

Panther Luke Thomas leaps over the outstretched arms of Mishawaka Catholic Saint Blake Oberg in ICCL football play Sunday, Sept. 18.

with a hard fought 16-yard gain by back Luke Thomas, and then a 35-yard quarterback sneak by Brandon Prokop behind a huge push by the offensive line all the way to paydirt.

The Saints saw a short glimpse of success when Marien

rushed for positive yardage. Then came the hammer, as Conery crushed the quarterback, causing the ball to dislodge. Thomas scooped it up and took it to the house for the Panthers, making the margin 20-0, still with ticks on the clock in the first quarter.

It would soon go from bad to worse as the Panthers recovered a pooch kickoff just before the quarter ended.

Running back Thomas made the highlight reel as he hurdled Saint defensive back Blake Oberg for 15 and set up a Walter Wesson 20-yard touchdown run. The bounces continued to go the way of the Panthers as a juggled snap to holder Collin Suth resulted in a dash to the pillion for a successful extra point, 27-0.

The Saints again struggled to penetrate the defensive wall of the Panthers, and the maroon and gold-clad juggernauts on offense again made them pay, as Eddie Avevalo bolted 29 yards for another score before intermission. Another boggled snap on the hold resulted in a pass from Suth to Tyler Freeze in the end zone to cap the scoring.

The Saints did not hang their heads as they regrouped. They began the second stanza after a solid return from Noah Biggs, threw together a nifty pass play from Quentin Nellist to Will Christianson for 17 yards and a first down.

Saint Anthony Marchetti added another positive gain before the Panther defense tightened the noose and stopped the drive before the Saints reached

the goal line.

Both defenses stepped up and yielded no more points. Panther back Cameron Leep rushed for 60 yards in the final quarter but never placed an inch of his cleat in the end zone.

"St. Anthony has a very good team, they play hard," remarked Mishawaka Catholic's Head Coach, Tony Viloi. "We will head back to the practice field, work on our skills and become better by the end of the season."

"We are fortunate to have a good set of eighth graders who are a tight knit group and work together well, definitely a team effort," quipped Panther head coach Jason Piontek. "Our second team in practice really pushes our starters and I think it has been paying dividends."

In other ICCL action; the Crusaders of Holy Cross bounced back and defeated Westside Catholic, 36-0 behind touchdowns from Gavin Stefanek (42-yard run, 60-yard kickoff return), Asante Anglin (20 and 29-yard runs) and a 38-yard jaunt from Jack Futa. Stefanek also added three two-point kicks.

For a complete list of schedules and highlights, visit www.icclsports.org.

little flower holy hour

St. Mother Theodore Guerin Chapel | First Tuesday of the Month at 7:00p.m.

September 6, 2016	Father Andrew Budzinski
October 4, 2016	Father Jonathan Norton
November 1, 2016	Monsignor Robert Schulte
December 6, 2016	Deacon Jim Kitchens
January 3, 2017	Deacon Jim Fitzpatrick
February 7, 2017	Father David Voors
March 7, 2017	Bishop Kevin C. Rhoades
April 4, 2017	Father Ben Muhlenkamp
May 2, 2017	Father Royce Gregerson
June 6, 2017	Father Jacob Runyon



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the priesthood and consecrated life.



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OFFICE OF VOCATIONS

WHAT'S HAPPENING?

WHAT'S HAPPENING carries announcements about upcoming events in the diocese. Send your announcement at least two weeks prior to the event. View more Catholic events and submit yours at www.diocesefwsb.org/bulletin. Events that require an admission charge or payment to participate will receive one free listing. For additional listings of that event, please call our advertising sales staff at 260-456-2824 to purchase space.

Listening retreat: explore where God is calling you

Saint Mary-of-the-Woods — The Sisters of Providence of Saint Mary-of-the-Woods, will offer a fall discernment retreat for single Catholic women, ages 18-42, from 7 p.m. Friday, Nov. 18, to 2 p.m. Sunday, Nov. 20, in Providence Hall. The weekend is free. Contact Sister Editha Ben, vocations director, at 812-230-4771 or eben@spsmw.org.

New Women's Care Center location to host open house

AUBURN — The Women's Care Center of Northeast Indiana will host an open house on Tuesday, Oct. 4, from 3-6 p.m. at 918 W. 7th St. Take a tour, meet the staff and board of directors, and learn more about the services offered, including pregnancy tests, ultrasounds, parenting classes and confidential counseling and support to women facing unplanned pregnancies. All counseling and medical services are provided by trained staff.

Social teaching series planned

GRANGER — The St. Pius X Catholic Social Teaching Ministry will offer a four-night series of Catholic-based dialogue on Oct. 5, 12, 19 and 26, from 7:30-9 p.m. "Created in God's Image: A Pastoral Letter on the Sin of Racism and a Call to Conversion" will be held at St. Pius X Parish Education Center. Registration is free and you can register online at www.StPius.net/created.

Little Flower Holy Hour

FORT WAYNE — Pray for vocations to the priesthood and the

consecrated life on the first Tuesday of each month from 7-8 p.m. at the Mother Theodore Guerin chapel. Tuesday, Oct. 4, will feature Father Jonathan Norton. For information, contact Christine Nix at cbonahoom-nix@diocesefwsb.org.

Responsible Citizenship and Voting from a Catholic Perspective

FORT WAYNE — Bishop Kevin C. Rhoades will give a talk on Responsible Citizenship and Voting from a Catholic Perspective at St. Jude Catholic Church on Tuesday, Sept. 27, at 7 p.m. in the church. Childcare will be available.

Haiti fundraiser planned

DECATUR — The Haiti committee of St. Mary's parish is sponsoring a tenderloin dinner on Wednesday, Sept. 28, from 5 to 7 p.m. Breaded or grilled tenderloin and fries for \$7 will be at the Knights of Columbus hall, 1703 High St. All proceeds benefit the sister parish in Haiti.

World Apostolate of Fatima plans annual Mass and breakfast

FORT WAYNE — The World Apostolate of Fatima's annual Mass and Breakfast will be Saturday, Oct. 1, beginning at 7:30 a.m. with confession at the Cathedral of the Immaculate Conception. At 8 a.m. the Franciscan Friars Minor will lead the rosary and first Saturday meditations. Bishop Kevin Rhoades will celebrate Mass at 9 a.m. A Marian procession to the Grand Wayne Center will follow for breakfast. Bishop Rhoades is the keynote speaker. To make

breakfast reservations, visit www.FatimaFWSB.org or call Mariam at 260-348-9214.

VincentFest announced

FORT WAYNE — St. Vincent de Paul Church, 1502 E Wallen Rd., will have VincentFest on Sunday, Sept. 25, from noon to 4 p.m. Food, fellowship, games and music featuring a roasted pig dinner for \$10 per person, kids 8 and under eat free, Bier Garten for adults and The Voices of Unity Youth Choir performance at 2 p.m. Bingo, corn hole tourney, carnival games, book exchange, Bocce Ball tourney and car cruise-in. Call 260-489-3537 ext. 3 for information.

Knights host Sunday breakfast at Most Precious Blood

FORT WAYNE — The Knights of Columbus will be serving a breakfast Sunday, Sept. 5, from 9 a.m. to 12:30 p.m. in the gymnasium at Most Precious Blood, 1515 Barthold Street. \$8 for adults, \$4 for children 6-12 and \$20 per family. Carryout will be available. Proceeds this month will benefit Diocesan and Franciscan seminarians.

A gathering for peace

NOTRE DAME — Sponsored by the Holy Cross Associates, "Together in Peace" will be a special inter-faith service on Monday Oct. 3, at 7 p.m. in the Holy Cross College St. Joseph Chapel. All are invited on the vigil for the feast of St. Francis of Assisi. The one hour service is a memorial for victims of violence. In the words of Pope Francis, "May a powerful cry for peace go up from every land."

Diocese of Fort Wayne-South Bend is now hiring in Fort Wayne for ...

Administrative Assistant

Responsible for support of Diocesan Communications staff through a variety of tasks related to organization, office and database management. Tasks include answering and directing phone calls, maintaining contact lists and calendars of appointments and distributing correspondence. Person is also directly involved with the production of the diocesan directory, TV Mass and providing general administrative support to Director. The ideal candidate is a friendly, highly motivated self-starter that enjoys working in a fast-paced, energetic office. Must be proficient in Microsoft Word and Excel.

**Send resume to: Communications Office
Stephanie Patka - spatka@diocesefwsb.org**

The CrossWord
Sept. 18 and 25, 2016



REST IN PEACE

Fort Wayne Luann G. Simon, 54, St. Vincent de Paul	Suzanne Steigmeyer, 84, St. Charles Borromeo	Plymouth Maryann Vanek, 87, St. Michael
Larry A. Christlieb, 76, St. Vincent de Paul	Richard K. Erwin, 89, St. John the Baptist	South Bend Florence A. Demske, 103, Holy Cross
Bernard Herman Alt, 82, Our Lady of Good Hope	Granger Susan M. Kraska, 68, St. Pius X	Arthur Camiel Bokhart, 91, St. Joseph
Charles Jennett, 55, St. Elizabeth Ann Seton	Mishawaka Ray Chamberlin, 82, St. Monica	Alfreda J. Baranowski, 95, St. Stanislaus
Patricia Susan Birkmeier, 65, St. John the Baptist	Patricia S. Hammer, 57, St. Monica	Janet S. Ferraro, 69, Christ the King
Richard L. Wells, 89, St. Elizabeth Ann Seton	New Carlisle Eugene N. Chiebowski, 78, St. Stanislaus Kostka	Warsaw Elaine Korth Loser, 88, Sacred Heart
Joan Desmonds Houser, 85, Cathedral of the Immaculate Conception	New Haven Dorothy J. Blaising, 69, St. John the Baptist	Submit obituaries to mweber@diocesefwsb.org

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NOTE FROM ADVERTISER: *I am a member of St. Bartholomew Parish in Columbus, IN. I have worked with the NAEP project for 8 years. It is open to all but is especially good for retirees and stay at home parents who want to be active outside the home and add to the family budget.*

The National Assessment of Educational Progress is seeking motivated individuals to proctor assessment sessions with 4th and 8th grade students in schools. Must be available to work January 30 -March 10, 2017. Paid training, paid time, and mileage reimbursement for local driving. Weekly paychecks. This is a part-time, temporary position.

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USF

Continued from Page 1

a deeper understanding of the Word of God and prayer.”

USF encourages a trustful, prayerful community of learners who integrate faith with life. As a Catholic, Franciscan university, this necessitates providing opportunities to practice the faith through participation in Mass, the sacraments and religious devotions. In recognizing the Eucharist as the most perfect act of community worship, the university provides sacred time to ensure that student and employee participation is practically feasible, given scheduling limitations and available resources.

“We understand how demanding each day can be for our students who are busily moving from class to class and for our staff as they support our students,” said USF President Sister M. Elise Kriss. “Sacred Time gives everyone a chance to slow down, to become more

conscious of their spiritual needs and to just see and feel God around them on a daily basis, which can truly help make the rest of the day less stressful and overwhelming.”

Sacred Time occurs for 30 minutes on weekdays and one hour each Sunday, when Mass is celebrated at the USF main campus. During sacred time, regardless of participation, no on-campus university-sponsored activities are scheduled for or by students or employees.

“The Sacred Time policy is one more way USF commits itself to students’ and employees’ spiritual nourishment, and it enhances our Catholic, Franciscan identity,” said USF Campus Ministry Director Scott Opperman. “Sacred Time is innovative and bold. It reveals our priorities. Everything else is scheduled around Mass, not vice-versa, which is the norm.”

Participation at weekday Masses on campus has increased 300-400 percent, depending on the day, since the initiative began.



Provided by the University of Saint Francis

Sister Carol Meyers, professor of chemistry at the University of Saint Francis, along with several students, observes one of the initial days of the university's new Sacred Time policy in the school's chapel. Sacred Time is an initiative that suspends campus activities for 30 minutes daily and one hour on Sundays, during which time prayer and silent reflection are encouraged.

VERHILEY

Continued from Page 1

their time “working the logistics” of a move,” he said. “God’s got a plan, and it will work.”

Harry’s son, Patrick Verhiley, works as an admissions counselor in Marian University’s San Damiano program, which recruits, forms and financially assists students who envision careers in service to the Church. He’s the one who told his father about Marian’s search for a new senior vice president of institutional advancement. “You would be perfect for the job,” he told Harry. That was in early August, and the leading of the Holy Spirit was very strong.

Harry served in the U.S. Marine Corps and holds graduate degrees in theology, administration and organizational management. In his previous job for the Archdiocese of Indianapolis, before coming on board with the Diocese of Fort Wayne-South Bend, he worked with Marian President Daniel Elsener. He’s currently excited about Marian’s aggressive, nine-year strategic plan for exponential growth.

“My education, my experiences, my opportunities lead me to believe this is where I should be, where I can have an impact,” he said.

“It has been a great honor working with both Bishop D’Arcy and Bishop Rhoades. I was very comfortable serving the Bishop in this role. But sometimes God pushes you to be uncomfortable,” he explained. As he became convinced that God was calling him to this new opportunity, he went to seek Bishop Rhoades’ blessing. “Of course,”

he recalled Bishop responding. “That makes a lot of sense. You should do what God is calling you to do.”

Msgr. Robert Schulte, vicar general and chancellor of the Diocese of Fort Wayne-South Bend, referred to Harry as “a man of great faith” who not only led his large family to World Youth Days but brought youthful energy to his stewardship role. Besides all his work on the Bishop’s Appeal, grant-writing and advising parishes on their own capital improvement drives, Harry spearheaded establishment of the diocesan endowment program Legacy of Faith.

Julie Kenney, director of development operations and interim director of the Secretariat for Stewardship and Development, met Harry while she was previously employed at Our Sunday Visitor. “I learned so much from Harry. His outlook on development has formed my vision.”

She sees his optimism as the fruit of his Christ-focused faith. “He would tell me, ‘No worries. This must be the work of the Holy Spirit.’” Kenney also found Harry’s perspective on stewardship refreshing. He excelled at enabling parishes to succeed in their own efforts, she noted, instead of expecting the diocese to take the lead.

Harry is more modest in evaluating his own contribution to the Fort Wayne-South Bend diocese.

“I can’t take pride in the growth of the Annual Bishop’s Appeal or the Legacy of Faith. I’ve given it my best effort. That’s all anyone can ask.”

Vatican official visits Hispanic diocesan leaders, laity



Provided by Lourdes Silva

Archbishop Octavio Ruiz Arenas, secretary of the Pontifical Council for the Promotion of the New Evangelization, visited various Hispanic ministry parishes this past weekend and spoke with priests, laity and parishioners. He began with Our Lady of Guadalupe, in Warsaw. On Friday, Sept. 16, Archbishop Ruiz Arenas spoke with the priests and laity who work with Hispanic parish communities throughout the diocese. Pictured are Father Wilson Corzo; Father Evaristo Oliveras; Father Zachary; Father John Korcsmar, CSC; Father Constantino Rocha; Father Eloy Jimenez; Father Fernando Jimenez; Father Andrew Curry; Fred Everett; Father Paul Ibarra, CSC; Father Kevin Bauman; Isabella Duran; Archbishop Octavio Ruiz Arenas; Mario and Blanca, parishioners of Our Lady of Guadalupe; Enid Roman, diocesan director of Hispanic ministry; Lorena and Adalys, from St. Joseph Parish, Fort Wayne; Lourdes Silva; and Esther Terry, from the University of Notre Dame. All gave a warm welcome to the Vatican official, and shared historical background as well as present projects happening within the Hispanic diocesan parishes.