

TODAY'S CATHOLIC

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Pope , Lutheran leaders commemorate Reformation, discuss unity



CNS/Paul Haring

Pope Francis talks with the Rev. Martin Junge, general secretary of the Lutheran World Federation, during an ecumenical event at the Malmo Arena in Malmo, Sweden, Oct. 31. Also pictured is Bishop Munib Younan of the Evangelical Lutheran Church, president of the Lutheran World Federation, left. The event opened a year of commemoration of the 500th anniversary of the Protestant Reformation.

BY CINDY WOODEN

LUND, Sweden (CNS) — Urging Catholics and Lutherans to take decisive steps toward unity, Pope Francis nevertheless offered no new openings to the idea of sharing Communion before full unity is achieved.

“We Christians will be credible witnesses of mercy to the extent that forgiveness, renewal and reconciliation are daily experienced in our midst,” the pope said Oct. 31 during an ecumenical prayer service in the Lutherans’ Lund cathedral, which was built as a Catholic cathedral in the 11th century.

With the prayer service, Pope Francis and leaders of the Lutheran World Federation launched a year of activities to mark the 500th anniversary in 2017 of Martin Luther’s efforts to reform the Church.

For Pope Francis and the Vatican, Catholics are called to commemorate the event by focusing on concrete ways to express and strengthen the doctrinal agreements reached by Catholic and Lutheran theologians over the past 50 years. The most appropriate way to mark the anniversary, they said, was with common prayer and renewed commitments to working together to help the poor and promote justice.

The Lutherans agree, but many also saw the joint commemoration as a moment to recognize that the joint agreements on issues of faith over the past 50 years mean it is appropriate now to expand occasions when Eucharistic sharing is possible.

The Catholic Church has insisted that regular sharing of the Eucharist will be possible only when divided Christians have attained full unity.

In his homily at the Lund cathedral, the Rev. Martin Junge, general secretary of the Lutheran World Federation, expressed his hope for shared Communion sooner.

While in the past Catholics and Lutherans sometimes carried stones to throw at each other, he said, that is no longer possible “now that we know who we are in Christ.” The stones cannot be used “to raise walls of separation and exclusion” either, he said.

“Jesus Christ calls us to be ambassadors of reconciliation,” he said, using stones for “building bridges so that we can draw closer to each other, houses where we can meet together and tables — yes, tables — where we can share the bread and

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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: Geoff Frank
gfrank@diocesefwsb.org

Advertising Sales

Jackie Parker

jparker@diocesefwsb.org

(260) 399-1449

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.

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Final resting place: Vatican releases instruction on burial, cremation

BY CINDY WOODEN

VATICAN CITY (CNS) — Professing belief in the resurrection of the dead and affirming that the human body is an essential part of a person's identity, the Catholic Church insists that the bodies of the deceased be treated with respect and laid to rest in a consecrated place.

While the Catholic Church continues to prefer burial in the ground, it accepts cremation as an option, but forbids the scattering of ashes and the growing practice of keeping cremated remains at home, said Cardinal Gerhard Muller, prefect of the Congregation for the Doctrine of the Faith.

"Caring for the bodies of the deceased, the Church confirms its faith in the resurrection and separates itself from attitudes and rites that see in death the definitive obliteration of the person, a stage in the process of reincarnation or the fusion of one's soul with the universe," the cardinal told reporters Oct. 25.

In 1963, the Congregation issued an instruction permitting cremation as long as it was not done as a sign of denial of the basic Christian belief in the resurrection of the dead. The permission was incorporated into the Code of Canon Law in 1983 and the Code of Canons of the Eastern Churches in 1990.

However, Cardinal Muller said, Church law had not specified exactly what should be done with "cremains," and several bishops' conferences asked the Congregation to provide guidance.

The result, approved by Pope Francis after consultation with other Vatican offices and with bishops' conferences and the Eastern churches' synods of bishops, is "Ad resurgendum cum Christo" ("To Rise with Christ"), an instruction "regarding the burial of the deceased and the conservation of the ashes in the case of cremation."

Presenting the instruction, Cardinal Muller said, "shortly, in many countries, cremation will be considered the ordinary way" to repose the dead, including for Catholics.

Cremation, in and of itself, does not constitute a denial of belief in the immortality of the soul and the resurrection of the body, the instruction says. Nor does it "prevent God, in his omnipotence, from raising up the deceased body to new life."

However, the Catholic Church wholeheartedly recommends continuing the "pious practice of burying the dead," Cardinal Muller said. It is considered one of the corporal works of mercy and, mirroring the burial of Christ, it more clearly expresses hope in the resurrection when the person's body and soul will be reunited.

In addition, he said, when a person is buried in the ground — and, at least to some extent — when the urn of the person's ashes is placed in a columbarium or tomb, the final resting place is marked with the person's name, the same name with which the person



CNS photo/Gregory A. Shemitz

An urn containing cremated remains is seen in a niche in the Holy Rood Cemetery mausoleum in Westbury, N.Y., in 2010. During an Oct. 25 news conference in Rome, Cardinal Gerhard Muller, prefect of the Congregation for the Doctrine of the Faith, said that while the Catholic Church continues to prefer burial in the ground, it accepts cremation as an option, but forbids the scattering of ashes or keeping cremated remains at home.

was baptized and by which the person is called by God.

"Belief in the resurrection of the flesh is fundamental," he said. "A human cadaver is not trash" and an anonymous burial or scattering of ashes "is not compatible with the Christian faith. The name, the person, the concrete identity of the person" is important because God created each individual and calls each individual to Himself.

In fact, when asked if there was any way to rectify the situation when a person's ashes already had been scattered, Cardinal Muller suggested making a memorial in a church or other appropriate place and including the name of the deceased.

What is more, he said,

labeling an urn or tomb in a public place is an expression of belief in the "communion of saints," the unending unity in Christ of all the baptized, living and dead.

"Other believers have a right to pray at the tomb" and to remember deceased members of the Catholic Church on the feasts of All Saints and All Souls.

Keeping ashes at home on the mantel, he said, is a sign not only of love and grief, but

also of not understanding how the loved one belonged to the entire community of faith and not just to his or her closest relatives.

"Only in grave and exceptional cases," the instruction says, local bishops may give permission for ashes to be kept in a private home. Cardinal Muller said it was not up to him, but to local and national bishops' conferences to determine what those "grave and exceptional" circumstances might be.

Placing the ashes in a sacred place also "prevents the faithful departed from being forgotten or their remains from being shown a lack of respect," which is more likely to happen as time goes on and the people closest to the deceased also pass way, the instruction said.

Asked specifically about the growing trend in his native Germany of "forest burials," where people pay to have their ashes in urns interred at the base of a tree in a designated forest burial ground, Cardinal Muller said the German bishops were not thrilled with the idea, but accepted it with the proviso that the tree be marked with the name of the person buried at its base.

In the United States and other countries, a growing number of Catholic cemeteries set aside sections for "green burials" for bodies that have not been embalmed and are placed in simple wooden caskets that eventually will biodegrade along with the body.

"We believe in the resurrection of the body and this must be the principle of our understanding and practice," Cardinal Muller told Catholic News Service, noting that there is a difference between allowing for the natural decay of the body while protecting the environment and seeing the body of the deceased primarily as fertilizer for plants and trees.

*"We believe in the resurrection of the body
and this must be the principle
of our understanding
and practice."*

CARDINAL GERHARD MULLER,
PREFECT OF THE CONGREGATION FOR THE DOCTRINE OF THE FAITH

ICC celebrates 50 years as public policy voice of the Church in Indiana

BY VICTORIA ARTHUR

The Second Vatican Council, with its profound and sweeping changes for the Catholic Church, had concluded less than a year before the Indiana Catholic Conference's founding. The social and political upheavals of the 1960s were reshaping American culture. And in the midst of it all, Indiana Catholics stepped forward to be heard.

In October of 1966, a small group of dedicated Catholics met in Indianapolis to do what their counterparts in only a handful of states had accomplished — to formalize a way for the Catholic Church to speak on both state and national issues. That was the genesis of the Indiana Catholic Conference, which this fall marks its 50th anniversary as the official public policy



voice of the Catholic Church in Indiana.

"The Church was beginning to see its role in how it impacts the culture," said Glenn Tebbe, the fifth and current executive director of the ICC. "The goal then was the same as it is today — to reflect on Church teaching, and offer its wisdom for people to consider in a way that will benefit society."

Indiana was a pioneer in this effort. Although New York had established a Catholic conference as early as 1918, there were only six states with such an entity when the ICC was formed. An explosion of new conferences followed beginning in the late 1960s. According to Tebbe, one of the catalysts clearly was Vatican II, the historic council held from 1962 to 1965 that addressed relations between the Catholic Church and the modern world.

Since its beginning in 1966, the ICC has served as the coordinating body for the five Roman Catholic dioceses in the state of Indiana — the Archdiocese of Indianapolis, the Diocese of Evansville, the Diocese of Fort Wayne-South Bend, the Diocese of Gary and the Diocese of

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the wine, the presence of Jesus Christ who has never left us and who calls us to abide in Him so the world may believe."

A joint statement signed in Lund by Pope Francis and Lutheran Bishop Munib Younan, president of the Lutheran World Federation, said, "Many members of our communities yearn to receive the Eucharist at one table as the concrete expression of full unity."

Particularly referring to Catholic-Lutheran married couples, the two leaders' statement said, "We experience the pain of those who share their whole lives, but cannot share God's redeeming presence at the Eucharistic table. We acknowledge our joint pastoral responsibility to respond to the spiritual thirst and hunger of our people to be one in Christ."

However, they did not authorize further opportunities for shared Communion, but expressed longing "for this wound in the body of Christ to be healed. This is the goal of our ecumenical endeavors, which we wish to advance, also by renewing our commitment to theological dialogue."

Pope Francis began the service praying that the Holy Spirit would "help us to rejoice in the gifts that have come to the Church through the Reformation." In an interview released Oct. 28, he said those gifts were greater appreciation of the Bible as God's word and an acknowledgement that members of the church are called to a process of ongoing reform.

The service was punctu-



CNS/Paul Haring

Pope Francis greets people before celebrating Mass at the Swedbank Stadium in Malmo, Sweden, Nov. 1.

ated with music from around the world, including a Kyrie, or "Lord Have Mercy" in Aramaic, the language Jesus spoke. Catholic and Lutheran leaders took turns asking God's forgiveness for maintaining divisions, "bearing false witness" against each other and allowing political and economic interests to exacerbate the wounds in the body of Christ.

Lutheran Archbishop Antje Jackelen of Uppsala, the first woman to serve as primate of Sweden, read the Gospel at the service.

In his homily, Pope Francis insisted that Catholics and Lutherans must "look with love and honesty at our past, recognizing error and seeking forgiveness."

The division among Christians, he said, goes against Christ's will for His disciples,

weakens their ability to serve the world and often makes it difficult for others to believe Christianity is a religion of peace and fraternity.

The Gospel reading at the service, from John 15, was about Jesus being the vine and his disciples being the branches. In his homily, Rev. Junge said that too often over the past 499 years, Catholics and Lutherans saw each other "as branches separated from the true vine, Christ."

Yet, he said, "Jesus never forgot us, even when we seemed to have forgotten Him, losing ourselves in violent and hateful actions."

After 50 years of Catholic-Lutheran dialogue, Rev. Junge said, "we acknowledge that there is much more that unites us than that which separates us. We are branches of the same vine. We are one in baptism."



Public schedule of Bishop Kevin C. Rhoades

Sunday, Nov. 6: 11 a.m. — Confirmation Mass, Saint Anthony of Padua Church, South Bend
 Monday, Nov. 7: 9 a.m. — Meeting with High School Principals, Warsaw
 Monday, Nov. 7: 12 p.m. — Meeting with Council of Teachers, Warsaw
 Monday, Nov. 7: 6 p.m. — Meeting with Diocesan School Board, Warsaw
 Wednesday, Nov. 9: 4 p.m. — Meeting of Catholic Charities Board of Directors, Archbishop Noll Center, Fort Wayne
 Thursday, Nov. 10: 8:30 a.m. — Meeting of Board of Directors of Our Sunday Visitor, Huntington
 Thursday, Nov. 10: 6 p.m. — Mass with Blessing of new Chapel and Dedication of Altar, Bishop Luers High School
 Friday, Nov. 11: 10 a.m. — Blessing of Saint Joachim Resource Center, Fort Wayne
 Friday, Nov. 11: 6 p.m. — Confirmation Mass, Saint Patrick Church, Fort Wayne
 Saturday, Nov. 12: 11:30 a.m. — Keynote Address at Marriage and Family Conference, Bishop Luers High School, Fort Wayne
 Saturday, Nov. 12: 5 p.m. — Closing Mass of Jubilee Year of Mercy, Cathedral of the Immaculate Conception, Fort Wayne



Priest appointment

The Most Reverend Kevin C. Rhoades, Bishop of Fort Wayne-South Bend, has made the following appointment.

Reverend Silvino Ndayambaje to Parochial Vicar of Saints Peter and Paul Parish, Huntington, effective October 28, 2016.

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Bishop of Fort Wayne-South Bend
915 S. Clinton St.
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The conclusions reached as to the compliance of your Diocese are based upon inquiry, observation and the review of specifically requested documentation furnished to StoneBridge Business Partners during the course of this audit.

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ICC

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Lafayette.

Through the efforts of dedicated staff members, diocesan coordinators around the state, and board and advisory council members, the ICC works to:

— Provide the Catholic bishops of Indiana with a means to work together in the common interest of the Catholic Church and of citizens throughout the state;

— Follow the activities of government to discern trends, and to officially represent the Catholic Church in public policy issues; and

— Inform Catholics throughout the state about the Church's position on important issues and engage them in taking action.

Like his predecessors, Tebbe has sought to ensure that the Catholic Church's voice is heard in Indiana on issues of great magnitude — from the defense of life to immigration to religious freedom and many others.

"My job is to make sure the Catholic perspective is part of the discussion," said Tebbe, in his 13th year as ICC executive director. "I try to be the voice of our five bishops, and also to enable the Catholic faithful and all people of good will to help shape public policy for the best interests of the common good."

School choice is one area in which the Catholic Church in Indiana has not only made an impact but has become a national leader, and Tebbe was well equipped to help guide the endeavor.

Before coming to the ICC, he was a teacher and principal and later spent a decade as executive director of the Indiana Non-Public Education Association. That organization represents Catholic, Lutheran and other non-public schools in Indiana and, along with the ICC, was instrumental in the passage of legislation that led to the Scholarship Tax Credit and the Choice Scholarship (voucher) pro-

grams in 2009 and 2011.

This success in ensuring that low- and middle-income families could choose the right school for their children is a prime example of how the Church can find common ground and cooperate with other groups sharing the same interests.

"The public thinks that the Church is one monolithic entity, but actually it is very nuanced in its approach to most things," Tebbe said. "And that's how we have to approach all of the issues of the day."

Amplifying Catholic voices

Charles "Chuck" Schisla has witnessed the ICC in action from day one — and from multiple perspectives.

In 1966, as a state government reporter for Channel 13 in Indianapolis (then WLWI-TV), he covered the establishment of the ICC for his central Indiana audience. The charter member of St. Andrew the Apostle Parish in Indianapolis immediately recognized what a turning point this represented for the Church in Indiana.

"The most significant thing was that the Church discovered and decided to use its voice to speak in a substantive way to the pertinent issues of the day," Schisla said.

Schisla left television a year later and moved into the public policy and public relations arenas. He eventually became involved with the ICC himself and served in various capacities for decades, including as a diocesan coordinator from 1979 to 1985. He says that the ICC has been highly effective in "taking the issues facing the Indiana General Assembly, identifying those of significance to the Catholic Church and developing formal positions on them." With his background as a broadcast journalist, Schisla served as a liaison between the Church and the media regarding those issues through the years, including on pro-life matters and school choice.

He also helped the ICC to

develop effective ways of communicating to another key audience: the Catholic faithful.

"Out of the Second Vatican Council came much more involvement of the laity in a whole range of ways," Schisla said. "[We worked to] educate people about the Church's position on the issues, which would help them form their conscience. Then we let them know when, where and to whom they could make their voices heard."

The ICC's methods for accomplishing this have ranged from drafting position papers and brochures to operating "phone trees" at the parish level before the advent of the Internet. The Indiana Catholic Action Network (I-CAN) was established in the 1980s and continues to be a vehicle for informing and mobilizing Catholics statewide. (Include website address.)

According to Tebbe, a presidential election year like this one heightens people's interest in the Church's stance on the major issues — and how the candidates measure up. While he said that no candidate is in complete alignment with Church teaching in all areas, he said that the ICC remains committed to articulating the Church's position on the greatest moral issues of our time.

The former teacher views his current role as that of an educator, too. With fellow staffer Nel Thompson, who has served as the ICC's administrative assistant since 1974, Tebbe says he wants to build upon the legacy of all who have served the organization for the last 50 years.

"We have the bishops, and the wealth of Church history and teaching to give us guidance," he said. "In each case, we know what the teachings are. It's our job to figure out how to make that known in the most effective way."

Victoria Arthur is a freelance writer and member of St. Malachy Parish in Brownsburg.

This is the first in a series of articles reflecting on the Indiana Catholic Conference, the official public policy voice of the Catholic

Closing celebration of the extraordinary Jubilee Year of Mercy Nov. 12, 5 p.m.

All are invited to attend the closing Mass of the Jubilee Year of Mercy at the Cathedral of the Immaculate Conception, Fort Wayne, on Saturday, Nov. 12, at 5 p.m. Bishop Rhoades will offer this as a Mass of Thanksgiving for all the blessings of the Jubilee Year.

The Year of Mercy officially concludes on the Solemnity of Christ the King on Nov. 20, with the closing of the Holy Door in the Basilica of Saint Peter's at the Vatican; but the Jubilee Year is brought to a close in local dioceses around the world on the preceding Sunday, Nov. 13.



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Living the Year of Mercy

Admonish the Sinner

When we decide to take on this work of mercy, we must do so with the spirit of love and for the good of the person.

— Msgr. John Kennedy

Admonish the sinner, but show love, too

BY DANIEL S. MULHALL

When one thinks about the spiritual work of mercy “admonish the sinner,” the picture of John the Baptist in the desert — the fiery prophet we see in Matthew 3:1-10, calling for people to repent their evil ways and to produce good fruit as a sign of repentance — comes to mind.

While Jesus used similar language at times, his approach to dealing with sinners usually took a different track.

The guidance Jesus offers on how to correct someone also appears in Matthew. We are told to “stop judging” and to first correct our own faults before daring to challenge others: “You hypocrite, remove the wooden beam from your eye first; then you will see clearly to remove the splinter from your brother’s eye” (Mt 7:5).

Jesus was known as someone who ate with tax collectors and sinners. When questioned about this seemingly inappropriate behavior, Jesus answered, “Those who are well do not need a physician, but the sick do. I did not come to call the righteous but sinners” (Mk 2:17).

Think also of how Jesus treated someone who was publicly recognized as a sinner. In Luke 7:36-50, we hear the story of how a “sinful woman” comes to meet Jesus while “he was at table” in the house of a religious leader. There, she



CNS/Paul Haring

Pope Francis accepts a crucifix from a prisoner as he visits Cereso prison in Ciudad Juarez, Mexico, earlier this year. Pope Francis hoped to inspire prisoners to believe that “the power of divine mercy” can make all things new.

“began to bathe his feet with her tears,” wiped them dry with her hair, “kissed them and anointed them” with oil.

While the religious leader was appalled by this (if Jesus

only knew “what sort of woman this is who is touching him”), Jesus only said to the woman that her sins were forgiven and “your faith has saved you; go in peace.”

To the religious leader Jesus said that the woman’s sins had been forgiven because she had shown great love for Him. Jesus goes on to make the point that one who has been healed of a great sickness has great gratitude but that “one to whom little is forgiven, loves little.”

Finally, consider Luke 19:1-10, the story of Zacchaeus, a tax collector and a wealthy man (with the suggestion that his wealth may have been illegally gained). Zacchaeus must have been well-known, because Jesus recognizes him immediately and calls to him, “Zacchaeus, come down quickly, for today I must stay at your house.”

Because of Jesus’ public act of kindness (honoring Zacchaeus when others heaped scorn), Zacchaeus changes his life and makes amends to all he has harmed.

During this Year of Mercy, it is good to remember how Jesus called others to recognize their sinfulness. It is indeed an act of mercy to invite someone to forgiveness and healing, but how we do it can make all the difference in the world.

As the saying goes, loving the person does not mean loving the sin. Jesus showed this through His actions. His kindness led people to accept the gift of mercy he offered.

— Daniel S. Mulhall is a Catholicist who lives in Laurel, Md., and writes for CNS.

FOOD FOR THOUGHT

Many of us are reluctant to point out a person’s transgressions, let alone sins, making the spiritual work of mercy, the one that tells us to admonish the sinner, difficult to carry out.

But in a series of interviews with Vatican Radio about the works of mercy, Msgr. John Kennedy, from the Vatican’s Congregation for the Doctrine of the Faith, said we have to understand its spirit and to think of it in terms of counsel.

“If we were all completely wise and prudent and knew everything, then we wouldn’t need anybody to give us advice, but this is clearly not the case,” he said.

When we decide to take on this work of mercy, we must do so with the spirit of love and for the good of the person, he said. When we talk about a person who has committed a sin, we’re looking at someone whose actions have damaged “or put in danger perhaps the relationship between that individual and God,” he said.

Sin can distort “how we see and interact with other people,” Msgr. Kennedy said. “The purpose of all this is to show us that sin weakens us, makes us short-sighted ... it destroys the peace and the harmony, that really should exist, not only in our own soul, but also within the members of God’s family.”

Year of Mercy day 334

“The favors of the Lord are not exhausted, His mercies are not spent.”

— Lam 3:22



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Priests to celebrate Masses outdoors after massive earthquake in Italy

BY JUNNO AROCHO ESTEVES

ROME (CNS) — Priests in central Italy were instructed to celebrate Mass outdoors following another devastating earthquake that rocked the region and brought one of its most spiritually and historically significant churches tumbling down.

Cardinal Gualtiero Bassetti of Perugia-Citta della Pieve advised priests to not celebrate Mass indoors over the next several days, including Nov. 1, the Solemnity of All Saints, which is also a national holiday in Italy.

The 6.5-magnitude earthquake struck Norcia in the early morning Oct. 30 and reduced the Basilica of St. Benedict to rubble.

At the noonday Angelus Oct. 30, Pope Francis prayed for the “the wounded and the families that have suffered major damage as well as for the personnel involved in rescue efforts and in aiding the victims.

“May the Risen Lord give them strength and Our Lady watch over them,” the pope said.

The Benedictine monks of Norcia assisted in relief efforts as well as helping to guide anxious residents to the town’s main square and lead them in prayer.

“After offering spiritual support to the people in town following this morning’s intense



The Basilica of St. Benedict in the ancient city of Norcia is seen Oct. 31, following an earthquake in central Italy. The basilica and several other churches partially collapsed during the 6.5-magnitude earthquake on Oct. 30, and priests were asked to celebrate the Nov. 1 Solemnity of All Saints outdoors due to the destruction and danger of aftershocks.

CNS photo/Remo Casilli, Reuters

earthquake, the entire monastic community is together again at our mountain monastery which overlooks a now fractured Norcia,” the monks said in a message posted on their blog.

Following the destruction of the basilica built atop the birthplace of their founder, the Benedictine monks said they hoped the image of the destroyed church may “serve to illustrate the power of this earthquake and the urgency we monks feel to seek out those who need the Sacraments on this difficult day for Italy.”

While there were no deaths and some 20 reported injuries, it was the strongest quake in Italy since 1980, when a 6.9 earthquake struck the southern region of Campania.

The quake was felt along much of the Italian peninsula including 100 miles away in Rome, forcing city officials to close subways and several churches in order to assess any damage. Rome’s mayor Virginia Raggi also ordered schools to be closed the following day while the safety of the buildings was checked.

Vatican firefighters assessed potential damage to the four major papal basilicas in Rome, which were later reported to be safe and open to the public.

U.S. archbishop, pilgrims were celebrating Mass in Norcia when earthquakes struck

ROME (CNS) — U.S. Archbishop Alexander K. Sample was preparing to celebrate Mass Oct. 26 with Benedictine monks in Norcia when the first of two powerful earthquakes struck. “I had no sooner finished (the vesting) prayer to be protected from the assaults of Satan when bang: It just hit and it hit with a vengeance. It didn’t last very long, but it really shook the building we were in,” Archbishop Sample of Portland, Ore., told Catholic News Service in Rome the next morning. No casualties were reported from the quakes. According to the U.S. Geological Survey, an earthquake measuring 5.5 struck shortly after 7 p.m. local time and a 6.1-magnitude quake followed two hours later. Both were centered in Italy’s Marche region, not far from Norcia. Archbishop Sample and other Portland pilgrims were visiting Norcia, the birthplace of St. Benedict, during a trip to Italy for the fifth annual Populus Summorum Pontificum pilgrimage, an international gathering for Catholics devoted to the extraordinary form of the Mass.

Studies track effect of family encouragement on vocation pursuit

WASHINGTON (CNS) — There is no single answer to what spurs a young man or woman to consider a vocation to religious life or the priesthood. “Vocation is a very complex chain of events,” said Mark M. Gray, a senior research associate at the Center for Applied Research in the Apostolate at Georgetown University. There is no doubt, according to Gray, that the influence of family contributes to a son or daughter’s decision on whether to pursue a religious vocation. But, just as parents can encourage a vocation, they also can discourage consideration of a vocation. Gray, who is director of CARA Catholic Polls, points to a study issued jointly last year with the National Religious Vocation Conference, “The Role of the Family in Nurturing Vocations to Religious Life and Priesthood,” as particularly telling on a family’s effect on vocations. Family members of seminarians, priests and religious are usually Catholic

themselves and are more likely than Catholics in general to have attended a Catholic school, according to that study. They are more likely than other Catholic adults to say that their faith is the most important part of their daily life. One in five also had a priest or a religious already in their extended family, according to the study.

Low enrollment forces closure of Australian branch of Vatican institute

SYDNEY (CNS) — Archbishop Denis Hart of Melbourne, Australia, announced the closing of the John Paul II Institute for Marriage and Family, keeping it open until the end of 2018 for the benefit of existing students. The archbishop sent a letter Oct. 26 to institute faculty and staff notifying them of the decision, citing low enrollment. The announcement stunned students. In his letter, Archbishop Hart said the institute’s council had been concerned about

the financial burden that low enrollment had placed on the Archdiocese of Melbourne. “Much discussion has followed concerning the future of the institute,” he said in the letter, which, soon after being issued, went viral on the internet and social media in Australian Catholic circles. “After careful discussion at the meeting on 25 October 2016, the council resolved that the Melbourne session, out of responsibility to the faculty and students, will maintain the institute in operation until the end of 2018 so that students can complete their studies,” the letter said.

Pope encourages church, police in shared battle against trafficking

VATICAN CITY (CNS) — An unrelenting, coordinated commitment is needed to prevent people from falling prey to traffickers and to help victims caught in their snares, Pope Francis told representatives of law enforcement agencies and church leaders. The

growing number of people being trafficked and exploited are “the most vulnerable” people in society; they are stripped of their dignity, physical and mental integrity and sometimes even their life, the pope said Oct. 27 during an audience with the Santa Marta Group. Thanking and encouraging the group members for their fight against this “social evil,” Pope Francis reiterated that “what is needed is a coordinated, effective and constant commitment, both to eliminate the causes of this complex phenomenon and to reach, assist and accompany the people who fall into the snares of trafficking.” The Santa Marta Group is an international coalition of senior law enforcement chiefs and members of the Catholic Church — including bishops’ conferences and religious orders — working together to end human trafficking. The group was founded in 2014 as part of an initiative begun by the Catholic Bishops’ Conference of England and Wales. The name “Santa Marta” refers to the Vatican guest house, where Pope Francis lives and where police chiefs and Catholic bishops held their first meeting. The group, which now has members in more than 30 countries, met at the Vatican Oct. 26-27 to detail progress being made, share best practices and update the pope on their efforts. Nearly 21 million people, including minors, are believed to be victims of human trafficking, according to the International Labor Organization.

NEWS BRIEFS

Mass for Secular Order

MISHAWAKA — The Most Rev. Kevin C. Rhoades, Bishop of Fort Wayne-South Bend, will preside at a Mass with special connections to followers of St. Francis, locally and globally.

The Mass, at 11 a.m. Nov. 19, will include a lifetime profession by 14 laypeople as members of the Secular Franciscan Order. Priests from around the diocese will concelebrate in the chapel of St. Francis Convent, 1515 Dagoon Trail, Mishawaka.

The Secular Franciscan Order is an international order founded by St. Francis and recognized by the Catholic Church. It comprises more than 700 fraternities and some 400,000 professed laypeople who have committed themselves to follow Christ in the footsteps of Francis. The saint's original rule for this Third Order, alongside friars and Poor Clare nuns, highlights a call for humility, joy, peace and justice, a love for the marginalized and the poor in spirit, care for creation and connecting everyday life intimately to the Gospel and the Good News of Jesus Christ.

All are welcome to attend the Mass, which will be followed by a reception in the St. Francis Convent auditorium. The choir of Queen of Peace Parish in Mishawaka will provide music during the Mass.

"We are blessed to welcome Bishop Rhoades to celebrate Mass and to oversee the profession rite for the largest group of candidates our fraternity has ever helped to form," said Sister Agnes Marie Regan, OSF, spiritual assistant for the fraternity. "Bishop Rhoades continues to inspire us

AROUND THE DIOCESE

St. Mary's students show spirit and support Ray of Hope



Photo by Sara Lake

St. Mary of the Assumption School in Avilla recently had a monthly Spirit Wear day. Everyone paid \$1 to wear jeans and school spirit clothing instead of their uniforms. In October, they designated the funds raised for Ray of Hope Medical Missions, a program that helps children receive medical care in the U.S. that is not available to them in their home countries. Miss Indiana, Brianna DeCamp, is very supportive of this cause and came to visit. St. Mary of the Assumption Principal Jane Sandor, pictured, and the St. Mary Student Council presented Miss DeCamp, right, with a check for Ray of Hope after she spoke to students about the importance of being kind to all — even those with differences.

with his own love for Franciscan charism and charity, as well as a missionary spirit akin to the heart of Pope Francis."

The Immaculate Conception Fraternity, has 60 professed members and meets monthly at St. Francis Convent. The fraternity is active at Our Lady of the Road and Bridge of Hope/Hannah's House. For more information, visit immaculateconception.sfousa.org or contact Linda O'Neil, OFS, minister at 574-250-3688, LONEIL61@comcast.net; or Sr. Agnes Marie Regan, OSF, at 574-259-5427.

The candidates for profession are:

Sarah Belisle, St. Thomas the Apostle Church, Elkhart
Joella Carll, Sacred Heart of Jesus Church, Lakeville
Cathy Catral, St. Therese Little Flower Church, South Bend
Diego Delgado, Queen of Peace Church, Mishawaka
Anita Harker, Queen of Peace Church, Mishawaka
Marcy Salkay, St. Michael Catholic Church, Plymouth
Chantal Vigbedor, Queen of Peace Church, Mishawaka
Randolph Thomas, Queen of Peace Church, Mishawaka
Deborah Feece, Holy Family Church, South Bend
Dennis Feece, Holy Family Church, South Bend
Kathy Fuchs, St. Thomas the Apostle Church, Elkhart
Daniel Kreager, St. Matthew Cathedral, South Bend
Diane Kreager, St. Matthew Cathedral, South Bend
Jeff Shafier, St. Therese, Little Flower Church, South Bend

Herbeck to speak at Rejoice! Women's Retreat

BY JENNIFER MILLER

On Dec. 2-4, Debbie Herbeck, nationally known author and evangelist, will present the keynote address at the Rejoice! Women's Retreat at Lindenwood Center at Ancilla College. This overnight weekend retreat offers women a rich, spiritual opportunity to be refreshed and renewed in the Lord during the preparation season of Advent. Lindenwood is a beautiful setting in which Herbeck will present a four-part reflection focusing on Mary, the Mother of Mercy and the Scriptural understandings of mercy, as well as her own faith journey.

Raised in a Jewish home, Herbeck came into Catholicism after a personal encounter with God in college. She lives in Ann Arbor, Mich., with her husband, Peter, and is a mother to four adult children and grandmother to four toddlers.

After meeting St. Teresa of Calcutta, she found herself called in a unique way. For the past 30 years she has served in ministry to young women, especially with junior high and college girls.

Herbeck developed and leads "Be Love Revolution;" a ministry that helps young women know the personal love of Jesus so they can live freely and confidently. It aims to empower them to spread love they found to all they meet. She also helps lead "i.d.9:16," a ministry that equips young adult Catholics to live as intentional disciples and to respond to the call for a new evangelization. Her books include "Safely Through the Storm: 120 Reflections on Hope," "Firmly on the Rock: 120 Reflections on Faith," and "Love Never Fails: 120 Reflections on Love." She and Peter co-authored "When the Spirit Speaks: Touched by God's Word."

Speaking on Our Lady in light of Advent, Herbeck will focus especially on Mary's role as a "channel of God's mercy."

She explained: "As I was praying the Magnificat, I heard the line 'for He has mercy on those who fear Him in every generation.' From the Old Testament to the New, God's mercy came to fruition in Mary. Mary allows it to be born in her in a real way."

Highlighting the events



Provided by Debbie Herbeck

During a retreat weekend meant to allow women to deepen their own spirituality as well as connect with other women, speaker Debbie Herbeck will show how, as mothers, daughters and wives, women can be instruments of God's mercy and love.

of Mary's life as described in Scripture, she will discuss the Annunciation, finding Jesus in the temple, the wedding at Cana, Calvary, the upper room at Pentecost and also unpack "what Mary is doing as a woman." She hopes to highlight Our Lady's humanity in the midst of saying,



"Yes" to divinity. She recognized how Mary lets go of control and fears that we, too, face in everyday life, as she learns to ponder and entrusts her family to God. The question of "what can we learn from Mary?" will be asked.

During the retreat, Herbeck also hopes to extend to women a practical call to love and speak to women where they are in their lives. As mothers, daughters and wives, how can women be instruments of God's mercy and love, opening themselves to "now allow Jesus to be born inside of them in a certain way?"

She plans on focusing on a sense of hope in the midst of an

uncertain post-election time and following the example of Mary as found in the New Testament. She aims for participants to "feel refreshed and empowered to go out and be God's love in the world."

Her presentation style will be engaging, yet familiar. She is quick to acknowledge that the success of the retreat will rely on the Holy Spirit, active in the Divine Liturgy and Holy Hour of Adoration that will accompany her reflections. In addition to time for personal prayer, the retreat will also afford plenty of opportunities for fellowship with the other participants.

St. Bavo parishioners hope to ease grief through portraiture during interfaith pilgrimage

BY JEANNIE EWING

When sudden death occurs, many people collapse under the weight of grief. Some never recover, or at least recover slowly. A few, however, discover their mission in the midst of pain. Anne Jones and Gus Zuehlke, both parishioners of St. Bavo Church in Mishawaka, are among those who believe that grief can be an impetus for a greater good. This year they, along with others from St. Bavo Parish, will pursue that belief to the Holy Land of Israel Nov. 9-19 during an interfaith pilgrimage of mercy.

Unlike an ordinary pilgrimage, this one will focus exclusively on those who have experienced tragic, sudden loss. Jones understands this firsthand: In the spring of 2012, she lost her closest sister, elderly mother and husband within a 60-day span. "I experienced the grief that comes from sudden loss, and found that it was a unique form of grief that affects the survivors," she said.

For 40 years she had been developing her talent as a fine artist, creating portraits. An idea occurred to her in the aftermath of her shock, and Face to Face Fine Art began in the fall of 2012. "Since the beginning of



Photo from facetofacefineart.org

This portrait of Ninny W. is an example of the type of work done by Anne Jones, through the nonprofit organization Face to Face Art, for families who are grieving the loss of a loved one.

2013, we, as a nonprofit, have provided over 100 portraits to families all over the United States and now, in the Middle East," said Jones. She, along with Zuehlke — a board member of Face to Face Art — and several others maintain the business as a ministry.

Face to Face provides hand-painted portraits of deceased loved ones, based on photographs the surviving family members supply them. Every portrait is given without charge.

It is her way of demonstrating God's love and mercy through suffering. "Face to Face is a work of mercy for those suffering from the same type of grief that I endured," she explained.

Zuehlke hosted an interfaith retreat in Wisconsin last year, which was very well received. In his conversation with Jones, they realized that a pilgrimage to the Holy Land — with an emphasis on mercy — would be very pertinent and needed. "God's mercy is not just for Christians. He loves all people of all faiths," Jones added. When they approached a group in the Holy Land that provides grief support to Muslims, Christians and Jews, about the possibility of providing portraits to interested people, four Israelis responded.

"Our contact in the West Bank also provided photos of 10 Palestinians who were killed. We will present these portraits while on our pilgrimage in November," she said.

Jones and Zuehlke hope that the pilgrimage will foster a deeper understanding of forgiveness, reconciliation and mercy in an area rife with violence, tension and death. Jones beautifully reflected, "It is our hope that many will experience healing and mercy from God, but also from their fellow human beings. We all have a common humanity. Loss and grief affect everyone adversely. Hopefully, we can focus on our commonalities and help alleviate the frustrations and pain of the people on both sides of the conflict there."

As the Year of Mercy comes to a close, this interfaith pilgrimage to the Holy Land serves as a reminder that mercy is integral to a Christian way of living. Said Jones: "Mercy is the key to understanding our common humanity. God is love. If we can share love, we are sharing God."



Provided by Anne Jones

Jones, an artist and parishioner at St. Bavo Church in Mishawaka, works in her studio. She and approximately 30 other parishioners will travel to the Holy Land Nov. 9-19 to provide original portraits to residents who have lost a loved one to the ongoing violence in that region.

For more information about Face to Face and the work of Anne Jones and Gus Zuehlke, visit www.facetofacefineart.org.

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Finding joy in sorrow: One family's journey with child loss and infertility

BY MOLLY GETTINGER

"They gave me the worse news I could imagine: my child was not alive."

These are the words of Ashley Kreager, a South Bend resident, as she sat with her husband, Ryan, and 2-year-old son, Michael, in the physician's office. It was Tuesday of Holy Week, 2011.

"That day was really tough," Ashley said, "We walked in to hear our baby's heartbeat, and, instead, our baby was gone. We left that room and looked around at all the other women in the office. They were still pregnant. I wasn't."

So began a four-year journey of miscarriage and infertility for the Kreager family. Childhood friends who were raised in Warsaw, Ashley and Ryan were married in 2006, a month after graduating from Franciscan University of Steubenville. They welcomed their first child, Michael Ryan, in December of 2008.

A year and a half after Michael's birth, Ashley began experiencing problems with her hormones and reproductive cycles. "Because we were charting with Natural Family Planning, we were able to notice something was wrong with my body. I decided to learn the Creighton method, because of how scientific it is with how it tracks data."

The Creighton Model FertilityCare System is a method of natural family planning that tracks a woman's natural biomarkers, telegraphing any abnormalities in her health and identifying when a couple is best able to conceive or avoid a pregnancy. CrMS works in conjunction with NaPro Technology, which is based on 30 years of scientific research and seeks to cooperate with a woman's procreative system to identify underlying problems and work to correct fertility issues.

Fast-forward to January of 2011: Ashley and Ryan learned they were expecting their second child. It was just as Ashley had envisioned as a young wife, "having baby every couple years."

Four months later, they learned they lost their daughter through miscarriage.

"We had already told everyone that we were expecting a baby," Ashley said. "We wanted to share early and have people pray for us and share our joy. Then we had to tell everyone that our baby had miscarried."

That Good Friday service, Ashley walked down the long aisle at St. Pius X to venerate the cross, and, "I couldn't keep it together anymore. I was just sobbing. I was standing there before our Lord on the cross, realizing



Photo by Molly Gettinger

Ryan, Ashley, and 7-year-old Michael Kreager celebrate the life of their youngest family member, Alexander.



Proud big brother Michael meets his little brother, Alex, for the first time.



Photos provided by Ashley Kreager

Alexander Bradley was born in October 2015.

that I was suffering with Jesus on the cross in a very profound way. I am carrying my 2-year-old in my arms and my dead child inside me."

Easter Monday, Ashley went in for surgery to remove the remains of her lost child. She returned home and her body healed, but her heart was hurting. Catherine Therese was buried in Southlawn Cemetery through a program called In God's Arms, which buries the remains of miscarried children.

That October, the Kreager family had a Mass of Remembrance for their daughter. They invited close family and friends, chose the readings, picked songs and received a program with Catherine's name on it.

"This Mass was especially helpful, because there was other child loss in our family that no one had talked about or grieved over. Miscarriage is such a private grief, but this Mass was a time when we could all prayerfully grieve as a community," Ashley said.

They doctors did not know why Catherine died. For Ryan, "It was a moment where we had to step back and realize that we may not find the answers in this life, but we had to trust that even in the middle of our pain God had not abandoned us and had a plan for our family."

Ashley added, "God created the life of my child, and the life didn't stay sustained. It's part of a plan, but I don't think God decided 'I am choosing to kill

your baby.'"

"That was the start of a rough two years," she continued. "I would conceive and then have a miscarriage every six months or so." The Kreager family also lost Rachel Gianna in November of 2011, Gabriel Pio in March of 2012 and Maria Teresa in October of 2012.

The Kreager's fourth miscarriage occurred because of an ectopic pregnancy. After receiving the devastating news, they prepared for a surgery to remove the fallopian tube, in accordance with ethical and religious directives to respect the life of their unborn child. The night before surgery, however, they learned that Maria Teresa had naturally passed away. This allowed the Kreagers to change the surgical approach and for the physician to remove the remains of the baby while keeping the fallopian tube intact. During surgery, the doctor was also able to identify some underlying issues, including endometriosis and adhesions, which may have contributed to the miscarriages.

"Right after the ectopic pregnancy I got a sense that I needed to talk about my children more publicly," she said. "People would ask 'how many kids do you have?' and I didn't know what to say. Do I have one or do I have five?"

Ashley continued, "I want all our kids to be a very tangible part of our family. I didn't want to keep denying the existence of my four children in heaven."

That year, the Kreager family chose to share about all five of their children in their Christmas card, writing a letter about their four miscarried children and the journey they were on.

The letter sparked a lot of responses. Ashley shared, "I was

shocked how many women had been through the same experience, but this isn't something that you talk about, at least out loud."

She continued, "Many people already knew about the first miscarriage, but they didn't know I had four. It was scary to be vulnerable, and yet very good. I think because of that letter, more people started to pray for us."

Following their fourth miscarriage, the Kreager family journeyed into a new phase, one of secondary infertility.

"I think that was the hardest part of our journey," Ashley said, "We felt very alone. We had a 4-year-old child to love and care for, yet we were grieving the fact that we could not expand our family anymore. Michael yearned for a sibling too. He couldn't understand why our family didn't grow while everyone else's did."

"I had to come to terms with letting myself acknowledge that I am sad, and saying it out loud. It's not a bad thing. It's nothing to be ashamed of. This is where I am on my journey."

One source of healing was the Blessed Sacrament. "I would go to adoration every week. In adoration and in my journal, I would just say 'I am sad. I am upset.' I don't think I could have done that without that weekly adoration time to just speak to God about whatever I was feeling right then."

A year after they lost Maria Teresa, the couple went to see Dr. David Parker, a Catholic NaPro Technology-trained obstetrician and gynecologist at St. Joseph Health System. "He confirmed that my reproductive system was in bad shape. I went in for surgery a month later."

A little over a year after the surgery, they discovered they were pregnant again.

"When we finally conceived Alexander, we learned so many people had been praying for us," Ashley shared. "Alexander is the fruit of much, much prayer. We decided to tell Michael right away. Every night of that pregnancy, Michael prayed the baby would make it."

Alexander Bradley was born in October of 2015, and is now a walking, blabbering, happy 1-year old who brings joy to the Kreager family and all who meet him.

"The theme of joy has really been true this past year," Ashley said, "It was such a joyful experience just to hold another child in our arms after waiting so long. We just try to be very thankful that we have two living children. We have brothers who can love each other. And we look forward to how God will continue to write our family story."

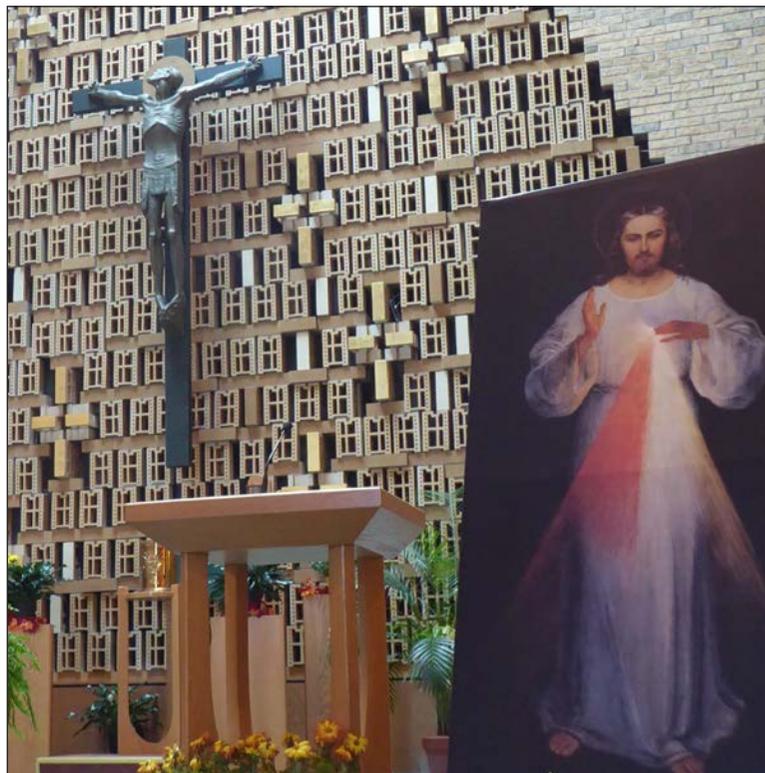
Afternoon of Prayer and Remembrance for the Effects of Abortion

BY JENNIFER MILLER

In God's great love and mercy, a respectful and gentle group gathered for three hours at St. Therese, Little Flower Church, South Bend, on Sunday, Oct. 23, to remember and pray for healing and forgiveness for those who suffered from having an abortion. There were testimonies of lives forever altered by an abortion, intercessory prayer asking for healing and pardon, Eucharistic adoration and the sacrament of reconciliation for personal conversion and prayer. Lastly, Mass was celebrated to offer to God the pain and hurt. Truly truth in charity was present during the afternoon.

From the example and ministry of Jesus Christ, the Catholic Church understands the healing and reconciliation that is necessary after abortion. An Afternoon of Prayerful Remembrance and Intercession was designed to begin to aid that recovery process. The idea for the afternoon was developed by Theresa Bonopartis and the Sisters of Life to bring together the many different people who are affected by abortion and the impact this abortion decision has in the community. A prayer service was first held in the Archdiocese of New York and has been conducted at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. as part of the Jan. 22 Prayer Vigil for Life. The idea is for the community to gather and pray in the tender mercy and love of Jesus, the divine healer.

The timing of this afternoon, during the Jubilee Year of Mercy, was especially important. The image of Divine Mercy was



Jennifer Miller

The image of Divine Mercy was appropriate to discussions of the mercy God has on mothers who ask for His forgiveness. Those who have struggled personally with the issue of abortion gathered as St. Therese, Little Flower Church, Oct. 23, to pray and receive forgiveness and support.

prominently displayed near the altar as a reminder that no sin is too great or too small for God to forgive.

Allison Sturm organized the moving afternoon through the Office of Evangelization and Special Ministries. She emphasized: "While this event remembers all of those who have been wounded, I also want it to inspire people to use what they learn to help someone who is hurting from a past abortion or facing an unplanned pregnancy. My hope is to help form intentional disciples who spread the Church's teaching on the sanctity of life as well as the message of

God's love and mercy by emphasizing the importance of sharing the truth and tragedy of abortion while always speaking of those involved with this decision in charity."

It is important to remember that in one seemingly small, 'private' choice to abort a child, the entire community is affected. Abortion fragments society by removing the most fragile, innocent lives in the community, those of the unborn children. Like a ripple, an abortion forever changes not only the baby's life, but that of the father and mother, aunts, uncles, grandparents, friends, neighbors and

the American and global society at large. Since the legalization of abortion in America in 1973, these ripples have silently affected the Diocese of Fort Wayne-South Bend and the nation. Speaking about this pain is vital to the life of a community.

Understanding that many people are touched by abortion, the afternoon began with a prayer service where testimonies from various perspectives were read aloud. These literally gave voice to people who encounter a post-abortive woman but often say nothing, such as her doctor, grandparent and counselor.

A grandfather spoke the following: "I often wonder why my daughter did not feel she could come to us and tell us about her pregnancy. What was it that made her feel that having an abortion would be easier than coming to us and allowing us to be there for her? We failed her because she felt she could not trust in our love for her.

"Yes, we would have been upset, probably even angry. But we would have gotten over it. We would have still loved her and been there for her. We will always love her. I am sorry that she felt she could not come to us. I am sorry that she was so afraid to tell us. It hurts me so much to see her in so much pain because of the abortion. I pray that she finds it in herself to forgive us and to forgive herself, so that she can have peace again."

A counselor added: "I am sorry I did not validate the feelings of those who came to me suffering from a past abortion. It was so hard to know what to do... it was easier to ignore it. By my refusal to address their abortions, I know I cause them more pain and grief. I am sorry." Participants seemed to feel

that that the testimonies were one of the most moving parts of the afternoon.

Orphelia, a parishner of St. Therese, Little Flower, said how eye-opening the testimonies were. She felt that "sometimes there is so much pain present that there is much healing that needs to be done. No one leaves an abortion clinic happy about their decision." She found that the pro-life community needs to tell abortion-minded women, "We love you and your baby — both lives are sacred."

Another attendee, Katherine, found herself moved by the power of intercessory prayer. "We prayed for women in the world right now considering an abortion." She said how helpful it was to remember to keep compassion and mercy in mind when speaking with people. Both women were grateful that this afternoon was hosted and talked about, as it was a topic of so much shame and not often mentioned in society.

Father Bill Schooler, pastor of St. Pius X Parish in Granger, was one of many priests present to pray, hear confessions and celebrate the closing Mass.

"During this year of mercy, it is so important to reach out to those who have been affected by the sin of abortion and bring them to God's mercy," he said. The same merciful gesture was represented visually in the image of Jesus as Divine Mercy and the vision of St. Faustina, life-sized and present right next to the altar, where God's great mercy flowed forth during the Mass.

For more information about post-abortive healing, contact Project Rachel at 1-855-RACHELHOPE or email projectrachelhope@gmail.com.

Between the lines

BY MARK WEBER

One of my tasks at *Today's Catholic* aligns me with gravediggers, morticians, doctors, nurses, lawyers and others who are the last to sign off on a person who dies. Maybe you could call me a ghostwriter: not that I write under another's name, no — it's because I edit obituaries.

In my case there is more reading than writing to the job, since our "obits" go through a process similar to cremation: filtered to essentials, just listing the names of deceased Catholics with their city, age and parish. To get this minimal information I look over all the obituaries in the Fort Wayne and South Bend papers, and check other sources including the Internet. This is not a chore because obits, like tombstones, have writing between the lines.

Reading obituaries, even those of strangers, produces a reaction. Once again, it is what's between the lines that determines my response. Take the case of Anthony, a respected, small-town businessman and a lifelong member of his parish, who died at 93; his wife Anna, 92, followed him in death one month later. My feeling about this couple was that through their large family they found joy in a life together that surpassed any other experience. But as stated in Ecclesiastes 3:2, there is "a time to be born, and a time to die..."



Francie Hogan

Acceptance of and understanding death gets a little murky when reading about the death of a child, which is an emotional grenade that rips apart parents, grandparents, siblings and classmates. The grief is spread to wherever the word is read.

The obit of Judy, who died at 56, reports that she and her husband Nick, were often seen riding their tandem bike thorough the neighborhood. What is revealed between the lines is that any couple who enjoys riding a tandem bike on a regular basis shares a sense of humor and is blessed with a harmonious companionship. It also means that Nick is going to experience prolonged grief.

The obit that never fails to shock me, and cause heavy sadness, concludes with a phrase such as "respecting Wilma's wishes, there will be no calling or service." There is nothing between the lines to explain the stark and empty feeling delivered by these ominous words. One can only wonder what it was in Wilma's life that prompted such a "wish."

Mark Weber, senior staff member at Today's Catholic, peruses the daily newspapers for obituary information of diocesan-area faithful who have died. Send obituary information to mweber@diocesefwsb.org if your loved one is not listed.

The trouble with the 'you go, girl' culture

Two recent films, "Deepwater Horizon," with Mark Wahlberg, and "Sully," starring Tom Hanks, represent something of a breath of fresh air for both movies feature men who are intelligent, virtuous and quietly heroic. If this strikes you as a banal observation, that just means you haven't been following much of the popular culture for the past 20 years.

One of the distinctive marks of films and television programs the last couple of decades has been the Homer Simpsonization of men. Don't get me wrong: I'm a big fan of the "The Simpsons" and laugh at Homer's antics as much as the next guy. But the father of the Simpson family is stupid, boorish, drunk most of the time, irresponsible, comically incompetent and childish. In the cartoon world he is echoed, of course, by Peter Griffin of "Family Guy," who is similarly buffoonish. In both cases, the wives — Marge, in "The Simpsons," and Lois, in "Family Guy" — have the brains, the competence and the moral responsibility. And in "The Simpsons," Homer is imitated by his son Bart, who is sneaky, stupid and unmotivated; and Marge by daughter Lisa, who is hyper-smart, uber-competent and morally alert.

In one memorable episode, Lisa is worried that she has inherited her father's terrible qualities; but is relieved to discover, by the show's end, that the "stupid gene" is communicated only to the males in the Simpson line. In another of my favorite Simpsons scenes, Homer

is told, at a moment of moral crisis, to consult that "little voice that tells you right from wrong," and he responds, "You mean Lisa?"

If you think this male-bashing is restricted to cartoons, think again. Ray Romano's character in "Everybody Loves Raymond," Ed O'Neill's hopeless father in "Married With Children" and Ty Burrell's hapless goofball in "Modern Family" — all are variations on the Homer Simpson theme. Add to all this the presentation of fathers as not just inept, but horrific in "Game of Thrones," and the absent, indifferent fathers of "Stranger Things."

I also wonder whether you've noticed a character that can be found in practically every movie made today? I call her the "all-conquering female." Almost without exception, she is underestimated by men and then proves herself more intelligent, cleverer, more courageous and more skilled than any man. Whether we're talking about a romantic comedy, an office drama or an adventure movie, the all-conquering female will almost inevitably show up. And she has to show her worth in a domineering way; that is to say, over and against the men. For her to appear strong, they have to appear weak. For a particularly good case in point, watch the most recent "Star Wars" film.

Now, I perfectly understand the legitimacy of feminist concerns regarding the portrayal of women in the media as consistently demure, retiring and subservient to men. I grant that,



WORD ON FIRE

BISHOP ROBERT BARRON

in most of the action/adventure movies that I saw growing up, women would typically twist an ankle or get captured and then require rescuing by the swash-buckling male hero — and I realize how galling this must have been to generations of women. Therefore, a certain correction was undoubtedly in order. But what is problematic now is the Nietzschean quality of the reaction, by which I mean the insistence that female power has to be asserted over and against males, that there is an either/or, zero-sum conflict between men and women. It is not enough, in a word, to show women as intelligent, savvy and good; you have to portray men as stupid, witless and irresponsible. That this savage contrast is having an effect especially on younger men is becoming increasingly apparent.

In the midst of a "you go, girl" feminist culture, many boys and young men feel adrift, afraid that any expression of their own good qualities will be construed as aggressive or insensitive. If you want concrete proof of this, take a look at the statistics contrasting female and male success at the university level. You

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Cure for election overload, a quest for peace

It's almost as if November's Mass readings were written for election-weary Catholics, with their foreboding tones and calls for "perseverance" and "endurance" amid distress.

"They will seize you and persecute you," St. Luke warns.

"Let us then throw off the works of darkness and put on the armor of light," St. Paul exhorts.

Polls confirm what Facebook makes clear: We were disgusted by this presidential campaign. And when your two candidates register record highs in unfavorable ratings, we know many will be unhappy no matter the victor.

Election Day, in many ways, will resolve very little; the commercials will cease, and the yard signs will be taken down, but the discord will linger.

The interviews I conducted this fall revealed a disenchanted electorate. I spoke to a 69-year-old farmer in Iowa who was harvesting soybeans. This year had brought his highest yield ever — 83 bushels an acre — a measure of consolation amid political turmoil. "I'm getting to a point where I don't like to turn the news on," he told me. "I'd rather think about the beans."

But it was hard to escape. Even at the grain elevator, he found himself discussing Donald Trump's tax returns. He shook his head at the daily allegations of sexual assault. "Is this what our country has come to?"

A college student hanging out at Barnes & Noble on a Friday afternoon lamented the relation-



TWENTY SOMETHING

CHRISTINA CAPECCHI

ship young voters now have with American politics. "For a lot of my peers, it's become tainted," he said, casting his eyes downward. "Many first-time voters feel like they have to pick the lesser of two evils."

Surely, he added, the discourse during the final weeks before Election Day had marked a rock bottom in the history of our presidential campaigns. "It can't get worse."

He still scanned headlines, but he'd stopped reading the articles. "It just makes me feel worse about my day."

An Ohio 20-something making his way in New York City — the kind of earnest Catholic who has always been concerned about the arc of the moral universe — tweeted grimly: "2016 has only confirmed my suspicion that 'unity' is a sly rhetorical device used to silence difficult criticism."

A 30-year-old Target supervisor told me she'd boycotted TV since early October. "It's been a lot more peaceful," she said. The presidential campaign found her relying, more than ever, on her

CAPECCHI, page 12

During dark times, remember: God will be victorious



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

32nd Sunday in Ordinary Time Luke 20:27-38

This weekend, observed by the Church as the 32nd Sunday of Ordinary Time, the Church presents as the first reading a section from the Second Book of Maccabees.

Maccabees, First or Second, rarely appears as a reading at Mass. These books date from a period only two centuries before Christ. They rose from a very dark period in the history of God's people.

When Alexander the Great, who had conquered so much of the present-day Middle East, died, his generals scrambled

to succeed him. One of them, Ptolemy, became the pharaoh of Egypt, an ancestor of Cleopatra. Another of them, Seleucus, became king of Syria.

A successor of Seleucus, Antiochus IV, believed himself to be divine. He demanded that his subjects, including the Jews, worship him. Anyone who refused this demand paid dearly. These two books of Maccabees lionized these pious Jewish martyrs who refused to forsake the one God of Israel, and this weekend's reading describes quite vividly the penalty Antiochus IV reserved for those who denied that he was a god.

Heroism, therefore, is one lesson. Another is about the afterlife. The reading mentions the afterlife as a reward for holy living on earth. The afterlife as a doctrine was not well refined in the more ancient Hebrew writings. Thus, Maccabees expands the notion.

The Second Epistle to the Thessalonians provides the second reading. This work, too, was written when times were very hard for true believers, but

Christians in this case.

The epistle is challenging but encouraging. Regardless of what ever may lie ahead, it insists that disciples must hold firm to their bond with the Lord. Times may be bad, even terrifying, but they will pass. God, and those devoted to God, will be victorious!

St. Luke's Gospel, the source of the last reading, continues the theme of the after-life. Its message is clear. Those persons faithful to God in this life will live with God, triumphantly and eternally, in the next life.

This reading also says that the ways of God are beyond our experience and our understanding. We are humans; nothing less, but nothing more. We are nothing less in that we can decide to live so as to receive as God's gift eternal life itself. We are nothing more in that we need God.

Reflection

War has tormented every generation of Americans since the Revolutionary War. Americans died in the War of 1812, the Civil

War, World Wars I and II, Korea, Vietnam, the Gulf War, Iraq, Afghanistan and the undeclared war against terrorism.

In a sense, then, filling our own history is catastrophe and death; just as such horror was part of Hebrew history. For us, and even as we fight our personal wars, with whatever foes assail us, it is easy to be discouraged.

The readings teach us, and they console and inspire us. They teach us that human sin, turning away from God, can bring upon people enormous injury and destruction. If we followed God, we would find the better way to life, to concord, to wholesomeness.

Even so, life on earth, although we must endeavor to make earthly life good and productive, is not the end in itself. As the Second Vatican Council saw it, earthly life is a pilgrimage. All humans move from birth to death. Everyone dies.

True believers move not to death, but they pass death as a milestone on their way to eternal life.

These readings also remind us that the allurements that so often drive humans to hurt themselves and others inevitably will pass away. God will endure. His goodness will triumph.

Only God, in the heavenly kingdom, will survive — in everlasting glory. This kingdom awaits our entry — if we choose to enter it. The gates are open.

READINGS

Sunday: 2 Mc 7:1-2, 9-14 Ps 17:1, 5-6, 8, 15 2 Thes 2:16—3:5 Lk 20:27-38

Monday: Ti 1:1-9 Ps 24:1b-4b, 5-6 Lk 17:1-6

Tuesday: Ti 2:1-8, 11-14 Ps 37:3-4, 18, 23, 27, 29 Lk 17:7-10

Wednesday: Ez 47:1-2, 8-9, 12 Ps 46:2-3, 5-6, 8-9 1 Cor 3:9c-11, 16-17 Jn 2:13-22

Thursday: Phlm 7-20 Ps 146:7-10 Lk 17:20-25

Friday: 2 Jn 4-9 Ps 119:1-2, 10-11, 17-18 Lk 17:26-37

Saturday: 3 Jn 5-8 Ps 112:1-6 Lk 18:1-8

Changing the game

For those of us who find it impossible to cast a vote for either Hillary Clinton or Donald Trump on Nov. 8, this poem by Artur Miedzyrzecki, written during Poland's Solidarity revolution, has a certain resonance:

What does the political scientist know?

The political scientist knows the latest trends

The current states of affairs

The history of doctrines

What does the political scientist not know?

The political scientist doesn't know about desperation

He doesn't know the game that consists in renouncing the game

It doesn't occur to him

That no one knows when

Irrevocable changes may appear

Like an ice-flow's sudden cracks

And that our natural resources

Include knowledge of the venerated laws

The capacity to wonder

And a sense of humor

"The game that consists of renouncing the game" doesn't mean refusing to vote for president this year. I intend to write in a candidate I judge fit for the office, which is not a description I can apply in good conscience to Mrs. Clinton or Mr. Trump. But however one resolves the presidential dilemma this year, perhaps serious Catholics can agree on two other matters, thinking about our civic responsibilities over the short-term and the long haul.

Mrs. Clinton's unintentionally self-revelatory crack about the "deplorables" — into which category she would likely drop every Catholic committed to religious freedom in full, marriage rightly understood, color-blind equality before the law, and the right-to-life in all life's stages

and conditions — suggests that smart voting down-the-ballot is absolutely crucial this year. If the Scourge of the Deplorables is elected, it will be essential, over the next four years, to maintain the tension between an aggressive Clinton administration and the national legislature. If Mr. Trump takes office on Jan. 20, it will be just as urgent to have a Congress as committed as possible to life, religious freedom, constitutional government, and colorblind equality as a counterbalance to who-knows-what will be coming out of the White House.

So the short-term task seems clear: Do everything possible to elect a pro-life, pro-religious-freedom-in-full Congress, then work overtime to holds its members to those commitments between now and Jan. 20, 2021.

As for the long haul, orientation is crucial; and a proper orientation begins with a frank acknowledgment that American political culture is sick. I don't believe the illness is terminal, nor do I believe that four years of either Mrs. Clinton or Mr. Trump in the White House will necessarily finish off the Republic. If that's true, then we're in such bad shape that we're already finished. But the sickness in our political culture is serious, and it reflects the pathogens that have been at work for some time in the general culture.

What are they?

- A raw individualism that conceives "freedom" as radical personal autonomy because it thinks of the human person as a twitching bundle of desires, the satisfaction of which is the full meaning of "human rights" and the primary task of government.

- A lack of commitment to the common good, which shows up in everything from bad driving habits to declining volunteerism to tax cheating to declaring a pox on



THE CATHOLIC DIFFERENCE

GEORGE WEIGEL

politics and sitting out elections.

- The vulgarization of popular culture and entertainment, which has so deeply wounded our politics that they've become another form of reality-TV, producing a spectacle that should shame us into a collective examination of our consciences as consumers.

- The confusion of "success" with sheer wealth by individuals, businesses, and corporate boards, which empties economic life of its vocational nobility and inculcates a counter-ethic of beggar-thy-neighbor competition that's a grave danger to markets and a threat to the capacity of free enterprise to help people lift themselves from poverty.

- A grotesque misunderstanding of "tolerance" and "fairness," rooted in an even more comprehensive delusion about what makes for human happiness, which isn't "I did it my way."

The list could be extended ad nauseam, but perhaps the basic structure of our situation is in sharper focus. We must rebuild American political culture so that, at its presidential apex, it is far less likely to produce such a mortifying choice as the one created by this election cycle. That requires the rebuilding of our public moral culture. It is a task for several generations, which must begin now, at the retail level.

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

CAPECCHI

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morning devotional, "an armor against negativity." She smiled brightly: "I have faith! I have faith in God that everything's going to be OK."

I found a reprieve from all the noise last weekend on a solo road trip across Wisconsin. Sailing along in my gray Honda Accord, I felt blanketed by a patchwork of autumn foliage — burning crimson and rusted gold amid deep greens, white slices of birch forming the stitches. The quiet refrain rang through my head: "How great thou art."

It is a time for prayer, for humor and generosity, for little neighborly deeds that make the world feel right again: In a word, mercy.

I circled back to November's

temperance of someone else; the truly just person is not put off by the justice of a countryman; and authentic love positively rejoices in the love shown by another. Therefore, it should be altogether possible to hold up the virtue of a woman without denying virtue to a man. In point of fact, if we consult the all-conquering female characters in films and TV, we see that they often exemplify the very worst of the traditional male qualities: aggression, suspicion, hyper-sensitivity, cruelty, etc. This is what happens when a Nietzschean framework has replaced a classical one.

My point is that it is altogether possible — and eminently desirable — to say "you go, boy" with as much vigor as "you go, girl." Both the boys and the girls will be better for it.

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

BARRON

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can see the phenomenon in films such as "Fight Club" and "The Intern." In the former, the Brad Pitt character turns to his friend and laments, "We're 30-year-old boys;" and in the latter, Robert De Niro's classic male type tries to whip into shape a number of 20-something male colleagues who are ruffled, unsure of themselves, without ambition — and, of course, under the dominance of an all-conquering female.

It might be the case that, in regard to money, power and honor, a zero-sum dynamic obtains; but it decidedly does not obtain in regard to real virtue. The truly courageous person is not threatened by another person's courage; the truly temperate man is not intimidated by the

SCRIPTURE SEARCH®

Gospel for November 6, 2016

Luke 20:27-38

Following is a word search based on the Gospel reading for the 32nd Sunday in Ordinary Time, Cycle C: a tricky question about marriage and the life after. The words can be found in all directions in the puzzle.

SADDUCEES	TEACHER	MOSES
BROTHER	A WIFE	RAISE UP
SEVEN	FIRST	SECOND
THIRD	WOMAN	RESURRECTION
WHOSE	WORTHY	MARRIAGE
ANGELS	PASSAGE	BUSH
ABRAHAM	ISAAC	JACOB

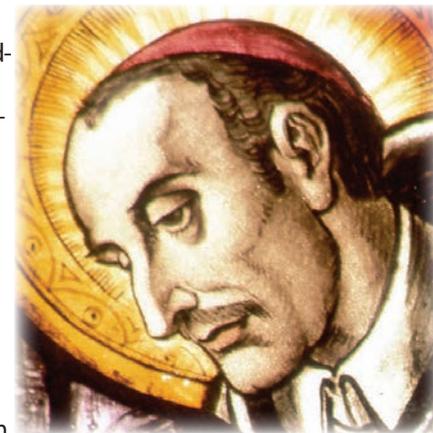
MOSES AND ABRAHAM

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

Saint of the Week

St. Charles Borromeo

Though Charles suffered all his life from a speech impediment, his intelligence and zeal made him an outstanding figure of the Catholic Reformation. In 1560, he was named a cardinal, a lay position, and administrator of the Archdiocese of Milan by his uncle, Pope Pius IV, but was kept in Rome to assist with the reconvened Council of Trent. He helped draft the council's catechism and liturgical books, and in 1563 was ordained a priest and bishop. Finally, in 1566, he was allowed to go to Milan, where he worked tirelessly to reform priestly training and lay catechesis. He also exhausted his own funds to provide relief during periods of famine and plague. He is the patron of seminarians and catechists.



1538 - 1584

Mass readings, and this time the power of hope stood out amid looming turmoil. We hear of "redemption" and "forgiveness," of the Lord's house being raised up as the highest mountain, toward which "all nations shall stream."

It is a time to trust in the bigger picture, in that which we cannot see but believe, St. Paul reminds us. "For in him all the fullness was pleased to dwell, and through him to reconcile all

things for him..."

In a splintered era, Christ offers us fullness that is not of this world. He is the glue when the center threatens to fall through. "He is before all things, and in him all things hold together."

Christina Capecchi is a freelance writer from Inver Grove Heights, Minn., and editor of SisterStory.org.

Sports

ICCL SOCCER CHAMPIONS NAMED The St. Joseph seventh/eighth-grade girls soccer team won the ICCL championship Oct. 30, beating Christ the King 4-0. All 23 girls on the St. Joseph team played in the game. Georgia Place scored three goals and Claire Chadwell had an assist and a goal. St. Joseph had seven shutouts in 10 games this fall and did not give up a goal in the playoffs.

St. Matthew Blazers take ICCL championship

BY JOE KOZINSKI

Outlined against the storied, blue-grey October sky that settles in the St. Joseph valley, two teams met on Sunday, Oct. 30, to crown the Inter-City Catholic League champion at Marian High School.

The talented and physical squad of St. Anthony's Panthers tested its resolve against the upstart Blazers of St. Matthew, who miraculously won the first meeting in the final moments of the game, creating a three-way tie for the regular season championship.

The Panthers showed their might early, pounding the ball at the black swarm defense by using a myriad of players; Charlie Peterson, Luke Thomas, Brandon Prokop, Eddie Arevalo and Walter Wesson, to march 11 plays until the ball lay at the 3.

The maroon-and-gold clad platoon punched the ball in, and a kick from the big leg of Charlie Leonard made the score 8-0 just seven minutes into the game. The Blazers couldn't answer back, as the exuberant Panther defense, led by their dominating lineman Michael Conery, held. The Panthers, relying on Peterson and Thomas, stormed into the red zone, only to lose the ball at the 9-yard line.

The usually resilient St. Matthew offense looked as if it was stuck in the mud against the Panther defense. Peterson made short work of the opportunity and this time finished the drive, making the score 14-0 still in the first quarter.

St. Matthew would figure out the defensive adjustment, but never the offensive nuances that would penetrate the Panther wall. Neither team could produce a drive of any merit going into halftime.

It took the Blazers almost the entire third quarter to pierce the armor of Panthers, but with 22 seconds left, heralded quarterback Bryce Martens called his own number, cut back on a dime and dashed 35 yards to pay dirt, narrowing the margin 14-6.

St. Anthony looked like it was back in business, as Prokop found a receiver wide open for 20 yards. However, the talented Blazer linebacker Isau Gonzalez stripped the ball from the ball carrier and sprinted in the opposite direction, getting tack-

led inside the Panther 30. The unthinkable then happened with just over seven minutes left in the contest: Martens, trying for extra yardage, lost the football, relinquishing possession and, more importantly, momentum.

The Panthers turned to their bread and butter, handing off to Peterson and chewing away the clock. But after five plays, they found themselves with a fourth down at 11 to go when Prokop found Collin Suth with a bullet pass. Unfortunately, he was wrestled down two yards short of the line to gain. With 2:49 left in the ball game and starting on their own side of midfield, the Blazers would have a mountain to climb.

The drive would start off with an unorthodox, two-handed toss from Martens to Gonzalez for 10 and then a couple of plays, leaving the Blazers with a fourth and 9 and almost out of gas.

The resourceful quarterback found Mitchell Menting alone for a 20-yard crucial pickup, moving the chains. On the next play, Martens bolted free for a 19-yard touchdown, making the score 14-12 with 1:02 to play.

The Blazers kicking game has failed them all season long, but nonetheless, Gonzalez lined up for the biggest boot of his life. When the referee held up both hands signaling the extra-points try was true, jubilation filled the St. Matthew side of the field. The score was tied 14-14.

The Panthers of St. Anthony were not done. They promptly hit a huge pass and catch play between Prokop and Suth, giving themselves a first down on the Blazers' 29 with 45 seconds left.

The Panthers boasted the best kicker in the league in Leonard: They knew that if they could get close, his foot could be the key to victory.

On the next play, Prokop zeroed in on a wide-open Thomas at the 12 and let it fly. The ball hung up for what seemed an eternity. What happened next would decide the championship.

Out of nowhere, Martens snatched the victory from the Panthers and raced 78 yards, weaving in and out of defenders and giving the Blazers an unbelievable, come-from-behind championship.

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St. Charles repeats as seventh- and eighth-grade CYO champ

BY RON BUSCH

The cloudy sky parted for a short time Sunday, Oct. 30, for the 2016 seventh- and eighth-grade CYO football championship game at the University of Saint Francis.

The St. Vincent Panthers started with a surprise offensive play that resulted in a St. Charles interception by Callen Stauffer, and St. Charles took to its own offense, led by quarterback Brenden Lytle. It appeared that the Cardinals had the ball and the momentum early on; the Panthers, however, played some outstanding defense and were able to stop a St. Charles drive that appeared destined for the scoreboard.

St. Vincent took over deep in its own territory, led by quarterback Carson Podschlne, and attempted to gain some better field position. On a third and 11 play the Cardinals' middle linebacker Devon Tippmann intercepted an errant pass and cruised into the end zone for six



Photo by John Martin

Sam Pesa of St. Charles scores a touchdown during the seventh- and eighth-grade CYO football championship game at the University of Saint Francis on Sunday, Oct. 30.

points. This was followed by a Quinn Gillig two-point kick, and the St. Charles team had cracked the scoreboard with an 8-0 lead with 2:09 left in the first quarter. The Cardinals kicked off and held the Panthers as the first quarter came to a close.

Early in the second quarter the Panthers were forced to punt on a fourth and 22. A holding penalty on the next St. Charles possession forced the Cardinals

CYO, page 14

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Marian High School boys defend 1-A soccer state championship title

BY MOLLY GETTINGER

It was both tricks and treats this past Saturday for the Marian High School Knights boys soccer team, as they headed to IUPUI's Michael A. Carroll Stadium to defend their 1-A soccer state championship title. While kids across the country donned their Halloween costumes, the Knights put on their crisp, white and blue soccer uniforms in hopes of taking home the ultimate treat, a 1-A soccer state championship trophy.

With a 20-2 record and a state title in the 2015 season, the 2016 team had much to live up to. Despite last year's success, the Knights approached this year as an entirely new season with its own set of challenges and opportunities. 2016 was a new year with a new team. A number of outstanding seniors graduated at the end of the 2015 season, paving the way for new stars to step onto the field. And they did, with an outstanding 18-5 season this fall that carried them back to Indianapolis to defend their state title.

As the state championship began, it only took a few minutes of game play for it to be clear who would dominate the field. Early in the game, Marian had two scoring opportunities. After a foul, Christian Juarez was given a free kick, which was saved by the Providence goal keeper. Minutes later, Juarez faced a scoring opportunity and fired another shot. The ball flew mere feet above the Providence crossbar. The Knights' offense was on fire.

The Knights scored their first goal in the 34th minute of game-play. Robert Ontiveros received the ball from Alex Rodela and

knocked it into the net.

Just two minutes after the intermission, the Knights struck again. Johnathan Tavarez sent the ball into Providence's box. It was picked up by Jordan Morris, who found himself in a two-on-one situation, shot and scored the goal.

Morris wasn't done yet: 20 minutes into the second half he scored his second goal, with an assist from Edward Morrison. The score was now 3-0.

While things looked bleak, Providence wasn't ready to let the game go: they kept the Knights on their toes. Five minutes after Morris' second goal, Providence player Eli Coker fired a shot into the Marian goal crossbar. Marian goaltender Hunter Renner grabbed the ball, preventing a rebounding score.

Throughout the game, Renner made five saves. With 12 minutes remaining in play, Renner was replaced by Michael Caltaldo, who successfully prevented a Providence goal.

Marian secured its victory with a fourth and final goal 66 minutes into game time, when Jonathan Tavarez scored, unassisted. In a decisive victory, the Marian High School varsity soccer team had successfully defended their 1-A soccer state championship title.

Marian Coach Ben Householter shared that the team was all smiles after their win. "The team played very well on Saturday. They stayed focused on defense and kept working offensively."

He continued: "My proudest moment of the postseason is just seeing how hard this team worked and seeing them come together as a team to accomplish their goals."

ICCL

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"What I can say is, Bryce was everywhere. We had three close games in a row that came down to the last possession, and our experience in those games, I think, made the difference," remarked Blazer Coach Ben Domonkos. "We knew they had a kicker, and we had struggled; so Sister Gianna Marie worked with Isau for the last two weeks on extra points, and it made the difference."

"This is disappointing, but I think our kids played fantastic and until the end. I'm very proud of this group," added Panther Coach Jason Piontek. "We worked at stopping Martens, and effectively did it for most of the game. He's just a special player that gives a creative dimension to their team."

After the championship game, an annual trophy is presented



Photo by Ray Derucki

The Blazers of St. Matthew after winning the ICCL Championship.

to a player from each team who exemplifies mental attitude and the culmination of hard work, leadership and determination. This year's Bill Sorukas awards went to Blazer Bryce Martens and Panther Cole Chrzan.

The fifth- and sixth- grade league also crowned its champion on Oct. 30, at St. Anthony's:

Andrew Zetterman bulldozed his way over the goal line in overtime, giving the Panthers a 6-0 win over the Saints of Mishawaka Catholic.

The CYO-ICCL championship game will be held Sunday, Nov. 6 at 2 p.m. at St. Joseph High School. The runners-up will play following the title game, at 4 p.m.

CYO

Continued from Page 13

back to a first and 25 yards to go. Amir Drew turned on the after-burners and jetted 82 yards, with 6:24 left in the quarter, to up the score.

Gillig's "golden toe" ramped up the score to 16-0. After a couple exchanges of possession St. Charles recovered a bad snap fumble over the St. Vincent's quarterback's head, and appeared set to score once more when the Panthers intercepted a long pass at the 1-yard line. It looked like opposing players both had come down with the ball, but apparently the Panthers wrestled it from the Cardinals.

It appeared that the teams would end the half without further scoring. But St. Charles

had other ideas, and used their remaining time-outs to regain possession with less than 1 minute on the clock. From the St. Vincent 32-yard line the Cardinals' Sam Pesa converted a touchdown on a 32-yard pass play with a mere 7.2 seconds left. After the extra-points kick, the score read St. Charles 24, St. Vincent 0.

The Panthers had yet to give up. On the opening kickoff of the second half they recovered an inside kick that lifted the team's spirits, but unfortunately, they were unable to move the ball up the field. St. Charles took over, and in a drive that featured three plays with three consecutive first downs, Sam Pesa was once again on the receiving end of an 18-yard pass play that left 4:10 to go in the third. A blocked extra-points kick, and the score was now 30-0 in favor of the mighty Cardinals.

Momentum was clearly with

the Cardinals as the fourth quarter began. St. Charles seventh grader Henry O'Keefe made a 55-yard running play with 7:47 remaining. With the extra-points kick, the game looked out of reach at 38-0.

St. Vincents' Luke Woenker was yet to be convinced. He took the Cardinals' kickoff the length of the field to post eight points, with the extra kick, that brought the score to 38-8. That's where it remained as the running clock ticked off the seconds. The game ended as St. Vincent gathered a fumble recovery; a final pass fell incomplete and St. Charles had its 29th straight varsity win, along with another CYO championship title.

St. Charles plays Sunday, Nov. 6, at South Bend's St. Joseph High School for the diocesan championship. A third place diocesan game will feature the runner-up St. Vincent Panthers.

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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.

Holiday bazaar

BRISTOL — St. Mary Church, 411 W. Vistula St., will host a holiday bazaar Saturday, Nov. 12, from 9 a.m. to 2 p.m.. Holiday items, bake sale, hidden treasure and lunch will be offered.

Additional Latin Mass time announced

FORT WAYNE — Sacred Heart Parish will begin an 8 a.m. Extraordinary (Latin) Mass on Sunday, Nov. 13. This will be on a trial basis for six weeks. The 10 a.m. Latin Mass will also continue. There are Missals in the pews with English on one side and Latin on the other.

Catholic Business Network meetings

FORT WAYNE — The Catholic Business Network will meet Friday, Nov. 4, with First Friday Mass in the Guerin Chapel at 7 a.m. followed by fellowship in the Cathedral Center at 7:30 a.m. The guest speaker is Anne Koehl, the Director of the three Women's Care Centers in Fort Wayne. Refreshments will be provided by Madeline Nugent with the Confraternity of Penitents.

Concert series

ELKHART — St. Vincent de Paul, Elkhart presents Jamie Caporizo, mezzo-soprano, in concert on Friday, Nov. 11, at 7:30 p.m. Sacred songs in varying styles for voice and piano by Dvorak, Faure, Hogan, Wolf and others. Admission is free, donations accepted.

Pro-life apologetics

FORT WAYNE — Join Allen County Right to Life on Saturday, Nov. 12, from 9 a.m. to 11:30 a.m. at the St. Vincent de Paul Spiritual Center, room A, on Wallen Rd. for a pro-life apologetics workshop. Mike Spencer of Life Training Institute will speak to the most pressing moral injustice of our time: legalized abortion. The cost is \$5 and coffee and doughnuts will be provided. Register at www.ichooselife.org.

Music Boosters craft bazaar

FORT WAYNE — The Bishop Dwenger Music Booster craft bazaar will be Saturday, Nov. 12, from 9 a.m. to 3 p.m. in the school gymnasium. Over 150 crafters, artisans and vendors

will be available. Proceeds benefit the music programs at Bishop Dwenger.

Turkey bingo

FORT WAYNE — St. Joseph Hessen Cassel Turkey Bingo will be Sunday, Nov. 13, in the hall. Doors open at 2 p.m.; games at 2:30 p.m. Must be 18 to play. Cash prizes and turkeys to be prizes. Concessions, pull tabs and 50/50 raffle available. Play all packages \$25. Visit www.stjoe-hc.org for information.

John Crudele evening with Hannah Schaefer

HUNTINGTON — John Crudele, teen motivational speaker and Hannah Schaefer, singer and song-writer, will be at Ss. Peter and Paul Parish, 860 Cherry St., Friday, Nov. 11, at 6 p.m. at the Rieder Auditorium. Refreshments and mixer to follow. Sponsored by Catholics in Action youth group.

Mass and lecture on deaf Catholic history

NOTRE DAME — A Mass in American Sign Language (voice interpreted) with Father Chris Klusman, Archdiocese of

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Herbert J. Rodermund, 97, St. Henry

Theresa Longworth, 87, St. Elizabeth Ann Seton

Anna J. Messina, 92, St. Vincent de Paul

Margaret Hoot, 96, St. Vincent de Paul

Mishawaka

Mary Brady, 85, St. Joseph

Ruth V. Ross, 95, St. Bavo

Notre Dame

Virginia Busezky Kapsa Grillo, 90, Basilica of the Sacred Heart

Betty M.

VanDerGracht, 92, Our Lady of Holy Cross Chapel

Pierceton

Mary C. (Hensinger) Gunkel, 59, St. Francis Xavier

South Bend

Joseph L. Geirnaert, 64, St. John the Baptist

Submit obituaries to mweber@diocesefwsb.org

Milwaukee, will be Wednesday, Nov. 9, at 5:30 p.m. in Geddes Hall Chapel at the University of Notre Dame. The lecture "Ephphatha: Deaf Catholic History and the First Born-Deaf Priest" (ASL interpreted) will be presented at 6:30 p.m. in the Eck Visitor's Center Auditorium by Dr. Lana Portolano, Towson University, who is writing a book on 200 years of Deaf Catholic culture and heritage. This presentation focuses especially on the vocation story of Abbé Charles La Fonta, the first documented case of a Deaf man who became a priest. a reception will follow.

Interpreter to be at Mass

Fort Wayne — An Interpreter for the Deaf and Hard of Hearing will be present at the 11:30 a.m. Mass on Sunday, Nov. 13,, at the Cathedral of the Immaculate Conception. For information contact Allison at 260-399-1452 or asturm@diocesefwsb.org.

Bazaar planned

CHURUBUSCO — "Not Your Grandma's Bazaar," hosted by the Rosary Society of St. John Bosco Parish, 216 N. Main St.,

will be Friday, Nov. 18 from 9 a.m. until 5 p.m. and Saturday, Nov. 19 from 9 a.m. to 3 p.m. Baked goods, handmade crafts, hand rolled noodles and a raffle with a chance to win a handmade quilt and other prizes.

Correction submitted by Msgr. Pius Ilechukwu:

With due respect and love to St. Joseph's Council of Catholic Women who has been very active and does a lot for our parish, St. Joseph in Bluffton, we want to correct what was written as some misinformation in our parish profile contained within the In My Diocese feature. The Baby Bottle Project, held every spring, was a parish project, including the Council of Catholic Women, not just a project of theirs alone. New hymnals were purchased by the parish with the help of some free will donations made by some in memory of loved ones. The Council of Catholic Women group did not provide plane fare for the pastor to go home and attend his brothers' funerals.



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All-Schools Mass: 'We are all called to be Good Samaritans'

BY BONNIE ELBERSON

The annual Fort Wayne-area All-Schools Mass held on Thursday, Oct. 27, at the Allen County War Memorial Coliseum drew more than 3,000 students from area Catholic elementary schools. The celebrant was Bishop Kevin C. Rhoades, along with 20 area priests from the many parish schools represented.

The bishop celebrated the Votive Mass of Divine Mercy with its special prayers and readings, since he wished to highlight the theme of God's mercy at the All-Schools Masses in this Jubilee Year of Mercy. In his homily, Bishop Rhoades reminded the students of the infinity mercy of God and of our calling to be witnesses of His mercy by being merciful toward others. The saints, many of whom were depicted by the fourth-graders in attendance, were holy men, women and children who showed mercy, especially to the poor, the needy and the suffering.

"It's always great to have all our schools together," the bishop noted. "We come together to celebrate our faith ... and to celebrate Catholic schools." Why Catholic schools? "To help you get to heaven" and to become saints, he told them.

The Gospel reading was a familiar one, about the Good Samaritan, and Bishop Rhoades elaborated on the story. Not only must we love God with our whole being, he said, but we must love our neighbor as ourselves, as did the Samaritan when he helped the man who had been beaten by robbers and lay half-dead on the side of the road.

The bishop explained how it is not always easy to be merciful, especially toward those who

do not like us. Jesus shows us that we are to love our enemies and to be merciful towards all. The bishop commended the Catholic school communities for the works of mercy that they have been doing during the Jubilee Year. He thanked the students for their generosity toward those in need and for the many ways they serve others by practicing the corporal and spiritual works of mercy. "We are all called to be Good Samaritans," he reminded them.

In recognition of one recently canonized saint, Bishop Rhoades asked those students dressed as St. Teresa of Calcutta to come forward. Eleven fourth-grade girls wearing white saris with blue-striped hems joined him near the altar, and he quizzed them about their chosen saint's life and attributes. "She won the Nobel peace prize," said one. "She's the patron saint of World Youth Day," said another. "She died Sept. 5, 1997," related a third girl. St. Teresa also founded a religious order of nuns called the Missionaries of Charity, added the bishop, and "her power was her love of Jesus. She saw Jesus in the faces of the poorest of the poor."

Bishop Rhoades also spoke to the children about St. José Sánchez del Río, a young Mexican boy who died defending his faith in the 1920s at the age of 14. St. José displayed fortitude, a gift of the Holy Spirit that is received in the sacrament of confirmation that many eighth graders will receive this year, he reminded his listeners.

In closing, Bishop Rhoades once again encouraged students to grow in holiness and the love of God. "The Lord calls us all to be merciful. He calls us all to be saints. That is the purpose of Catholic schools, he added, "to teach you how to become saints."



Photos by Nate Proulx

Area fourth-grade students dress as their favorite saints at the Fort Wayne-area All-Schools Mass, held at the War Memorial Coliseum on Oct. 27.



Fourth-graders dressed as their favorite saints bring the offertory gifts to Bishop Kevin C. Rhoades during the Fort Wayne-area All-Schools Mass at the War Memorial Coliseum Oct. 27.

A selection of canned goods for the needy was presented at the Mass.



Bishop Kevin C. Rhoades looks for a brave fourth-grader to answer a question about St. Teresa of Calcutta, who was a popular choice of saint among fourth graders at this year's All-Schools Mass.



Priests from many of the schools that attended the Fort Wayne-area Mass on Oct. 27 concelebrated with Bishop Kevin C. Rhoades.