Pope and Lutheran leaders commemorate Reformation, discuss unity

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 the idea of sharing Communion before full unity is achieved.

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...”

...
VATICAN CITY (CNS) — Professing belief in the resurrection of the flesh is a “fundamental” article of 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,” said Cardinal Gerhard Muller, prefect of the Congregation for the Doctrine of the Faith.

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.

“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 away, 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 Gerhard Muller, prefect of the Congregation for the Doctrine of the Faith, said.
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 Evansville, the Diocese of Fort Wayne-South Bend, the Diocese of Gary and the Diocese of Evansville.

Continued from Page 1

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 these 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 punctuated 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.”

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
Sunday, Nov. 12: 5 p.m. — Closing Mass of Jubilee Year of Mercy, Cathedral of the Immaculate Conception, Fort Wayne
ICC
Continued from Page 3

Lafayette
Through the efforts of dedicated staff members, diocesan coordinators around the state, and bishops 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) program 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 WLW-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 that no candidate is in complete alignment with Church teaching — then we let them know when, 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.

“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, and where 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.

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 1987, 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 Church in Indiana.

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.
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” came to meet Jesus while “he was at table” in the house of a religious leader. There, she “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 catechist who lives in Laurel, Md., and writes for CNS.
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 people in town following this morning’s intense 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 protect¬ed from the assaults of Satan ed from the assaults of Satan by the power of this earthquake and the urgent call we monks feel to seek out those who need the Sacraments on this difficult day for Italy.”

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.

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 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 people in town following this morning’s intense 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 protect¬ed from the assaults of Satan ed from the assaults of Satan by the power of this earthquake and the urgent call we monks feel to seek out those who need the Sacraments on this difficult day for Italy.”

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 consid¬eration 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, accord¬ing 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 so that students can complete their studies, the letter said.

Pope encourages church, police in shared battle against trafficking

VATICAN CITY (CNS) — An unre¬lenting, coordinated commitment is needed to prevent people from falling prey to traffickers and to help victims caught in their snares, Pope Francis told repre¬sentatives of law enforcement agencies and church leaders. The growing number of people being trafficked and exploited are “the most vulnerable” people in soci¬ety; they are stripped of their dig¬nity, physical and mental integri¬ty 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 trafficking, the social service Pope Francis reiterated that “what is needed is a coordinated, effective and constant commitment, both to eliminate this complex phenomenon and to reach, assist and accompany the people who fall into the snare of traf¬ficking.” The Santa Marta Group is an international coalition of senior law enforcement chiefs and members of the Catholic Church — including bishops’ conferenc¬es and religious orders — work¬ing together to end human traf¬ficking. 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 bish¬ops 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 mil¬lion people, including minors, are believed to be victims of human trafficking, according to the International Labor Organization.
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 Dragon Trail, Mishawaka.

The Secular Franciscan Order is an international order founded by St. Francis and recognized by the Catholic Church. It comprises more than 700,000 laypeople 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 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, OSF, minister at 574-250-5668; LONEIL61@comcast.net; or St. 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 Shaifer, 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 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 Love.”

Her presentation style will be engaging, yet familiar. She is quick to acknowledge that the scriptural passages that inform her reflections are 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.

Herbeck spoke to students about the importance of being kind to all — even those with differences.
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 an artist, creating portraits. An idea occurred to her in the aftermath of her shock, and Face to Face was born.

“Since the beginning of 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.

“We all have a common humanity. God is love. If we can understand our common humanity, we can share love, we are sharing God.”

Annually, they work with像素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.

“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.”

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

BY JEANNIE EWING

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.

For more information about Face to Face and the work of Anne Jones and Gus Zuehlke, visit wwwfacetofacefineart.org.
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 women’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 women’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 joy for Ashley, who envisioned herself 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 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 Po 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 Kragers 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 shared 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 his 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.

“A year after we conceived Alex we learned so many people had been praying for us,” Ashley said. “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 a part of our journey,” Ashley said. “I think that was the hardest part of our journey.” 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.”

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.
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 that recovery process. The idea for the afternoon was developed by Theresa Bonapartis 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 for 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 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-abortion 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. When 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 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. When was it that made me 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 the testimonies were one of the most moving parts of the afternoon.

Orphelia, a parishioner 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.

Join us in prayer for those who suffer from the wounds of abortion.

Between the lines

BY MARK WEBER

One of my tasks at Today’s Catholic aligns me with grave diggers, 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 obituary sections 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 95; 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...”

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 more telling the 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 Homeric 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 a poor father of children. In both cases, the father figure, 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 the school has inherited her father’s terrible qualities; but is relieved to discover, by the show’s end, that the “stupid gene” 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 helpless father in “Married With Children” and Ty Burrell’s helpless goof-ball in “Modern Family” — all are variations on the Homer Simpson theme. Add to all this the presence of fathers who are not just inept, but horrific in “Game of Thrones,” and the absent, indifferently 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 “I’m going to bring the all-conquering female will to bear on this issue that is probably not even an issue” feminist. Almost without exception, she is underrepresented by men and then proves herself more intelligent, more compassionate 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 domain that is beyond her control. The men make it appear easy, they have to appear weak. For a particularly spectacular example, 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, 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 swashbuckling male hero — and I realize that this situation has not been limited to generations of women. Therefore, a certain correction has been made. But what is problematic now is the Nietzschean quality of the reaction, by which I mean the insistence that female power has to be clear, obvious and inevitable. That power, that is there, is an either/or, zero-sum conflict between men and women. It is not enough, in a world where women are becoming increasingly powerful, for us to portray men as stupid, weak and irresponsible. That this savagery, this war against males, that there is an either/or, zero-sum conflict between men and women is becoming increasingly apparent. In the midst of a “you go, girl” feminist culture, many boys 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.

Therefore, a certain correction has been made. But what is problematic now is the Nietzschean quality of the reaction, by which I mean the insistence that female power has to be clear, obvious and inevitable. That power, that is there, is an either/or, zero-sum conflict between men and women. It is not enough, in a world where women are becoming increasingly powerful, for us to portray men as stupid, weak and irresponsible. That this savagery, this war against males, that there is an either/or, zero-sum conflict between men and women is becoming increasingly apparent. In the midst of a “you go, girl” feminist culture, many boys 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 need God.

BISHOP ROBERT BARRON

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 set you up and persevere you,” St. Luke warns.

“We let them 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 unhinged short of the victor.

Electoral 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. Even the most die-hard fans of two 20-year-old characters — the dad in “Married With Children” and the old farmer in Iowa who was harvesting soybeans. This year had brought his highest yield ever — 55 bushels an acre — a measure of consolation amidst 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-

During dark times, remember: God will be victorious

T

This week, 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 week’s reading describes quite vividly the penalty Antiochus IV reserved for those who denied that he was a god.

Heroism, therefore, is one lesson. Second is about the afterlife. The reading mentions the afterlife as a reward for holy living on earth. The afterlife as a destination where we all will rest 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 whatever may lie ahead, it insists that disciples must hold firm to their faith. In a sense, then, filling our lives with the words of darkness and putting on the armor of light 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, 8, 15 2 Thes 2:16—35 Lk 20:27-38

Monday: Ti 1:19-25 Ps 21:7b-14, 16a Lk 17:1-6

Tuesday: Ti 2:1-16 Ps 37:3-4, 18, 23, 27, 29 Lk 17:7-10

Wednesday: Ez 47:1-2, 8-9, 12 Ps 46:2-5, 6a 8-9 1 Cor 3:11-16, 17-18 Jn 21:12-22

Thursday: Ti 3:9-11 Ps 44:8a-13, 17-18 Lk 17:20-25

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

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

F
or those of us who find it impossible to 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 affair
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

“There is no 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 unintentional self-revelatory crack about the “deplorables” — into which category she would likely drop others, businesses, and corporate boards, which empties economic equality as a count- 

terbalance to who-knows-what will be coming out of the White House.

As the short-term task seems clear: Do everything possible to elect a pro-life, pro-religious-freedom-in-full Congress, then work overtime to hold up the pretense of life, 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 pathologies that have been at work for some time in the general culture.

What are they?

• A lack of commitment to the religious freedom in full, marriage rightly understood, color-blind equality before the law, and the right-to-life in all life’s stages

• 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 individu- als, 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 problem is that our political culture 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

Continued from Page 11

can see the phenomenon in films such as “Fight Club” and “The Intern.” In the former, the Brad Pitt character turns to self-affirmation and lament. “We’re 50-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 flummoxed, unsure of themselves, without ambition — and, of course, 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
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 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.
ICL 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 25 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

O utlined 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, the third 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 0-7 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, with 22 seconds left, heralded quarter-back 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-

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 points.

This was followed by a Quinn Gulig 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 to punt once more and this time the Panthers returned the ball to the 46, getting to the red zone. When a big penalty negated a 30-yard rush, the Panthers had to punt once more. This time the Cardinals returned the punt to the 38, setting up a big score.

A St. Charles interception by Callen Stauffer stopped a drive early in the game.

The Panthers turned to their running attack with Martens and Stauffer leading the way. Both the Panthers and Cardinals ran the ball and dropped back to pass, with the Panthers scoring the only points on the board.

The score was tied 14-14.

The Panthers of St. Anthony looked like it would give the Panthers a tough time, but the Panthers came back strong.

The St. Vincent Panthers had the ball at the 9-yard line.

The Panthers of St. Anthony would figure out how to contain the Panthers to keep the Panthers from scoring.

The Panthers turned to their running attack with Martens and Stauffer leading the way. Both the Panthers and Cardinals ran the ball and dropped back to pass, with the Panthers scoring the only points on the board.

The score was tied 14-14.

The Panthers of St. Anthony turned to their running attack with Martens and Stauffer leading the way. Both the Panthers and Cardinals ran the ball and dropped back to pass, with the Panthers scoring the only points on the board.

The score was tied 14-14.

The Panthers of St. Anthony turned to their running attack with Martens and Stauffer leading the way. Both the Panthers and Cardinals ran the ball and dropped back to pass, with the Panthers scoring the only points on the board.

The score was tied 14-14.

The Panthers of St. Anthony turned to their running attack with Martens and Stauffer leading the way. Both the Panthers and Cardinals ran the ball and dropped back to pass, with the Panthers scoring the only points on the board.

The score was tied 14-14.

The Panthers of St. Anthony turned to their running attack with Martens and Stauffer leading the way. Both the Panthers and Cardinals ran the ball and dropped back to pass, with the Panthers scoring the only points on the board.

The score was tied 14-14.

The Panthers of St. Anthony turned to their running attack with Martens and Stauffer leading the way. Both the Panthers and Cardinals ran the ball and dropped back to pass, with the Panthers scoring the only points on the board.

The score was tied 14-14.

The Panthers of St. Anthony turned to their running attack with Martens and Stauffer leading the way. Both the Panthers and Cardinals ran the ball and dropped back to pass, with the Panthers scoring the only points on the board.

The score was tied 14-14.

The Panthers of St. Anthony turned to their running attack with Martens and Stauffer leading the way. Both the Panthers and Cardinals ran the ball and dropped back to pass, with the Panthers scoring the only points on the board.

The score was tied 14-14.

The Panthers of St. Anthony turned to their running attack with Martens and Stauffer leading the way. Both the Panthers and Cardinals ran the ball and dropped back to pass, with the Panthers scoring the only points on the board.

The score was tied 14-14.

The Panthers of St. Anthony turned to their running attack with Martens and Stauffer leading the way. Both the Panthers and Cardinals ran the ball and dropped back to pass, with the Panthers scoring the only points on the board.

The score was tied 14-14.
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. With kids across the country donning 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 title.

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 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 gameplay for it to be clear who would dominate the field. Early in the game, Marian had two scoring opportunities. After a foul, Christian Juarza was given a free kick, which was saved by the Providence goal keeper. Minutes later, Juarza faced a scoring opportunity and fired another shot. The ball flew mere feet of the goal, with an assist from Edward Morrison. The score was now 3-0.

The Knights offense was on fire. 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.

Minutes later, Juarez faced a scoring opportunity and fired another shot. Providence goalie 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 Calcado, 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, an assist from Edward Morrison. The score was now 3-0.

As the championship game, an annual trophy is presented 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 Chrunz.

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

It looked like opposing players 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 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 Chrunz.

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

The score was now 3-0. Providence wasn’t ready to let the game go; they kept the Knights on their toes. Five minutes after Morris’ second goal, Providence provider Eli Coker fired a shot into the Marian goal crossbar. Marian goalkeeper 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 Calcado, 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, an assist from Edward Morrison. The score was now 3-0.

As the championship game, an annual trophy is presented 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 Chrunz.

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

“…”
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.

FORT WAYNE — The Catholic Women group did not continue. There are Missals in the pews with English on one side and Latin on the other.

Additional Latin Mass time announced FORT WAYNE — Sacred Heart 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 bingy 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.stjoehcss. org for information.

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

Mass and lecture on deaf Catholic history NOTRE DAME — A Mass on Sunday, Nov. 13, 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. Dana 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.

Interpretor 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 hand-made quilt and other prizes.

Correction submitted by Msgr. Pius Iluchukwu:
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.

Marian High School
LEARN. SERVE. LEAD.

Discover the Good News about Marian High School
You Will Know Us by Our Deeds

Parents of students in grades 5, 6, 7 and 8 are invited to attend a Panel Presentation by the Marian Administrative Team (Principal, Assistant Principal, Dean of Student Formation, Director of School Counseling, Business Manager, and Director of Admissions) on Monday, November 7, at 7 p.m. This is an opportunity to find out more and to ask questions about Marian High School!

Open House for Prospective Students and their Families
Sunday, November 13 from 2-4 p.m.

Marian High School
1311 South Logan Street, Mishawaka, Indiana
574-259-5257
www.marianhs.org

Rest in Peace

Theresa Longsworth, 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 Kapisa
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. Geimaert, 64, St. John the Baptist
All-Schools Mass: ‘We are all called to be Good Samaritans’

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 of 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.”