

TODAY'S CATHOLIC

Pope calls for end to Mideast violence, states concern for civilians



Pope Benedict XVI attends a prayer service for peace in the Middle East at the parish church in Rhemes-Saint-Georges in northern Italy July 23. The pope led an international day of prayers for peace in the Middle East and called for an immediate cease-fire and the delivery of humanitarian aid to Lebanon.

CNS PHOTO/ALESSIA GIULIANI, REUTERS

LES COMBES, Italy (CNS) — Repeating calls for an end to the bloodshed in the Middle East, Pope Benedict XVI said he was particularly concerned about the “defenseless civilian population unjustly stricken in a conflict in which they are just victims.”

The pope expressed his concern for all those who live in northern Israel and are forced to live in shelters as well as for “the great multitude of Lebanese who, once more, are seeing their country destroyed and had to leave everything behind to seek safety elsewhere,” he said on a day dedicated to prayer for an end to the Middle East conflict.

Before praying the Angelus July 23, the pope called on people to pray for the “beloved people of the Middle East” so that they may be able to “abandon the path of armed confrontation and build, with the bravery of dialogue, a just and lasting peace.”

The pope had declared July 23 to be a day dedicated to prayer and penance, asking God to help bring about a peaceful solution to the war devastating the Middle East.

In his July 23 address to some 5,000 pilgrims near his Alpine vacation retreat, the pope repeated his calls to all sides in the conflict to establish an immediate cease-fire, to allow the flow of humanitarian aid into the region, and, “with the support of the international community, to seek ways to begin negotiations.”

He also reiterated the rights of Lebanon to have its sovereignty and borders respected, “of the Israelis to live in peace in their nation, and of the Palestinians to have a free and sovereign homeland.”

The pope prayed that people’s hopes for peace

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Vocation getaway

Seminarians hold men’s discernment retreat

BY DON CLEMMER

SYRACUSE — At first glance, it could have been a new reality TV show, a fraternity gathering or even a commune — roughly two dozen young men, ages 18 and up, gathered at Noll Hall on Lake Wawasee for a weekend of prayer, discussion, reflection and living and eating in close quarters while they pondered a common question.

This was the first-ever men’s discernment retreat, organized by the seminarians of the Diocese of Fort Wayne-South Bend, held July 7-9. As seminarian Matt Coonan explained beforehand, the retreat was not about signing men up for the priesthood, but prayerfully reflecting on where God was calling them, be it to the married life, priesthood or religious life.

The seminarians got the idea from their classmates at the Pontifical College Josephinum. Upon learning that other dioceses had such programs in place, the seminarians of Fort Wayne-South Bend, quickly went to work organizing the retreat and, with approval from Bishop John M. D’Arcy, contacted the priests of the diocese about recruit-

ing men who might be interested.

The result was 13 men from parishes all over the diocese including Holy Family, St. Matthew Cathedral, St. John the Baptist and St. Jude in South Bend, St. Vincent de Paul and St. Mary in Fort Wayne, St. Pius X in Granger, and even St. Michael Byzantine Rite Church in Mishawaka. They were joined by a dozen or so diocesan seminarians, some of whom stayed for the entire weekend, facilitating talks, preparing meals and joining in fellowship with the retreatants. Also attending were the three newest seminarians of the diocese, Jacob Meyer, Paul Mankowski and Ben Muhlenkamp, who begin their studies in the fall.

The first night of sessions focused on the call to holiness with talks by seminarian Jacob Runyon and Father Dave Ruppert. Runyon shared his own faith story and explored the question of being in the world but not of the world. Father Ruppert dealt with growing in holiness through God’s grace. Both talks emphasized the approach to vocation of living and growing in holi-

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GOVERNOR HONORS MOTHER THEODORE



PROVIDED BY SEAN GALLAGHER, THE CRITERION

Providence Sister Ann Casper, executive director of Office of Congregational Advancement at Saint Mary-of-the-Woods, speaks during a July 21 press conference in the office of Gov. Mitch Daniels in Indianapolis. A portrait of Blessed Mother Theodore Guérin, was hung on the wall of the governor’s office during the press conference. See story page 2.

TODAY'S CATHOLIC

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

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Published weekly except the last Sunday in June, second and fourth weeks in July, second week in August and last week in December by the Diocese of Fort Wayne-South Bend, 1103 S. Calhoun St., P.O. Box 390, Fort Wayne, IN 46801. Second-class postage paid at Fort Wayne, IN, and additional mailing office.

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

SUBSCRIPTION RATES: Domestic in advance, one year \$20. Bundle rates available on request. Single copy 50¢.

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

BUREAU OFFICE: 114 W. Wayne St., South Bend, IN 46601. Telephone (574) 234-0687. Fax: (574) 232-8483.

News deadline is the Monday morning before publication date. Advertising deadline is nine days before publication date.

LETTERS POLICY: Today's Catholic welcomes original, signed letters about issues affecting church life. Although we cannot publish every letter we receive, we strive to provide a balanced representation of expressed opinions and a variety of reflections on life in the church. We will choose letters for publication based on reader interest, timeliness and fairness. Readers may agree or disagree with the letter writers' opinions. Letters must not exceed 500 words. All letters must be signed and include a phone number and address for verification. We reserve the right to edit letters for legal and other concerns.

Mail letters to: Today's Catholic, P.O. Box 11169, Fort Wayne, IN 46856-1169; or e-mail: editor@fw.diocesefwsb.org

ISSN 0891-1533
USPS 403630

Blessed Mother Theodore Guérin portrait hung in office

BY SEAN GALLAGHER

INDIANAPOLIS — When Blessed Mother Theodore Guérin came as a missionary sister from France to the Indiana frontier in 1840, she soon came to love the state, calling it “my Indiana.”

Now, as her Oct. 15 canonization at St. Peter's Square in Rome approaches, Indiana is returning that love.

A sign of that esteem was shown on July 21 as a portrait of Blessed Mother Theodore was hung on the south wall of the office of Indiana Gov. Mitch Daniels at the Statehouse in Indianapolis as part of its Hoosier Heritage Portrait Collection.

“Today, we honor a person of immense historical importance to the state of Indiana,” Daniels said, “Mother Theodore Guérin, who ... bravely, from nothing, built an order and eventually the school that we know as Saint Mary-of-the-Woods (College).”

The Oct. 15 canonization will mark the culmination of a nearly century-long process, which included Blessed Mother Theodore's 1998 beatification, during which her life, writings and possible miracles attributed to her intercession were investigated.

With several members of the Sisters of Providence gathered around him, Daniels also praised the congregation “who carry on in (Blessed Mother Theodore's) tradition, a magnificent positive mark on the life of our state and the lives of countless individual Hoosiers.”

Following the governor's remarks, Providence Sister Ann Casper spoke about the place of her order's foundress in Indiana history, describing her as a “moving force” in the state.

“Mother Theodore was indeed that kind of person who brought quality education to thou-

sands and thousands of Hoosier children throughout the state,” said Sister Ann, the executive director of the Office of Congregational Advancement at Saint Mary-of-the-Woods.

“From Madison and Jasper and Evansville to Fort Wayne, Richmond, to Terre Haute and the Wabash Valley, her legacy of serving others, of absolute trust in God's providence and her zeal for God's mission continues today in the lives and ministries of more than 400 Sisters of Providence.”

With reporters from across the state looking on, the portrait was carefully hung by members of the governor's staff.

“Take your time,” Daniels told them. “The canonization took a whole century. It's better to get it right.”

After the hanging of the portrait was met with applause, the governor took questions from reporters.

“If anyone has the nerve to dishonor this occasion with a hostile question, I'll be very surprised,” he said, jokingly.

He was asked how long Blessed Mother Theodore's portrait would hang in his office.

“I think it's probably going to be there in perpetuity,” Daniels said. “I can see a lot of opportunity for self-improvement just simply being watched over by Mother Theodore.”

“She obviously came as near to perfection as a fallen human can. And as someone who is so tragically short of her standards, I think she ought to be up there for a long time.”

Present for the occasion were several students from Blessed Mother Theodore Guérin High School in Noblesville, in the Lafayette Diocese. Msgr. Frederick Easton, archdiocesan vicar judicial, and Msgr. Joseph F. Schaedel, archdiocesan vicar general, also attended the ceremony.

Msgr. Schaedel said the portrait's presence in the governor's office was a “wonderful

thing” that shows how “religion plays a big part in the history of our state.”

“I think it's a great source of pride as somebody taught by the Sisters of Providence, as a Catholic from the archdiocese,” he said. “And it's a great source of pride to see a prominent Hoosier woman on the wall. It's a great day for women, too.”

Daniels, who is Presbyterian, said that he wished he could attend the canonization but wouldn't be able to. He expressed his hope to participate in commemorations of the event that are scheduled in the state.

On Oct. 14, an evening prayer service in honor of Blessed Mother Theodore will be held at Saint Mary-of-the-Woods. A Mass of Thanksgiving for the canonization will be celebrated there on Oct. 16. Finally, on the order's foundation day, Oct. 22, a gala celebration, including a Mass, will also honor the canonization.

No times for these events have been set. Sister Ann, who grew up near Fort Wayne, the home of one of the first schools established by Blessed Mother Theodore, spoke after the ceremony about its meaning for her and her community.

“I think it's just a great honor,” she said. “Certainly all of the Sisters of Providence are really humbled by the thought that this has occurred and that among all of these great people of the state of Indiana, she will be in this office and will be made known.”

For more information about the canonization cause of Blessed Mother Theodore Guérin, go to www.archindy.org/guerin or www.spsmw.org.

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Re-membering program welcomes returning Catholics

BY KAY COZAD

FORT WAYNE — According to statistics, of the 300 million people who live in the United States, 25 percent are Catholic. Many who were baptized into the faith are non-practicing due to a myriad of personal reasons. As these non-practicing Catholics age, some have found a renewed interest in the church. A little known program in two parishes in Fort Wayne has been quietly ministering to those who are seeking reconciliation with their faith.

“Re-membering Church” at St. Jude Parish began 15 years ago in partnership with the existing Rite of Christian Initiation for Adults (RCIA) program there. As couples of non-practicing and non-Catholic members married and began to investigate the church, it became apparent that the issues facing each were different.

To serve both the returning Catholic and the non-Catholic, Mary Pohlman, pastoral associate there, initiated separate classes to be held on the same night. Pohlman, who participated in facilitator training for Re-membering Church, reports it stems from the same RCIA process. “There is a catechetical dimension in class,” she says. “It is an opportunity to look at your faith at an adult level.” St. Jude offers weekly, one-and-a-half hour Re-membering classes September through May. Each group consists of eight to 12 participants of various ages, who, Pohlman says, come looking to fill the gap between the time they left the church and when they returned. Many left with little understanding of the traditions and doctrines of the church, some before the changes that took place

following Vatican II.

Each session includes teachings of the Catholic Church and discussion. “We focus on the topics they are struggling with and key in on specific areas like sacramental rites and Catholic beliefs,” says Pohlman. The goal of the program is recommitment and conversion, she says, adding, “Conversion is the opening of the heart. We want active participation in the church — the sacraments and liturgy. This program guides them to be ready.” The program, Pohlman says, inspires her as well. “It gives me energy and joy!”

“Re-membering Church” at St. Vincent de Paul Parish takes on a slightly different slant with Tim Werling at the helm. Werling, a convert, and his wife, Connie, had been involved with RCIA there since the early '90s and felt a need to offer just such a class for returning Catholics. Three years ago, after attending training in Chicago, they offered a six-week session during the Easter season. The immediate feedback was very positive and a five-week Lenten session was quickly added to the program. “There is robust interaction. It's working for people,” reports Werling.

The Easter program remains focused on topics such as sacraments, morality, church history and the Bible. The follow-up program during Lent offers videos and open discussion on aspects of the Mass. The sessions welcome small groups and are also one-and-a-half hours long. Werling is hoping the program will expand in the near future with sessions offered from September through May.

Both parishes have the full support of their pastors and feedback from participants has been very positive. Many report the program helped

them take that important step to getting back to church. Nancy Gongwer was raised in the Catholic Church but left before Vatican II. Following a series of events, she and her non-Catholic husband are now investigating the faith.

The Re-membering classes at St. Vincent provided not only information about the faith but fellowship with like-minded people. “I think it's important to have this available for Catholics who have been away. It makes them feel a part of the church.”

Phyllis Sweet of St. Jude Parish agrees there is a need. Sweet was also raised Catholic but did not consider her faith until her husband, Thom, died in 2004. After searching for “a way to go about having God and faith in her life,” she was encouraged to try Re-membering Church. She found reading the catechism and discussing events in the history of the church helped her find her way.

“I found comfort in faith, in my grief,” says Sweet, adding, “I am a private person, but I have come to feel the church is my community, my family.”

She now attends Mass regularly and continues to explore her faith in the classes offered. “The classes keep me focused on God, to honor and serve,” she says, gratefully.

These women say, though it is uncomfortable at first, returning to the church through the Re-membering program is very powerful and well worth the effort. For more information on Re-membering Church contact Mary Pohlman at St. Jude Church at (260) 484-6609 or Tim Werling at St. Vincent Parish at (260) 489-3537.

SUMMER

CONTINUED FROM PAGE 1

ness rather than agonizing over what to do with one's life.

Saturday morning's first session was by seminarian Andy Budzinski, who first talked about his previous career in radio — a life of noise — before segueing into an introduction to *Lectio Divina*, an ancient prayer of silent reflection on Scripture. The retreatants would have much time for silent reflection on their own throughout the retreat, and many would try *Lectio Divina*.

Saturday morning's second session was a talk by Father Michael Heintz, who discussed prayer and vocation, noting that the call to one lifestyle or another is often like the whispering voice mentioned in Scripture.

"If you're waiting for special revelation or a radical experience, you'll be waiting for the rest of your life," Father Heintz noted. He did, however, offer the reassurance, saying, "God doesn't call you to anything he doesn't give you the grace to live."

Father Bernie Galic, director of vocations for the diocese, echoed this sentiment in a talk later that day, noting that Scripture says God wants people to be happy.

Father Galic's talk touched on the qualities of a man who might be called to the priesthood, includ-



DON CLEMMER

Father Bernie Galic, diocesan director of vocations, speaks with young men at the men's discernment retreat at Noll Hall. This retreat, organized by diocesan seminarians, was the first of its kind in the Diocese of Fort Wayne-South Bend.

ing an attraction to the lifestyle, the ability to do it and a passionate love for the church.

Father Galic also mentioned a crucial point, that young men like the retreatants weren't discerning the priesthood, but the seminary, and seminary is where one goes to discern priesthood. This was the first time many of retreatants had heard this distinction, that going to the seminary is more about process and growth than committing right away to the priestly vocation. A number of retreatants said they found this distinction very helpful.

Father Galic also celebrated Sunday Mass with the group.

The final night of the retreat

included a talk on the blessings and challenges of the married vocation by Terrence Coonan, father of seminarians Matt Coonan and Terrence "Tink" Coonan, as well as a discussion of manhood realized through the priestly brotherhood by Father Dan Scheidt.

Feedback from the retreatants was positive, and the feeling seemed to be that a new diocesan tradition had begun.

"The weekend exceeded any expectations I might have had," said Our Lady of Good Hope parishioner Jerry Suelzer, saying he was struck by, among other things, a need "to get out of the way of the Lord in the discernment process, and he will guide you."

Methodists adopt Catholic-Lutheran declaration on justification

BY CINDY WOODEN

VATICAN CITY (CNS) — Methodist, Roman Catholic and Lutheran leaders said their communities will be able to work more closely in proclaiming the Gospel message of salvation after the World Methodist Conference adopted the Catholic-Lutheran joint declaration on justification.

"This is a historic day. This is a gift of God. We can be grateful for it," Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity, said at the July 23 signing ceremony in Seoul, South Korea.

The agreement on justification — how people are made just in the eyes of God and saved by Jesus Christ — "provides a basis for a more profound common witness before the world," said the cardinal.

Delegates to the World Methodist Conference voted unanimously July 18 to adopt the declaration, which was approved in 1999 by the Vatican and the Lutheran World Federation.

Cardinal Kasper's office at the Vatican released his statement and other texts from the signing ceremony.

The Methodists' resolution said the 1999 agreement "expresses a far-reaching consensus in regard to the theological controversy which was a major cause of the split in Western churches in the 16th century"

over salvation by grace alone or by grace and good works.

The 1999 declaration said, "By grace alone, in faith in Christ's saving work and not because of any merit on our part, we are accepted by God and receive the Holy Spirit, who renews our hearts while equipping us and calling us to good works."

The Methodists said the declaration "corresponds to Methodist doctrine," especially its explanation of how each person of the Trinity is involved in salvation.

"The Methodist Movement," which grew out of the Anglican Church, "has always understood itself as deeply indebted to the biblical teaching on justification as it was understood by (Martin) Luther and the other reformers," the resolution said. "But it has also always embraced elements of the doctrine of justification which belong to the Catholic tradition of the early church."

In the Methodist understanding, it said, human beings cannot cure the effects of original sin and corruption. It said the fact "that people are able to respond to God's call is due only to God's prior work" of grace that helps people accept salvation in Jesus.

Accepting salvation leads to healing and love, the Methodist statement said.

"Faith working through love" is seen as the root of all good which results from the lives of those who believe in Jesus

Christ. Works of piety and works of mercy are fruits of the Spirit in the lives of those who follow Jesus," it said.

The Rev. Ishmael Noko, general secretary of the Lutheran World Federation, also participated in the signing ceremony in Seoul.

He called the Methodist resolution "a new ecumenical landmark for which we must thank and praise God together."

The 1999 agreement, he said, "was an event which lifted up our shared biblical faith in God's justifying grace, a faith which paradoxically became an area of division in the Western church."

By joining together in expressing a common faith, Rev. Noko said, Lutherans, Catholics and Methodists "should not see justification merely as a piece of theological doctrine, but as an expression of the living Gospel itself."

A shared witness to how God saves people, he said, "transforms us into a community of hope in a world where hope is in short supply."

At the signing ceremony, Cardinal Kasper expressed his hope that the joint agreement would be translated into "a joint commitment to deepen our common prayer; may it encourage us to continue our theological dialogue, and building on our common foundations, may it lead to an increase in joint witness to the Gospel of Jesus Christ."

Sisters of Holy Cross praise God for Ugandan vocation

BY SISTER MARGIE LAVONIS, CSC

NOTRE DAME — The multicultural and international reality of the Congregation of the Sisters of the Holy Cross was expressed in a spirited celebration at Saint Mary's, Notre Dame, on July 22 as Ugandan Sister Edith Tumuhimbise, whose name means "give praise to the Lord," professed her perpetual vows. She was the first African sister to make her religious profession in the United States.

Typically members of the congregation receive their initial formation and are professed in their home countries. This year was an exception. Sister Edith, who participated in a formation program with several of her peers from around the world, asked if she could make her final profession at Saint Mary's, the administrative center of the congregation. She saw the opportunity to have sisters from around the world present for her special day. She also wanted the senior sisters at Saint Mary's to be able to participate.

As is traditional for the Holy Cross congregation, the professed sisters sang "Ave Maris Stella" as they led the procession into the Church of Our Lady of Loretto. The liturgy was celebrated with musical instruments, song and dance representing the different countries where the community ministers.

Indigenous members, many in their native dress, from all the continents where Sisters of the Holy Cross serve, were present to witness the joyful celebration as Sister Edith renewed her bap-

tismal vows and committed her life totally to God and to her religious community. Those present were from Bangladesh, Ghana, Uganda, Mexico, Brazil and Peru and from throughout the United States. Several priests and brothers from Holy Cross family were also there to celebrate with Sister Edith.

There was a profound moment during the Rite of Profession when all the finally-professed Sisters of the Holy Cross stood up in the church and pledged that they would live and die with Sister Edith. After her profession of vows and the signing of her vow formula, all in the assembly exploded into loud applause while African sisters beat their drums and danced around the church in joy.

Sister Edith will return to Kyausozi, Uganda, in early August where she will teach at the Holy Cross Family Center in Kirinda. She will bring many fond memories with her. Her profession is one day Sister Edith and the members of her congregation will never forget. Little did she know when she entered the Sisters of the Holy Cross in 1996 that she would profess her vows at Saint Mary's among so many of her sisters from all the countries where her sisters serve. It was indeed a celebration of the internationality of Holy Cross and its growth throughout the world.

Asked to express what was going on in her heart during this peak moment of her life, Sister Edith simply said, "I feel joy!" Those present, especially her sisters, could say the same.



PROVIDED BY SISTERS OF HOLY CROSS

The profession of vows by Ugandan Sister Edith Tumuhimbise on July 22 at Saint Mary's College, Notre Dame, was the first African sister to make her religious profession in the U.S.

Embryonic stem-cell bill called 'eminently worthy' of Bush's first veto

BY NANCY FRAZIER O'BRIEN

WASHINGTON (CNS) — Surrounded by children who were once frozen embryos and the families who adopted them, President George W. Bush announced July 19 that he had used the first veto of his five-and-a-half-year administration on a bill that would have expanded federal funding of embryonic stem-cell research.

"As science brings us ever closer to unlocking the secrets of human biology, it also offers temptations to manipulate human life and violate human dignity," Bush said. "Our conscience and history as a nation demand that we resist this temptation."

If the Stem-Cell Research Enhancement Act had become law, "for the first time in our history we would have been forced to fund the deliberate destruction of human embryos, and I'm not going to allow it."

Among the Catholic leaders praising the veto was Supreme Knight Carl A. Anderson of the Knights of Columbus, who said the stem-cell bill was "eminently worthy of President Bush's first veto."

"Every human life, no matter how small, should be protected in law," Anderson said in a statement. "Unfortunately in America, the destruction of unborn human life is perfectly legal, whether in a laboratory or in an abortion clinic."

The vetoed legislation would have added "insult to injury by forcing the taxpayers to pay for the destruction, and that is unconscionable," he added.

Richard Doerflinger, deputy director of the U.S. bishops' Secretariat for Pro-Life Activities, praised the veto and Bush's insistence "that progress in treating devastating diseases must be pursued in ways that are both effective and morally sound."

"We join the president in inviting Congress and the scientific community to work together on the issue for the good of all," Doerflinger added. "As he said in his address, ethics and science must not be placed at odds, but work together to serve the cause of humanity."

The president said the expansion of stem-cell research that kills human embryos would present "a conflict between science and ethics that can only do harm to both and to our nation as a



CNS PHOTO/KEVIN LAMARQUE, REUTERS

Families with children who were once frozen embryos listen to U.S. President George W. Bush speak out against the federal funding of embryonic stem-cell research during an event at the White House in Washington July 19. The president used his first veto in his five-and-a-half-year administration to block legislation expanding embryonic stem-cell research.

whole."

Among those present in the East Room of the White House for Bush's announcement were 18 families whose children — known as "snowflake" babies — had been frozen embryos created for in vitro fertilization but donated by their biological parents for implantation in the "snowflake" mothers.

The children "remind us of what is lost when embryos are destroyed in the name of research," Bush said. "They remind us that we all begin our lives as a small collection of cells. And they remind us that in our zeal for new treatments and cures, America must never abandon our fundamental morals."

Also in the East Room were Americans who had undergone successful treatments using adult stem cells. Bush called them "living proof that effective medical science can also be ethical."

Doerflinger said their presence and that of the "snowflake" families "dramatized the need to uphold all human lives equally, not destroy some in the quest to help others."

The president expressed disappointment that Congress had failed to send him the Alternative Pluripotent Stem-Cell Therapies Enhancement Act, which would have increased federal funding of

research into ways to derive pluripotent stem cells without destroying embryos.

Although the legislation passed unanimously in the Senate July 18, it was blocked in the House of Representatives on a procedural matter.

"It makes no sense to say that you're in favor of finding cures for terrible diseases as quickly as possible, and then block a bill that would authorize funding for promising and ethical stem-cell research," Bush said.

He asked the heads of the Department of Health and Human Services and the National Institutes of Health "to use all the tools at their disposal to aid the search for stem-cell techniques that advance promising medical science in an ethical and morally responsible way."

Bush said the Fetus Farming Prohibition Act of 2006, which he signed July 19, "prohibits one of the most egregious abuses in biomedical research, the trafficking in human fetuses that are created with the sole intent of aborting them to harvest their parts."

"Human beings are not a raw material to be exploited, or a commodity to be bought or sold, and this bill will help ensure that we respect this fundamental ethical line," he added.

HOW TO HELP

The following are Catholic aid agencies appealing for donations to assist those in need in the Middle East.

CATHOLIC NEAR EAST WELFARE ASSOCIATION
(800) 442-6392
www.cnewa.org
CNEWA, 1011 First Ave.
New York, NY 10022-4195.

CATHOLIC RELIEF SERVICES
(888) 435-7277
www.crs.org
Catholic Relief Services
P.O. Box 17090
Baltimore, MD 21203-7090.
Earmark funds "Middle East Crisis Response."

CANADIAN CATHOLIC ORGANIZATION FOR DEVELOPMENT AND PEACE
(from Canada) (888)-664-3387
www.devp.org/testA/donation.htm
Development and Peace
5633 Sherbrooke St.
East Montreal, Quebec, H1N 1A3.
Earmark funds "Lebanon" or "Mideast."

CATHOLIC AGENCY FOR OVERSEAS DEVELOPMENT
(from Britain): 0500 858885
www.cafod.org.uk/get_involved/give_money/to_middle_east_emergency
CAFOD, FREEPOST
Romero Close, Stockwell Road
London SW9 9BR, United Kingdom.
Earmark funds "Middle East Emergency Appeal."

CARITAS AUSTRALIA
(from Australia): 1800-024-413
www.caritas.org.au/newsroom/2006/20060719.htm
Caritas Australia, 19 MacKenzie St.
North Sydney, 2060 Australia

TROCAIRE
(from Irish Republic): 1850-408-408
(from Northern Ireland) 0800-912-1200
www.trocaire.org/howyoucanhelp/
howyoucanhelp/home.htm#post
Trocaire, 12 Cathedral Street
Dublin 1, Ireland.

telephone number — website — mailing address

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"may be realized as soon as possible, through the harmonious commitment of leaders."

Pope Benedict later spent the afternoon leading prayers for peace at a parish church in the nearby town of Rhemes-Saint-Georges.

Speaking without a text, the pope told those gathered that there is no reconciliation in a world "still full of rancor and violence" and where "there is still war among Christians, Muslims and Jews."

The only way to respond to violence, he said, is with love. God's name is being abused in the world, he said, yet "the humble way to let God win" is through nonviolence and love, "not with the stronger empire."

Commenting on the Lord's Prayer, the pope said, "Deliver us from evil and grant us peace, Lord, not tomorrow or the day after, grant us peace today."

The pope had invited all people to take part in the day of prayer and fasting, but he told

journalists July 21 the invitation was directed "above all to Muslims and Jews."

He also said the Vatican will leave diplomatic bargaining to other nations "because we do not get involved in politics even if we do everything for peace."

"Our purpose is simply peace, and we support everything that can facilitate and lead to peace," he said, just days before Rome was to host a July 26 international summit on the Israel-Lebanon conflict. Representatives of many Western and Arab nations were to attend.

The pope, who has been vacationing since July 11 in Les Combes, a mountain village in northern Italy, told reporters that being in the midst of such peace and natural beauty makes "the suffering of so many others hit me even more."

The pope's charity arm, the Pontifical Council Cor Unum, announced July 22 that it was sending immediate aid in the pope's name to people fleeing the latest violence in Lebanon and Israel.

Money collected will be directed toward purchasing bedding, water, food kits and medicine for those displaced by the conflict.

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Priests of the Congregation of the Holy Cross celebrate anniversaries

Father Walter L. McInerney, CSC, 70 years

Birth Date: Feb. 23, 1906
Ordained: June 24, 1936
Assignments in the area: 1936-1937



FATHER WALTER McINERNEY, CSC

Holy Cross Mission Band, Notre Dame
1940-1944 University of Notre Dame
1944-1955 Holy Cross Parish, South Bend
1955-1964 Holy Cross Mission Band, Notre Dame
1964-1969 Holy Cross Mission House, Notre Dame, Resides at Holy Cross House

Father William J. Brinker, CSC, 60 years

Birth Date: May 8, 1919
Ordained: June 24, 1946
Assignments in the area: 1946-1955

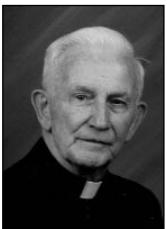


FATHER WILLIAM BRINKER, CSC

Holy Cross Seminary, Notre Dame
1964-1967 Holy Cross Seminary, Notre Dame
Currently Niles Notre Dame High School for Boys, Illinois

Father Howard A. Kuhns, CSC, 60 years

Birth Date: March 11, 1918
Ordained: June 24, 1946
Assignments in the area: 1936-1969



FATHER HOWARD KUHNS, CSC

University of Notre Dame
1969-1974 James Hall, Holy Cross Junior College, chaplain
1974-1978 St. Casimir Parish, South Bend, assistant pastor
1978-1987 St. Casimir Parish, South Bend, pastor
Currently Casa Santa Cruz — Diocese of Phoenix

Father Bernard P. Foley, CSC, 50 years

Birth Date: March 24, 1926
Ordained: May 19, 1956
Assignments in the area: 1976-1977



FATHER BERNARD FOLEY, CSC

Holy Cross Parish, South Bend
1986-1987 University of Notre Dame
1987-1988 St. Stephen Parish, South Bend

Currently resides at Holy Cross House, Notre Dame

Father James B. Gillis, CSC, 50 years

Birth Date: Feb. 15, 1925
Ordained: June 6, 1956
Assignments in the area: 1956-1958



FATHER JAMES GILLIS, CSC

Holy Cross Parish, South Bend
1958-1960 St. Joseph Parish, South Bend
1960-1963 St. Patrick Parish, South Bend
1963-1964 Christ The King Parish, South Bend
1967-1974 St. Patrick Parish, South Bend
1981-1985 St. Pius X Parish, Granger
1985-1987 Holy Cross Parish, South Bend
1987-1994 St. Mary's Convent, Notre Dame, chaplain
1999-2000 Sacred Heart Parish, Notre Dame
Resides at Holy Cross House, Notre Dame

Father Paul G. Wendel, CSC, 50 years

Birth Date: Sept. 28, 1921
Ordained: Nov. 9, 1955
Assignments in the area: 1957-1962



FATHER PAUL WENDEL, CSC

University of Notre Dame

1962-1970 Business Affairs, University of Notre Dame
1970-1974 Moreau Seminary, Notre Dame
1974-1980 St. Joseph Parish, South Bend
1981-1985 Holy Cross Parish, South Bend
1986-1995 Fatima Retreat Center, Notre Dame
1995-2000 Holy Cross Mission House, Notre Dame
Currently resides at Holy Cross House

Father Leon J. Mertensotto, CSC, 50 years

Birth Date: Oct. 8 1930
Ordained: Oct. 28, 1956
Assignments in the area: 1961-present

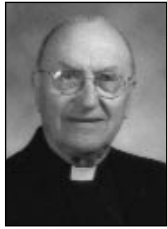


FATHER LEON MERTENSOTTO, CSC

University of Notre Dame
Currently resides at Corby Hall, Notre Dame

Father William J. Neidhart, CSC, 50 years

Birth Date: Jan. 3, 1924
Ordained: June 6, 1956
Assignments in the area: 1960-1962



FATHER WILLIAM NEIDHART, CSC

Holy Cross Seminary
1962-1963 Moreau Seminary, Notre Dame
1963-1966 Ave Maria Press, Notre Dame

1966-1967 Columba Hall, Notre Dame
1967-1968 Sacred Heart Parish, Notre Dame
1968-1978 Holy Cross Parish, South Bend
1978-1987 Little Flower Parish, South Bend
1996-2001 St. Pius X Parish, Granger
2001-present St. Joseph Parish, South Bend

Father Robert J. Nogosek, CSC, 50 years

Birth Date: July 2, 1930
Ordained: Oct. 28 1956
Assignments in the area: 1958-1959



FATHER ROBERT NOGOSEK, CSC

University of Notre Dame
Director of permanent diaconate formation in the Diocese of San Bernardino
Currently associate pastor, St. Adalbert-St. Casimir Parishes, South Bend

Father Timothy R. Scully, CSC, 25 years

Birth Date: Jan. 18, 1954
Ordained: April 25, 1981
Assignments in the area: 1983-1984



FATHER TIMOTHY SCULLY, CSC

University of Notre Dame
1989-1994 University of Notre Dame

1994-1996 University of Notre Dame, vice pres. and assoc. provost
1996-2000 University of Notre Dame, vice pres. and senior assoc. provost
2000-present University of Notre Dame, exec. vice pres. Director, Institute for Education

Brother Thomas P. Tucker, CSC, 50 years

Birth Date: Feb. 1, 1935
First Vows: Aug. 16, 1956
Assignments in the area: 1956-1958



BROTHER THOMAS TUCKER, CSC

Moreau Seminary, Notre Dame
1958-1962 University of Notre Dame, Notre Dame.
1962-1968 Sacristy, Sacred Heart Church, Notre Dame
1968-1988 Holy Cross Parish, South Bend
1988-present Corby Hall, Notre Dame

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Commission to review alleged apparitions at Medjugorje

VATICAN CITY (CNS) — Cardinal Vinko Puljic of Sarajevo, Bosnia-Herzegovina, announced a commission would be formed to review the alleged Marian apparitions at Medjugorje and pastoral provisions for the thousands of pilgrims who visit the town each year. "The commission members have not been named yet," Cardinal Puljic told Catholic News Service in a July 24 telephone interview. "I am awaiting suggestions from the Congregation for the Doctrine of the Faith" on theologians to appoint. "But this commission will be under the (Bosnian) bishops' conference" as is the usual practice with alleged apparitions, he said. The cardinal said he did not expect the commission to be established until sometime in September because of the summer holidays. He said the primary task of the commission would be to review a 1991 report from the region's bishops that concluded, "It cannot be affirmed that these matters concern supernatural apparitions or revelations."

Carmelites' national shrine in Wisconsin designated a basilica

HUBERTUS, Wis. (CNS) — As the Discalced Carmelites were celebrating the 100th anniversary of their presence at the National Shrine of Mary, Help of Christians, they could have expected to hear Milwaukee Archbishop Timothy M. Dolan praise their century of ministry. What they didn't expect to hear was that the hilltop shrine a few miles northwest of Milwaukee — known locally as "Holy Hill" — has a new status. It is now a basilica. "We were totally surprised," said Carmelite Father Cyril Guise. Archbishop Dolan announced the news at the Mass he celebrated July 16 to mark the religious community's century of service. The archbishop told the *Catholic Herald*, Milwaukee archdiocesan newspaper, that he began the process of having the Vatican designate the shrine as a basilica more than a year ago. Two of the criteria the Holy See examines in granting the designation are the church's venerability and its being a center of "vibrant piety," according to the archbishop.

Vox Clara reviews U.S. bishops' proposals for wording in Mass prayers

VATICAN CITY (CNS) — A Vatican-appointed committee of English-speaking bishops has reviewed the amendments and adaptations approved by the U.S. bishops in a new translation of the main prayers for Mass. Archbishop Alfred C. Hughes of New Orleans, a member of the Vox Clara Committee, said members reviewed and discussed each of the U.S.-proposed changes to the text prepared by the International Commission on English in the Liturgy. The Vox Clara Committee, which met July 17-21 at the Vatican, advises the Congregation for Divine Worship and the Sacraments on English-language

NEWS BRIEFS

POPE PLAYS WITH DOGS WHILE ON VACATION



CNS PHOTO/L'OSSERVATORE ROMANO

Pope Benedict XVI plays with Saint Bernard dogs July 18 at the famous kennel operated by the Augustinian monks in the mountains of Switzerland. For over three centuries, the Augustinians have raised the dogs and trained them to assist in mountain rescues.

translations. The congregation must approve translations adopted by a national bishops' conference before they can be used in parishes. Archbishop Hughes said Vox Clara spent a significant amount of time on the translation approved in June by the U.S. Conference of Catholic Bishops because it was the only conference to have approved the text with amendments and adaptations.

Cardinal Keeler urges Senate to pass Child Custody Protection Act

WASHINGTON (CNS) — Cardinal William H. Keeler of Baltimore urged the U.S. Senate July 19 to pass the Child Custody Protection Act. The legislation would prohibit someone who is not the parent or guardian from transporting a minor across state lines for an abortion if the minor's home state has a law requiring parental notification or consent before the minor can obtain an abortion. Most states have such laws, although some have been blocked in court. The bill would permit criminal prosecution of the person who transported the minor, with penalties including up to a year in prison, and civil action by the parent whose rights were violated. "Many states have wisely chosen to protect parents' rights in this area, and the intent of their protective laws should not be thwarted," said Cardinal Keeler, chairman of the U.S. bishops' Committee for Pro-Life Activities.

Hong Kong bishop predicts China will stop ordaining bishops illicitly

SEOUL, South Korea (CNS) — Hong Kong Auxiliary Bishop John

Tong Hon predicted China will stop ordaining bishops illicitly and spoke of positive changes in relations between the mainland's open and underground Catholic communities. "The Chinese government wants to dialogue with the Holy See, (so) it will have no more illegitimate ordinations; the illegitimate ordinations will stop," Bishop Tong told 35 bishops, priests, religious and laypeople at a July 18-20 seminar just south of Seoul. His remarks were reported by UCA News, an Asian church news agency based in Thailand. The seminar, "The Search for Christian Unity: Where We Stand Today," was organized by the Pontifical Council for Promoting Christian Unity and the Federation of Asian Bishops' Conferences. The church in China ordained two bishops without papal approval earlier this year: Father Joseph Ma Yinglin of Kunming Diocese, April 30, and Father Joseph Liu Xinhong of Anhui Diocese, May 3.

Indonesian Catholics work to help victims of July tsunami

JAKARTA, Indonesia (CNS) — As the death toll from a mid-July earthquake and tsunami increased, Indonesian Catholics worked to provide aid to the victims. Sacred Heart of Jesus Church in Tasikmalaya has a mission station in Pangandaran, a resort town in the worst-hit area of West Java province. Father Andreas Sudarman, pastor of Sacred Heart Church, said his assistant pastor and four laypeople would travel to the mission area to assess the needs of the victims and open an aid center to distribute goods such as medicine, food and blankets that parishioners in Tasikmalaya have contributed. "Meanwhile, we are collecting other things from this parish as well as from Bandung Diocese and Jakarta Archdiocese," Father

Sudarman added. The Indonesian bishops' crisis center also was sending aid. A magnitude-7.7 earthquake triggered a tsunami on the southern coast of Java Island July 17, killing at least 340 people, displacing 54,000 and leaving hundreds missing, the Indonesian Health Ministry said July 18.

Spanish cardinal, known for pastoral charity, dies

VATICAN CITY (CNS) — Retired Spanish Cardinal Angel Suquia Goicoechea of Madrid died July 13 at the age of 89. In a telegram to Cardinal Antonio Rouco Varela of Madrid, Pope Benedict XVI praised the late cardinal "who served his people with so much pastoral charity" and zeal. The pope wrote that Cardinal Suquia's "generous and intense" pastoral ministry showed his great dedication to the Gospel and his "deep love for the church." The telegram was released by the Vatican July 14. Born in 1916 in the Basque region in the San Sebastian Diocese, he became archbishop of Madrid in 1983. He was named a cardinal in 1985 and elected president of the Spanish bishops' conference in 1987. Under his leadership, the conference stepped up its criticism of socialist government policies on abortion, sex education in public schools and the church's role in public life.

African archbishop rebuked for seeking change to celibacy rule

WASHINGTON (CNS) — Zambian Archbishop Emmanuel Milingo, whose 2001 marriage to a Korean acupuncturist capped a long series of controversial actions, announced July 12 in Washington that he wants to change the Roman Catholic discipline on celibacy and "reconcile" an estimated 150,000 married priests worldwide with the

church to allow them to resume priestly ministry. Archbishop Milingo's announcement drew a sharp rebuke from church officials on both sides of the Atlantic. "The Holy See has not yet received precise news about the aim of (the) visit to the United States of Archbishop Emmanuel Milingo, former archbishop of Lusaka, Zambia," said a July 13 statement from the Vatican press office. "In any case, if the declarations that have been attributed to him about ecclesiastical celibacy turn out to be true, the only possibility would be to deplore them (the declarations), given the fact that the discipline of the church in this regard is quite clear," it said.

Father Aidan Kavanagh, liturgical theologian, dies

HAMDEN, Conn. (CNS) — Benedictine Father Aidan Kavanagh, a noted liturgical theologian, died at his home in Hamden July 9. He was 77. His funeral was to be celebrated July 14 at St. Meinrad Archabbey, his home monastery in St. Meinrad, with burial to follow in the archabbey cemetery. Father Kavanagh was the author of several influential books, including "On Liturgical Theology," in which he argued the importance of liturgy as the church's "primordial" theology. His 1982 work, "Elements of Rite: A Handbook of Liturgical Style," remains a study guide for Catholic priests and ministers of other faiths on how to celebrate the liturgy effectively. In "Elements of Rite" he wrote that "the liturgy, like the feast, exists not to educate but to seduce people into participating in common activity of the highest order, where one is freed to learn things which cannot be taught."

Pope accepts resignation of Vatican spokesman, Navarro-Valls

VATICAN CITY (CNS) — Pope Benedict XVI accepted the resignation of longtime Vatican spokesman Joaquin Navarro-Valls July 11 and named Jesuit Father Federico Lombardi to replace him as head of the Vatican press office. Navarro-Valls, who turns 70 in November, had asked to retire from his post after spending the past 22 years as director of what turned into one of the Vatican's most visible jobs. The Spanish journalist and medical doctor said in a statement that he was pleased the pope had accepted his "oft-expressed readiness" to step down and that he felt he received much more than he had been able to give to his job over the years. The appointment of 63-year-old Father Lombardi not only puts a religious journalist at the helm of the Vatican press office; it also marks another reorganization of Vatican offices under Pope Benedict. The Italian Jesuit will remain as general director of Vatican Radio and the Vatican Television Center as he heads the Vatican press office, thereby merging the leadership and coordination of these three media outlets.

Capuchin friars celebrate jubilees

MILWAUKEE, Wis. — Two Capuchin friars with ties to the Diocese of Fort Wayne-South Bend will be celebrating jubilees. They include Father Ronald Rieder, OFM Cap., and Father Bede Louzon, OFM Cap.

Father Rieder, a native of St. Cloud, Minn., is celebrating his 50th anniversary of profession of Capuchin vows. Since 1984, he has served as the pastor of Ss. Peter and Paul Parish in Huntington. He has cultivated an active presence in all the activities of the Diocese of Fort Wayne-South Bend.

Father Bede Louzon, OFM Cap., originally from Detroit, is celebrating his 50th anniversary of profession of Capuchin vows. After ministry as a brother in St. Joseph Parish, Saginaw, Mich., he volunteered with others to assist the Capuchin province of Australia from 1969 to 1981.

He then pursued formation for priesthood, and was ordained in 1986. He did parish ministry at Ss. Peter and Paul in Huntington, from 1986 to 1992, then at St. Ann Parish in upper Michigan from 1993 to 2000. Since 2000, he has been pastor of St. Mary Magdalen Parish in Hazel Park, Mich.

Bremen ready for golf

BREMEN — The St. Dominic Knights of Columbus is getting ready for their second annual golf outing on Sunday, Aug. 27, at 1:30 p.m. at the Sprig O'Mint Golf Course in Bremen. The cost is \$50 per player and gifts and prizes will be drawn. A trophy will also be awarded to the winning team. Get your teams together and sign up for this event by calling Rudy Espinoza at (574) 773-2680 or e-mail r.espinoza@mchsi.com. All proceeds go to help families and organizations in the Michiana community.

USF athletic guides earn No. 1 awards

NASHVILLE, Tenn. — The University of Saint Francis (USF) sports information department received 10 national publication awards recently at the annual workshops for two national sports information organizations.

Bill Scott, USF sports information director, was awarded four national top-5 CoSIDA certificates, and six top-10 NAIA-SIDA certificates at the annual NAIA-SIDA/CoSIDA Workshop in Nashville.

"The 2005 USF Football Media Guide" was selected for No. 1 in NAIA-SIDA and earned the best cover award. The USF Fall Multi-Sport Guide was No. 1 — Division C and was honored for best cover.

"The Cougars Combined Basketball Media Guide" was awarded best cover in the NAIA-SIDA contest. "The USF Football Media Guide" was No. 2 — Division C in CoSIDA competition for the second year in a row and the USF football poster earned a No. 2 certificate.

Other NAIA-SIDA awards

AROUND THE DIOCESE

PICNIC HONORS GOSHEN PASTOR



DENISE FEDOROW

St. John the Evangelist Knights of Columbus members, left, Tom Guthrie and John Gemmer, right, man the grills at the annual parish picnic July 16 as hungry parishioners look on. The picnic was moved indoors to the parish center due to the extreme heat. Parishioners were able to enjoy one last picnic with Father John Delaney before he moved on to St. Jude Parish in South Bend. Goshen Mayor Allan Kauffman presented Father John Delaney with a key to the city at the 10 a.m. Mass.

included No. 2 in the Web site competition and No. 8 in season preview writing competition. USF has been honored 28 times in the last eight years for its athletic publications including 27 top-5 placings in the two organizations combined.

USF athletic publications are written and produced by Scott along with graduate assistant David G. Bokhart, photographers Donnell Johnson, Greg Papagiannis and John Wolf, as well as the USF coaching staff.

Matthew 25 seeks volunteers for quilting bee

FORT WAYNE — Matthew 25 Health and Dental Clinic, in partnership with Glenda Whittern and Cindi Layne Fabrics, Inc., was looking for "a few good quilters" during the Three Rivers Quilt Festival, held July 20-22 at the Grand Wayne Center.

Approximately 30-35 volunteers are needed for an old-fashioned quilting bee to be held Aug. 10 from 10 a.m. to 5 p.m. at Cindi Layne Fabrics, Inc. in Grabill.

The purpose of the quilting bee is to stitch together 20 quilts that volunteers from around the community have created for Matthew 25 in honor of its year-long \$2.9 capital campaign called "Fabric of the Community."

Completed quilts will be displayed in the exam rooms of the expanded Matthew 25 facility.

For more information or to participate in the quilting bee, contact Whittern at (260) 627-6900. Cindi Layne Fabrics, Inc. is located at

13527 Main St., Grabill.

Matthew 25 Health and Dental Clinic is the only full-time, full-service clinic of its kind in the region. With a staff of over 400 healthcare and lay volunteers, Matthew 25 provides free medical, dental and vision services to the uninsured, low-income residents of Allen County. To learn more, visit matthew25online.org.

Popple and Frankie take stage at Summerfest

YODER — Teens in middle and high school are invited to an evening of contemporary Christian music and games as St. Aloysius, Yoder, kicks off its Summerfest activities Friday evening, Aug. 11, at 7 p.m.

Popple offers a blend of acoustic rock and humor for the soul. They have performed at the Diocese of Fort Wayne-South Bend's FaithFest and travel throughout the nation. The band, known for its humorous live shows and strong Christian message, appeared throughout the summer at various Catholic Heart Work Camp locations as well as many other day and weekend events across the country. Their second album, "Pulled in Both Directions," was recently released. Visit the Popple Web site at www.popple.us for more information. Opening the concert will be Frankie and the Holy Rollers. The group of 14 singer-musicians originates from St. Vincent de Paul Parish's highly successful LifeTeen program and Masses. Both groups will provide

a strong Catholic message. The program will begin at 7 p.m. with the concert at 7:30 p.m. Doors close at 11 p.m.

Chaperones will be present. Refreshments and snacks will be available. The Brew Ha Espresso Cafe from Ossian will serve slushes. Pre-sale tickets at \$5 each are available, with a limited number of t-shirts to the first 200 callers, by contacting Christy Gunkel at (260) 638-4960 or Tracy Miller at (260) 622-4176. Tickets will also be available at the door for \$6.

Summerfest will be held on Saturday, Aug. 12. A family day with games and activities for all ages, food, drinks, softball, country store, flea market, silent auction, Gator Gallop 5-k race and walk, pork barbecue lunch and barbecue chicken dinner are available during the Saturday day celebration. The evening will include a Texas Hold 'em Tournament beginning at 7 p.m. for adults 21 and older. For information about the Texas Hold 'em, contact Blaine Imel at (260) 824-8678. The softball tournament will conclude Sunday, Aug. 13.

St. Aloysius is located south of I-469, exit 6, at 14623 Bluffton Road (State Road 1), Yoder.

Trip to witness Mother Theodore Guerin canonization plans set

SAINT MARY-OF-THE-WOODS — Pope Benedict XVI will canonize Blessed Mother Theodore Guerin, foundress of the Sisters of Providence of Saint Mary-of-the-

Woods, during a celebratory eucharistic liturgy Oct. 15 at the Vatican.

The Sisters of Providence are planning a week-long pilgrimage trip to Rome that is open to the public. The trip package will include the vespers service the night before the canonization, tickets to the canonization ceremony and the Mass of Thanksgiving on the day after the canonization. Also included will be an audience with the pope and papal blessing at St. Peter's Square, tours of ancient Rome, the catacombs, the Appian Way, the Sistine Chapel, Vatican museums and the private chapel of the popes.

The trips will be from Oct. 11-18 or Oct. 12-19.

Detailed information is available by visiting www.spsmw.org or by calling the Office of Congregational Advancement at (812) 535-2806.

Information about celebrations at Saint Mary-of-the-Woods will be announced at a later date.

Franciscan Sister Dorothy Schlaeger celebrates golden jubilee

MISHAWAKA — Sister Dorothy Schlaeger, a member of the Sisters of Saint Francis of Perpetual Adoration, celebrates 50 years as a Franciscan Sister. The golden jubilee celebration took place at the Sisters of St. Francis of Perpetual Adoration Western Motherhouse in Colorado Springs, Colo., where Sister Dorothy has resided since 1986.



SISTER DOROTHY SCHLAEGER

The event included a formal religious celebration honoring her and fellow jubilarians, a banquet for close relatives and friends, as well as afternoon entertainment.

Sister Dorothy entered her Franciscan Order's Eastern Province in Mishawaka in 1956. She received her bachelors degree in biology magna cum laude from St. Francis College in Fort Wayne, in 1963. Continuing her education at the University of Notre Dame, she obtained both her masters degree (1969) and doctorate (1973) degrees in biology.

From 1973 until 1986 she was a professor of biology and biochemistry at St. Francis College. During summers she performed postdoctoral research at the University of Notre Dame.

In 1986 she transferred to her Franciscan Order's Western Province headquartered in Colorado Springs. In addition to pursuing her religious vocation, she continued her scientific research and taught biochemistry at the University of Colorado in Colorado Springs.

Sister Dorothy became executive director of the Pike's Peak Justice and Peace Commission in 1999, a position she held until 2005. Currently she assists in her order's Health Services Department providing care for Western Province Sisters of St. Francis of Perpetual Adoration.

Friends wishing to contact Sister Dorothy Schlaeger may do so by writing to her at 7665 Assisi Heights, Colorado Springs, Colo. 80919.

Rock-n-Soul Festival slated for Michigan City

MICHIGAN CITY — Question: What do you get when you combine one hip-hop priest, a popular Catholic funk band, opportunity for confession and eucharistic adoration, and about a thousand young people? Answer: The first annual Rock-n-Soul Festival — an all-day Catholic concert event for everyone from age 3 to 103, to be held Aug. 19 at Michigan City Marquette High School's Scholl Center.

This is the first-ever event of its kind in northern Indiana. The Amare Vitam Promotions team has been working ... and praying ... tirelessly for the past year putting together what is now known as "Rock-n-Soul Fest." They credit one anonymous donor for helping them get things started, and the subsequent efforts of numerous volunteers and businesses who want to see this concert happen.

"It's about the desire to help our kids appreciate the beauty of their faith," stated the Amare Vitam Promotions spokesperson. "We baptize them, we raise them ... then shortly after confirmation we start to lose them. Catholicism is not a boring faith just for older people. It's a young faith and always will be. Our kids just need to see it."

Headlining Rock-n-Soul Fest is Franciscan Father Stan Fortuna, a priest known nationally for his ability to relate with today's young people, as well as his devotion to the late pope, John Paul II. "John Paul began to challenge priests in the 1980s to take the Gospel into the streets," recalls Father Stan, who began to make his own beats, targeting the youth with his brand of Catholic rap music. "That for me was the green light. Kids who were bored like a dead piece of wood came alive."

Also on hand for this August's concert is the Catholic funk band, "Crispin." In addition to rocking the house, lead singer Daniel di Silva will also give a talk on the theology of the body. Di Silva's ability to connect with young people has been honed during his years of touring with Crispin. Performing over 100 concerts every year since his band's debut Dec. 8,

1998, di Silva has spoken to teens around the globe. Addressing crowds in both English and Spanish, di Silva shares his firm grasp of Pope John Paul II's theology of the body.

Local talent Ben Govero, from the University of Steubenville, and Amanda Vernon, a 17-year-old from Grand Rapids, Mich., will also be on hand to perform their brand of Catholic music. Govero writes much of his own music, penning what's becoming the soundtrack of the John Paul II generation. "Rise Up" is an anthem of faith, and his moving tribute to St. Therese invites us to offer up our sufferings as she did, in a bouquet for Jesus.

National Catholic talk-show host Dr. Colleen-Kelly Mast will address the young people with a question-and-answer version of her radio show "The Doctor is In."

In addition to the various musicians and talks, area priests will be on hand to hear confessions and eucharistic adoration will take place throughout the 12-hour event. "Someone is already signed up to be present each hour," explained Amare Vitam Promotions spokesperson, "and everyone is welcome to drop by the chapel to make their own visit before our Lord at any time during the day." A monstration blessed by Pope John Paul II and given to the Diocese of Gary for vocations will be in the adoration chapel.

Father Stan, will concelebrate Mass with Father David Kime and offer the homily at the 5:30 p.m. vigil Mass. Bags with Miraculous Medals, Father Altier's "Guide to Confession" and various other material will be given away to the first 1,000 attendees.

Tickets are \$10 per person in advance, \$15 at the door. Children age 3-11 are \$5 in advance and \$10 at the door. All religious are admitted free of charge. For tickets or more information, log on to www.catholic-outhconcert.org or call Rachel Szilagyi at (574) 232-7047 home, (574) 210-3104 cell.

Local student wins science award

NOTRE DAME, — Mishawaka resident and 2006 Saint Mary's College graduate Lindsey Stillson won the Raymond Cable Award for best undergraduate presentation at the 58th annual

Midwestern Conference of Parasitologists. The conference was held in June at Winona State University in Minnesota.

Stillson's presentation, "The effect of crowding on the intraspecific variation of 'Echinostoma caproni' in ICR mice," was based on her senior research paper at Saint Mary's.



PROVIDED BY SAINT MARY'S COLLEGE

Lindsey Stillson, a 2006 Saint Mary's College graduate, receives the Raymond Cable Award for best undergraduate presentation from Dr. Thomas McQuiston, presiding officer of the Midwestern Conference of Parasitologists.

Financial peace taught at St. Vincent de Paul Parish

BY KRISTI WARD

ELKHART — Money isn't a dirty word — but with the average American family carrying \$5,800 in credit card debt from month to month and 40 percent of families spending more than they earn, money can be a subject no one wants to discuss. That's not the case at the Financial Peace University (FPU) classes held at St. Vincent de Paul Church in Elkhart.

"Financial Peace University is a 13-week program that focuses on all aspects of financial life to help people improve their financial life," said class facilitator Molly Prime. Prime is a long-time fan of radio personality and FPU founder Dave Ramsey — and just as important, she knows from personal experience the FPU principles work. She wanted to help others discover the same principles, and with the help of friend Mary Ellyn Donnell started FPU at St. Vincent.

The FPU program teaches how to become debt-free, how to save more and how to eventually give more, Prime explained. FPU principles include "seven baby steps" to get your finances in order, plus in-depth coverage of financial issues from understanding insurance to tips on handling family money discussions.

Classes consist of a DVD presentation by Ramsey, group discussion and workbook exercises designed to put the principles into use at home. And according

to members of the St. Vincent class, the principles really work.

"It's really terrific — it really gets you programmed," said participant Ann Koch. "The whole thing is wants and needs and they really discourage credit cards."

Ramsey's Web site states that the average family pays off \$5,300 in debt and saves over \$2,700 in the first 91 days after beginning FPU — and is completely out of debt except for the mortgage in 18 to 24 months. The 13-week series costs just \$100 — St. Vincent participants say the classes more than pay for themselves — and the lessons learned work wonders in every financial situation.

"It's not just for people who are in trouble," said participant Eric Sommers. "There's a cross section here — some are retired, some of them have kids, some people who just want to get their financial act together and be ready for retirement."

During a recent class discussion, Prime asked her class to complete the sentence: "This program has been a blessing in my life because ..." Responses ranged from "disciplined me" to "educated and encouraged me." One participant also gave some words to think about for anyone considering joining the next series of classes.

"I would tell somebody to be open to it and at least give it a try," said Mary Sommers. "There's so many get-rich things



PHOTOS BY KRISTI WARD

Facilitator Molly Prime leads a group of 20 participants in discussion during one of the 13-week series of classes in personal money management known as Financial Peace University held at St. Vincent de Paul Church in Elkhart.

out there — what about getting out of debt and making yourself rich?"

St. Vincent's will host two more cycles of the 13-week classes starting this fall. Previews are available at information sessions held Tuesday, Aug. 22, and Thursday, Aug. 31. For more information contact Molly Prime at (574) 293-8949 or visit www.daveramsey.com.

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1 5 0 Y E A R S

St. Patrick Parish celebrates 150 years with Mass, picnic and fun fair

BY JENNIFER OCHSTEIN

WALKERTON — As St. Patrick Catholic Parish in Walkerton turned 150 years old this year, parishioners celebrated the milestone for three days on July 1, 2 and 3.

The town and parish were founded in the same year — 1856 — and have been tied since.

On July 1, a parade and bed race marked the celebration of the church and town, while the church celebrated an alumni Mass and dinner at the church.

On July 2, parishioners met for a processional from the original church site on Spruce Road to the site of the church today at 801 Tyler St.

Bishop John M. D'Arcy celebrated Mass outside, and a parish picnic followed.

And on July 3, the parish sponsored a Kids Fun Fair.

Dennis Allsop, who attended St. Patrick School in the early 1960s, said he came to the alumni banquet, "because my wife forced me to. Seriously, I thought it would be nice to come back and see people I went to school with here."

He said there are certain people he'd like to see again.

"I came for the food and fellowship, and it's just a plus if I

run into someone I know," he said.

As a parishioner, Allsop said "it's awesome" to see the parish turn 150 this year.

Tom Foster, who attended the school in the 1950s, said he just wanted to be nosey.

"I know some of the people, and I thought it would be interesting to see what happened to them."

Anastasia Kogiones attended St. Patrick in the early 1990s, and

School now.

He said he came to the alumni banquet to see his classmates and support the school, "since it had a hard time staying open."

Of the 50th anniversary of the school, Truhler said, "I think it's great."

Tamara Haney said her daughter Samantha, 7, gets a "terrific education at St. Patrick," which is why she wanted to bring her and her brother, Alex, 4, to the Kids Fun Fair to help support the school.

Even people who are not Catholic, she said, helped chip in to keep St. Patrick School open last year when low enrollment and debt threatened to close its doors.

"Everyone knows about St.

Patrick," she said. "It's so important to everyone even if they're not Catholic," Haney said.

According to Linda Holland, president of the St. Patrick School Board, holding the fun fair for the entire community she hoped would bring in parents whose children don't attend the school.

By getting them to come into the school, Holland said she thought something about it might speak to the families.

She said simply having the option of being able to give kids a Christian education is a "big asset to have in Walkerton."

"Everyone knows about St. Patrick.

It's so important to everyone

even if they're not Catholic."

TAMARA HANEY

her son, Brandon, is a second grader at the school.

"I've grown up with it all my life," Kogiones said.

And she called the 150th birthday of the parish "exciting. It's been a big part of the town for a long time."

Ron Truhler attended the school from the late 1970s to the early 1980s, and his parents and many friends still live in Walkerton, though he and his family now live in South Bend.

He said if his family lived in Walkerton, their children would go to school at St. Patrick. His children attend St. Anthony



SUSAN RADECKI

Bishop John M. D'Arcy joins St. Patrick, Walkerton, pastor, Father Chris Young, to celebrate the 150th anniversary of the parish on July 2.

Walkerton's 150-year history shows a community commitment to the faith

BY JENNIFER OCHSTEIN

WALKERTON — The first Mass in Walkerton in 1856 in the log cabin home of Kyran and Ellen Devery was the start of the St. Patrick Catholic Church and parish in Walkerton.

It was the same year that Walkerton, in the southwest corner of St. Joseph County, became a town.

And this year, the two are celebrating their 150th anniversary.

"The town and the parish grew up together," says Father Chris Young, pastor of St. Patrick. "They're inseparable, really."

And like many Catholic parishes, the history centers around service of the priests who were appointed to St. Patrick.

The first Mass in the Devery cabin was performed in early June by Father Paul Gillen, a Holy Cross priest from Notre Dame,

according to the history of the St. Patrick sesquicentennial history booklet.

It wasn't until around 1870 that a church was built to accommodate the 19 Catholic families in Walkerton. The 45-foot-by-22-foot church, originally known as St. Henry, cost \$800 to build. Because of the Irish descent of the parishioners the name was changed to St. Patrick, according to the parish history.

A Communion rail was added in 1895, a choir loft around 1886 as well as an organ, and between 1895 and 1897, a belfry and bell were installed, and stained glass windows were donated.

Father Henry Kappel was the first priest to take up residence at St. Patrick after 1897.

He purchased the rectory from Michael and Ellen Quirk, the daughter and son-in-law of the Deverys.

When Father Joseph Abel

became pastor of St. Patrick in 1902 until 1924, he added onto the church so that it could accommodate up to 150 people. He also made repairs to the church, paid off the church's debt, started a Rosary Society and Sacred Heart Society.

The church underwent further changes in 1924 when a basement was dug beneath it, while at the same time a wing was added to the rectory and the belfry, and the front of the church was remodeled, according to the parish history.

But one of the parish's most well-loved pastors showed up on the scene in 1942.

While most of the pastors had served at St. Patrick for a year or two, Father Anthony Letko served for 42 years at St. Patrick.

His interest in children prompted him to organize a softball team, basketball team and religion classes for high school

students.

Eventually, he built a school for the parish. It was completed in 1956, making this the 50th anniversary for the school as well.

But before a school could be built, Father Letko remodeled a four-room convent that had been used for catechists. By the time he was done, the convent had 11 rooms. The convent would now house four Sisters of St. Joseph of the Third Order of St. Francis from South Bend, who promised to come teach the children at the school.

The school, which cost \$125,000 to build, had four classrooms, assembly hall and kitchen.

On top of his interest in children, Father Letko worked to increase church membership from 25 to 130 by 1956.

When the school was opened, according to the parish history, it offered first through eighth grade and enrolled 135 students. But

when the John Glenn School Corporation formed a middle school in 1969, the seventh and eighth grades were dropped and a kindergarten was added.

Father Letko, who retired in 1988, "left a big impression," said Father Young. "He did a lot of wonderful things for this parish."

And while the parish continues on, the school built by Father Letko has struggled with high operational costs and lower enrollment. After the possibility of having to close down in 2005 because of financial restraints, the community rallied to keep the school afloat. So far, parishioner support has kept the school open.

Since Father Letko's retirement, a number of priests have served St. Patrick, including Father Robert Yast, Father Gene Kazmierczak, Father Michael Winkowski and most recently Father Young.

Walkerton marked with a spirit of persistence

BY JENNIFER OCHSTEIN

WALKERTON — From 19 families when the church was built in 1870 to today's 328 families, St. Patrick Parish has maintained its small town atmosphere as it has matured over the past 150 years with Walkerton.

Along with the town, St. Patrick Parish is celebrating its sesquicentennial, and the parish school has reached its 50th anniversary.

Father Chris Young, who's been pastoring at the parish since July 2005, says that since he's been at the parish the best description he can give of parishioners is "small town hospitality and warmth. Everyone knows everyone. It's kind of like Mayberry, though the people are not simple by any means. They are professionals" who've chosen to live in a small town.

"This community is built upon generations of family," Father Young says. "Everything revolves around the school and church —

the way it's supposed to be."

Despite their hospitality, parishioners also seem to have a spirit of persistence.

Last year after financial troubles, debt and low enrollment threatened to close St. Patrick School, parishioners rallied.

Fort Wayne-South Bend Diocese Bishop John M. D'Arcy allowed the school to stay open after parishioner pleas to keep it. Bishop D'Arcy simply told them they would have to get behind the school financially and increase enrollment. They did.

The school is now solvent, Father Young says, and was even able to give \$76,000 in financial aid to families for last school year, and the school is on track to be able to do the same next school year.

He says the parish has never made a distinction between parishioner or nonparishioner regarding who can attend St. Patrick School. And finances, he says, shouldn't keep parents who want their children to have a Catholic education from getting

exactly that.

"Because it's the focal point of their everyday lives, so many of them want the school here," Father Young says. "They value family and traditions, and they appreciate the Catholic education."

He says many parishioners got their education at St. Patrick School and want that same education for their children and grandchildren. It would be sad, he laments, for the community if the school is closed down.

And parishioners' commitment to the school seems to have breathed new life into the parish, he said.

"It was shock for people when



PHOTOS BY SUSAN RUDECKI

The Walkerton community celebrated the 150th anniversary of St. Patrick Parish, July 1-3. Above, the parish walks from the site of the first Mass to the church. At left, the parish had a float in the Walkerton parade and celebrated Mass under a tent.



they heard the school would be closed," Father Young says. "They didn't realize the finances had slid. Many took for granted that the school would just always be here."

So they made the decision that the school is worth the money it would need to keep it solvent despite low enrollment, which is what the school is facing now, he says.

But with leadership and staff changes as well as their commitment to the school, "people are hopeful now," Father Young says.

According to Linda Holland, president of the St. Patrick School Board, last year the focus was on finances. This year, she says, they will focus on enrollment, which stems from the low number of children in the parish. People are having fewer children now than what they use to.

She says she sees how people rallying behind the school and keeping it open has brought new life into the parish because of people's willingness to volunteer.

"But we have to keep that up 365 days per year," Holland says. "We need to continue that and increase that."

And while she did not attend St. Patrick School as a child, her husband did and she, too, sees the value of a Christian education.

"It's important to help children grow in all ways — academically, socially and in values," she said.

While her family has always prayed together, Holland says she thinks it's important for children to be able to pray and have values training throughout their entire day at school.

Despite so much revolving around the school, Father Young says he sees the parish and parishioners continuing to build toward the future. In the next year, he says he wants to work on deepening the holiness of the parish community and strengthening their ties to the church.

"I see a real potential there," Father Young says.



JENNIFER OCHSTEIN

Alex Haney, 4, slides down a giant inflatable slide at the Kids Fun Fair, part of the sesquicentennial celebration at St. Patrick Parish, Walkerton.



Dennis Holland

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of Faith and Community
in Walkerton



In Focus

Archbishop John F. Noll

Pioneering PRIEST

A half-century after Archbishop John F. Noll's death, the fruits of the Our Sunday Visitor founder's contributions to American Catholicism are flourishing today

By Father Leon Hutton

When Americans gather to celebrate national holidays like Thanksgiving and the Fourth of July, we often think about pilgrims landing at Plymouth Rock, English colonists at Jamestown and the founding fathers gathered in convention in Philadelphia.

The early colonists came for many reasons but mostly in search of new lands, prosperity and religious freedom. The Mayflower Compact in Massachusetts, Roger Williams' Baptist colony in Providence, R.I., and the Anglicanism of Virginia reflected the impact that Protestant Christianity has made upon the American scene.

The results of the "Great Awakenings" helped shape the religious and political character of the nation. The Protestant denominations, which dominated the American landscape, interpreted America's Manifest Destiny to be a result of God's providential plan. America's providential destiny continues to be a powerful force that drives the imagination and affirms the conviction that this is the land of opportunity, freedom and democracy.

From the beginning, American Catholics were considered outsiders in the midst of a predominately Protestant culture. Catholics were suspect because of their perceived loyalty to a foreign power, the papacy, which had implications not only in religious expression but also in politics. Suspicion of Catholic intentions resulted in periodic displays of anti-Catholicism.

Many questioned whether Catholics could



be loyal to the democratic experiment on which the country had been founded. However, Catholics also had arrived seeking religious freedom and the political and economic advantages that the New World offered. They believed that they shared in America's providential destiny.

In contrast with their Protestant neighbors, Catholics could boast of their contributions to America's beginnings and growth. They had explored the continent, founded missions and established settlements. Catholics labored in the task of nation building as farmers, laborers and soldiers. Therefore, what had once been considered a predominately Protestant nation was soon challenged by the presence of a sizeable Catholic population who began to place their imprint on the landscape of contemporary American life.

Catholic patriot

John Francis Noll played an instrumen-



ABOVE: This portrait of Archbishop John F. Noll dominates a stairwell at Our Sunday Visitor's office in Huntington, Ind. TOP LEFT: Then-Father Noll sits at his messy journalist's desk in this 1922 file photo. OSV PHOTOS

In Focus: Archbishop John F. Noll

tal role in the development of American Catholic life and identity. He was born and raised in the heartland of America, a Hoosier from the city of Fort Wayne, of German and Irish heritage.

He lived during the first half of the 20th century, when America was developing its industrial might and flexing its muscle as a world power. This was a time of unprecedented growth and change for the nation and the Church. He witnessed the impact of the world at war, the Depression and the advent of the atomic age.

As immigrants poured into the country by the tens of thousands, many were Catholics who came from Ireland, Germany, Italy, Eastern Europe and Mexico. Their cultural diversity presented a unique challenge in the Church's effort to educate and assimilate them into American Catholic life.

As a Catholic priest and later as bishop of Fort Wayne, John Noll was the editor of the national Catholic weekly *Our Sunday Visitor*. He believed the Catholic

Church must claim its providential role in the shaping of America. Through his paper and his numerous books and pamphlets, he spoke to a nation of Catholics to educate them in their faith and promote the spirit of Catholic Action.

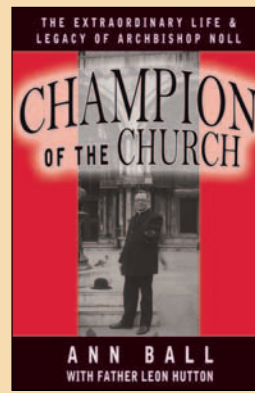
He organized his readers—"the Friends of Our Sunday Visitor," as he called them—to be the catalyst for the work of the Church. He shared with them the belief that by being good Catholics, they were also being good, loyal Americans. For a largely immigrant population, this became an important part of their assimilation into American life. As an accomplished apologist, Noll also presented the teachings of the Catholic faith to Protestants and demonstrated to them that Catholicism was not incompatible with American ideals.

Missionary spirit

John Noll was a missionary at heart. Through his leadership and strength of character, he aspired to educate against

Further reading on Noll

To learn more about Archbishop John F. Noll, read "Champion of the Church: The Extraordinary Life and Legacy of Archbishop Noll" by Ann Ball (Our Sunday Visitor, \$14.95), from which much of this In Focus text has been adapted. To order, visit www.osv.com or call (800) 348-2440.



He promoted the values of a nation based on the principle of "One Nation Under God." In a time of mounting secularism and materialism, he encouraged the principles of marriage and family life and urged that education and politics be rooted in religious truths.

He supported the rights of labor and capital and the care of immigrants. He raised awareness against the enemies of society by working for public decency in movies and magazines and showed a deep concern for America's youth. He strongly opposed the spread of atheistic communism and totalitarian governments that used war and social unrest to threaten the progress of Church and society.

On the 50th anniversary of his death, the following pages are dedicated to a great man who committed his life to the Christian principles that made him a faithful Catholic and a loyal American.

Father Leon Hutton teaches at St. John's Seminary in Camarillo, Calif.

Archbishop Noll's good works had national scope

By the time Father John Noll was ordained bishop of Fort Wayne on June 30, 1925, he was already well versed in the national and international issues of the times. Because of this, he immediately became influential among U.S. prelates. Here are some of the many ways he made his presence known on the national scene:

Victory Noll sisters

Bishop Noll's first public act after he became bishop was the dedication of the new motherhouse for the Missionary Sisters of Our Lady of Victory.

In the early 1920s, then-Father Noll asked Father John Sigstein, a young Chicago hospital chaplain who had begun a group of men and women to aid the missions and later recruited the first two members of a Society of Missionary Catechists to instruct poor Mexican children in the Southwest, if he would consider moving the order to Huntington, Ind.

On Dec. 7, 1924, Father Sigstein, nine catechists and a probationer (postulant) arrived on the train from Gary, Ind. Father Sigstein decided to call the motherhouse Victory Noll, in honor of both Our Lady and the priest who was to become their greatest benefactor.

The society grew and received canonical recognition as a religious institute in 1932, changing its name to Missionary Sisters of Our Lady of Victory to reflect their status as a full religious institute in the Church. For the rest of his life, Bishop Noll had a special place in his heart for the sisters, choosing to be buried at their motherhouse instead of at the Fort Wayne cathedral.



Archbishop Noll, who enjoyed fishing and outdoor activities, often invited Victory Noll sisters to his lake house. OSV FILE PHOTO

NCWC

At the beginning of World War I, under the influence of Cardinal James Gibbons and the direction of Msgr. John J. Burke, a National Catholic War Council, made up of all the bishops of the United States, was established to consolidate the contribution of American Catholics to the war effort. After the war, the council was renamed, and the W stood for "welfare." (Today, its work is carried on through the U.S. Conference of Catholic Bishops. See story on Page 5.)

Bishop Noll strolled into his

first meeting of the NCWC in 1925, but no sooner was he seated than he noticed Cardinal O'Connell of Boston signaling him to come to the rostrum.

Knowing the new bishop's prolific journalistic output, he whispered to Noll, "Sit here, we need you to be the secretary." At that same meeting, Bishop Noll was elected treasurer of the American Board of Catholic Missions. In his role with the bishops' conference, Bishop Noll demonstrated his foresight about the coming information age, helping to launch the Catholic News Service and the Catholic Hour on NBC radio.

National shrine

During the early part of the century, Catholics had been enthusiastic about building a national shrine to Our Lady under her title of the Immaculate Conception. With the advent of the Great Depression and World War II, the project languished.

Then, in 1953, Bishop Noll joined with Archbishop Patrick O'Boyle to revive it once more.

The bishop often wrote of this project in the pages of *Our Sunday Visitor* and enlisted the schoolchildren of his own diocese to collect their pennies for the shrine. Through these efforts, he was able to raise about \$7 million.

He used his influence with his fellow bishops to get them to pledge their support to secure the funds required for completion of the Great Upper Church. Sadly, this portion of the project was not dedicated until after Bishop Noll's death.

The Light of the World

In 1936, Mrs. Marjorie Russell of Topeka, Kan., sent Bishop Noll a \$1 bill with a note suggesting that OSV begin a drive to erect a huge statue of Christ as "Light of the World" in the nation's capital. Her dollar was to be considered the first donation.

She believed that, since Washington had statues of many famous people, one should be there to represent the greatest human benefactor who had ever lived. The idea appealed to Bishop Noll, and he published the letter in the paper.

The idea obviously appealed to the readers as well. Soon, donations for the project totaled over \$150,000.

Knowing that the National Catholic Welfare Conference needed new headquarters, Bishop Noll suggested to the board that the donations he had collected be used to help defray the cost of the façade on the new headquarters building, as long



This statue of Jesus Christ still stands in front of the headquarters of the U.S. Conference of Catholic Bishops. CNS PHOTO BY NANCY WIECHEC

as it was made to show off the statue.

The Legion of Decency and the NODL

Bishop Noll was named to a team of four bishops responsible for starting the National Organization for Decency in Literature (NODL) in 1933 and began his own diocesan drive against lewd magazines in 1937. Thereafter, the bishops took up the drive nationally and named Bishop Noll chairman.

He was also a board member of the Legion of Decency that classified motion pictures in terms of their moral values.

VOCATION

In fighting bigotry, Father Noll found his calling

He used his prolific business and journalistic skills to make faith accessible and to teach readers the gift of apologetics

By Ann Ball

Father John F. Noll always remained concerned with combating prejudice against the Church. During the early 1900s, the great waves of immigrants, many of whom were Catholic, had incited a xenophobic reaction in many native Americans.

In particular, many Americans saw the Catholic Church as "foreign." To counter this, Father Noll, then a young priest serving small parishes in rural Indiana, saw the great importance of a well-informed laity. Long before the directives of the Second Vatican Council, he realized they had a special mission of education:

Many people who are steeped in prejudice would become disposed to embrace the Catholic faith if they were approached with charity and kindness, and if the Church were given a chance to speak for itself. That is why every Catholic should be an apostle, representing his Church creditably before neighbors and the people among whom he works.

Knack for publishing

Studying how to achieve a better-informed laity, Father Noll hit on the idea of periodical literature. He received a 32-page monthly magazine called *Truth*, put out by Father Thomas Price. Father Noll hit on the idea of taking off the cover, adding four or eight pages of local parish news and a new cover, and calling it *The Parish Monthly*.

By the end of the first year, Father Noll discovered his own talent for writing and began producing the magazine himself. Some neighboring pastors asked for copies and the circulation began to grow. Father Noll then sent copies to the pastors of large parishes throughout the country, explaining his system and suggesting they could sell local advertisements to bring in enough revenue to support the production. Soon, more than 50 parishes were subscribing to the center



Father Noll, standing on porch at left, enjoys a picnic with employees of *Our Sunday Visitor* in Huntington, Ind. After starting the paper in 1912, he remained devoted to it for the next 44 years.

OSV FILE PHOTO

Contributing to betterment of U.S. Church

■ **Our Sunday Visitor Institute:** As circulation of his Catholic publications grew, Father John Noll's publishing operation began doing contract publishing for other groups. He retained the ownership until he liquidated the debt incurred in purchasing the equipment; then, in 1915, he formed a corporation under the Indiana charitable laws.

Thereafter, all profits were distributed by *Our Sunday Visitor* to support various Catholic causes. In 1976, this system of organized giving became *Our Sunday Visitor Institute*. Last year, the institute allocated \$2.6 million to organizations.

■ **Offering envelopes:** In 1916, most Catholic parishes were funded by pew rents as well as weekly and monthly collections. Always quick to adapt good ideas to his own situation, Father Noll read a press release from the National Council of the Churches of Christ in America that advocated giving member families a box of envelopes for their weekly donations to support both the Church and the missions.

He experimented with the idea in his own parish. Soon a new division was added to his presses. Today, the OSV offering envelope division is the largest of its kind in the world.

core of this magazine, adding their own material and cover. Most of the subscribing parishes, however, preferred Father Noll to handle the printing of the entire magazine.

By 1910, Father Noll had begun to receive national recognition as a Catholic publicist. In order to allow him more time for his writing and editing efforts, Fort Wayne Bishop Herman Alerding appointed him pastor of St. Mary's Parish in Huntington, giving him an assistant to share the work. A local printer offered to sell Noll a nearby state-of-the-art print shop he no longer needed. Father Noll bought the shop and hired a team to print *The Parish Monthly*.

Our Sunday Visitor

Between 1909 and 1912, a virulent form of socialism came to America. It was opposed to religion, morality and private ownership. Around 1911, one social-

ist organization began to publish *The Menace*, a periodical devoted to propaganda against religion in general and the Catholic Church in particular. The paper became a veritable cash cow for its promoters, and many imitators sprang up. A wave of bigotry began to lash the country. The tricky charlatans who toured the country gave enormously profitable lectures. Often speaking under the auspices of some gullible Protestant congregation who fell for the socialist line of "equality for all," the speakers took up collections and promoted subscriptions to their inflammatory papers.

Father Noll decided that a weekly publication was needed to defend the Church and to provide catechesis for the adult laity.

He had his printers copy a few pages of *The Menace* and mailed it to priests throughout the country with a letter asking if they would support the publication

of a national Catholic paper to combat it. The paper, costing 1 cent per issue, would be delivered to the parish to be distributed free to the congregation on Sunday morning.

On May 5, 1912, the first issues of the paper named *Our Sunday Visitor* rolled off the presses in Huntington and began to spread throughout the United States with an initial press run of 35,000.

At its peak in 1961, the paper reached a million copies in circulation and *Our Sunday Visitor, Inc.* became one of the world's largest Catholic publishers. Although today diocesan newspapers have taken over much of the work of *Our Sunday Visitor*, the publication remains the largest national Catholic weekly.

By the books

In addition to periodicals, Father Noll also began to write and publish books and pamphlets generally devoted to teaching the faith. Recognizing there was often a need for short articles to clarify some phase of Catholic doctrine, he began to produce a flood of these short, easily read, and popular pamphlets pastors could distribute from racks in church foyers.

By the early 1920s, he began to publish works by other Catholic authors who shared his vision of educating the laity through the use of modern media. Today, *Our Sunday Visitor Books* is one of the largest Catholic publishing houses in the world.

Exposing frauds

Meanwhile, Father Noll's crusade against the hate-mongers continued. Since many of the speakers still pretended to be ex-

The life and times of Archbishop Noll

■ **1875:** John Francis Noll is born on Jan. 25 in Fort Wayne, Ind., the sixth child of John George and Anna Ford Noll.

■ **1898:** John Noll is ordained a priest at the age of 23 on June 4 at the Cathedral of the Immaculate Conception in Fort Wayne.

■ **1912:** The first copy of *Our Sunday Visitor* rolls of the press on May 5 in response to anti-Catholic periodicals such as *The Menace*.

■ **1921:** The title of monsignor is conferred on Father Noll.

■ **1925:** Msgr. Noll is named the fifth bishop of Fort Wayne

■ **1933:** Bishop Noll named to a team of bishops responsible for starting the Legion of Decency.

■ **1953:** Bishop Noll given honorary title of archbishop

■ **1956:** Archbishop Noll dies on July 31 at age 81.

OSV today

Archbishop John F. Noll's mission of giving readers accessible tools to understand and defend their faith continues today, not only in *Our Sunday Visitor* newspaper and books, but through its periodicals, pamphlets and www.osv.com website, which will be expanded and updated this September. Here's a look at OSV's other publications:

■ **The Catholic Answer**, a bimonthly publication that answers readers' questions about the faith

■ **Grace in Action**, a parish-bulletin insert to encourage stewardship

■ **The Priest**, a monthly magazine for priests, seminarians and permanent deacons

■ **My Daily Visitor**, a bimonthly publication of daily Scripture-based meditations, prayers and reflections

■ **Take Out**, debuting this fall, a mini-magazine written for today's busy Catholic families

Story continued on Page 14

In Focus: Archbishop John F. Noll

Helping out dioceses

On Jan. 3, 1926, just six months after his installation as bishop of Fort Wayne, Bishop John F. Noll launched his diocesan newspaper as the local edition of Our Sunday Visitor. OSV also took on the job of printing newspapers for several other dioceses. Here is the list:

- Archdiocese of New Orleans
- Diocese of Amarillo, Texas
- Diocese of Baton Rouge
- Diocese of Buffalo, N.Y.
- Diocese of Charleston, S.C.
- Diocese of Covington, Ky.
- Florida Catholic (several dioceses)
- Diocese of Gallup, N.M.
- Diocese of Gary, Ind.
- Diocese of Jefferson City, Mo.
- Diocese of Kansas City
- Diocese of Lafayette, Ind.
- Diocese of Marquette, Mich.
- Diocese of Ogdensburg, N.Y.
- Diocese of Raleigh, N.C.
- Diocese of Rockford, Ill.
- Diocese of St. Cloud, Minn.
- Diocese of Springfield, Ill.

priests or ex-nuns, he wrote a letter to all of the Catholic bishops in the United States suggesting they send a representative to the advertised speeches who would stand up and ask the purported priest where he was ordained, or what religious order he or she belonged to.

He gathered reliable information on more than 100 of these fakes and published it in a booklet titled "Defamers of the Church."

Accessible journalist

Father Noll's was the heart, soul and pen of a journalist, not a literary writer bent on entertaining or creating art. His was a mission to teach, writing for his day and in a simple style that everyone could understand.

No one needed a degree in theology or a dictionary to read the books and articles written and initialed by J.F.N., or Lon Francis, as he was also called.

There is no exact count of the books, articles and pamphlets he wrote. In his time, Bishop Noll was to the printed word what Bishop Fulton Sheen was to the spoken one. He remains the most outstanding Catholic publisher America has ever known.

Ann Ball writes from Texas.

INTERVIEW

Getting to know Church's 'unsung hero'

Biographer says she had not previously realized the wide range of archbishop's contributions

By OSV staff

Ann Ball, the author of many popular books for Our Sunday Visitor such as "The How-to Book of Sacramentals" and "Young Faces of Holiness," has vast knowledge of Catholic saints, heritage and traditions.

Still, she didn't know much about Archbishop John F. Noll before starting to research and write her latest book, "Champion of the Church: The Extraordinary Life and Legacy of Archbishop Noll" (OSV, \$14.95), in advance of the 50th anniversary of his death on July 31, 1956.

She spoke recently with OSV about Archbishop Noll's contributions and some of the surprises she found in her research of the man that family and friends called "The Bish."

Our Sunday Visitor: What was the most surprising thing you learned about Archbishop John Noll while doing this book?

Ann Ball: The enormous impact he had on the American church in his own time and still has today. Before I began working on the book, I knew only a little about him, basically just that he started Our Sunday Visitor. But the more I read and studied about him, the more I realized he had been involved with practically every major Catholic undertaking in his time, in addition to the huge amount of work he did in his own diocese and with Our Sunday Visitor.

From my study of the new Mexican martyrs, I did know Archbishop Noll was one of the few who tried to make the people of the United States aware of the situation in Mexico in the 1920s and 30s.

And I knew the story of the Christ the Light of the World statue. But I had never realized that without him the National Shrine of the Immaculate Conception might not have been completed, or that the weekly donation envelopes Catholics use were an idea that Archbishop Noll adapted. I realized the anti-Catholicism of earlier days, but hadn't understood that Archbishop Noll was the one who led the most effective fight against this prejudice and gave American Catholics their own identity.

OSV: If he were here today, what do you think he would say



Archbishop John F. Noll poses with his siblings and other family during a celebration of his golden jubilee of the priesthood in 1948. OSV FILE PHOTO

was his biggest contribution to the Catholic Church in America?

Ball: The founding of Our Sunday Visitor — the paper and the press, both of which accomplished and still accomplish his wish to educate both Catholics and non-Catholics about the faith in an attractive manner and using language everyone can understand.

Although the envelope division and the foundation are both great extensions of his work, it is the paper and the books that accomplish what he set out to do in explaining the Catholic Church to everyone.

OSV: What is one of the most important things you think readers should take away from the book?

Ball: An appreciation and gratitude for the work of one of the greatest of the "unsung heroes" of the Catholics of America. I also hope readers see a glimpse of the happy, humble, good priest Archbishop Noll was.

OSV: Archbishop Noll was a historical figure in the Church in America. You've done several history projects focusing on the witness of Catholics who have gone before us. Why is it important for us to know our history?

Ball: Knowing where we came from is a guide and inspiration

"In spite of his extreme activity, I think Archbishop John Noll had a deep spirituality and was an extremely humble and self-effacing man."



— ANN BALL

OSV PHOTO

for the path we choose to take. I doubt if many Catholics, especially the young ones, realize the struggle the Church in America faced to overcome extreme prejudice against our faith.

Although Catholics had explored the continent, founded missions and established settlements, the pilgrims and early English colonists came from a predominantly Protestant culture, and American Catholics were considered "suspect."

Many felt that Catholics could not join in the democratic way of life because of allegiance to a foreign "power" — the pope. Knowing how American Catholics struggled for identity can help us maintain it for the future.

OSV: In summary, what was John Noll like? Would you describe his personality to us?

Ball: Happy and joyful in his life, fulfilled in his priesthood because of his love of God and his fellow man. Everyone I have spoken to who actually knew him remembers he was "jolly" and a peacemaker.

In spite of his extreme activity, I think he had a deep spirituality and was an extremely humble and self-effacing man.

All the documents I have studied bear out this joyful, spiritual, peacemaking and humble persona. Above all, I think he was a kind and loving person.

I personally believe John Noll is a saint. He is an excellent role model, especially for priests and Christian educators and parents.

I encourage anyone who knew him and reads this to write to Our Sunday Visitor about his or her dealings with him. Or contact me at noll@osv.com.

EDITORIAL

An identity crisis of sorts

So many times at *Today's Catholic*, we hear people call us "Our Sunday Visitor." Yes, it is true that the founder of the diocesan newspaper, Archbishop John F. Noll, was also the founder of *Our Sunday Visitor* in Huntington, a national publication started in 1912. It is also true that the diocesan newspaper was called *Our Sunday Visitor* (the diocesan edition started in 1926) for many years, then the *Harmonizer*, before the name was changed by Bishop John M. D'Arcy to *Today's Catholic*.

But today, *Our Sunday Visitor* and *Today's Catholic* are two distinct entities. *Our Sunday Visitor* still publishes a very fine national weekly newspaper. They operate out of offices in Huntington and also publish books, several Catholic magazines, pamphlets, bulletin inserts and church resource materials. Our Sunday Visitor also prints offering envelopes.

Today's Catholic, on the other hand, is the official publication of the Diocese of Fort Wayne-South Bend. We have our own editorial, composition, advertising and business staff and operate in the Archbishop Noll Catholic Center in downtown Fort Wayne.

It gets to be a bit confusing when a subscriber calls and says, "I would like to renew my Sunday Visitor." We always clarify, "Are you wanting to renew the *Today's Catholic* or the national newspaper, *Our Sunday Visitor*?"

Once, our office staff was on a bus trip and explained to everyone that we operate in Fort Wayne. At the end of the trip, some of fellow travelers told us to "have a safe trip back to Huntington." We laughed about that one back at the office.

Occasionally, like this week's issue of *Today's Catholic*, you will see articles that were provided by *Our Sunday Visitor*. The two newspapers do interact with one another. For instance, Msgr. Owen Campion, associate publisher of *Our Sunday Visitor*, writes the Sunday Gospel column that appears in *Today's Catholic* and other newspapers nationwide. Several staff and writers of *Our Sunday Visitor* serve on the *Today's Catholic* advisory board. A few of our writers, Ann Carey and York Young, also write or work at *Our Sunday Visitor*. *Today's Catholic* considers *Our Sunday Visitor* as the "big brother" or "godfather" to our publication. So, yes, we work together, but no, we are not the same.

A pope of peace — now more than ever

Shortly after his election, Pope Benedict XVI announced that peace would be the program of his pontificate, taking his cue from Benedict XV, another pope who ruled for a short time and advocated peace in a troubled and war-torn world.

As Benedict XVI said at his first general audience, "I want to place my ministry at the service of reconciliation and harmony among individuals and peoples, deeply convinced that the great good of peace is, first of all, a gift of God, a fragile and precious gift to invoke, safeguard and build day after day with the help of everyone."

It is ironic, then, that when the new pope of peace goes on his vacation that violence would erupt and quickly escalate in the Middle East. Added to the ongoing occupation of Iraq, genocide in Darfur, armed insurgents in Afghanistan and nuclear weapons development on North Korea and Iran, this latest onslaught of violence brings into sharp focus that Benedict's making peace his mission was more than timely.

While the pope has remained on vacation during this time, he was quick to respond, calling for a ceasefire, as well as prayer, and if history is any indicator, Pope Benedict is doing the best thing he can for the situation — speaking out.

In the last century, popes have had a significant impact on world events simply by crying out like the proverbial voice in the desert. John Paul II brought about the fall of communism in Poland. In the 1960s, the entire world was spared nuclear annihilation when Pope John XXIII spoke out in the midst of the Cuban Missile Crisis, providing an voice for peace and humanity both Kennedy and Khrushchev could respect. And on the flip side, the fiercest criticisms drawn by a pope of the last century — Pius XII over the Holocaust — have alleged, however accurately or not, that he said too little.

And so Pope Benedict comes into his own, speaking out and being a prophet for peace, one role of the papacy that has proved very effective. May he continue to be articulate and animated by the Holy Spirit as he pursues his goal of peace. And may he, may we attain it.

Today's Catholic editorial board consists of Bishop John M. D'Arcy, Ann Carey, Don Clemmer, Father Mark Gurtner, Father Michael Heintz, Tim Johnson, Vince LaBarbera and Msgr. J. William Lester.

COMMENTARY

TODAY'S CATHOLIC welcomes letters from readers. All letters must be signed and include a phone number and address for verification. Today's Catholic reserves the right to edit for clarity and length. Address letters to: Today's Catholic • P.O. Box 11169 • Fort Wayne, IN • 46856-1169 or e-mail to: editor@fw.diocesefwsb.org

Conference offers healing to divorced Catholics

On June 30 and July 1, I attended one of St. Joseph County's best kept secrets. This was a conference for divorced Catholics held annually at the University of Notre Dame.

All attendees had the opportunity to select from various helpful and excellent workshops presented by well qualified speakers. Some attendees came from as far as California, Nebraska and Rhode Island. Mass was celebrated each day, and we

also attended a healing penance service followed by individual confession.

Father John Catoir, JCD, Father Michael Hoffman and Father Anthony Palazollo (all Catholic priests) traveled from other areas of the country to minister to us very effectively. Father Hoffman and Father Palazollo know from personal experience how devastating it is to divorce. As Father Palazollo said, "We Catholics hate divorce."

Rev. Richard Marks, a Baptist minister, who was four when his parents divorced, expressed the devastating effects of divorce as well.

However, this was not a "gloom

and doom" conference. Everyone was warm, friendly and welcoming. Humor and the joy of God's love for us were central themes throughout the conference. We all laughed, talked, cried and even acted silly at times with the direction of a delightful certified clown. I felt rejuvenated, and I hope I can continue putting all that I learned into practice.

I was the only one in attendance from St. Joseph County. Hopefully, more of us will attend this best kept secret in July of 2007.

Margaret M. Kline
South Bend

Thawing the frozen embryo myth

A study funded by the Rand Corporation in 2002 determined that there are about 400,000 frozen human embryos being stored in the United States in fertility clinics. One of the chief arguments used to justify embryonic stem-cell research involves the claim that these embryos are "just going to be thrown away anyway," and therefore, we should "get some good out of them."

Perhaps Katie Couric put it most bluntly during one of her interviews in 2001 when she asked White House aide Karen Hughes this question: "Of course, many of these frozen embryos will be discarded because they won't be needed, so they'll be thrown in a dumpster anyway. Does it trouble President Bush that these things are being thrown away when they have the potential to save lives?" This widely repeated and seductive argument has ensnared not only numerous commentators and lawmakers, but also other Americans and many Catholics as well. It is worth considering the various fallacies and falsehoods embedded in this argument.

The first fallacy is the idea that most of the currently frozen embryos have been earmarked for destruction. In point of fact, the vast majority of these embryos are not slated to be thrown out; rather, according to the same Rand Corporation study, approximately 88 percent are being kept in storage for future family building. The actual number of embryos that have been designated for disposal is quite small, only around 2.2 percent of the total. The fraction designated for research is also quite small, about 2.8 percent. Of the original 400,000 frozen embryos, therefore, only perhaps 11,000 would actually be available for destruction at the hands of researchers who would like to harvest stem cells from them.

The second fallacy is that every embryo will be useful for providing stem cells. In the real world of laboratory science, it is often necessary to destroy 15 or 20 embryos before you succeed in getting just one embryonic stem-cell line. The process is inefficient. Hence from the 11,000 embryos mentioned earlier, one could reasonably expect just a few hundred stem-cell lines. Thus, the seemingly impressive number of "400,000 frozen embryos," hides the real truth that the number of stem-cell lines you could expect to get is too small to be of use in treating large segments of the population who have various diseases.

In other words, vast numbers of embryos beyond those currently frozen would still be required to treat diseases, if it ever, in fact, becomes possible to treat human diseases in the future with embryonic stem cells.

The push to strip-mine embryos that are stored in the deep-freeze is but the opening salvo of a broader effort to produce many more doomed embryonic humans in Petri dishes for research purposes. Canada, for example, recently announced a new policy that will permit research not only on embryos taken out of the deep-freeze, but also on freshly prepared, never frozen, in vitro fertilization embryos. Similar experi-



MAKING SENSE OF BIOETHICS

BY FATHER TAD PACHOLCZYK

mentation using fresh human embryos is also legal in a number of states throughout the United States, as long as private, rather than government funds are used to pay for the experiments.

The third fallacy concerns the idea that when embryos will be "thrown out" by somebody and are going to "die anyway," that somehow gives me carte blanche to destroy those embryos myself for research. In point of fact, however, the unethical behavior of others can never condone immorality on our part.

The language of Katie Couric sets a misleading tone for the discussion, by suggesting that embryos are mere objects, "things" for our manipulation, ultimately little more than dumpster-bound material.

Representative Chris Smith, on the other hand, sets a more proper tone when he observes that it is, "... highly offensive, insensitive and inhumane to label human embryos as excess or throwaway or spare."

As fellow human beings, human embryos ought never to be the subjects of death-dealing experiments aimed only at benefiting others. The violations here are grave enough that Cardinal Alfonso Lopez Trujillo, head of the Pontifical Council for the Family in Rome, recently stressed how the automatic excommunication that happens when a Catholic knowingly and freely chooses an abortion should apply equally to a researcher involved in destructive embryonic research.

The cardinal was quoted as saying, "To destroy the embryo is equivalent to an abortion, and the excommunication applies to the woman, the doctors, (and) the researchers who eliminate embryos."

An excommunication is the heaviest spiritual sanction the church can render. As long as it is in force, it bars the excommunicated individual from the church community and from receiving most of the sacraments. It also places his eternal salvation in jeopardy until such time as the excommunication is lifted.

Hence, parents must be especially attentive to never hand over their embryonic children who are still frozen to researchers eager to extract their stem cells. Catholic scientists and politicians likewise should be especially attentive to steer clear of research or legislative efforts aimed at promoting the destructive harvesting of the youngest and most vulnerable members of the human family.

Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the diocese of Fall River, Mass. and serves as the director of education at The National Catholic Bioethics Center in Philadelphia.

Popes move by foot, train, plane or car

VATICAN CITY (CNS) —If children's author P.D. Eastman had written a sequel to his book "Go, Dog. Go!" about dogs on the move, it could have been about the many ways the pope gets around and would be called "Go, Pope. Go!"

Back in the old days, a pope, like many people, was limited to horses and carriages. But he also had the grand "sedia gestatoria," or portable papal throne to move effortlessly through the crowds of the faithful during special ceremonies.

The red velvet chair was carried on the shoulders of 12 "sedi-ari" or chair-carriers dressed in bright red uniforms. But the papal throne was mothballed in 1978 after the start of Pope John Paul I's pontificate.

Modern-day popes get around by car, train, plane and helicopter. And instead of a special chair powered by 24 legs, they now have the gas-powered popemobile, serving much the same purpose: to raise the Holy Father up above the crowds so he can be seen from afar.

The first papal car pulled into the Vatican in 1909 when then-Archbishop John M. Farley of New York donated the newfangled

mode of transport to Pope Pius X. However, the pope apparently wasn't impressed with the new technology and stuck to his horse and landau carriage.

But a car would have been useless at the time. Pope Pius didn't have much of anyplace to go since a dispute with the Italian government over the sovereignty of the Holy See kept popes confined to Vatican City from 1870 to 1929.

When the 1929 Lateran Pacts finally allowed popes to go freely outside Vatican City walls, Pope Pius XI became the first pope to put the rubber to the road in a U.S. Graham-Paige.

He amassed a small fleet of donated papal cars and became something of an auto aficionado.

Msgr. Charles Burns, a Scottish historian and retired official of the Vatican Secret Archives, said, "There are photos of (Pope Pius XI) examining the innards of a Mercedes. He was interested in those things" and he would ask all about the car's engine and features before going out for a test ride through the Vatican Gardens.

Soon the so-called "iron horse" puffed its way into town when the first steam locomotive arrived at the Vatican in 1932. However, the first time a pope used the Vatican

THE VATICAN LETTER

CAROL GLATZ

railroad wasn't until 1962 when Pope John XXIII boarded the papal train to travel to Italy's Assisi and Loreto. Pope John Paul II chugged along the papal tracks twice, once in 1979 and again in 2002 to Assisi.

After being held up in the Vatican for most of his 1903-1914 pontificate, Pope Pius X finally did leave in 1959 when his remains were transferred from the Vatican by papal train to Venice.

The railway is still active, but not with commuting popes and passengers. Freight trains trucking in goods for sale or use in the Vatican are the only locomotives pulling up to the small station.

The sky was no longer the limit when the Vatican built its own heliport in 1976 on the hill of Vatican City's far western tip. The Italian government makes its own presi-

LETTER, PAGE 17

Jesus provides everlasting nourishment



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

17th Sunday Jn 6:1-15

The Second Book of Kings is the source for this weekend's first reading. Originally, First and Second Kings composed one volume. However, at one point in the revision of the Scriptures, this one volume was divided into two parts.

As the title implies, these books have to do with the kings of the united nation of Israel. The Hebrew Scriptures always had as their purpose the conveyance to the people of religious truths and values. Religion was the most important aspect of life, and living by religious standards, as given by God, was crucial.

Hence, the stories in First and Second Kings almost always have a religious significance. By the same token, prophets are prominently mentioned. After all, they spoke for God to the people.

In this weekend's reading, the central figure is not a king, but Elisha, the prophet. The message is twofold. God, the almighty Creator, gives to humans control over nature, to the extent that they can govern nature. Nature is for the use and well being of humans.

The other part of the message is that God provides for humans. His gift is a supernatural gift, bringing life when no other source of life is forthcoming.

For its second reading, the church presents a passage from the Epistle to the Ephesians. It is a moving appeal to the Christians of Ephesus to bear with each other, to be patient with each other, and to love each other. It also warns that adversity often awaits the faithful believer.

This reading finally states that the faithful compose one body. One Spirit gives them life and strength. They are not a collection of individuals, ships passing silently in the night. They are united in a great and holy unity.

St. John's Gospel supplies the last reading. It is one of the best known, and best loved, sections of the New Testament. It is the story of the multiplication of the barley loaves and fish.

Important in this reading is the fact that Jesus can supply all things. The apostles and the crowd are helpless. To stretch the point, without the Lord they would starve. They certainly would be hungry.

Not only do they have no food, but also they have no funds to buy food. Earthly assets are worthless. They fail. They cannot supply the need.

By contrast, Jesus supplies for the people. He first gives thanks over the sparse food at hand. It is an obvious implication of the Eucharist. Indeed, in Greek, "eucharistia" means "giving thanks."

As a sidebar, Philip does not understand that Jesus is asking him for a testimony of Philip's own faith. Even the apostles are limited in their ability to perceive.

Reflection

Ephesians indicates clearly that the Christians in Ephesus at times were at odds with each other. They

were under stress. The Roman culture looked upon Christianity as ridiculous and as a threat to the good order of the empire.

Obviously, the Christian teachings of one supreme God, a divinity of love, was at odds with the Roman notion of things.

Ephesus was more than a great city and seaport. It was a shrine. Its temple, dedicated to Diana, the goddess of the moon, was the destination of many pagan pilgrimages. The majority of Ephesians were fervent in their paganism.

So it is with life, even without the particulars of the struggle between Roman culture and Christianity.

The Gospel faces many opponents. The church calls us to strong faith. It reminds us that we need God. Even if we are true believers, as was Philip, we cannot see everything.

We cannot survive on our own. The wonder, and the consolation, are that God provides. In the Eucharist, God provides food or our strength and our everlasting nourishment.

READINGS

17th week of ordinary time

Monday: Jer 13:1-11 (Ps) Dt 32:18-21 Mt 13:31-35

Tuesday: Jer 14:17-22 Ps 79:8-9, 1, 13 Mt 13:36-43

Wednesday: Jer 15:10, 16-21 Ps 59:2-4, 10-11, 17-18 Mt 13:44-46

Thursday: Jer 18:1-6 Ps 146:1-6 Mt 13:47-53

Friday: Jer 26:1-9 Ps 69:5, 8-10, 14 Mt 13:54-58

Saturday: Jer 26:11-16, 24 Ps 69:15-16, 20-21 Mt 14:1-12

CATEQUIZ'EM

By Dominic Camplisson

In the midst of the frenzy surrounding the release of the film adaptation of "The DaVinci Code," the church celebrates the true life of St. Mary Magdalene (July 22). This quiz looks at the life (as described in the Gospels — a more trustworthy source than a film) of Mary Magdalene.

1. The term "Magdalene" suggests that Mary

- was highly educated.
- was from a town called Magdala.
- was a maid of honor at a wedding.

2. What other (less likely) meaning has Magdalene?

- Some sources say it refers to having curly hair, symbolic of a disolute life.
- It could be a reference to her father's occupation of high priest.
- It is sometimes suggested to mean she was an immigrant from Greece.

3. What seems likely of her upbringing?

- She was a Jew raised in a predominantly gentile area of Galilee.
- She was taught Israeli Martial Arts (Krav Magda).
- She was not Jewish.

4. Although scholars now generally dismiss this, Mary Magdalene was often identified with this woman:

- the woman who discovered that Jesus had indeed risen from the dead
- the woman caught in sin and rescued by Jesus
- the wife of the High Priest

5. Because of this identification, she was often referred to simply as:

- The Witness
- Mrs. Priest
- The Penitent

6. According to St. Luke, these were removed from Magdalene by Jesus:

- her jewelry (to appease Judas the treasurer)
- her tattoos, as these were forbidden under the law
- seven demons

7. Wholly unfounded speculation has convinced some gullible souls that Mary Magdalene was this:

- a saint
- a Jew
- Jesus' wife

8. She was also, less wildly, but again without evidence, assumed to be

- the sister to Lazarus and Martha.
- the wife of John the Baptist.
- a former singer in the temple.

9. Supported by Gospel evidence (Mk 15), we do know that Mary Magdalene was

- engaged to Peter before Peter's marriage.
- at the crucifixion with other women.
- betrayed by Judas and cast into prison by the Romans after Jesus' death.

10. "Magdalenes" were an order of nuns who had this commonality:

- They were women who aspired to be priests.
- They were women who had converted from Judaism.
- They were women who had reformed their sinful lives.

11. A controversial group of institutions for similar women in Ireland, specialized in this laborious task:

- laundry service (Magdalene Laundries)
- neurology (Magdalene Asylums)
- vestment making (Magdalene Macramé)

12. Mary Magdalene was also the subject of one of these:

- early Roman talk shows
- gnostic gospels
- treatise on medicine

13. What is unusual about that (q.12) work?

- It contains no actions by Jesus or Mary, just a list of sayings.
- It was intended as a mockery for entertainment, but ending up converting several senators.
- It was not based on science, but proved effective in curing scurvy.

14. According to unreliable tradition, how did Mary Magdalene get to France?

- Overland, on an early bicycle (first Tour de France)
- In a boat without sails or oars
- She walked there with Titus who was founding churches in the tradition of his mentor Paul

ANSWERS:

- b, 2.a, 3.a, 4.b, 5.c, 6.c, 7.c, 8.a, 9.b, 10.c, 11.a, 12.b, 13.a, 14.b

Preferable to translate good shepherd as 'model' or 'noble'

Why did the figure of Jesus as the good shepherd become so popular?, J. R., Fort Wayne

Jesus called himself the good shepherd who lays down his life for his sheep, according to the Gospel of John. The New American Bible, however, says the normal Greek word for good (agathos) does not occur here. Were not the expression "good shepherd" so traditional, it might be preferable to translate it "model" or "noble" shepherd.

Nevertheless, the shepherd and his sheep were very familiar to Jesus' audience living in the Holy Land in the first century A.D. And the relationship of the shepherd to his sheep forms a beautiful parallel to the relationship between God and his people.

Father John McKenzie mentions that sheep were one of the chief supports for pastoral people in the ancient world. The sheep furnished clothing in the form of wool, milk, butter, cheese and meat. Goats, too, were a main support, furnishing milk and

meat, and the goat skin was used for water bottles, tent cloth and garments.

Palestine offered abundant good pasture country for sheep and so the flocks became large. The sheep could live off a light grass cover and so could be pastured in the desert itself when the winter rains brought growth. The sheep would only have to be watered once a day. The shepherd's job was to lead the sheep to the water.

Hans Biedermann notes that the sheep symbolize a harmless, or even stupid, creature, the most likely to fall prey to the wolf. The male sheep, the ram, however is a symbol of strength, vitality and unwavering determination.

The shepherd had to protect the sheep from wild beasts, like wolves, lions and bears. There were many more wild animals running around loose in the ancient world than there are today, when we keep them secluded in zoos and national parks. The shepherd defended the sheep from lions with his staff

THAT'S A GOOD QUESTION

and bare hands. Even the young David in the Old Testament defended his flock of sheep from the lion and the bear. And Samson, too, wrestled a young lion. Sometimes the shepherd died trying to defend the sheep. I noticed in the country of Jordan, however, that the modern shepherd carries a gun to defend his sheep.

The shepherd also had to protect the sheep from inclement weather, so the sheep were sheltered in folds in caves. Sheep need to be led and often dogs would help direct the sheep. I visited a sheep farm in Queenstown, New Zealand, and I was amazed at how the incessant yapping of

these little dogs forced even the bulky rams to move to their pen.

The shepherd even had to protect the sheep from theft or bandits. Sheep are helpless and naïve, so if a sheep strayed, the shepherd went to great trouble to find it. If the sheep was ill or injured, the shepherd carried it on his shoulders. The Greek god Hermes was called the shepherd god or carrier of rams (criophorus) and is pictured in ancient statues carrying a ram on his shoulders. Father McKenzie says the figure of Jesus as the good shepherd was a favorite in the early Christian centuries, and perhaps the earliest artistic representations of Jesus show him as the good shepherd carrying the lamb on his shoulders.

Jesus is fittingly pictured as the good shepherd, since he wants to take care of his people and he actually did die on a cross to save us from sin and death, so we could become holy and enter heaven. Jesus also established a church whereby we would receive his word and the grace of

God through the sacraments. Thus the officers of this church are called shepherds or pastors in Latin. These are the pope, the bishop and the parish priests. The Latin word "pastor" or herdsman actually comes from the past participle of the verb "pascere" meaning "to feed." Thus a pastor is a spiritual overseer.

Today's Catholic welcomes questions from readers to pose to Father Richard Hire, Father Michael Heintz, Father Mark Gurtner and the Office of Worship. Please e-mail your questions to editor@fw.diocese-fwsb.org or mail them to *Today's Catholic*, That's A Good Question, P.O. Box 11169, Fort Wayne, IN 46856. Include your name, city and an e-mail address or phone number so we can contact you if necessary. Anonymity will be preserved upon request.

Truth at the 50-yard line?

In a series of talks and interviews surrounding the announcement of his retirement as archbishop of Washington, Cardinal Theodore McCarrick frequently told his favorite John Paul II story: the story of the pope walking up the center aisle of Newark cathedral in October 1995, touching people on both sides. This, Cardinal McCarrick suggested, was how priests and bishops ought to act — sticking to the "middle," in order to be in touch with everyone. Or, as he told National Public Radio, "the job of a priest always forces you to the middle ... We've got to be in the middle so that we don't let those on the left or the right get lost."

I have other memories of events in Newark's magnificent Sacred Heart Cathedral that evening, of what led up to them, and of what followed.

The Clinton White House had rather brashly informed the Holy See that the president would meet the pope at the door and escort John Paul up the aisle of the cathedral. The Holy See politely replied that the pope would enter the cathedral the way he entered every other church in the world — without the guidance of politicians. The Holy See prevailed, and John Paul did indeed touch some of the many people reaching out to him as he walked to the sanctuary to preside over Evening Prayer. At the end of the service, two people walked down the aisle of Sacred Heart Cathedral, craftily shaking hands on all sides: President and Mrs. Clinton. John Paul II departed by a side aisle in order to pray at the Blessed Sacrament chapel. New Jersey public television juxtaposed these simultaneous events on a split screen: the politicians doing their thing, the priest and bishop being a priest and bishop. It was a striking, and telling, difference.

It's not easy to know what Cardinal McCarrick means by his oft-repeated admonition to moderation. He certainly wasn't moderate — he wasn't ready to split the differences at the 50-yard line, so to speak — when things he believed in were at stake. To take one example: students from impoverished families in Washington, D.C., can use tax-funded vouchers to attend Catholic schools because Cardinal McCarrick was thoroughly immoderate, indeed relentless, in lobbying Congress on their behalf.

Then there are questions of doctrine. Shortly before the Holy See announced that Pope Benedict had accepted Cardinal McCarrick's retirement, R. Scott Appleby wrote in the *Washington Post* about three Catholics, representatives of a "people's church," which Dr. Appleby described as "Catholicism's great hope" in the 21st century: "a Jakarta nun who describes herself as both a devout Catholic and a devout Muslim; a Sri Lankan Jesuit whose Asian-inflected theology of Christ and the church has little room for the ancient dogmatic formulas preserved by Rome; the president of a Benedictine college in Manila who has no qualms about celebrating Mass without a priest."

Is this the 50-yard line? Or, to vary the sporting metaphor, is this somewhere out in the parking lot, way beyond the left-field bleachers?

Jesus of Nazareth is the Christ of God or he isn't; Mohammed is the final prophet or he isn't; you can't split the difference at the 50-yard line. Is the "ancient dogmatic formula" which attests to "Jesus Christ, his only Son, our Lord" true? Or is it false? To stand in the center of the aisle and claim to be in communion of mind and heart with people who both affirm and deny that formula is to confess to severe intellectual



GEORGE WEIGEL

THE CATHOLIC DIFFERENCE

confusion. Is a validly ordained priest necessary for the valid consecration of the Eucharist, or isn't he? It's hard to believe that Cardinal McCarrick would have wanted his archdiocesan vocation director to stand in the center of the aisle on that one.

That priests and bishops must be able to minister to people across the spectrum of reasonable theological and political opinion goes, or should go, without saying. That priests and bishops can be true ministers of the Gospel by thinking and acting as if every question were a football field on which truth lies at the 50-yard line is another matter entirely; see Revelation 3.16.

George Weigel is a senior fellow of the Ethics and Public Policy Center in Washington, D.C.

SCRIPTURE SEARCH

By Patricia Kasten

Gospel for July 30, 2006

John 6:1-15

Following is a word search based on the Gospel reading for the Seventeenth Sunday in Ordinary Time, Cycle B: the feeding of the five thousand with bread and fish. The words can be found in all directions in the puzzle.

SEA OF GALILEE	FOLLOWED	MOUNTAIN
PASSOVER	EYES	PHILIP
TEST	LITTLE	ANDREW
BARLEY	LOAVES	TWO FISH
GRASS	FIVE THOUSAND	THANKS
DISTRIBUTED	FRAGMENTS	LEFT OVER
FILLED	BASKETS	KING

FIVE THOUSAND

```

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

CONTINUED FROM PAGE 16

dential chopper available to the pope to use for travel to nearby Castel Gandolfo or Rome's airports.

Italy's airline, Alitalia, and other national airlines make a modified plane available for the pope when he travels outside Italy. It can accommodate the pope and his staff in a more spacious, private area and then leaves regular, economy seating in the back for journalists accompanying the pope.

The papal fleet sporadically included an electric car which first

appeared on the world scene in New York in 1912, said Msgr. Burns. The car was donated to Pope Pius X, but Msgr. Burns said historians are unsure whether the car ever arrived in the Vatican or if the pope ever rode in it.

Carmakers regularly donate vehicles to the pope, including firetrucks and ambulances which get used inside Vatican City. Dalvai said the pope decides where extra vehicles go. For example, the pope gave a recently donated Volvo sport utility vehicle to Vatican security personnel.

But every pope has always relied on his own two feet. Pope Benedict, like many popes before him, loves to walk and heads out to the Vatican Gardens every evening for a stroll.

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WHAT'S HAPPENING?

WHAT'S HAPPENING carries announcements about upcoming events in the diocese. Send in your announcement at least two weeks prior to the event. Mail to: Today's Catholic, P.O. Box 11169, Fort Wayne 46856; or e-mail: fhogan@fw.diocesefwsb.org. 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 to purchase space.

Legacy luncheon held

South Bend — The St. Vincent de Paul Society will celebrate its 100th anniversary with a Legacy Luncheon to be held at the University of Notre Dame Joyce Athletic and Convocation Center on Thursday, Sept. 7, from 11:30 a.m. till 1 p.m. The guest speaker will be Rev. Edward 'Monk' Malloy, CSC, President Emeritus of the University of Notre Dame. Unique items will be available at a silent auction. For information contact Sean Wendlinder at (574) 251-4908.

Living the Faith Series

Fort Wayne — Young adults of the cathedral, St. John the Baptist, and St. Joseph will host an event at the Cathedral Center on Sunday, July 30, at 6:30 p.m. Come at 6 p.m. (after the 5 p.m. Mass) and enjoy food and refreshments. The speaker this month will begin at 6:30 p.m. Meg Hanlon, mother of four and high school religion teacher, will share stories and practical tips on how to raise children in today's world. Relying on God and a sense of humor, she will try to help you navigate the parenting waters.

Raffle and euchre event

South Bend — St. Anthony de Padua Parish will have a euchre tournament Friday, Aug. 25, under the tents in the parking lot. Check-in at 6:30 p.m., tournament begins at 7 p.m. Donation

is \$10 per person (no partner needed.) Adults 21 and over only. For tickets call David Faulkner (574) 246-1593. A family celebration will be held Saturday, Aug. 26, beginning with an outdoor Mass at 4:30 p.m. followed by a hog roast — meat provided by the parish. Potluck in the gym. Raffle drawing at 8 p.m. For raffle tickets call Kevin Sandor (574) 277-8471.

Welcome the world to diocesan schools

South Bend/Mishawaka — Catholic host families are sought for international High School exchange students who will attend Saint Joseph's and Marian High Schools. A \$350 monthly stipend is offered to families that open their hearts and home. Students take care of their own tuition and have their own spending money and health insurance. The love of a home, a place to sleep and study and meals at home are the primary requirements. Families of all types are invited to inquire. Hosting such a student contributes to local diocesan schools. Hosting can be a mission/mentoring opportunity and an educational experience for the entire family. Contact Warren at (866) 837-3221 to learn more.

First Sunday rosary for families

Fort Wayne — The first Sunday rosary for families will be at MacDougal Chapel on Sunday,

Aug. 6, from 3:30 to 4:30 p.m. with Father Tom Kodakassery from St. John, New Haven, and Sister Rita Musante from Victory Noll.

Hog roast fund raiser

South Bend — Sacred Heart of Jesus, Lakeville, will have a hog roast on Sunday, Aug. 13, from 11 a.m. to 3 p.m. Sacred Heart of Jesus Church is located at 63568 U.S. 31. Call the parish office for tickets at (574) 291-2826. Adults and carry-out \$8. Children age 6-12 \$3. Children 5 and under free. Tickets also available at the door.

Rummage sale planned for August

Kendallville — Immaculate Conception Parish, on Oak and Diamond streets, will have a rummage sale on Friday, Aug. 11, from 9 a.m. to 6 p.m. and on Saturday, Aug. 12, from 9 to 11:30 a.m. \$1.50 bag sale on Saturday.

Hannah's House announces ND football ticket raffle

Mishawaka — Hannah's House will raffle off a pair of 2006 Notre Dame football season tickets through Aug. 31. Tickets are 1 for \$5, 3 for \$10 and 7 for \$20. Call (574) 254-5309 to purchase tickets or for more information.

100 Club kicks seeks membership

Monroeville — St. Rose Church is accepting memberships to the 100 Club for 2006-07. A \$100 donation should be sent to St.

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Eileen H. Wiltshire, 86, St. Elizabeth Ann Seton

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Margaret (Monning) Hatch, 87, St. Elizabeth Ann Seton

Chester E. Ricketts, 88, Queen of Angels

James J. Schenkel, 73, St. Charles Borromeo

Rosemary O'Connor, St. Vincent de Paul

James E. Cramer Sr., 69, St. Charles Borromeo

Jennifer Matczak, St. Therese

Irene M. Lewandowski, 79, Cathedral of the Immaculate Conception

David W. Bickford, 57, St. Jude

Frances Lee Brady, 78, St. Jude

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Steven J. Holcak Jr., 89, St. Pius X

Mishawaka
Cecelia W. Lang, 92, St. Joseph

Stanley A. Fras, 81, St. Joseph

North Manchester
Kevin E. Slater, 48, St. Robert Bellarmine

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Louis A. Tiedge, 93, St. Matthew Cathedral

Wladslaw Ceglarek, 82, St. Hedwig

Andrew A. Tompos, 76, St. Matthew Cathedral

Bertha B. Buda, 84, St. Adalbert

Margaret M. Meehan, 80, Christ the King

Gertrude M. Pinter, 83, Holy Family

Margaret Noonan, 93, Christ the King

Helen L. Waumans, 90, Holy Family

Carl L. De Craene, 95, St. Anthony de Padua

Warsaw
Elizabeth N. Kramer, 97, Sacred Heart

Sister Mary Aileen Minta, 86, Church of the Immaculate Conception, St. Mary-of-the-Woods, Ind. Sister served at St. Patrick and Central Catholic in Fort Wayne.

Rose 100 Club, 206 Summit St., Monroeville, IN 46773, and is limited to the first 200 members. You must be 21 years old. Membership enters you into 50 weekly \$100 drawings. You are allowed to win three times in the calendar year. One half of the proceeds go to tuition reduction and the other half goes to families in need of tuition assistance and capital improvements at St. Joseph School. For information, call (260) 623-3605. Ind. Dept. Rev. Lic. 106224.

Erin's House offers support
Fort Wayne — Erin's House has

openings for grieving children and their parents/guardians who are grieving the terminal illness or death of someone they love. Erin's House offers free peer support groups for children and young adults ages 3 to 25. Families or friends may call Erin's House for Grieving Children at (260) 423-2466 to schedule an appointment.

Little Flower Holy Hour


Fort Wayne — Deacon Jason Freiburger and seminarian Gabriel Hernandez will be celebrant and speaker at the Holy Hour on Tuesday, Aug. 1, at 7:15 p.m. at MacDougal Chapel.

Msgr. John C. Witte of Gary Diocese dies

LAPORTE — Msgr. John C. Witte, 87, of Laporte, died Sunday, July 9, at his residence. Born Oct. 1, 1918, in Fort Wayne, he was the son of the late John C. and Gladys Witte. He lived in LaPorte for 32 years, coming from North Judson, Ss. Cyril and Methodius (1986-1991). He was a member of St. Joseph Catholic Church and was senior priest at St. Joseph Catholic Church in La Porte from 1992 to 2006. He attended St. Patrick and St. Jude grade schools in Fort Wayne. He completed high school and junior college at St. Lawrence Seminary, Mt. Calvary, Wis. From 1941 to 1945, he attended St. Mary Seminary for theology and was ordained to the priesthood on Feb. 2, 1945 by Bishop John F. Noll.

He is survived by his brother, Paul Witte of Fort Wayne, and 14 nieces and nephews. He was also preceded in death by his brothers, Lester and Norbert. Mass of Christian Burial was at St. Joseph Catholic Church, La Porte.



1857  2007

ONE HUNDRED AND FIFTY YEARS
SESQUICENTENNIAL
THE DIOCESE OF FORT WAYNE-SOUTH BEND

BY MARK WEBER

Our Lady of Hungary, South Bend, Est. 1921

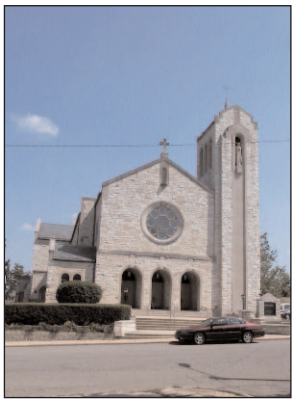
In 1936, when Our Lady of Hungary Parish in South Bend celebrated an anniversary year and published a bilingual parish history in Hungarian and English, six Masses were celebrated on Sundays. At 7 and 10 a.m., the sermon was said in Hungarian; at 8, 9, and 11 a.m., it was in English, and at 6 p.m., the Mass and Gospel was read in both languages.

Notwithstanding the Hungarian influence, 11 nationalities were represented in the parish, the school enrollment was 400 with a faculty of 12 Daughters of Divine Charity, whose motherhouse was in Staten Island, N.Y. There was a single telephone in the rectory and another in the school; number 3-0947.

Ninety years have made quite a difference, but a parish festival announcement inviting guests to enjoy Hungarian goulash, Langalo (fried bread) and cabbage noodles still draws a big crowd.

Officially, the parish began in 1921, but its roots were set in 1916 when several Hungarian members of St. Stephen Parish met with the pastor, Father Lawrence Horváth to discuss the possibility of a Catholic Hungarian parish on the south side of South Bend.

This idea bore fruit and a small mission church was built on a spot, which eventually would become the site of a Studebaker foundry. Parish records were kept at St.



The original church located on Catalpa Street. The building was moved in 1923 to West Calvert Street and replaced in 1949 by the present church.

Stephen, and Father Paul Miller, CSC, came from Notre Dame to say Mass.

In December 1921, with the south side experiencing rapid growth, Bishop Herman Alerding, in Fort Wayne, eager to bring the mission church to a regular parish status, invited Father Géza Györfy, recently from Hungary and serving as an assistant pastor at St. Stephen Parish in Toledo, to take charge of the new parish.

Rapid growth followed and in 1923 a new site for the church at West Calvert and South Chapin was purchased and the little church was moved up the hill and somewhat remodeled.

First services for the present church were held at Christmas 1949. The main celebrant was pastor Msgr. John S. Sabo assisted by Father Martin Horvath, deacon and Father Raymond Balzer, sub-deacon.



MARK WEBER

The main altar of Our Lady of Hungary displays triptych art, a traditional form found in Hungarian churches in the 14th, 15th and 16th centuries. This was done by Father Peter Prokop, a Hungarian refugee priest who survived a concentration camp and was able to resume his study of art.

St. Anthony de Padua, South Bend, Est. 1949

Before the term space-age design achieved currency, the Studebaker automobile plant in South Bend, retooling at the end of WW II, began producing cars with a radical and popular space-age design causing a surge in prosperity and growth for the area. In Fort Wayne, Bishop John F. Noll saw this growth as the need for a new parish in South Bend.

On the world scene, Pope Pius XII and Harry S. Truman were names in the news on Sunday, May 1, 1949, when shovels sliced into the earth at 2310 East Jefferson Blvd. in South Bend, breaking ground for a grade school that would include an all-purpose room, which would serve as a temporary church.

The new parish would honor the name of a short, corpulent Portuguese whose personal magnetism and persuasive style of preaching made him greatly beloved. In 1946, Pope Pius XII would name him a doctor of the church. He was St. Anthony of Padua.

With an enrollment of 96 in the first three grades, the school opened in the fall of 1950 taught by the Sisters of St. Joseph of the Third Order of St.



Francis. Sister M. Albina was principal. By 1953, the west half of the school was completed, providing classrooms for all eight grades. The church was moved to this new wing.

In 1956, a separate building, De Padua Hall was built on the six-acre parish site. The new facility allowed for expansion of programs in physical education and music instruction and provided rooms for meetings and parish social activities. Once again, the church was moved, this time to the auditorium of the new building. De Padua Hall was dedicated on Oct. 21, 1956 by Bishop Leo Pursley.

Ten years after he had been notified by Bishop Noll to organize the parish of St. Anthony de Padua, Father Jerome R. Bonk, with appropriate aura provided by the parish choir and visiting clergy, was able to break ground for the church on Easter Sunday, 1959.

St. Anthony de Padua School, with an enrollment of 450 in eight grades, has a children's choir, a bell choir and school liturgies with participation of students from all grades.

St. Anthony Parish now serves 1,600 families. Father John Cramer, ordained in 2004, is a former parishioner.



MARK WEBER

Windows of St. Anthony de Padua South Bend are shown in this photo.