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TODAY'S CATHOLIC

Bishops return to spiritual home in Baltimore for Mass before meeting



CNS PHOTO/NANCY WIECHEC

The U.S. bishops celebrated Mass Nov. 12 before the start of their annual fall meeting in Baltimore. The service was held at the newly restored Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary, which is marking its 200th anniversary this year. More next issue about the U.S. bishops' meeting.

BY GEORGE P. MATYSEK JR.

BALTIMORE (CNS) — Two by two, all the bishops of the United States returned to their spiritual home Nov. 12 when they solemnly processed into Baltimore's radiantly restored Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary for a special Mass celebrating the old cathedral's \$32 million restoration.

Recreating a similar procession from when the first Catholic cathedral in the United States opened in the early 19th century, 243 bishops marched from the Enoch Pratt Free Library across the street from the basilica — making their way through two long lines of 130 Knights of Columbus festooned in brightly colored capes and feathered hats.

A triumphant hymn accompanied by a newly refurbished pipe organ greeted the singing bishops, some of whom glanced upward as they entered the church and marveled at the richly illuminated interior dome which features a depiction of a white dove symbolic of the Holy Spirit.

It was the first time all of the country's bishops gathered in the basilica since 1989 when the archdiocese marked its bicentennial. The American prelates had often met in the nation's first diocese, the premier see, during the 19th century at seven provincial and three plenary councils of the U.S. Catholic Church.

Just as their predecessors assembled in Baltimore to discuss pressing issues of the time, today's bishops were gathered in Charm City to debate a variety of matters during the fall meeting of the U.S. Conference of Catholic Bishops Nov. 13-16.

Using a walker after suffering a broken ankle in a car crash in Italy, Cardinal William H. Keeler of

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Catholic Campaign for Human Development seeks to empower

BY DON CLEMMER

FORT WAYNE — When Jean Eiserle first got involved with Catholic Campaign for Human Development (CCHD), her relationship with the program was similar to that of many people in the diocese; she knew next to nothing about it. It was March of 2006 when she received an e-mail from her spiritual director, Sister Gloria Ann Fiedler, CDP, suggesting that she apply for the position of CCHD intern for the Diocese of Fort Wayne-South Bend.

While she didn't know much about the program, Eiserle, a graduate student at the University of Saint Francis, could see how she met the requirements of what the diocese and the program wanted. She applied. She was chosen for the position for the 2006-07 academic year, and in the summer of 2006, she was off for training in Washington, D.C., with soon-to-be interns

from across the country.

There she learned how Catholic Campaign for Human Development, which was started by the U.S. Conference of Catholic Bishops over 36 years ago, works to "fund low-income controlled empowerment projects and to educate Catholics about the root causes of poverty within the context of the Catholic social teaching." — from CCHD mission statement.

She also learned that it would be her job to lay a lot of groundwork for CCHD in the Diocese of Fort Wayne-South Bend, which will first consist of introducing it to people and explaining what it does.

"Most of us think of social justice as charity," Eiserle explains, noting that CCHD values charitable organizations such as St. Mary's Soup Kitchen and the Matthew 25 Clinic, which meet the immediate needs of the poor, but that its empha-

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PRAYERS FROM THE CRYPT



DON CLEMMER

Priests gather in prayer with Bishop John M. D'Arcy in the crypt beneath the Cathedral of the Immaculate Conception, Fort Wayne, at the annual Mass for deceased priests. Priests remembered at this year's Mass included Father Samuel Ogboso, Father Eugene Koers, Father Edward Narcowich, Msgr. Edward Hession and Father Frank Kronewitter.

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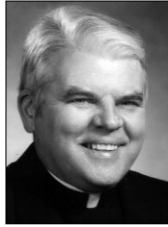
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Celebration of cultures and prayer creates unique mission



NEWS & NOTES

BISHOP JOHN M. D'ARCY

An unforgettable night in Ligonier

St. Patrick Parish, Ligonier is a special parish. For many years, it was taken care of by the Oblates of Mary Immaculate, priests whom I knew well in Lowell, Mass. I drove there from South Bend, where I had spent three days in various works, including blessing the new chapel for the Brothers of Holy Cross. It was the last night of the parish mission, and Ginny Kohrman of our Office of Spiritual Development was the one guiding the parish. As always, she did a superb job.

This mission was unique. It was part of the preparation for our jubilee year. Its uniqueness came out of the nature of the parish. Ligonier has had a huge influx of Hispanic Catholics, mostly from Mexico. They constitute about 90 percent of the parish, perhaps more.

Thus, each evening, there were two services. All would begin together upstairs in the church. The English-speaking parishioners, who have been at Ligonier for many years, would retire to the basement for a special service. There would be a service upstairs for the Spanish speaking Catholics. At the end of these services, all would return for a concluding prayer. Thus, there was great respect for the individual cultures, but also for the fact that we are all Catholics and that unity, keeping in close communion with each other, is important. Indeed, it is essential.

On the third night, confessions were heard at length in Spanish and English. Some priests heard confessions until 10:30 or 11 p.m.

On the final night, I celebrated Mass, and all remained together in the upper church. How inspiring it was to see that it was necessary to put 100 chairs in the back of the church. Most of the Mass was in Spanish, and I said the eucharistic prayer in Spanish. A large number went to holy Communion.

Sometimes it is said that our beloved Hispanic Catholics will not go out on a week night. This mission proved how wrong that assessment is. What a joy to celebrate Mass before a packed church, Spanish-speaking and English-speaking parishioners together, and so many at holy Communion. It was especially joyful to see so many young people, even children, present.

We all returned to the lower church for a healthy meal, which featured both Mexican and American food. I drove quietly and carefully down U.S. Route 33, and when I arrived home, I realized that I had driven 92 miles since leaving South Bend in the late afternoon.

The parish mission

The parish mission conducted by our Office of Spiritual Development is true evangelization. This is an excellent example of what recent popes have called "the new evangelization." "Not new in content, but new in ardor, in method and in expression."

Some time for religious

One responsibility of a bishop is the pastoral care of religious. It is important that communion with consecrated men and women be established and nurtured. They are the coworkers of the bishop, but it is more than this. They also represent a witness to the bishop. The evangelical vows of poverty, chastity and obedience come from the Gospel, and, despite all the difficulties of religious life in recent decades, the men and women who embrace these vows and live them out nourish the entire church.

I recall a conversation that Pope John Paul II had with the religious in Rome during a synod on religious life. He made clear how much religious mean in a diocese and in a parish. As I read some of the history of this diocese as we look forward to our jubilee year, it is clear from the very beginning what religious sisters, brothers and priests have meant to this local church.

So, it was a joy to spend a day with the major superiors of the religious congregations in this diocese. These are the superiors who have their headquarters here. With us were the Franciscan Sisters of Mishawaka; the Victory Noll Sisters of Huntington, where Archbishop John Noll, one of my illustrious predecessors is buried; the Brothers, Priests and Sisters of Holy Cross, who were here even before the

diocese was established and whose rich presence must always be fully understood; and the Poor Handmaid Sisters, whose local provincial house is in Donaldson. We had a most pleasant day hosted by Father Robert Fillmore, CSC, of Dujarie House on the same grounds as Holy Cross College.

Among the matters discussed were the following. Linda Furge presented our plans for the jubilee year. The religious gave excellent advice, urging that there be a special event during the jubilee year for the consecrated men and women who have done so much for this diocese. I eagerly accepted this advice.

Enid Roman-de Jesus, the outstanding leader of our ministry to Hispanic Catholics, presented both the opportunities and challenges, which we are experiencing in various parishes in our diocese as we welcome and integrate the Hispanic Catholics. I gave an overview of the pastoral situation in our diocese.

I was especially pleased to thank the religious for their work among us in so many different areas. Where would we be without them? It was a special joy to extend my gratitude to them for their collaboration in the work of fostering vocations. The religious, working closely with Father Bernard Galic and Mary Symczak, have just finished visiting all four high schools, speaking about vocations to religious life and the priesthood.

Father Galic, our superb director of our vocation office, has told me how well the priests and religious have been received in our four high schools. There are excellent questions, and many come forward to give their names to the priests and religious and show their interest in considering this life.

As I left this meeting and turned the car toward Ligonier, I was grateful for an inspiring day with this group.

Off to Baltimore

Maryland was the first colony, or at least one of the first, to allow freedom of religion. Imagine a state in our beloved country named after our lady. This first diocese was Baltimore, under Bishop John Carroll. We will be present at the restoration of Bishop Carroll's church, the basilica built in a time when there was much anti-Catholicism.

I look forward to this week, and I will pray for you all and for our diocese.

See you all next week.

On first day, bishops OK Iraq statement, region for Eastern bishops

BALTIMORE (CNS) — On the first day of their Nov. 13-16 fall general meeting in Baltimore, the U.S. bishops endorsed the issuance of a statement calling for a "substantive, civil and nonpartisan discussion" leading to "a responsible transition in Iraq."

"We hope our nation has moved beyond the divisive rhetoric of the recent campaign and the shrill and shallow debate that distorts reality and reduces the options to 'cut and run' versus 'stay the course,'" said the statement, issued in the name of Bishop William S. Skylstad of Spokane, Wash., president of the U.S. Conference of Catholic Bishops.

The four-page document was prepared by the USCCB Committee on International Policy in collaboration with the U.S. Archdiocese for the Military Services and the USCCB Administrative Committee, which approved its addition to the agenda of the bishops' meeting Nov. 11.

"The (Bush) administration and the new Congress need to engage in a collaborative dialogue that honestly assesses the situation in Iraq, acknowledges past difficulties and miscalculations, recognizes and builds on positive advances (e.g., broad participation in elections), and reaches agreement on concrete steps to address the serious challenges that lie ahead," Bishop Skylstad said.

The bishops approved by a unanimous voice vote the creation of a new episcopal region for the Eastern-rite bishops. They approved the creation of Region XV; the United States is divided into 14 regions for the nation's Latin-rite bishops.

The bishops began consideration on a number of other items, including:

- A "Directory for Music and the Liturgy" for use in U.S. dioceses.
- A statement on "Married Love and the Gift of Life," reaffirming church teaching

against contraception.

- The release of \$335,000 for the next phases of a national study on the causes and context of clergy sexual abuse of minors.
- A series of guidelines for pastoral care in ministry to persons with a homosexual inclination.
- A statement, titled "Happy Are Those Who Are Called to His Supper," on receiving the Eucharist worthily.
- A four-year strategic plan for the years 2008-2011 and USCCB reorganization. The bishops were also to begin debate on USCCB priorities and plans for 2007, and approval of the 2007 budget.
- A resolution on diocesan financial reporting.
- A revision of the Lectionary for Mass for selected days in the season of Advent.
- The reorganization of USCCB committees.

Pope takes on hard questions in new chapter of dialogue with Muslims

BY JOHN THAVIS

VATICAN CITY (CNS) — Pope Benedict XVI's remarks on Islam in Regensburg, Germany, opened a new chapter in the Vatican's 40-year dialogue with the Muslim world and brought the pope's own views on Islam into clearer focus.

In the controversy that followed his speech, the pope told Muslim leaders there should be no doubt about his commitment to the dialogue launched by the Second Vatican Council or of his "esteem and profound respect" for Muslim believers.

At the same time, the pope is not hesitating to raise some uncomfortable questions about the religious foundations of Islam and its cultural and political influences today.

"It is important that (interreligious) dialogue take place with much patience, much respect and, most of all, in total honesty," the pope wrote several years ago.

For the pope, the honest approach to dialogue with Muslims means not simply talking about the shared belief in one God but also facing sensitive issues like that of violence and religion.

Against a backdrop of global tensions, the pope believes that question cannot be ignored and that moderate voices must be heard.

"Many people, including the pope, are asking whether there is not perhaps a link between certain interpretations of the foundations and sources of Islam, and what is being done by Islamic extremists," said Jesuit Father Christian W. Troll, professor of Islamic studies at the Sankt Georgen Graduate School of Philosophy and Theology in Frankfurt, Germany.

While the pope would not fall into the mistake of overly generalizing about radical Islam, he would like Muslim dialogue partners to take a closer look at the interpretation of the Islamic heritage, in particular those elements that can be misused in the direction of violence, Father Troll told Catholic News Service.

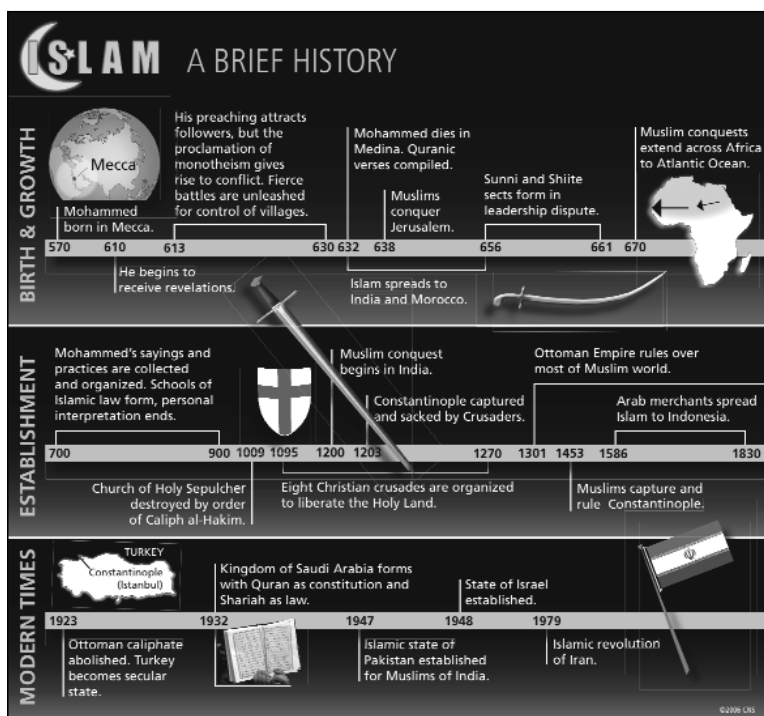
In his first major encounter with Islamic representatives in 2005, the pope asked Muslim elders to make sure their young are formed in attitudes of tolerance and cooperation.

"I am profoundly convinced that we must not yield to the negative pressures in our midst, but must affirm the values of mutual respect, solidarity and peace. The life of every human being is sacred, both for Christians and for Muslims," he said.

During his first 18 months in office, Vatican officials say Pope Benedict has adopted a new style of dialogue with Islam, but without setting off in an entirely new direction.

"Pope Benedict XVI is carrying on the work of John Paul II with a style of his own: It's a work of continuation, not imitation," said Cardinal Paul Poupard, head of the Pontifical Council for Interreligious Dialogue.

In fact, over the course of his pontificate, Pope John Paul frequently spoke to Muslims about



CNS GRAPHIC/EMILY THOMPSON

Islam's history begins in the year 570 with the birth of Mohammed. This orphan and Arab merchant receives divine revelations believed to be the word of God. These revelations — recorded in the sacred Quran — form the beliefs, practices and laws of Islam.

interreligious tolerance, cultural cooperation and reciprocal respect for religious freedom.

Pope Benedict has touched on the same points, but with more direct language. He has also tended to avoid the public gestures of interreligious friendship that were a trademark of his predecessor — like addressing a soccer stadium full of Muslim youths in Morocco, praying in a Syrian mosque or riding in a "peace train" to Assisi with Muslim representatives.

"We are facing two different approaches to dialogue," Father Justo Lacunza Balda, an official of the Pontifical Institute for Arabic and Islamic Studies in Rome, told CNS.

For Pope John Paul, Father Lacunza said, encounters with Muslims were a key part of papal travels abroad and special ceremonies at the Vatican. Pope Benedict is less a "stage person" and more analytical, he said.

"His approach is one in which you have to identify issues that are absolutely relevant and important to discuss in our modern times," Father Lacunza said.

"Today, these problems include the relationship of faith and reason, the link between religion and violence in the minds of some supposed religious leaders, the question of religious liberty, and questions about science, democracy and freedom," Father Lacunza said.

"He is putting all these issues on a plate for the church and the Muslim world to discuss," he said.

At the University of Regensburg in September, the pope touched on several of these themes in language that he later acknowledged was open to misinterpretation.

Most of the Muslim criticism focused on the pope's quotation of a medieval Byzantine emperor, who said the prophet Mohammed had brought "things only evil and inhuman, such as his command to spread by the sword the faith." The pope afterward clarified that he

was not endorsing the emperor's words.

Much less attention was given to a broader question the speech posed about Islam: whether God is absolutely transcendent for Muslims and therefore not bound up with "any of our categories, even that of rationality."

That echoed a question that arose last year, when the pope hosted a two-day, closed-door seminar on Islam with some of his former graduate students: If Muslims understand the Quran's revelation as literally divine and unadaptable, can Islam really engage the modern world and accept concepts like democracy?

According to one participant, Jesuit Father Samir Khalil Samir, the pope believes Islam and democracy are compatible, but not without difficulty.

Father Troll, the German Islamic scholar who gave a presentation at the papal seminar, said the pope avoided categorical judgments about Islam. But he said the pope understands that the traditional, mainstream theology of Islam may make it difficult for Muslims to critically evaluate how their faith interacts with history.

The pope has long held that Islam's all-encompassing approach makes it a challenging dialogue partner. As he said in the 1997 book, "Salt of the Earth," the Quran is "a total religious law, which regulates the whole of political and social life and insists that the whole order of life be Islamic."

Father Samir, an Egyptian-born expert on Islam, said in a recent article that Pope Benedict is one of the few figures to have understood Islam's struggle to find a place in modern society.

He said this awareness has led the pope to broaden Christian-Muslim dialogue, emphasizing cultural issues above strictly religious aspects.

"The essential idea is that dialogue with Islam and with other

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CCHD collection scheduled for Nov. 18-19

My dear brothers and sisters in Christ,

A central part of our faith is our care and concern for those who are poor. Pope Benedict XVI emphasized this in his first encyclical, "Deus Caritas Est," which means "God Is Love":

"The church's deepest nature is expressed in her threefold responsibility of proclaiming the word of God, celebrating the sacraments and exercising the ministry of charity. These duties presuppose each other and are inseparable. For the church, charity is not a kind of welfare activity, which could equally well be left to others but is a part of her nature, an indispensable expression of her very being." — No. 25a

Next weekend, Nov. 18-19, we will have an excellent opportunity to share in the church's ministry of charity through the annual collection for the Catholic Campaign for Human Development (CCHD). Since 1970, CCHD has distributed more than \$250 million in 3,500 self-help grants to create jobs, provide affordable housing, improve schools, ensure just wages, fight crime and develop leaders for the future. It is now the nation's largest private funder of community organizing and economic development projects. We send 75 percent of the donations received in this collection to the CCHD national office to fund worthy projects throughout the country. The 25 percent we keep in our diocese is carefully used for local self-help projects, which benefit our neighbors in need.

Pope John Paul II praised this effort by saying that "this campaign has been a witness to the church's living presence in the world among the most needy and to her commitment to continuing the mission of Christ." In the name of Christ, who promised the kingdom of heaven to those who are poor in spirit, I ask you to do what you can for this collection.

Sincerely yours in our Lord,

John M. D'Arcy

Most Reverend John M. D'Arcy

CCHD

CONTINUED FROM PAGE 1

sis is on transforming the institution of poverty by helping the poor learn skills and getting them access to resources (including

programs like Vincent House and Chain Reaction in the Diocese of Fort Wayne-South Bend) that will help them break out of the cycle of poverty.

"Part of it is changing the way we look at poverty and charity. It's changing our mindset from 'I give somebody something' to 'I teach somebody something.'"

The idea of teaching does not only apply to the poor, the people that CCHD seeks to help. It also applies to the Catholic faithful, who may have a stereotypical view of poverty that does not do justice to the problem or the people facing it.

Eiserle also sees this educational component of the program fitting in with her intended career choice, that of school counselor.

"Low socioeconomic status is a reality that school counselors have to face," she says, explain-

ing that students whose lives are preoccupied with issues like food and shelter might not be able to focus on the very education they need to escape a life of poverty. A school counselor, she says, can intervene in such matters and work to change one student's future at a time.

But in the meantime, Eiserle's

work involves preparing literature to introduce the program to parishes and meeting regularly with her supervisor, Anne Helmke, director of Vincent House, all of it intended as the preliminary push toward introducing a more permanent and comprehensive social justice function into the offices and programs of the diocese.

Eiserle admits that it is a great challenge, but that the program will do immeasurable long-term good for the diocese, especially its poor.

"Whenever you start something from nothing, it's hard to get people to understand what it's about," she says. "You're still in the process of building, so you can't even see the whole picture."

In this case, it's a picture of teaching, learning, empowerment and dignity.

The work of the Catholic Campaign for Human Development is made possible by the donations of Catholics who donate year round and in the annual CCHD collection, which is taken up in every parish. This year's CCHD collection will be taken up the weekend of Nov. 18-19.

MEET

CONTINUED FROM PAGE 1

Baltimore was saluted with warm applause by worshippers who recognized him as the driving force behind the basilica's ambitious two-year restoration. The cardinal smiled and nodded as he inched his way across a new gleaming white marble floor.

The church has been restored to the original vision of Benjamin Henry Latrobe, the 19th-century master architect who also designed the U.S. Capitol. With the return of 24 large skylights in the basilica's grand dome and the reintroduction of plain glass windows throughout the structure, an otherworldly light again floods the church's interior and serves as a symbol of religious freedom.

"In its original design, the interior was bathed with a natural light from windows in the dome, and the church itself was, and is, a testament to a golden age when an ancient faith and a newfound freedom met," said Cardinal Keeler in his homily.

The cardinal, wearing the same pectoral cross worn by Bishop John Carroll, the nation's first bishop, noted that it was during meetings in the basilica that earlier bishops developed mandates for parish schools, devised pastoral plans to reach out to African-American Catholics in the wake of the Civil War and commissioned the famous Baltimore Catechism.

"Being together again in this basilica, newly returned to an ancient glory, we are mindful of the responsibilities facing us as we too seek to chart a course for the future of our church," he said.

Cardinal J. Francis Stafford, a

Baltimore native and special envoy of Pope Benedict XVI, was the main celebrant for the Mass. The former auxiliary bishop of Baltimore is head of the Apostolic Penitentiary, a Vatican court dealing with matters of conscience.

Cardinal Stafford commended Cardinal Keeler for leading the restoration effort. He extended a plenary indulgence on behalf of the pope to those who visit the basilica through Feb. 2 and who go to confession and receive holy Communion there. He said pilgrims will be "dazzled" when they come to the basilica to worship and he conveyed the pope's best wishes.

"This place will draw pilgrims out of themselves in ecstasy," said Cardinal Stafford. He carried the same pastoral staff Baltimore Archbishop Ambrose Marechal used when he dedicated the basilica in 1821, the year construction was completed. It began in 1806.

Cardinal Stafford said the basilica is a place where all beg for mercy and look for holiness.

Jim Nicholson, U.S. secretary for veterans' affairs and former U.S. ambassador to the Vatican, read a statement from President George W. Bush commending Cardinal Keeler and benefactors for the basilica's restoration.

"This milestone is a tribute to

your dedication and service," he said.

The liturgy featured readings in English and Spanish and included prayers in Ibo, Tagalog, French, Polish, Korean, English and Spanish that reflected the diversity of the church in America.

The main concelebrants were Cardinal Roger M. Mahony of Los Angeles, Cardinal Justin Rigali of Philadelphia, Cardinal Francis E. George of Chicago, Cardinal Adam J. Maida of

Detroit, Cardinal Sean P. O'Malley of Boston, Cardinal Avery Dulles, and Cardinal Theodore E. McCarrick, retired archbishop of Washington; Archbishop Pietro Sambi, apostolic nuncio to the United States; and Bishop William S. Skylstad of Spokane, Wash., USCCB president.

Before the 15-minute procession began

outside, small groups of protesters carried signs in support of victims of clergy sexual abuse and the ordination of women. Others called for the bishops to deal more forcefully with Catholic politicians who support keeping abortion legal.

Contributing to this story was Paula Glover.

The liturgy featured readings in English and Spanish and included prayers in Ibo, Tagalog, French, Polish, Korean, English and Spanish that reflected the diversity of the church in America.

MUSLIM

CONTINUED FROM PAGE 3

religions cannot be essentially a theological or religious dialogue, except in the broad terms of moral values; it must instead be a dialogue of cultures and civilizations," Father Samir said.

That interpretation would explain why the pope, as one of his first reorganizational acts at the Vatican, made Cardinal Poupard, who is president of the Pontifical Council for Culture, the head of the interreligious dialogue council.

Cardinal Poupard told CNS that this was a natural move, given the complementary nature of religion and culture.

"There is a close connection between faith and culture and, therefore, between cultural dialogue and interreligious dialogue. The faith is not 'born' in a vacuum, but inside a culture," Cardinal Poupard said.

In promoting what he calls a "dialogue of cultures and religions," the pope also has outlined a potential area of Christian-Muslim cooperation — the struggle against secular trends in contemporary society. As the pope said in Regensburg, it's a society that risks becoming "deaf to the divine" and that "relegates religion to the realm of subcultures."

Cardinal Poupard said the pope was, in effect, offering "an outstretched hand" to Islam in the battle against an oversecularized global culture.

But the pope has also made it clear that for Christians, the struggle against a godless society is based on a rational approach, one that rejects violence, that does not see faith and reason in conflict, and that affirms the centrality of the person. His Regensburg speech, then, could be viewed as an invitation for Muslims to clarify the teachings of Islam on the same points.

The strong initial criticism of the Regensburg speech has given way to more thoughtful evaluation by Islamic scholars. Even though the Muslim commentary is still largely unfavorable, Vatican officials now say the papal speech may turn out to be providential in

promoting a frank, in-depth look at Christian-Muslim issues.

One problem demonstrated by the controversy, however, was that Islam speaks with many voices. In the absence of a Muslim hierarchy, a small group burning an effigy of the pope may make a greater global impact than a group of Islamic scholars calmly dissecting the pope's arguments.

That's something the pope has long recognized. In "Salt of the Earth," he said the currents of Islam run from "noble Islam" to "extremist, terrorist Islam." The Islamic religion as a whole should not be identified with a militant minority, he said.

"I think that first we must recognize that Islam is not a uniform thing. In fact, there is no single authority for all Muslims, and for this reason dialogue with Islam is always dialogue with certain groups. No one can speak for Islam as a whole; it has, as it were, no commonly regarded orthodoxy," he said.

An important issue the pope and his aides have raised with diverse Muslim audiences is the need for mutual respect for religious rights, including those of minority Christian populations in majority Muslim countries.

But reciprocity is not seen at the Vatican as a prerequisite for dialogue, nor is it a Pope Benedict invention. Pope John Paul repeatedly raised the issue, notably in his 1985 speech in Morocco — at the same soccer stadium appearance where he was cheered by 70,000 Muslim youths.

Pope Benedict has said he wants to build on the work of his predecessor and the relations of trust that have developed between Christians and Muslims. He has described his own approach as recognizing with joy the shared religious values and respecting "with loyalty" the differences.

His recent prodding on some of the differences, his aides say, only illustrates the crucial importance he gives to this dialogue.

As the pope told Muslim leaders in 2005: "Interreligious and intercultural dialogue between Christians and Muslims cannot be reduced to an optional extra. It is, in fact, a vital necessity, on which in large measure our future depends."

The University of Notre Dame Center for Ethics and Culture, David Solomon, W.P. & H.B. White Director, announces its 7th annual fall conference:

Modernity

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 Msgr. Lorenzo Albacete (Communion and Liberation)
 Jean Bethke Elshtain (University of Chicago)
 H. Tristram Engelhardt, Jr. (Rice University)
 Paul Griffiths (University of Illinois at Chicago)
 James Hitchcock (St. Louis University)
 Russell Hittinger (University of Tulsa)
 Rev. Wilson Miscamble, CSC (University of Notre Dame)
 Joseph Pearce (Ave Maria University)
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Brazilian pediatrician receives Opus Award at Notre Dame

BY DIANE FREEBY

NOTRE DAME — Good health is a priceless gift, but \$1 million will go a long way toward ensuring that gift also reaches the world's poorest and most underserved, particularly children and families.

Dr. Zilda Arns Neumann, a 63-year-old pediatrician from Brazil was presented the \$1 million Opus Prize by University of Notre Dame President Holy Cross Father John I. Jenkins at a special dinner on campus Nov. 8.

Dr. Neumann, who worked for years as a pediatrician before serving 27 years as the Brazilian Public Health Director, saw a pressing need to address infant mortality among her nation's poor. In 1983 she founded Pastoral la Crinca (Pastoral of the Child) to address the health issues of women, children and families.

Dr. Neumann found a way to utilize the country's strong Catholic infrastructure. Made up of over 264,000 volunteers, Pastoral la Crinca promotes faith and knowledge with an emphasis on the community as family.

"The technology to save lives exists in Brazil," explained Dr. Neumann. "The Catholic Church, not the government, has the capacity to integrate that technology ... to help not only the health but the heart of the family."

Many of the volunteers who work with Pastoral la Crinca are the poor themselves. According to Dr. Neumann, 92 percent of those who volunteer are Catholic women. "Women are very important in the community's effort to save the family."

Volunteers are first trained to be leaders, and each leader then attends to about 13 families, visiting daily.

"When they visit a pregnant

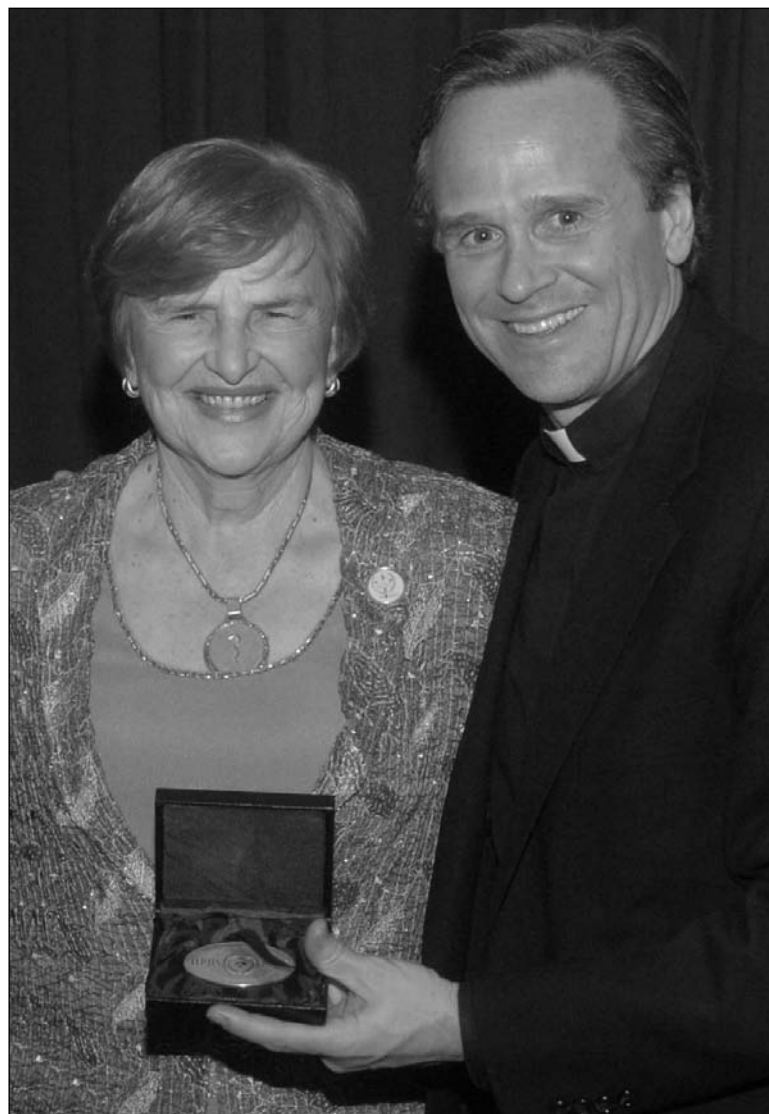


PHOTO PROVIDED BY THE UNIVERSITY OF NOTRE DAME

University of Notre Dame President, Father John I. Jenkins, presented the \$1 million Opus Prize to Dr. Zilda Arns Neumann, Nov. 8. Dr. Neumann founded and leads Pastoral da Criança (the Pastoral of the Child), an innovative public health program that works with more than 265,000 volunteers to help poor families in her native Brazil.

woman, for instance," said Dr. Neumann, "they leave her with a card each month that shows her baby's stage of growth. They also provide her with nutritional information."

Breast-feeding is emphasized,

and each month when the baby is weighed, the community comes together to celebrate growth and human life. Volunteers and families then share a meal, to further strengthen the community bond.

Leaders meet often with one

another, to reflect and evaluate how they are doing. The most important question asked is "How are the children?"

Throughout Brazil, thanks to Pastoral la Crinca, the children are doing much better.

"In the first community we attended, we proved we can affect infant mortality," recalled Dr. Neumann. "One-hundred-twenty-seven out of every 1,000 children died. In one year, all children went to Pastoral and the infant mortality rate dropped by 100." That rate has since dropped to 15 out of every 1,000 in 2005.

The key to Pastoral la Crinca's success is its effective simplicity. By training volunteers from within the community and working with existing church and governmental agencies, much red tape is eliminated and costs are kept down. One of the biggest factors in reducing infant mortality is a simple solution of salt, sugar and water that even the poorest families could obtain.

"It's two teaspoons sugar combined with one teaspoon salt and 200 ml water," explained Dr. Neumann. "2.3 children under age five die worldwide from diarrhea each year. Ninety-five percent could be saved with this solution."

During that first year of operation, Pastoral la Crinca volunteers taught mothers how to mix the solution and give it to their children. A Brazilian company makes 4 million special double-ended spoons each year for distribution.

Dr. Neumann has a heart for her people. The 12th of 13 children born in southern Brazil, four of her siblings are in religious orders, including her brother,

Cardinal Paulo Evaristo. Coincidentally, her three sisters are members of the same congregation who worked with St. Neumann. The doctor credits her Catholic faith for the path taken to achieve her life's work.

"Jesus said all children deserve life, and life in abundance. I know I can save children. That is for me more important to help many, many poor children than to focus on any one particular practice of medicine."

Background on the Opus Prize

The Opus Prize is affiliated with the Opus Group, a \$1.4 billion national real estate development company, based out of Minneapolis. The prize is given annually to honor a person who "combines a driving entrepreneurial spirit with an abiding faith to combat poverty, illiteracy, hunger, disease and injustice." Each year, a Catholic college or university is selected to host the event. This year the University of Notre Dame partnered with the Opus Foundation. Nominations are submitted anonymously and a jury made up of the school's faculty and others vote for the winner.

According to Amy Sunderland, a senior program officer with Opus Family Foundations, the board is happy to entrust this work to the universities. "It lifts up the work of both the recipient as well as the institution," she said.

Past schools include Marquette University last year and San Francisco University in 2004.

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Most marriage questions pass but limits on cloning, abortion fail

WASHINGTON (CNS) — Voters in seven states approved constitutional amendments defining marriage as the union of one man and one woman Nov. 7, but Catholic-backed proposals to limit human cloning and embryonic stem-cell research in Missouri and abortion in South Dakota were defeated. By a narrow margin, Arizona appeared to become the first state to defeat a proposed constitutional amendment on same-sex marriage. In another rebuff to the recommendations of the state's Catholic bishops, voters in Arizona approved proposals sharply limiting state services to illegal immigrants and making English the state's official language. Measures that would have required parental notification before a minor's abortion were voted down in Oregon and California, while voters in Wisconsin approved an advisory referendum that could lead to reinstatement of the death penalty in that state. Proposals to raise the minimum wage won approval in six states, while voters in Michigan approved a constitutional amendment to ban affirmative action programs that take race or gender into consideration for public employment, education or contracting purposes. Michigan's bishops had urged defeat of the amendment. In all, there were 205 ballot questions before voters in 37 states, and Catholic leaders had taken stands on many of them.

Justices focus on differences in abortion procedures in oral argument

WASHINGTON (CNS) — In two hours of oral arguments Nov. 8 over a federal law banning a procedure known as partial-birth abortion, Supreme Court justices and attorneys considered the intent of Congress in passing the bill, the differences between types of abortion and who gets to decide when those differences matter. The court heard appeals of two lower court rulings that both found the 2003 Partial Birth Abortion Ban Act to be unconstitutional because it does not include provisions allowing its use in some cases to protect a woman's health. From the direction of the questioning, Justices Stephen Breyer, Ruth Bader Ginsburg, John Paul Stevens and David Souter seemed to be looking for commonality between the federal law and a similar Nebraska statute that they voted to overturn in 2000. The fifth vote in that 5-4 majority ruling was cast by now-retired Justice Sandra Day O'Connor. Her replacement on the court, Justice Samuel Alito, asked no questions during the two hours devoted to oral arguments.

Pope praises Japan's efforts to stop North Korean nuclear tests

VATICAN CITY (CNS) — Saying violence will never bring

NEWS BRIEFS

U.S. BISHOPS LOOK OVER PAPERS DURING MEETING



CNS PHOTO/NANCY WIECHEC

Auxiliary Bishop Emil A. Wcela, left, of Rockville Centre, N.Y., and Auxiliary Bishop Richard J. Sklba of Milwaukee look over papers Nov. 13 in Baltimore regarding the reorganization of the U.S. bishops' conference. The two were attending the U.S. bishops' annual fall meeting.

peace and security, Pope Benedict XVI praised Japan for its efforts to promote negotiations to stop nuclear proliferation in North Korea and throughout the Far East. During a Nov. 13 meeting, Pope Benedict welcomed Kagefumi Ueno as Japan's new ambassador to the Vatican. "The search for peace between nations must be a priority in international relations," the pope said. Recent wars and armed interventions, he said, prove that violence is never an answer "because it destroys the human dignity, life and freedom it claims to defend." He said, "I thus invite your country to resolutely continue its efforts to contribute to a just and stable peace in the world, particularly in the Far East." North Korea conducted a nuclear test Oct. 9, and less than a week later the U.N. Security Council unanimously approved a resolution to impose sanctions on North Korea, including ship searches for banned weapons, an assets freeze and a travel ban on people related to the nuclear arms program.

Sales of so-called Pope John Paul II relics stop after media flurry

ROME (CNS) — By the time Romans read in their newspapers that there was a shop near the Vatican with relics of Pope John Paul II, the shop had taken down its sign advertising their sale. The Pope John Paul medals with tiny specks of cloth — the so-called relics — attached had been removed from the shelves. Gone also were the statues of the late pope with the hope-filled inscription, "Saint John Paul II." The French Catholic news agency I.Media reported the sales Nov. 8;

Italian news agencies and television ran the story Nov. 9; Italian newspapers carried the report in their Nov. 10 editions. The shop workers were not speaking to the press after the newspapers hit the stands. Before the sales stopped and the news blackout began, the shop owner told the Rome-based *Il Messaggero* newspaper that the specks of cloth were "third-class relics," pieces of cloth that had been touched to Pope John Paul's tomb. The owner stretched the definition a bit; usually a piece of cloth is considered to be a third-class relic if it has touched a first-class relic — the person's body or part of the body — or if it has touched a second-class relic — something used by the holy person during his or her lifetime.

Vatican calls gay pride parade in Jerusalem offensive

VATICAN CITY (CNS) — Allowing a gay pride parade to take place in Jerusalem is a "serious affront" to Jews, Christians and Muslims who believe the city has a sacred character, the Vatican said. The Vatican press office released a statement Nov. 8 expressing its opposition to the Nov. 10 parade, which was preceded by more than a week of demonstrations and riots by ultra-Orthodox Jews. Although 30 activists were arrested just before the official parade began, it was relatively uneventful. The activists were arrested for marching in a spontaneous parade. Police also detained five men caught with clubs, knives and a licensed pistol in their possession, reported the newspaper. Gay pride organizers had secured official permits for the parade and for a

rally afterward. In the statement, the Vatican said it affirmed church teaching calling for "respect, compassion and sensitivity" toward those with homosexual inclinations, but said it was disappointed that permission had been given for the parade to take place.

French bishops support reconciliation, regulation of Tridentine Mass

LOURDES, France (CNS) — The French bishops' conference has pledged to support Pope Benedict XVI's attempts at reconciliation with traditionalists who rejected Second Vatican Council liturgical reforms, but warned that the return of the Tridentine Mass should be regulated. The bishops said they "share the desire for reconciliation with priests and laity who separated from the ecclesial communion after this council." In a Nov. 9 statement issued after a bishops' plenary meeting in Lourdes, France, the bishops said they "also expect from these faithful an unequivocal gesture of assent to the teachings of the church's authentic magisterium." The return of the pre-Vatican II Mass, which is celebrated in Latin and follows the Roman Missal of 1962, should be regulated, rather than left to "personal tastes and choices," the bishops said. They said they would welcome traditionalists and "work for reconciliation in truth and charity," but also recognize "the riches of Vatican II teachings" and believe the implementation of Vatican II's liturgical renewal "testifies to the fidelity of priests and communities."

Congress has more pro-life Democrats; may raise wages, aid immigrants

WASHINGTON (CNS) — The 110th Congress that goes to work in January will include more pro-life Democrats whose party's majority in both the House and Senate also is likely to bring efforts to raise the minimum wage, roll back tax cuts for the richest Americans and take a broader approach to immigration reform. Six new members of the House and one new senator who oppose legal abortion were elected Nov. 7 as part of a Democratic surge that put the party in control of both houses of Congress for the first time in 12 years. Pennsylvania voters chose Democratic state Treasurer Bob Casey Jr. to replace Republican Sen. Rick Santorum. Both are Catholics who oppose legal abortion. Democrats for Life of America counted six new House members as pro-life: Heath Shuler of North Carolina, a Baptist; Joe Donnelly and Brad Ellsworth, both of Indiana; Charlie Wilson of Ohio; and Chris Carney and Jason Altmire, both of Pennsylvania. The last five are listed by various sources as Catholics. Congressional Quarterly tallied 25 Catholics in the upcoming Senate, and 126 in the House. There are currently 24 Catholic senators and 131 Catholic House members. Two Buddhists and a Muslim elected to the House will be the first members of those faiths in Congress.

Excommunicated archbishop steps up campaign for married priests

WASHINGTON (CNS) — Excommunicated Zambian Archbishop Emmanuel Milingo stepped up his campaign for married priests in the Catholic Church with open letters to Pope Benedict XVI and the U.S. Conference of Catholic Bishops on the weekend of Nov. 4-5. Married Priests Now! — a U.S.-based organization founded by the archbishop this past summer — has also announced that it is expecting up to 1,000 married priests at a convocation to be held Dec. 8-10 in the New York City area. In his two open letters, which were identical in most respects, Archbishop Milingo called for immediate moves to accept married priests in the Catholic Church to end the church's "dire straits because of the shortage of priests." The USCCB had no comment on the letters. Writing to the pope Archbishop Milingo cited the estimated 150,000 married priests worldwide "who are ready and willing to serve." To the U.S. bishops he cited the "25,000 or more" such married priests in the United States.

Ethics and Culture Conference at Notre Dame Nov. 30-Dec. 2

NOTRE DAME — Bishop John M. D'Arcy of Fort Wayne-South Bend will be one of several pre-eminent speakers at a conference on modernity on Nov. 30 to Dec. 2 that will be open to the public. "Modernity: Yearning For The Infinite," is the title of the conference, the seventh in a series sponsored yearly since 2000 by the University of Notre Dame's Center for Ethics and Culture to discuss the great cultural and moral issues of our time. This year's topic is based on Pope Benedict XVI's theory that it is necessary to reconsider the starting point of the modern path to freedom if we are to resolve the many problems of modernity, which include: cultural and moral fragmentation, alienation and hopelessness, crimes against humanity of unprecedented scale and ferocity, and the domination of human life by new technologies.

Invited papers will be presented by scholar-authors such as Alasdair MacIntyre; Father John A. O'Brien, a senior research professor of philosophy at Notre Dame; Jude Dougherty, dean emeritus of the Department of Philosophy at The Catholic University of America; H. Tristram Engelhardt, Jr., professor of philosophy, Rice University; Russell Hittinger, Warren Professor of Catholic Studies, department of philosophy and religion at the University of Tulsa; Msgr. Lorenzo Albacete, national director of Communion and Liberation; Paul Sigmund, professor of politics at Princeton University; and James Hitchcock, professor of history at Saint Louis University.

In addition to invited papers, over 100 other presentations will be given by scholars in a variety of disciplines from institutions across the country, many running simultaneously during the three-day conference.

Topics to be discussed at the conference include "Catholic Politicians and the Modern World," "The Crisis of Modern Law and Legal Theory," "The Family and Modernity," "Modernity and Political Order," "Theological Challenges of Modernity," "Catholicism Confronts Modernity," "Modernity and the Law," and so on.

The preliminary schedule for the conference can be viewed online at <http://ethicscenter.nd.edu/events/allconfs/ModernityProgram3.shtml>.

Redeemer Radio completes fall appeal

FORT WAYNE — Redeemer Radio, Catholic Radio 1450 AM, has completed its second on-air appeal, held Nov. 1-3. A total of \$100,000 was raised toward the

AROUND THE DIOCESE

BISHOP D'ARCY MEETS WITH RELIGIOUS SUPERIORS



BROTHER CHARLES MCBRIDE, CSC

Bishop John M. D'Arcy met with the major superiors of religious orders within the Diocese of Fort Wayne-South Bend. In the photo are the following: front row, from left, Sister Joy O'Grady, CSC, Sister Jeanette Hallach, OLM, and Sister Dorothy Speckhals, OSF; and back row, Sister Nora Hahn, PHJC, Father David Tyson, CSC, Bishop John M. D'Arcy, Brother Robert Fillmore, CSC, and Sister Angela Mellady, OSF.

station's first-year operating expenses of \$180,000. An array of local and national guests, including Bishop John M. D'Arcy, appeared on the air.

Known as "Fall Sharathon 2006," the event was hosted by Jerry Usher at the studios of Redeemer Radio. Usher is the national host of Catholic radio's most popular program, "Catholic Answers Live," heard on Redeemer Radio weekdays from 6 to 8 a.m. and 6 to 8 p.m.

During Sharathon, the on-air guests shared their perspectives on the vital importance of Catholic radio to our community. In addition to Bishop D'Arcy, local guests included Father Bob Schulte, diocesan chancellor/vicar general and rector of the Cathedral of the Immaculate Conception, Father Jim Shafer, advisor to Redeemer Radio and pastor of St. Elizabeth Ann Seton Parish, Father Mark Gurtner, advisor to Redeemer Radio, pastor of Our Lady of Good Hope Parish, and chaplain at Bishop Dwenger High School, Father Tony Steinacker, newly ordained priest, St. Charles Parish, Fred Tone and Mary Keefer, principals of Bishop Dwenger and Bishop Luers high schools, respectively, Cindy Black, diocesan youth director, and Tim Johnson and Kathy Denice, *Today's Catholic* editor and business manager, respectively.

Also as a part of Sharathon,

local Catholic-owned businesses donated their products or services, which were offered on the air as incentives for giving. Local Catholic groups, such as the Knights of Columbus and Catholic Boy Scouts, worked the phones and processed pledges from listeners.

Serrans update regional conference

NOTRE DAME — The conference of Serra USA on the campuses of Saint Mary's College and the University of Notre Dame provided an awe inspiring enrichment that encompasses lay people with an abundance of charity, truth and knowledge and Christ. The conference also presented checks to persons and organizations that were involved in assisting the conference, which drew more than 300 Serrans from eight Midwestern states. George Resnik, cochairman of the conference and District 37 governor, said, "The overall success of this religious conference devoted to religious vocations to the priesthood and religious life went far beyond our expectations as this army of Serrans gathered to be inspired by Christ and his church."

The all important focus on vocations at this conference has also been forwarded in great detail to Cardinal Francis E. George of Chicago, Cardinal Adam J. Maida

of Detroit, plus 47 bishops and 47 directors of religious vocations that were represented at the conference.

The event was also summarized in a report by national leaders Kathleen Realin of Kenosha, Wis., director of Region 7, and Terry O'Laughlin of Columbus, Ohio, director of Region 6.

They emphasized a focus on the expansion of vocations and religious life. They praised the work of the Serra Club of South Bend, under the presidency of Deacon Ron Moser, for organizing such a conference with specific details and devotion.

Also honored at the conference were two members of the South Bend Serra Club: Robert Schultheis for his leadership in program arrangements; and Richard Wasoski, a past president, for his outstanding leadership in Serra community activities.

Leaders of the conference are determined to advance and expand the work of Serra in their own regions and to reach out more to Catholic men and women in their communities and learn more about the work of Father Junipero Serra who founded the 20 missions in California.

Monetary contributions for their work in the missions and religious life were made to the following:

- Sister Margie Lavonis, CSC, and the Sisters of the Congregation of Holy Cross

- Father Eugene Homrich, CSC, for his efforts in the Bangladesh missions

- Father Paul Kelly, CSC, director of missions among the poor in Africa

- Sister Michelle Toepp, CSC, of Guadalupe, Mexico, where she has performed exemplary work among the poor, underprivileged and unwed mothers

- Don McNeill, CSC, director of the schools for social concerns at the University of Notre Dame

- Msgr. Ralph Betting of Louisville, Ky., from where he directs efforts to help the poorest among the poor in Appalachia.

Also named to a new position as deputy director of Region 7 was Richard Dornbos, former president of the South Bend Serra Club.

Special citations were awarded to five Franciscan seminarians whose novitiate is adjacent to Marian High School. They served as greeters and information directors at the conference.

The conference also provided a special citation to Tom Nagle who served as master of ceremonies. — EJD

Folk Choir to perform annual Concert for the Missions

NOTRE DAME — The University of Notre Dame Folk Choir will perform its 13th annual Concert for the Holy Cross Missions titled "The Faces of Mary" at 9 p.m. Saturday, Nov. 18, in the Basilica of the Sacred Heart on campus. The event is free and open to the public.

The concert is performed each year to support the international missionary work of the priests and brothers of the Congregation of Holy Cross, Notre Dame's founding religious order. An offering for this purpose will be taken during the concert with this year's donations to benefit new schools being built in Bangladesh.

The Notre Dame Folk Choir, formed in 1980 and directed by Steven C. Warner, associate director of Campus Ministry, provides music for the basilica's 11:45 a.m. Sunday Mass during the academic year. The choir, which includes some 55 male and female singers, woodwinds, strings and percussion instruments, has toured in Ireland and England and performed for Pope John Paul II.

Wrong team cited

FORT WAYNE — The caption that accompanied the Bishop Dwenger High School soccer team in the Nov. 12 issue of *Today's Catholic* should have identified the team as soccer instead of volleyball.

Victory Noll partners with Hospice Home to offer healing workshop

BY KAY COZAD

HUNTINGTON — The death of a beloved family member or friend is difficult any time of year, but as the holidays approach grief can sometimes be overwhelming. The Victory Noll Ministry Center has partnered this year with Fort Wayne's Visiting Nurse and Hospice Home (VNHH) to address that issue. The collaboration is offering a morning of retreat for persons who are mourning the loss of a loved one this season.

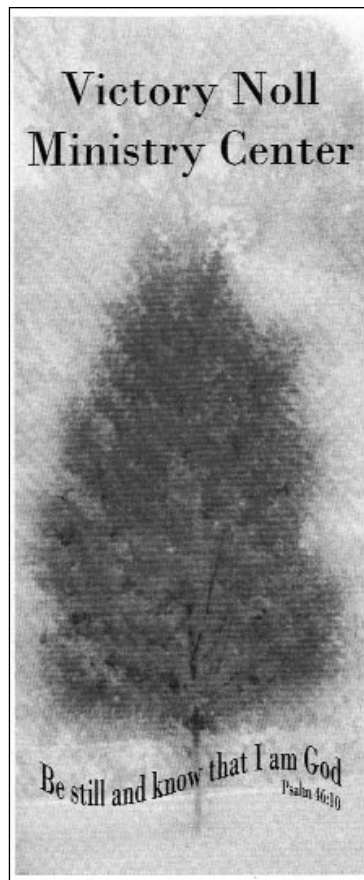
The program, sponsored by the Victory Noll Ministry Center in Huntington, titled, "When Mourning Dawns: Living Your Way Fully Through the Seasons of Grief" will be presented by VNHH bereavement coordinators, Mike Handlin and Lili Carroll on Saturday, Dec. 2. The morning begins at 8:30 with registration and continental breakfast. The program will run from 9:15 a.m. to 12:15 p.m. and includes a video, handouts, reflection and discussion time.

Victory Noll has been the

motherhouse for Our Lady of Victory Missionary Sisters since 1924 and houses administration offices, a health care center and retirement home for returning missionaries as well as the new Ministry Center, born from the retired sisters' spirit of continued mission outreach.

The center has been used since 2000 to offer a place of retreat for any group in search of richer meaning in their lives and a deeper relationship with God. The rolling wooded slopes surrounding the center are outfitted with shrines, gardens and reflection and prayer trails. According to director, Jan Parker, the center offers hospitality for all faiths and cultural traditions. "It's for all who seek to renew and refresh their lives and souls," she says.

Parker, director since 2005, says she wears many hats, and works with her creative staff to promote public relations as well as program development. The center, which houses kitchen facilities for light meals, has hosted diverse groups from parishes, colleges and work sites in the past and currently is col-



laborating with other organizations to offer monthly programs.

A providential meeting between Parker's staff, Handlin and Carroll months ago has led the group to offer the first of the collaborative events.

"There was an intuitive sense that our missions were similar in serving people and offering hospitality. We all sensed that something good would evolve," says Parker. Handlin and Carroll, who head the VNHH bereavement education series offered to the public through out the year, agree saying, "We were thinking of different programs with a retreat feel. At Victory Noll, people can benefit from the peaceful environment."

This program, which is open to the public, is designed around the work of local author, Jim Miller and presents a beautifully filmed video interweaving the seasons of nature with the seasons of grief. Embedded in the program is time for personal reflection, when participants will have the opportunity to walk the grounds in meditation.

"We can encourage quiet reflection time that is so valuable," says Handlin, adding, "Those who need to verbally process will have the opportunity to participate in a table discussion."

The goal of the retreat is to facilitate healing. "You start that by recognizing the uniqueness of each individual in grief and honoring that process," says Handlin, who believes the program offered on the beautiful and peaceful grounds of Victory Noll will do just that.

"It's a safe place," he says. "It accommodates any time frame, any relationship, any denomination. The center promotes diversity in all aspects of life."

As for future collaboration, the team is hopeful. "The sky's the limit," says Carroll.

For more information on the workshop contact Jan Parker at (260) 356-0628 ext. 128 or e-mail ministryctr@olvm.org. In Fort Wayne contact Mike Handlin or Lili Carroll at (260)435-3222 or e-mail michaelhandlin@vnhh.org. A suggested donation of \$10 to the Victory Noll Ministry Center will cover the breakfast and drinks.



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LIVING THE SENIOR LIFE

Deasys are good and faithful servants

BY KAY COZAD

FORT WAYNE — Lay ministry and community involvement is a personal call for those of faith as they seek to create the kingdom of God on earth. One Fort Wayne couple has been answering God's call together for over 50 years. Ray and Nora Deasy, longtime members of St. Elizabeth Ann Seton Parish, consider themselves "very blessed" and do not regret a single moment of their active lives of service and prayer.

Following a chance meeting and a courtship that lasted a year and a half, this loving couple exchanged marriage vows in 1953. Thirteen days later, Ray went into the Army, and together they prayed that he not be sent to Korea. Of the 213 soldiers who joined him in active duty, only Ray remained on the stateside post. And so began their journey of faith.

For the two years he served in the Army, Ray worked in, among other things, the guided missile program, but never missed a beat as the chaplain's assistant. Praying the 15 decades of the rosary together daily eased the young couple's grief when they buried their first daughter, Mary Beth, who died shortly after birth.

Following his service in the Army, Deasy and his wife moved back to the south side of Chicago, where he worked full-time and earned an associate's degree in business after attending night school. This young man, who at age 18 supported his mother and three brothers following the untimely death of his father, was no stranger to hard work and long hours.

For the next several years, Ray worked in a factory, and as an engineer and in sales in a heating and air conditioning company, all the while praying for miracles. He continued to pursue his education when he was accepted into the University of Chicago without a bachelor's degree where he earned a MBA.

At home Nora painstakingly raised the girls that came one after the other, five daughters in seven years. With her husband working and attending classes Nora recalls, "We only had one car, so I shopped on the weekends."



KAY COZAD

Ray and Nora Deasy have been involved in many lay ministries over the 53 years they have been married, with prayer as their guiding force. As they pass the torch to others within the church they feel blessed to be part of the St. Elizabeth Ann Seton Parish community as well as a dynamic church community in Florida where they winter.

They attended separate Masses at their home parish of St. Raymond until the girls reached age three when they would sit with their parents in the front row of church.

Amidst all the activity the couple sought ways as young parents to answer the call to stewardship at church. Ray, who admits to being a "type A" personality, says smiling, "I had good Catholic formation. I headed up everything at St. Raymond's except the women's club."

He served as eucharistic minister and lector and was instrumental in the initiation of the religious education program at St. Raymond. Nora worked as teacher's aid at the parish school

and enjoyed being room mother after the girls entered school there. Both agree their social life revolved around their parish community.

After 19 years there, the family moved to New Castle, where Ray was busy as division president. Continuing their joint prayer life there, they were open to the call to service within the church community at St. Ann Parish. The couple was soon teaching religion classes along with other lay ministries.

Service notwithstanding though, Ray and Nora are the first to say that prayer is the power that drives their lives. The couple was introduced early on to devotion to the Infant of Prague

and has witnessed countless miracles in their more than 50 years of marriage. "Our prayers have been answered in big and little things," says Nora. "And it just keeps happening." A weathered but still beautiful statue of the Infant of Prague, that stood guard in every yard the Deasys owned, now stands watchfully inside on Ray's desk. "We've seen so many miracles, anyone who doesn't believe in God is kidding themselves," says Ray.

The Deasys continued their lay service at the Cathedral of the Immaculate Conception with a move to Fort Wayne in 1983. With their girls raised, they became marriage preparation trainers. Soon they found them-

selves attending Mass at an elementary school on the southwest side where they lived and were ground floor participants in the fundraising to construct St. Elizabeth Ann Seton Parish.

A litany of projects and service there includes participation on the finance and stewardship committees, parish council, parish food pantry, officiating for St. Vincent de Paul Society, Project "Hope" caseworkers, work at the crisis pregnancy center, now known as A Hope Center, Catholic Charities board member, various fundraisers and much more.

One of Ray's favorite service opportunities was his participation in the jail ministry. For years he found it uplifting to evangelize the men seeking repentance within the system. He also enjoyed his work as engineer and host on National Public Radio and providing job search coaching within the church as well.

Nora continues her involvement with Christ Renews His Parish and several prayer chains. Together they attend a monthly rosary group and are ready to pray or help in any situation.

Offering their gifts and talents wherever they were needed was as natural as praying for these kind and generous people, even as they adopted a young teenage girl who needed a good home. Faith and family have always been top priority.

Retirement in 1996 found the still active duo wintering in Florida where they have become involve in several ministries at the area parish there. They are proud of their six successful daughters and enjoy their 10 active grandchildren.

As they begin to step down from leadership roles within the church, these septuagenarians are mindful of the passing of the torch in this season of life and are an inspiration to those stepping up. But there are no regrets as they say, "It's time to let new blood come in as we leave."

Though still active in many areas they plan to spend more time with each other and their children and grandchildren, while they enjoy the hard-won fruits of their labor.

Organist retires after three decades of service

BY DENISE FEDOROW

Josie Kasprzak considered her 30 years of playing the organ at Mass her way of praying, and while leaving her beloved parish is difficult, she believes she is taking every one and every experience with her.

Josie and her husband Gerald were married in 1969 and moved to Goshen in 1976. They have two children, a daughter, Jill, who is married with two children and lives in Kentucky and a son, Chad, who will be married in April in Florida. Josie retired as organist at St. John the Evangelist Church because the couple plans to retire to Richmond, Kentucky after spending the winter in Florida.

Josie began playing the organ at St. John shortly after moving to the parish. At first, she played once a week, but after retiring in 2000 from her teaching position, she became St. John the Evangelist's full-time organist.

In April of 1978, Josie earned a level B certificate of achievement through the diocese after taking lessons at Notre Dame. In February 1979, she earned a level A certificate. She said at that time she was only one of four organists in the diocese who had earned the level A certificate "And I was the only one to do it in less than a year."

Josie also took lessons from Dr. Clemmons at Goshen College for 12 years. She began the organist training program at Notre Dame in July 2001. The program was four semesters and included organ instruction, hymn playing, accompanying cantors, organ repertoire and knowledge of the liturgy. She continued with her training taking 15 more semesters at Notre Dame with Dr. Gail Walton, who is in charge of the music at the basilica.

Josie said when she first came to the parish, Father Cis was the

pastor, and he asked her why she wanted to take lessons when she already played so well. A fellow parishioner, Rose "Rodie" Weaver supplied that answer when she commented to Josie a few years ago that there is no comparison with how she played then to how she plays now. Josie said the comment pleased her as she wondered if people noticed a change in her playing. Josie said Rose Weaver has been so encouraging to her over the years and in fact, Rose and Harold Weaver donated the top-of-the-line electric organ Josie's been playing for the last 30 years.

"Different instructors taught me different things," Josie said.

She shared that when she was 16 she walked a mile to church in the cold Iowa winters just so she could play music. She was discouraged at that age to pursue music as a career.

"Forty years later my dream came true and it's been wonderful," she said.

A highlight of Josie's musical life came in 2001 when she accompanied her husband on a golf outing to Europe. Josie doesn't golf so her pastime was seeking out churches.

"I played beautiful old organs in Scotland and Ireland — everywhere I went God opened one door after another."

She said at just about every church she was told that their organ had just been tuned. In Scotland she played for a Mass at St. Andrew's. She walked in and asked if all the Masses were covered and found one was free.

"I spent the day getting acquainted with a wonderful old pipe organ," she said.

Josie said Europe is very conservative about their hymns so she was pleasantly surprised at how well they seemed to like the gospel swing version of "Amazing Grace" that she played for them. Unknown to her, some of the other people on the golf



DENISE FEDOROW

Josie Kasprzak has played this organ at St. John the Evangelist Church in Goshen for 30 years. She turned the keys over to successor Steve Royal on Nov. 3 when she retired to be closer to family.

tour came to that Mass and sang.

"The priest came up to me afterwards all smiles, wondering if I brought the whole choir, everyone really sang out," she said. "If people feel confident to sing because of the way a hymn is played, they will sing louder."

"When I came back to our organ, I found the acoustics in our church to be as good as any place in Europe," Josie shared.

Josie said now the couple's trips often include a visit to some place she's read about that has an interesting organ. She's kept a scrapbook of her trips and achievements over the years.

Aside from playing the organ at Masses, Josie has also been involved in other ministries at St. John including the liturgy committee and the holy hour committee. For the monthly holy hour

services Josie said there are four formats rotated that include meditative music for silent prayer time.

"If people are moved and can pray better, it's because the Spirit is moving through the music."

She said at a recent parish mission and penance service her successor Steve Royal complimented her on all the Bach pieces she played, specifically the "Orgelbuchein." "That was a goal of mine to learn most of those pieces, they're not easy to play," she said.

When Father John Delaney came to the parish he began a cantoring program and Josie has enjoyed working closely with the cantors.

"We have such gifted cantors here; our cantors are the crème of the crop."

However, when she was asked to work with children cantors, she admits to feeling a bit hesitant.

"When I was asked to help the students to sing, I thought, 'they are just grade school children, how can they be successful?' Well, the Holy Spirit must've blessed the project because they are wonderful!"

Josie encourages anyone whose schedule permits to attend the children's Mass and be amazed at how the kids sing out.

When asked what she's enjoyed the most she replied, "I didn't think it would be accompanying the children, but it turned out it was. They amazed me. It's a Spirit-filled thing. Even the ones who had a hard time staying on key, I think they made a joyful noise and God loved it. I know I did."

Josie reserves her organ playing for church saying she was asked to play for a dance once and couldn't. "It's a spiritual thing for me, my way of praying."

She said what she would miss most about leaving St. John is the people of the parish. "I can't say goodbye so I'm not going to and I don't think I have to," she said. "We are all members of the body of Christ so I can take everyone's care, concern and encouragement with me. That's the only way I can survive leaving St. John. Peace, happiness and joy are found not in a place, not in others, but in Christ and you can take him with you."

Josie's last Mass as organist at St. John the Evangelist was Nov. 3. She was presented with a bouquet of flowers and a gift from the parish and tearful hugs and applause in appreciation of her service. She thanked everyone — in particular the Weavers and the choir and said, "I am the one who has been blessed to work with such a wonderful choir and to have the encouragement of all of you."

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Adaptive clothing for seniors and caregivers

BY LISA M. PETSCHÉ

If medical problems are making it difficult for you to independently get dressed, or you're challenged with providing hands-on assistance to a chronically ill relative, it's time to look into specialty clothing options.

Numerous merchants offer adaptive clothing for adults with health issues that include arthritis, foot problems, mobility problems (due to stroke, for example), incontinence, kyphosis (severe rounding of the upper spine), obesity and dementia.

The hallmark of special needs clothing is two-fold: fabrics that are easy-care (wash and wear), resist shrinkage, contain stretch and are durable (standing up to institutional laundering); and designs that take into account practicality, comfort, modesty and fashion. The fit is relaxed, and discreet Velcro or snap closures — substituting for hard-to-handle buttons — are common, as are elasticized waistbands.

Specialty clothing exists for every type of men's and women's apparel, from underwear, hosiery, and nightwear to casual wear, dress clothes, and outerwear, as well as footwear.

People with arthritis can find blouses, shirts and dresses with front Velcro closures (often concealed by decorative buttons) or zippers with a ringed toggle for easy grasping. For those with limited range of motion in their arms who receive assistance with dressing, there are many types of

rear-closing garments that easily slip on, including back-snap undershirts and slippers. Sweat pants have open cuffs, making them easier to pull on and off.

Seniors with curvature of the upper spine (hunched back) can find clothing with extra gathering at the back.

For those with mobility problems, items are available that go on easily from a sitting and in some cases lying position. There are tops, dresses, dusters and nightgowns with half or full back openings that have a generous overlap; dome or Velcro closures are situated at key spots. Other common features are raglan sleeves for ease of movement and patch pockets for convenience. Athletic and dress pants may have deep openings at each hip, with a fold-down front panel; another option is cutaway pants with overlapping back panels. Culottes and wrap-around skirts are popular choices for women.

Other apparel designed for wheelchair users includes socks with skid-resistant treads that make transferring safer, hooded terry bath capes, lap robes, shoulder cosies and water-repellent capes for summer and winter. Some of the above clothing

runners and Velcro-closing, water-resistant boots. Slipper designs may include skid-resistant soles, cross-over Velcro closures that ensure a custom fit and back zippers that relieve heel pressure. Bootie styles offer extra support and warmth.

For people with Alzheimer's disease who are prone to disrobing, there are jumpsuits and one-piece pajamas that close at the back with zippers or snaps. These are especially valuable in institutional settings to preserve modesty.

Some of the above clothing

styles may be available in plus sizes as high as 5XL.

For those with foot problems, there are pre-shrunk socks with superior stretch that accommodate swollen feet and legs without constricting circulation; thigh-high and knee-high stockings with non-binding, elasticized tops; and quilted, Velcro-closing wraps that prevent ankles from

rubbing together while ensuring circulation in those who are non-ambulatory.

Typical shoe features are stretchy uppers that mold to the foot to provide support, Velcro closures, cushioned and skid-resistant soles. Some styles are washable.

There are also lightweight

Specialty clothing

exists for every type of men's and women's apparel.

Various types of washable incontinence briefs are available for anyone who has problems with bladder control.

For those who have difficulty with self-feeding, protective bibs and lap pads with vinyl backing are available, to protect clothing from spills. Other accessories offered by vendors include pre-knotted ties (with an adjustable zipper), scarves, belts, suspenders and printed name labels (for those in healthcare facilities).

Adaptive aids may also help physically-challenged seniors maintain independence with dressing activities. Examples include stocking aids, button hooks, dressing sticks, extra long shoehorns and elastic shoelaces.

Sources

A limited variety of adaptive clothing is offered by some major department store chains, either in-store or through their shop-at-home catalog. The most comprehensive selection is available from mail-order specialty clothing companies. For people with Internet access, these can be found by doing an online search using the keywords "special needs clothing" or "adaptive clothing".

Vendors may offer one or more of the following services: free name-labeling, alterations, free shipping on orders over a certain dollar value and rewards programs. Many also carry adaptive equipment that makes dressing easier. Some travel around to senior centers and residences to display their products and offer suggestions for dressing challenges. Examples of specialty clothing companies are: Comfort Clothing (1-888-640-0814 or www.comfortclothing.com), Silver's (1-800-387-7088 or www.silverts.com), and Wardrobe Wagon (1-800-992-2737 or www.wardrobewagon.com).

Medical supply stores may carry a limited variety of special needs apparel and accessories, such as hospital gowns and adult bibs, in addition to adaptive dressing equipment. Look for them in the yellow pages under "hospital equipment and supplies."

Lisa M. Petsche is a freelance writer and medical social worker specializing in health and adult care issues.

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Food Pantry gets senior boost at St. Dominic

BY MICHELLE DONAGHEY

BREMEN — Pitching it isn't a big deal to the seniors who help out at the Bremen Food Pantry located in the basement of the St. Dominic Church in Bremen.

"It's what you do," said Phyllis Heyde, one of the parishioners who regularly help out at the pantry.

Marie Hartsell, who runs the pantry as a volunteer, is very thankful for the help she gets regularly from a group of ladies from the church. She believes there are around five ladies from St. Dominic Church including Marge Shorter, Jan Schreiner, Phyllis Heyde, Sue Hickman and Dorothy Taylor who regularly work as volunteers, giving of their time and, sometimes, their husbands' time.

"There are about four whose husbands help lend a hand. One picks up bread for us every week, and some work when no one else is available while others help carry cases of food if their health allows it," notes Marie.

The pantry is open two days a week. On Mondays, they are open for about an hour and a half while Wednesdays are much busier, with the volunteers working at least two and a half hours, depending on the numbers who show up for food.

"Wednesday is very busy because we catch the working poor. People get off at two or three, and they can get food at the pantry until 4 p.m.," noted Marie.

The pantry is very lucky to have the ladies volunteer, "especially when there is a sale and I can't get there to buy things." Giving in nature in all respects "some donate if they see we're low on food and pay for it. Some have bought groceries for families if we are low and the family is in great need including things such as meat, milk and fresh fruit," Marie notes.

"These ladies are special. They help a lot. Some of them take from their own purses, gardens and pantries to help feed people when we are low. They also will sign up for extra days to



PHOTOS BY MICHELLE DONAGHEY

Sue Hickman, a St. Dominic Food Pantry volunteer in Bremen, works alongside Marie Hartsell sorting out food.

Donations needed

Donations of non-perishable grocery items especially items such as canned tuna, spaghetti sauce and peanut butter are accepted at the food pantry on Monday mornings and Wednesday afternoons. The pantry is located behind the church on Maryland Street off the alleyway. Monetary donations are also greatly appreciated to purchase fresh food and items that are low in the pantry. Arrangements can also be made by contacting any of the food pantry volunteers or by calling the pantry at 546-3601.

help out when someone is sick or on vacation," said the volunteer coordinator.

Amazingly, the average age of a volunteer at the pantry is around 72 to 75 years of age with some up to 83 or 84 years old,

she noted. "That is absolutely remarkable. Some of them are in such good health and can still work hard, for which we are all thankful," said Marie.

"I only hope that these ladies are blessed with good health

because that is how we stay open to help the less fortunate. These ladies hearts are gigantic," said Marie who also prays for "more food. The need is so great and with winter heating bills here soon, we will be swamped."



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Knights and RSVP serve dinner for senior citizens

FORT WAYNE — The Knights of Columbus and Volunteer Center at RSVP will host a Thanksgiving Day dinner for seniors, Thursday, Nov. 23, from 11 a.m. to 12:30 p.m. at the Knights of Columbus Hall, 601 Reed Rd., Fort Wayne.

Dinner will include roasted turkey, mashed potatoes, homemade stuffing, cranberry sauce, vegetables and pie.

There is no cost, but donations are welcome. Transportation is also available.

Reservations are due by Friday, Nov. 17, by calling RSVP at (260) 424-3505.



Friends Marge Shorter and Phyllis Heyde say that it is fun working at the pantry because they enjoy visiting as they volunteer there. The food pantry is located in the basement St. Dominic Parish.



Dorothy Taylor and Sue Hickman enjoy volunteering at the food pantry located in the basement of St. Dominic Parish in Bremen.

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Giving thanks with year-end gifts to charity and family works for everyone

Question: What are some ideas for year-end gift and tax planning for my church and my family?

Answer: Thanksgiving is a time of year to reflect on the blessings that God has given us. And it is also a time of year to consider any last minute gifts to charities and family.

We will first look at some charitable gifts that can help you fulfill your stewardship commitments to your parish, school or other diocesan agency as well as provide tax savings yet this year.

IRA Charitable Rollover

Individuals age 70 or older can utilize their traditional or Roth IRAs to make lifetime charitable gifts under the Pension Protection Act of 2006.

Because of this new law passed in August 2006, donors in this age group can make transfers from their IRAs to a public charity(ies), and no taxable income will be recognized. Of course, the flip side is that no income tax charitable deduction can be claimed for these gifts either.

Under prior law, if you with-

drew funds from your IRA and gave it to charity, the withdrawal was reported as ordinary income and subject to tax at regular income tax rates. A charitable deduction was available only if you itemized your deductions. However, even then the deduction could be reduced by income limitations and phase-out rules.

Gifts under this new tax provision can only be made in 2006 and 2007, up to \$100,000 each year. Contributions must be made directly from the IRA custodian to the charity. In addition, transfers cannot be made to a donor-advised fund, supporting organization or private foundation.

Moreover, these IRA charitable rollovers count toward your mandatory withdrawal or required minimum distribution, which you must take each year after reaching age 70.

Gifts of Securities

Instead of donating cash, you could make a charitable contribution of any appreciated securities that you own. Gifts of stocks, bonds, mutual funds and other securities which have increased

in value during the time you have owned them could result in substantial tax savings.

For any appreciated securities that you have held for more than one year, you can give the securities to charity and take a charitable income tax deduction for the value of the securities on the date of the gift. The deduction is limited to 30 percent of the adjusted gross income of the donor, but any excess charitable deductions can be carried forward for five years.

In addition to regular tax savings, you also can save capital gains tax by contributing the securities directly to the charity. If you were instead to sell the securities first, you would incur a capital gains tax even though the proceeds would be given to charity.

What about securities that have decreased in value? You will want to consider selling any securities, which have decreased in value, and then giving the cash proceeds to charity. Selling these securities creates a capital loss that you may be able to offset against capital gains or even ordinary income up to \$3,000. You

would also receive a charitable income tax deduction for the amount of the cash proceeds that you contribute.

Memorial or Tribute Endowment

Through the Catholic Community Foundation of Northeast Indiana, you can create an endowment fund for your beloved parish, school or other diocesan agency in the name of a loved one as a memorial or tribute gift. A minimum \$5,000 initial contribution can be funded with outright gifts of cash, securities, real estate, or the new IRA charitable rollover. And your donation is tax deductible.

You can establish an endowment which invests principal perpetually and only pays out income to the charitable beneficiary. Or you can set up a fund, which pays out principal and/or income at the discretion of the parish or school.

Assets held in the Catholic Community Foundation are invested according to guidelines attuned with Catholic values. Pooled funds result in a greater rate of return on investments. As of June 30, the return on investments was 9.6 percent with much less risk than any major indices.

A contribution to an endowment fund with the Catholic Community Foundation of Northeast Indiana in memory or honor of a loved one can be the



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ELISA SMITH, CPA/PFS

perfect holiday remembrance.

In addition to these gifts, individuals can make year-end gifts of real estate, charitable gift annuities and charitable remainder trusts. For more information on year-end charitable gifts, please contact the Office of Planned Giving at (260) 422-4611, ext. 3312.

Next month we will review year-end planning techniques that can result in gifts to individuals and family members.

Note: This information is for educational purposes only and is not intended for tax advice. Please consult with your professional advisor.

Elisa M. Smith, CPA/PFS, is vice president and director of financial planning for STAR Wealth Management, and director of planned giving for the Diocese of Fort Wayne-South Bend.

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EDITORIAL

Compassionate presence for grieving

November is traditionally the month of remembering in the Catholic Church as we celebrate All Saints Day on Nov. 1 and All Souls Day on Nov. 2. All Saints Day gives us pause to remember all the extraordinary saints who inspire us to lead better lives. On All Souls Day, we as a community are invited to remember our faithful departed family and friends.

Many area churches offer a "book of life" available to parishioners where the names of their deceased loved ones are written. Special Masses and memorial services, where candles are lit and names are spoken, offer ceremonies in which to gather to honor our dead. For the faith community, to remember is to connect in love with those who have passed beyond the thin veil that separates us from heaven. Though sometimes painful, it is good, yes, even healthy to remember.

In today's death-resistant culture, some work overtime to minimize the devastating heartache that loss may cause. The tendency in America is to gloss over or disregard grief rather than working through the emotions that accompany loss. In days of old the bereaved were permitted within their community to "tell the story of their loss" openly in the marketplace, churches and homes. Today support groups and private counseling assume the burden of assisting those who mourn work through their grief.

What can we as Catholics do to support those who mourn? We are called to "... visit orphans and widows in their affliction..." James 1:27. Our compassionate presence is required to meet a person in their grief. Many fear the pain they may witness and find it difficult to sit with someone who is tearfully sad or outwardly angry. And who of us has the right words to say at any given moment? Sentiments like, "Now you have an angel in heaven" or "I know just how you feel" may only cause a feeling of isolation and misunderstanding for the person who grieves. Openhearted, nonjudgmental listening in times of distress and sadness does more for healing than any words can do.

And what of life after loss? Strength and hope for the future are required to rebuild a life in which only memory fills the void of loss. Paul tells us in Hebrews 4:13-14 that we are to grieve, but we must do so with hope, for our Catholic heritage assures us of the promise of everlasting life. The act of being present in another's grief gives us the opportunity to offer that hope and requires us to reach deep within us to that place where our God lives and offer his strength in their weakness.

Though our mission of comfort and help should begin immediately, it is long after the services are over and all have returned home that our compassionate presence is needed most. Months after the death, when the shock and numbness wears thin, is the time to visit the bereaved "in their affliction." Sharing a cup of coffee, listening to their story without judgment, offering invitations or assistance with specific chores, brings hope to the lives of those who work to navigate life without their loved one.

Other acts of kindness such as offering reading material or information about programs and groups can be a welcome relief to those who grieve. It becomes important to know that others have not forgotten. Accompanying those in loss to programs like that of the collaboration between Visiting Nurse and Hospice Home and Victory Noll, described elsewhere in this issue, not only supports the broken hearted, but may enrich our own faith process and understanding of how God calls us to minister to the bereaved.

So in this month of remembering, as we honor our own beloved dead, we can call upon our faith and understanding to contemplate ways to minister to those who ache in the face of a life without their loved ones. They need our prayers and compassionate presence long after the tears have dried.

Let us give thanks

As we prepare to celebrate Thanksgiving next Thursday, let us remember that "Eucharist" means thanksgiving. Every time we receive Christ in the Eucharist, let us give thanks for his sacrifice and for bringing a taste of heaven to us to nourish our spiritual lives and to take him to the world. May our thanks resound in all we do and say.

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

Lend a hand to Gulf Coast storm victims

I've been reading the articles about the work teams going to the Gulf Coast to help with rebuilding and weeping with joy that the Gospel is being lived out so unmistakably in the lives of our people.

And I have a thought, wouldn't it be wonderful if, this autumn season, every disciple of Jesus would contemplate the essential needs our sisters and brothers have in Louisiana, Mississippi and other Gulf states and then decide that they would make Christmas gifts or make donations in honor of their "giftees," especially those giftees who have everything?

Wouldn't it be wonderful if Katrina would help us followers of Jesus to break free of the stranglehold consumerism has on us at Christmastime and other times, too, when we honor a Savior who came as one who was as poor? Wouldn't it be wonderful if Katrina would thus become for us God's instrument of grace to occasion in us this kind of "communal conversion" in fact not just in word, to the values of Jesus?

In God's mission on earth,
Sister Rita Musante, OLMV
Huntington

Abortion-breast cancer link covered up

It's ironic that Respect Life Month and National Breast Cancer Awareness Month both fell in October since some doctors and abortion rights advocates deny any link between induced abortion and breast cancer.

"There's no credible evidence of a link. ..." says the Mayo Clinic's Dr. Sandhya Pruthi. Backed by a new Oxford University study, her claim defies more than two-dozen medical studies worldwide, which support a cause and effect relationship. Denying this fact endangers the health of thousands of American women.

The Coalition on Abortion-Breast Cancer states there is "staggering evidence" that women who have abortions are left with cancer-vulnerable breast cells generated by estrogen, a secondary carcinogen, for the production of milk. Although the baby has been aborted, the cells remain. Of the 15 studies conducted on American women, 13 reported risk elevations, and seven found a more than twofold elevation in risk.

Dr. Joel Brind of Baruch College, New York, calls the Oxford study "seriously flawed in the direction of covering up the abortion-breast cancer link." Brind's analysis found that, in 1996, an excess of 5,000 cases of breast cancer was directly attributable to abortion, increasing by 500 cases each year. At this rate, there will be 25,000 cases of breast cancer directly attributable to abortion in the year 2036.

Why the cover-up? Fear of "massive lawsuits," according to

Andrew Schlafly, general counsel for the Association of American Physicians and Surgeons. Yet failure to diagnose breast cancer is the number one reason for malpractice lawsuits today.

Breast cancer killed 40,000 American women last year with the total number of cases exceeding a quarter million. How many more will suffer needlessly because of the medical community's dishonesty?

NOW president Kim Gandy, speaking on an unrelated matter, said, "... having a choice is meaningless if important information about health risks is withheld."

Annemarie S. Muth
Bluffton

Sisters of Providence grateful for shared spirit of excitement

The international spotlight has shined on the Sisters of Providence and Saint Mary-of-the-Woods. We always knew the potential existed for this remarkable event to occur, but few of us ever imagined that we would be able to witness it and take part in it.

As you know by now, our foundress, St. Mother Theodore Guerin, was canonized as a saint in the Roman Catholic Church Oct. 15. More than 1,200 people made the pilgrimage to Rome for the ceremony conducted by Pope Benedict XVI.

Thousands more joined with us in spirit. We took with us a registry of names that listed more than 3,000 people who wanted to be part of the experience. For several weeks now, we have had a steady stream of visitors and tour groups to the Church of the Immaculate Conception where St. Mother Theodore's shrine is located. As the celebrations were taking place in Rome, many people gathered at Saint Mary-of-the-Woods to honor St. Mother Theodore. Many others recognized the special moment in history in their own individual way, with friends or with their own parish groups.

We are eternally grateful for the shared spirit of excitement, the encouragement, the support and the hope for the future that we have felt from so many.

As we embrace the historical significance of Indiana's first saint and the eighth such honor ever bestowed on a person from the United States, we want to emphasize that St. Mother Theodore is a woman for all of us, for all time, not just for Catholics. We all would benefit by learning more about her exemplary life.

She devoted her life to serving God's people through works of love, mercy and justice. She did not discriminate against anyone whom she perceived needed assistance. She devoted herself to educating Indiana's children, but she said, "Love the children first, then teach them." She was respectful to everyone, even those who could have been perceived as enemies. She

found good in everyone she met.

Without those and many other qualities with which she was blessed, sainthood probably would not have been possible. The first examination in the sainthood process is a thorough study of the life, the writings and the teachings of the person under consideration.

As we now cherish the historical significance of St. Mother Theodore's life that led to her canonization, we invite everyone of all faiths to learn more about her. You can do that by visiting our Web site at www.sistersofprovidence.org, or by visiting Saint Mary-of-the-Woods in person where you can enjoy the natural beauty of our wooded grounds.

Let us also rededicate our lives to love and respect for ourselves, all humankind, our nations and the gifts that earth gives to each of us. Let us do all we can to help one another become saints.

Denise Wilkinson, SP
General Superior
Sisters of Providence
Saint Mary-of-the-Woods, Ind.

Elaborates on 'Living the Gospel of Life'

I was disturbed by the recent editor's note following the Oct. 22 article on the Allen County Right to Life-Three Rivers Educational Trust Fund banquet. I believe the note gave the incorrect impression that while abortion is a "great evil," there are many other equally important issues to be considered when determining for whom to vote.

Catholics may, in good conscience, disagree on how to address the problems mentioned in the note: war, care for the poor and vulnerable, economic and social justice, the rights of workers, the environment, family life and global solidarity. However, there is no room for disagreement on abortion. As eloquently stated by the U.S. Catholic Conference of Bishops in "Living the Gospel of Life: A Challenge to American Catholics:"

"... the failure to protect and defend life in its most vulnerable stages renders suspect any claims to the 'rightness' of positions in other matters affecting the poorest and least powerful of the human community. If we understand the human person as the 'temple of the Holy Spirit' — the living house of God — then these latter issues fall logically into place as the crossbeams and walls of that house. All direct attacks on innocent human life, such as abortion and euthanasia, strike at the house's foundation. These directly and immediately violate the human person's most fundamental right — the right to life. Neglect of these issues is the equivalent of building our house on sand."

Coleen Loeffler
Columbia City

In scientific predictions, the only certainty is nothing is certain

VATICAN CITY (CNS) — How often does a doomsday report make the news warning the public about disappearing icecaps, the earth's resources drying up or yet another substance linked to cancer?

Such predictions often trigger a wave of public alarm because people have faith that such forecasts don't come from squinting into crystal balls or swirling around tea leaves, but are the result of years of meticulous scientific and, therefore, reliable study.

In an effort to remind science of the impact its predictions have on the public, the Vatican hosted a meeting on the limits and accuracy of predictability in science.

Dozens of scientists and several theologians from all over the world gathered for the Pontifical Academy of Sciences Nov. 3-6 plenary assembly to discuss how far the eye of science can see into the future and when calculations might be considered certain, probable or highly unlikely.

On the one hand, most scientists want to give as much early warning as possible about impending dangers such as earthquakes or

climate changes.

On the other hand, they know the earlier the forecast, the more likely the prediction can be wrong, and being wrong makes scientists run the risk of losing the public's trust.

While Pope Benedict XVI reminded participants in a private Nov. 6 audience that scientists should avoid "needlessly alarming predictions" when there is not enough evidence, he was equally adamant that they not succumb to fear and fail to speak up "in the face of genuine problems."

William Phillips, a conference participant and 1997 Nobel Prize winner in physics, told Catholic News Service even "imperfect information is better than having no information at all" when it comes to helping people plan for the future.

Phillips, who is a quantum physicist at the U.S. National Institute of Standards and Technology, said science is neither perfect nor worthless in its quest to understand and predict natural phenomena.

What's important, he said, is that scientists honestly express the

VATICAN LETTER

CAROL GLATZ

level of certainty they have in their findings. Otherwise, he said, "if you lose honesty in science, then you've lost what science is about."

Many of the scientists' talks at the pontifical academy meeting not only underlined the impossibility of ever being 100 percent certain or correct even in traditionally predictable fields like atomic physics, but they celebrated the natural world's seemingly fickle behavior.

Some said it was only after getting wrong results in their research — because nature worked in unexpected ways — that they made scientific breakthroughs.

Throughout history, they said, new or better medical treatments and improved technology sometimes came from experiments that

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When we live in God, through Jesus, we share this eternity



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

33rd Sunday Mk 13:24-32

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

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

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

Ultimately the message is not about Michael, and it is important to stress this point since so many people these days are fascinated by angels.

Rather, two points are key. The first is that God will intervene to secure for the faithful eternal life.

The second is that good will prevail.

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

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

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

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

The most universal experience among humans, other than conception itself, is death. Yet we all recoil from talking about death. Not only do we care not to discuss death, but also we are not at all eager to think about change, and certainly sudden change, in our lives. We love the sense of security that routine allows us.

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

Life changes. We change. At times we change abruptly. Much

of the change is not of our choice. Neither is it of our timing.

Reflection

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

The weekend liturgies are opportunities for the church to teach us about the Lord and to assist us in learning from the Lord the path to holiness. This weekend's reading constitutes the final close of the year in the church's triumphant proclamation of Christ the King next week.

These readings situate us. We are mortal. Like it or not, we are not in control. Nor are we at the mercy of fate, circumstances, or other people. If we turn to the Lord, the power of God is with us.

READINGS

33rd week of ordinary time

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

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

Monday: Rv 1:1-4;2:1-5 Ps 1:1-4, 6 Lk 18:35-43

Tuesday: Rv 3:1-6, 14-22 Ps 15:2-5 Lk 9:1-10

Wednesday: Rv 4:1-11 Ps 150:1-6 Lk 19:11-28

Thursday: Thanksgiving Rv 4:1-10 Ps 149:1-6, 9 Lk 19:41-44

Friday: Rv 10:8-11 Ps 119:14, 24, 72, 103, 111, 131 Lk 19:45-48

Saturday: Rv 11:4-12 Ps 144:1-2, 9-10 Lk 20:27-40

CATEQUIZ'EM

By Dominic Camplisson

Since the term Eucharist means "thanksgiving," this is the right time of the year to revisit the Eucharist.

1. From what language is the term Eucharist derived?

- a. Aramaic b. Latin c. Greek

2. Some Bible believing churches reject the Eucharist. Is it found in the Bible?

- a. Yes, but only in the Old Testament
b. Yes, in the four Gospels, though presented differently in John's
c. No, it was a later, possibly third century creation by the popes

3. The original Eucharist was celebrated at this meal:

- a. The Last Supper
b. The Wedding Feast at Cana
c. The feeding of the 5,000

4. There is a reference to St. Paul attending what is likely a eucharistic meal in this book:

- a. Acts
b. The Gospel of Luke
c. The Gospel of Thomas

5. At that meal, something dramatic happened as Paul preached at great length.

- a. A listener fell asleep, fell out the window, died and was later revived.
b. The Holy Spirit descended on those present in the form of an eagle.
c. Paul was given the gift of tongues and could speak in Cockney and Magyar.

6. The existence of the eucharistic meal was confirmed by Justin Martyr in the mid-second century. What is remarkable about his account?

- a. It is evidence that the Eucharist has clearly Muslim roots.
b. It is completely different from the modern Mass or liturgy.
c. It is virtually identical to the modern Mass or liturgy.

7. This priest in the Old Testament is often seen as a "type" or precursor to the priests who offer the Eucharist:

- a. Pencilnecus b. Melchizedek c. Potiphar

8. The development of eucharistic doctrine

- a. began very early on, as evidenced by documents from the early church.
b. was developed late by the papacy in panicked reaction to the Reformation.
c. has not yet been approved by the pope, in case some people go astray.

9. This term (in the West at any rate) came to be the preferred description of what happens at the Eucharist:

- a. Tradition
b. Transubstantiation
c. Transmutation

10. What does it mean?

- a. The bread and wine used at Mass or liturgy are made to look like the body and blood of Christ.
b. The bread and wine are changed, by the actions of the priest, into the body and blood of Christ.
c. The bread and wine remain present and are infused with the Spirit of Christ.

11. The Fourth Lateran Council used the term (9 above) to argue against the heretical notions of this group:

- a. The Cathars b. The Lutherans c. The Calvinists

12. Why did the Easterners not use that term?

- a. Stubbornness.
b. They were influenced by encroaching Islam to reject notions of bodily presence and tended to de-emphasize them in order to placate Muslim neighbors.
c. They never used Latin, and while believing in the real presence, were in general less focused on defining and defending the liturgy as there was no Eastern Reformation.

13. According to the church's understanding, what happens to the bread and wine after the confection of the Eucharist?

- a. They are visible only to sinners.
b. They are changed in substance, though not in appearance.
c. They are present as bread and wine, but are now infused with Christ.

ANSWERS: 1.c, 2.b, 3.a, 4.a, 5.a, 6.c, 7.b, 8.a, 9.b, 10.b, 11.a, 12.c, 13.b

Confessional confusion about contraception poses concerns

After sitting nervously in church for a half hour, I summoned enough courage to enter the confessional and confess to the priest my ongoing struggle to completely embrace NFP and to quit using barrier methods of contraception. After discussing this with the priest, he responded, "Oh? Does that really work?" and "Large families are a burden" and "Just pray about it." I left the confessional thinking that the priest was giving me the green light to contracept. Now, knowing that the priest is acting in persona Christi, I've been driving myself crazy trying to figure this all out. I guess my questions are: Is it a mortal or venial sin to contracept (I try to refrain from Communion if we "slip")? Will I go to hell? Or is it okay since this priest, acting as Christ, basically said it's no big deal? Anonymous

Believe it or not, there is confusion among some priests on moral issues like contraception and sterilization. The first thing to remember is that we priests do not determine morality, for example, the rightness or wrongness of contraception and sterilization, or any other moral matter. Only God determines the moral order, and he teaches the moral order through

his church. The church teaches that contraception and sterilization are wrong, contrary to God's wonderful plan for spousal love. (See "Humanae Vitae," #11-14.)

Priests are not at liberty to contradict the teachings of the church or even to pass over it in silence. Priests also must give an accounting to God for how we exercised our priesthood. We were ordained to proclaim God's plan for human life, spousal love, marriage and family. The people of God have a right to hear the authentic teachings of the church from us at the pulpit, in the confessional and in counseling.

I suggest that you:

- Be sure to get good and thorough teaching about NFP. You can know exactly where you are in your cycle if you use the method correctly.
- Read up more on the issue of contraception and sterilization. Read "Humanae Vitae." The Couple to Couple League has many good things for you. Their Web site is www.ccli.org. See John Kippley's "Birth Control and Christian Discipleship" and "Sex and the Marriage Covenant."
- For a good audio tape on these issues, call One More Soul, (800) 307-7685, for a free copy.

THAT'S A GOOD QUESTION

I am going to be a physician assistant and was wondering about the prescription of birth control. Would it be immoral for me to prescribe it? What about if it is to be used to make a menstrual cycle more regular? What would I do in a situation where I would be called to prescribe birth control? D.S.

Your question about prescribing birth control pills was forwarded to me by Father Daniel McCaffrey. I am a board-certified obstetrician-gynecologist practicing in Oklahoma City. I was reminded by a faithful priest about the church's position on contraception and challenged, as my penance, to research whether contraceptives are potentially abortifacient. In fact, they are. But more importantly, prescribing birth control pills or other forms of contraception for non-contraceptive reasons is just not

good medicine.

In your example, for instance, of "regulating menstrual cycles" there is an underlying medical condition which causes abnormal cycles and deserves diagnosis. This is true for every potential use for contraceptives. Making a proper diagnosis from the outset prevents years of side-effects, symptoms and potentially life-threatening illness. Refusing to prescribe them leads to a better understanding of medicine and a more holistic approach to patient care. I can testify personally that, despite excellent medical training, I did not truly learn gynecology and obstetrics until I took the time to learn Natural Family Planning, and the Billings Ovulation Method in particular. Not only is it 99.5 percent effective (WHO and Chinese Health Ministry data) in delaying or preventing pregnancy, but its diagnostic significance makes prescribing contraceptives totally

unnecessary.

I would urge your client to become familiar with NFP and the growing number of physicians and health care practitioners who do not prescribe or sterilize.

Mary W. Martin, M.D., FACOG
Midwest City, Okla.

Today's Catholic welcomes questions from readers. Please e-mail your questions to editor@fw.diocesefwsb.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.

Father Matthew Habiger, OSB, provided this week's questions. He may be reached by e-mail at mhabiger@kansasmonks.org

The very human side of Charlie Weis

For those who saw the rough-around-the-edges portrayal of Notre Dame head football coach Charlie Weis during the Oct. 29 edition of "60 Minutes" on CBS, you know he is no angel.

Weis' profanity-laced tirades with the players, coaching staff and officials revealed the very human side of a man who recognizes his flaws.

"With every person, there is good and bad," Weis said. "I'm far from perfect as we all know. But I thought that it was fairly realistic."

One could argue that Weis should have known better. He knew he was wired for sound. He knew CBS wouldn't hide his blemishes. All he had to do was bite his tongue and try to show a bit more humility, and the whole nation wouldn't have been privy to the jagged edge that rubs the skin of those who cross his path.

His life and his varied personality are an anomaly. He can be compassionate and unreasonable, generous yet stubborn, your best friend or your worst enemy, depending upon one's perspective.

"Do I have some detriments or some flaws? Absolutely," Weis said. "But I think that realistically, it's tough to be in the coaching profession and simultaneously be a loving husband and father, be the molder of young men, while at the same time your job is to build toughness and win football games.

Weis' perspective on life clearly has been altered by his daughter Hannah's health issues, which may explain why he can so easily slip from passionate to cynical and back again, often within the same breath. Hannah has "special needs," which makes "normal" life different from most. Life has dealt him and his wife, Maura, a bad hand. God has also blessed them in ways most will never experi-

ence. Life sends the Weis family conflicting signals.

When Weis addressed the media the second time after accepting the Notre Dame job, he put his foot down and made clear that the media would follow his rules strictly. Most in attendance — including yours truly — thought it was going to be a long, painful experience. From that point on, however, his relationship with the media has been nothing short of amazing.

He is patient, thoughtful, understanding of the media's role and, quite frankly, a pleasure to be around in that setting. His intelligent approach to answering questions makes our job as storywriters remarkably easy at times. He acts like he cares about you.

So who, then, is the real Charlie Weis?

Ask Notre Dame assistant head coach and defensive backs coach Bill Lewis. Lewis was with the Miami Dolphins in 1998 when his 28-year-old son, Gregg, was killed in a training session just north of Nellis Air Force base in Las Vegas as a member of the 66th Rescue Squadron.

Weis, the offensive coordinator of the New York Jets at the time, met with Lewis on the field before their game and shared his heartfelt condolences with Lewis. It was a gesture that Lewis will never forget.

"Coach Weis is one of the most caring human beings I've ever come in contact with," Lewis said. "The way he came to me that day on the field ... I'll never forget that and I'll appreciate it for the rest of my life.

"People ask me, 'Why did you come to Notre Dame?' I tell them because it's Notre Dame and because of Charlie Weis."

Last year, Weis granted a dying



FROM THE SIDELINES

BY TIM PRISTER

boy's wish by executing a "pass right" against Washington, flew a longtime Notre Dame fan with muscular dystrophy to the Stanford and Ohio State games, had his team join the Navy players in singing the Academy's alma mater, and offered dozens of other random acts of kindness along the way that aren't publicized through the media.

He is very complex man to be sure. Extremely intelligent. Loyal to his people. Unreasonable to a fault at times, and yet compassionate beyond compare.

He can alienate an alum or board of trustee one minute, and offer a golf cart ride to a student who stopped by his office at 4:30 a.m. seeking an autograph.

In other words, Charlie Weis is human, very human. He makes no excuses for his faults. In fact, he often trumpets them.

"60 Minutes" got it right. They captured the essence of Charlie Weis, a very decent yet flawed human being. Just like most of us, and yet completely different in so many ways.

Tim Prister is a 1978 graduate of Marian High School and a 1982 graduate from the University of Notre Dame, where he was the starting third baseman in 1981-82. Prister also is head baseball coach at Marian.

SCRIPTURE SEARCH

By Patricia Kasten

Gospel for November 19, 2006

Mark 13:24-32

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

THOSE DAYS	THE SUN	DARKENED
THE MOON	LIGHT	STARS
FALLING	COMING	CLOUDS
GLORY	ANGELS	GATHER
ELECT	FOUR WINDS	EARTH
FIG TREE	TENDER	SUMMER
GATES	PASS AWAY	HOUR

FIG TREE WARNING

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

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LETTER

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failed to do what was predicted.

While predictability makes daily life easier — knowing the sun will come up, the car will start, a pile of work will be waiting on one's desk — unpredictability, uncertainty and a fascination with the wider mysteries of the world "are the driving forces of research," said Bishop Marcelo Sanchez Sorondo, the pontifical academy's chancellor.

But "science will never be able to determine everything. There is always something that will elude it — not from God's mind but from ours," he added.

In his speech, Pope Benedict

reminded the scientists that theology and philosophy have an important role to play in helping science recognize its limits.

For example, just because scientists cannot always predict does not mean nature is a footloose mishmash of random laws or that people live in an indeterminate world.

Jurgen Mittelstrass, a German professor of philosophy and president of the London-based Academia Europaea, said it's not the world that is chaotic; the "chaos exists only for us, not for the thing being studied" that is ultimately following natural laws.

The nature of reality — the big picture, so to speak — and what humans can know about it are questions for philosophers and theologians to debate, not scientists.

Bodies in plastic

An exhibit called "Body Worlds" is currently touring the United States and generating some animated discussion in its wake. It puts the human body on public display in various poses after the body has been filled with a kind of plastic preservative.

The bodies are posed, for example, as a rider on a horse, where the body of the horse is also plasticized. By removing skin and various layers of musculature to expose internal organs, it is possible to literally look inside the body and see its inner structure. In one exhibit, an expectant mother has been cross-sectioned to reveal her unborn child, while in another, a man has been peeled down to his musculature, and he carries his skin on his arm like an old raincoat.

The exhibit is billed as an educational exhibit, teaching people about the internal structure and organization of their own bodies. As the director of the exhibit phrased it, "My aim is to illuminate and educate through the beautiful arrangement" of bodies. Yet some people find the exhibit "edgy," causing more than a tinge of discomfort, and they wonder whether there aren't ethical concerns associated with putting the human body on display in this way.

One potential problem associated with such a display involves consent. In general, consent is very important, and should be sought for organ or bodily donation. Informed consent seems to be a recurrent theme in regards to this exhibition, since some of the bodies, which have been on display in the past, may not have had convincing documentation of informed consent.

Several of the bodies may have originated from natural disasters in which the victims could not be identified. Hence, one can inquire whether all of the subjects really approved of their new "show business careers," or as one commentator, half tongue-in-cheek, mused about the matter: "Dear World: Please don't let them pump plastic into me and exhibit me naked, without half my skin, playing tennis. I hate tennis." Other issues regarding consent are worthy of consideration as well.

Obtaining valid informed consent may not really be possible when children or infants in utero are put on display, even though it is true that medical schools and museums have a rather long history of preserving human fetuses and embryos in formaldehyde for teaching and educational pur-

poses.

Obtaining consent from adults, on the other hand, is not necessarily a difficult proposition. The organizer of the Body Worlds exhibit claims that more than 6,000 people have already signed the dotted line for their own future "plastination." Many individuals are happy to donate their bodies to science. I recall doing dissections as an undergraduate student in an anatomy and physiology class, using a cadaver from an elderly lady who had donated her body to science.

Such donations are not morally problematic, and in fact are similar to organ donation. Such organ donation is not only permissible, but can be seen as a very generous act. As Pope John Paul II once put it: "A particularly praiseworthy example... is the donation of organs, performed in an ethically acceptable manner, with a view to offering a chance of health and even of life itself to the sick who sometimes have no other hope."

But what about the display of bodies where consent cannot be obtained? When dealing with situations like museums displaying ancient Egyptian mummies, or tourists observing the remains of believers in the catacombs under Rome, or archaeologists examining skeletal remains exhumed from digs, such consent can probably be presumed, assuming that certain conditions are met:

- Their remains are not being used in a disrespectful manner;
- There is an educational, spiritual or inspirational end being realized by the use of the remains;
- There was no indication left by the individuals or their relatives explicitly stating that they did not want the remains to be used in this public service;
- The death of the individual was not intentionally caused in order to procure the body or the tissues.

Whether the use of human bodies in Body Worlds will be acceptable will largely depend on intense discussion surrounding the first and second conditions. Are the bodies being posed provocatively or being made to engage in immoral activities while on display, or are they set up in respectable, fundamentally decent poses? Since it is a public display, are the actions represented appropriate for public viewing, including children?



MAKING SENSE OF BIOETHICS

BY FATHER TAD PACHOLCZYK

These are some of the further questions we may need to consider when trying to decide about the moral acceptability of such an exhibition. There may also need to be assurance that the bodies on display, or parts from those bodies that were removed during their preparation, will ultimately be properly disposed of either through burial or through cremation, as a sign of our respect for the remains of the dead.

The fact that the traveling cadaver exhibit has already drawn more than 18 million visitors worldwide indicates a deep-seated fascination with understanding our own bodies. One might even argue that such an exhibit could prompt some soul searching and further discussion of human frailty and the meaning of our own mortality.

Along the same lines, an exhibit, which reveals the human child in utero by a simple cutaway, can serve to powerfully remind visitors about the reality of the pro-life message, namely that children in the womb are not "blobs of protoplasm" but are rather our brothers and sisters at an earlier developmental stage.

In the words of one astute observer: "If young women had windows on their stomachs, so they could see into their own wombs, the number of abortions would decline drastically."

The Body Worlds exhibit does seem to afford a unique opportunity to open a window onto the inner workings of the human body in a way that straddles the line between enlightening and edgy.

Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale and did postdoctoral 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.

Temple of Solomon was of stone and timber construction

What did the Temple of Solomon look like?

Solomon, the third king of Israel, reigned from about BC 961-922. His father David had wanted a temple built for the ark of the covenant, God's dwelling place, because the ark of God was dwelling in only a tent while David the king was living in a palace. Solomon, then, undertakes the building of the first temple in Jerusalem.

The site of Solomon's temple is called the Haram al-Sharif, the architectural and visual focus of the holy city of Jerusalem. The Haram area, raised on a great masonry platform, covers about 34 acres. Tradition says the high point of this ridge is Mount Moriah, where Abraham tried to offer his son Isaac to God. Tradition also places here the site of the threshing floor of Araunah the Jebusite, bought by David as the place on which to build an altar and bring the ark of the covenant.

To build the temple, Solomon received help from King Hiram of Tyre in Phoenicia or modern Lebanon, who had been a friend of David. Here grew the famous cedars of Lebanon that provided a source of wealth for the Phoenicians who exported the fragrant and durable wood to Egypt and Israel. You can see some of these cedars today thought to be over 1,000 years old. Their trunks have a huge

girth, and their height can reach 30 meters. So Hiram sent cedar, pine, gold and stonemasons to help construct the temple. In return Hiram received a district in Galilee with 20 towns.

K. Prag says the temple of Solomon was a tripartite building with an inner Holy of Holies in which the ark of the covenant was placed. God dwelt as on a throne between the cherubim or angels above the ark. The temple was of stone and timber construction. The interior was richly decorated with cedar, gold, palms and floral decorations. The holy place held the golden altar of incense, 10 lampstands, and a table for the Sabbath offering of shewbread, namely 12 new loaves, one for each tribe.

The entrance of the temple faced east and in front of the vestibule stood two freestanding copper columns. These columns have exact counterparts in temples of the pre-Israelite people of Canaan that have been excavated at Hazor in Israel. This temple has three parts, two pillars and an incense altar. The temple at Megiddo in Israel also has a porch, a main chamber and the holy of holies. Solomon's temple was also similar to later temples in Syria, such as Palmyra.

The dimensions of the temple building were 90 feet long, 30 feet wide and 45 feet high. The temple also had side chambers in the walls that served as treasuries and storehouses for vestments



FATHER RICHARD HIRE

HIRE HISTORY

and the offerings made to the temple.

In the court was a bronze altar of unhewn stones for burnt sacrifice. One probably ascended the altar by a flight of steps, as is seen elsewhere in the Near East. There also was a large circular tank containing about 12,000 galls of water called the bronze sea. It was supported by 12 figures of oxen. Ten mobile decorated bronze basins for carrying water stood in the court. Similar basins have been found in the temples on the island of Crete.

Father McKenzie notes that, in Egypt and Mesopotamia, the temple was the house of the god where he was served by the priests and not a house of assembly for the worshipers. The rites of prayer before the public were conducted in the court outside the temple.

Father Gary L. Sigler

Ordained to the priesthood:
June 16, 1979

Pastor, Queen of Angels Parish

What was the primary influence in your decision to become a priest?

When one of my classmates was ordained in 1973, I was so impressed with what I had seen him doing in his deacon assignment and then in his first priestly assignment that I wanted that in my life.

What is the most rewarding part of being a priest?

being a part of so many people's lives, in their joys and sorrows

What are your interests and hobbies?

cooking, jigsaw puzzles, sudoku puzzles

Do you have any pets?

I have a miniature poodle named Sara; she is almost 15 years old. I had two poodles, but the male, Clyde, died a year and a half ago.

What do you do for relaxation?

I love to go the the lake. I watch some TV and I enjoy computer games, especially Backgammon and Free Cell.

What is your favorite reading material?

a combination of spiritual

Meet The Priest



reading and science fiction

Who are your favorite authors?

C. S. Lewis, Anne McCaffrey

and Robert Asprin

What is the best part of being Catholic?

the Eucharist

What is your favorite prayer?

Memorare and Jesus Prayer

What is your favorite Scripture passage?

Mt 14: 22-33

What is your favorite food?

Italian or whatever I am eating at the moment.

What is something interesting about yourself that most people might not know?

I was a student at Kent State University when four students were killed and nine wounded by the Ohio National Guard on May 4, 1970.

How do you prefer to be addressed?

Father Gary

Sports

Meet some of the CYO football players

BY MICHELLE CASTLEMAN

FORT WAYNE — The following is a questionnaire sent to some of the Catholic Youth Organization (CYO) football players and their responses.

Dan Vandegriff

Team, Uniform: St. JAT, No. 32
Position: Fullback, Defensive End, Punter, Kicker
School, Parish: St. Joseph-St. Elizabeth Ann Seton School; St. Elizabeth Ann Seton Parish
Where I will be going to high school: Bishop Luers or Homestead
Parents: Dale and Jean Vandegriff
Siblings: Grace and Sophie
Favorite video game: "Madden 06" or "NCAA Football 06"
Favorite NFL player: Brett Favre
Favorite song at Mass: "Awesome God"
Favorite pizza topping: Extra cheese
What I will remember most about CYO football: Scoring on a 65-yard screen pass against St. Charles in the playoffs and having it called back.

Dan Rodenbeck

Nick Name: Rodey
Team, Uniform: St., JAT, No.34
Position: Runningback, Tailback
School, Parish: St. Aloysius
Where I will be going to high school: Bishop Luers
Parents: Scott and Michelle
Siblings: Josh and David
Pets: Dog — Skittles
Favorite video game: "NCAA 07"
Favorite NFL player: Ladainian Tomlinson
Favorite song at Mass: "On Eagles Wings"
Favorite pizza topping: BBQ chicken
What I will remember most about CYO football: Meeting a ton of great players and friends

Peter Waikel

Team, Uniform: Royal Reds, No. 55
Position: Lineman
School, Parish: Queen of Angels
Where I will be going to high school: Bishop Dwenger
Parents: Scott and Mary Ann
Siblings: Matt, Jeanna, Julie, Rob, Luke, Mary
Pets: Parakeet — Oscar
Favorite video game: "Madden"
Favorite NFL player: Peyton Manning

Favorite song at Mass: "On Eagles Wings"

Favorite pizza topping: Pepperoni
What I will remember most about CYO football: I will remember our team spirit and our good sportsmanship.

Drew Liehr Kellogg

Team, Uniform: St. Jude Eagles No. 55
Position: Center
School, Parish: St. Jude School, St. Jude Parish
Where I will be going to high school: Bishop Luers High School
Parents: Ed and Mary Ellen Kellogg
Siblings: Alex Kellogg
Pets: Breaker Greyhound — Breaker; Old English sheepdog — Balu
Favorite video game: "Madden 2007"
Favorite NFL player: Troy Palomalu, Pittsburgh Steelers
Favorite pizza topping: Cheese
What I will remember most about CYO football: The three most inspiring coaches — Mark Hendricks, Pat Joley and Bob Widner.

Andrew Magsam

Nick Name: Magnum or Mags
Team, Uniform: St. Charles No. 34
Position: Running Back and Defensive Tackle
School, Parish: St. Charles Borromeo
Where I will be going to high school: Bishop Dwenger
Parents: John and Debbie
Siblings: Mike, Aaron and Olivia
Pets: two dogs Oliver and Daisy
Favorite video game: "Halo 2"
Favorite NFL player: Steven Jackson
Favorite song at Mass: "On Eagle's Wings"
Favorite pizza topping: Pepperoni
What I will remember most about CYO football: Eighth grade season when we played my cousin's team (Q of A) and I scored.

Eric "Speedy" Sorg

Team, Uniform: 15 St. JAT, No. 15
Position: Quarterback, Safety
School, Parish: St. Aloysius
Where I will be going to high school: Bishop Luers
Parents: Tony and Leigh
Siblings: Tyler, Kyle, A.J.
Favorite video game: "NCAA 07"
Favorite NFL player: Marvin Harrison
Favorite song at Mass: "On Eagles Wings"

Favorite pizza topping: Cheese
What I will remember most about CYO football: The support of my coaches.

Steven Kiermaier

Team, Uniform: St. John the Baptist, Fort Wayne, No. 49
Position: Running back and Fullback
School, Parish: St. Joseph Hessen Cassel
Where I will be going to high school: Bishop Luers High School
Parents: Jim and Chris
Siblings: Dan and Kev
Pets: One dog and fish
Favorite video game: "NCAA 07"
Favorite NFL player: Reggie Bush
Favorite song at Mass: "Speak O Lord I'm Listening"
Favorite pizza topping: Sausage
What I will remember most about CYO football: Never losing a game in seventh and eighth grade

Jacob Turner

Team, Uniform: Precious Blood-Queen of Angels, No. 78
Position: Center
School, Parish: Most Precious Blood
Where I will be going to high school: Homestead High School
Parents: Chris and Angie
Siblings: Jared
Pets: Cat — Jackie, Dog — Jackson
Favorite video game: "Need for Speed"
Favorite NFL player: Peyton Manning
Favorite song at Mass: "The Lord of the Dance"
Favorite pizza topping: Sausage
What I will remember most about CYO football: Experience that I will take to high school sports

Alex "Stronz" Stronczek

Team, Uniform: St. John the Baptist, Fort Wayne, No. 10
Position: Quarterback, Cornerback
School, Parish: St. John the Baptist
Where I will be going to high school: Bishop Luers
Parents: Mike and Kathi
Siblings: Sam, Haley, Hanna
Favorite video game: "NCAA 06"
Favorite NFL player: Matt Leinhardt
Favorite song at Mass: "This Little Light of Mine"
Favorite pizza topping: Pepporoni and sausage
What I will remember most about CYO football: The friendships with all my teammates

Nicholas "Nick" McCarthy

Team, Uniform: St. John New

MARIAN VOLLEYBALL TEAM TAKES STATE RUNNER-UP SPOT Marian High School's volleyball Lady Knights had visions of an Indiana state High School Championship in their grasp, but it was temporary. After winning the first two games against Indianapolis' Roncalli, their vision disappeared, and the Rebels from Roncalli prevailed in a torrid five-set finale, 21-25, 30-32, 25-22, 25-16 and 25-8. It was the second time the Lady Knights finished in a state runner-up spot, the other being in 1999. In 1973, they won a state title. Marian had defeated Jasper, 3-1, in the semifinal round. — EJD

Crusaders win fourth consecutive junior varsity football title

BY ELMER J. DANCH

SOUTH BEND — The boys junior varsity football teams of the Inter-City Catholic League (ICCL) finished the season with the Holy Cross-Christ the King Junior Crusaders snaring the post-tournament championship with a 22-0 victory over Mishawaka Catholic on Nov. 5.

It was the fourth title in a row for the junior Crusaders who tallied all their points in the first half. Henry Turner tallied all three touchdowns on dashes of 2, 6 and 12 yards, and Alex Brooks booted two extra points from placement.

The B-team circuit was primarily organized for those who did not compete at the varsity level. The league is comprised of fifth and sixth grade students. Consequently, it provided an area of action for youngsters at the early stages of competition.

Anthony Violi, president of the

ICCL, said, "A number of coaches had an abundance of young players who had a strong desire to play football below the varsity level. Thus the junior varsity level was the proper level for them and we also changed a number of rules and playing time for their benefit.

"One of the main things we have changed for this year was the addition of a fifth quarter," Violi said. "It is a 10 minute running clock where each team is given five minutes to run plays. No score is kept, and coaches are allowed on the field. It gets the less skilled and younger kids a chance to play in front of their family, with officials on the field. It gives them a small taste of what the game is about, preparing them for next year. We want to keep everyone interested in the game of football, which is our goal."

Violi said the same type of schedule will be arranged at the start of the 2007 season.

Haven, No. 10

Position: Runningback, Linebacker

Where I will be going to high school: Bishop Luers or Bishop Dwenger

Parents: John and Sara
Siblings: Chris, Mike, Kaitlyn, Madison, Lauren, Ava

Favorite video game: "Madden"
Favorite NFL player: Larry Johnson

Favorite song at Mass: "Anthem"

Favorite pizza topping: Pepperoni

What I will remember most about CYO football: My coaches and my team

Michael "Mike" McCarthy

Team, Uniform: St. John New Haven, No. 28

Position: Runningback, Linebacker

School, Parish: St. John New Haven

Where I will be going to high school: Bishop Luers or Bishop Dwenger

Parents: John and Sara
Siblings: Chris, Nick, Kaitlyn, Madison, Lauren, Ava

Favorite video game: Madden 2007

Favorite NFL player: Michael Vick

Favorite song at Mass: "When the Saints Go Marching In"

Favorite pizza topping: Pepperoni

What I will remember most

about CYO football: The coaches, my team, winning, having lots of fun, never wanting it to end

De'Angelo "Superman" Fincher

Team, Uniform: St. John the Baptist Fort Wayne, No. 3

Position: Runningback, Wide Receiver, Cornerback
School, Parish: Benoit Academy

Parents: Joyce and Ronnie

Siblings: Ron, Angel

Favorite video game: "NCAA 07"
Favorite NFL player: Michael Vick

Favorite song at Mass: "City of God"

Favorite pizza topping: Sausage

What I will remember most about CYO football: The good competition, the teammates and coaches

Gabriel "Gabe" Mendoza

Team, Uniform: St. JAT, No. 70

Position: Tackle, Guard

School, Parish: St. Therese

Parents: Ralph and Yvonne

Siblings: Alex, Marivi, Yvonne

Pets: Dog — Chapeta

Favorite video game: "NCAA '07"

Favorite NFL player: Troy Palumalo

Favorite song at Mass: "Anthem"

Favorite pizza topping: Pepperoni

What I will remember most about CYO football: Being a captain and leader

New York priest wields whistle during football season

BY MIKE LATONA

ROCHESTER, N.Y. (CNS) — Black-and-white attire plays heavily into Father Paul Bonacci's identity — and it's not just his priestly vocation that makes this so.

On Friday nights during the fall, Father Bonacci trades in his black shirt and Roman collar for a striped jersey. In fact, his tenure as a high school football official dates back further than his priesthood.

Father Bonacci, pastor of Schuyler Catholic Community in the Rochester Diocese, said players are often caught off guard when they learn of his day job. For instance, while chatting with them during breaks in the action, he asks if they know certain people from their community — then enjoys watching the double takes when he tells them, "Father Paul said to say hi."

"It's nice to blow people's minds," he remarked.

For 15 years Father Bonacci, 47, has committed his Fridays to officiating games as a member of the Finger Lakes Chapter of Certified Football Officials. The season "only goes for a couple of months, but it's a great group of officials I work with, a great camaraderie," he said.

He normally works as an umpire, with his primary responsibility to stand behind the defense and look for holding penalties by offensive linemen. Umpires also judge some passing plays.

It was as an umpire that Father Bonacci enjoyed the highlight of his officiating career last November — working at his first state final, which was held at the Carrier Dome in Syracuse. Father Bonacci earned the assignment by virtue of his top-10 ranking among fellow officials.

"Oh my gosh, it was such a thrill," he said of the final. In addition, Father Bonacci has been named a past "official of the year" by the Finger Lakes chap-



CNS PHOTO/MIKE CRUPI, CATHOLIC COURIER

Father Paul Bonacci, center, and Deacon Dan Pavlina, left of Father Bonacci, jog down the field as they officiate a football game in Trumansburg, N.Y., in late September. Father Bonacci, who serves as pastor for several churches in the Schuyler Catholic Community in upstate New York, says players are often caught off guard when they find out what his day job is.

ter and is also a football chaplain.

Yet these lofty credentials don't always insulate him from an occasional complaint. One coach protesting a call said he deserved better treatment because he goes to church on Sundays — to which Father Bonacci replied, "Well, go this Sunday and pray for my eyesight."

Once, a player complained to Father Bonacci about the level of on-field swearing, explaining that he was a Christian. "I said, 'Well, I am, too — I'm a priest.' That kind of took him by surprise," he said.

Then there was the fellow official who lost his beanbag — an item used to mark where the football should be spotted. So Father Bonacci recited a quick prayer to the patron saint of lost items. Sure enough, the beanbag soon reappeared.

Father Bonacci's love of foot-

ball began as a player in a Vince Lombardi youth league in his native Waterloo. He went on to play for Waterloo High School as a center and linebacker. While still in high school, he became involved in officials' work through his father, Frank, who would take him along on officials' meetings. "By my senior year, I was officiating JV (junior varsity) baseball games," he said.

Father Bonacci has worked 20 straight seasons as a member of the Finger Lakes chapter.

"I think sports are a wonderful thing, especially for our youth," said Father Bonacci. "It helps teach teamwork, discipline and organization. I grew up in sports and believe in sports — not just being on the sidelines, but being in the action. It's awesome."

Along with refereeing duties, Father Bonacci serves as chaplain of the Ithaca Police Department.

Catholic leaders urge 'assumption of chastity' on Catholic college campuses

MANASSAS, Va. — More than 50 Catholic leaders of educational, pro-life, medical and other organizations have signed a statement urging Catholic colleges and universities to conform to church teachings on sexuality, marriage and human life.

The statement, issued publicly Nov. 13 as the U.S. bishops consider their own statements on contraception and pastoral care for homosexual Catholics, was drafted by the Cardinal Newman Society and completed at the Catholic Leadership Conference in Denver on Oct. 27. The statement has since been mailed to each of the U.S. bishops in advance of their annual meeting this week in Baltimore.

"Many Catholic colleges have been tarnished by sex-related scandal in recent years, including homosexual activism, rampant sexual activity among students and recent revelations of sexual abuse of students in Washington State," said Patrick Reilly, president of the Cardinal Newman Society and chairman of the conference committee that developed the statement. "It is urgent that educators support the church's call to chastity, not only because these are Catholic institutions, but because unhealthy behavior puts students at risk physically, emotionally and spiritually."

The preamble of the statement "Addressing Same-Sex Attraction and the Virtue of Chastity on Catholic Campuses" reads:

"We leaders of various Catholic apostolates encourage all Catholics, united in prayer and action, to faithfully and compas-

sionately address rising homosexual activism, sexual scandals, pornography and sexual addiction, and harmful attitudes toward sexuality, human life and marriage on Catholic college and university campuses. The Christian response to the wound of same-sex attraction is not hatred or discrimination, but aggressive efforts to develop a prevailing 'assumption of chastity' among students, faculty, administrators, staff and trustees on Catholic campuses and an environment available to healing."

The 55 signers include presidents and trustees of Ave Maria College, Ave Maria University, Christendom College, Franciscan University of Steubenville, Magdalen College, the International Theological Institute for Studies on Marriage and the Family, the National Association of Private Catholic and Independent Schools and the Catholic Family Network of homeschooling parents.

Other prominent signers include noted psychologists Dr. Richard Fitzgibbons and Peter Kleponis; Dr. John Haas, president of the National Catholic Bioethics Center; Rev. John Harvey, OSFS, president of the Courage Apostolate to homosexual Catholics; Mother Assumpta Long, prioress general of the Dominican Sisters of Mary; Rev. Frank Pavone, national director of Priests for Life; Dr. Robert Saxer, president-elect of the Catholic Medical Association; Jack Whelan, chairman of the Culture of Life Foundation; Dr. John Willke, president of the Life Issues Institute; and Catholic author Msgr. Michael Wrenn.

Marian, Saint Joseph's athletes honored

SOUTH BEND — Both St. Joseph's and Mishawaka Marian High School athletes were named to top honors in selections for the Northern Indiana Conference.

In football, four St. Joseph's and three Marian stars were named to the all conference team.

The St. Joseph's quartet included Louis Ruszkowski, Tucker Florea, Mike Shafer and Wes Chamblee.

Marian players selected were Blake Powell, Cassidy Laux and Mike Thomas.

In the Northern Indiana Conference girls golf team selection, Breanna Zilm and Haley Van Es of Saint Joseph's received the honors, and Anne Orson and Kimberly Lipinski of Saint Joseph's were the top selections. — EJD

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Author Tardy brings New Orleans experience to diocese

BY MAY LEE JOHNSON

SOUTH BEND — The children at St. Augustine Parish pulled their chairs close. Jo Anne Tardy felt as if they were sponges, absorbing her every word.

She was there to read "A Light Will Rise in Darkness: Growing Up Black and Catholic in New Orleans."

St. Augustine was one of the many places Tardy stopped as she promoted and signed her book last month.

This reading was geared toward the youth. She also spoke to them about the importance of saints and how the book got its name.

"This book title is taken from a Scripture in the Bible," said Tardy. "If you give yourself to the hungry and satisfy the desire of the afflicted, then your light will rise in darkness and your gloom will become like midday sun."

The book was released in September 2006 by ACTA Publications of Chicago.

ACTA says the book "recounts Tardy's experiences growing up in the 1940s and 1950s in New

Orleans as a young, black Catholic. From the funeral parades playing dirges that rolled down her street, to her close relationship with the Holy Family nuns at her school, Tardy describes a vibrant, emotional and exciting city in which her sense of spirituality developed. She also includes a brief reflection on her old neighborhood in the wake of Hurricane Katrina."

The hurricane last year was part of her motivation to write.

"When it became apparent that Hurricane Katrina would definitely hit New Orleans, the city of my birth and of the first 37 years," Tardy wrote, "I decided to speak with God. Please God, protect my mother's bones, those of my grandfather ... for they were peacemakers during their lives and their footprints mark the streets of Algiers."

This former opera singer, composer, jazz recording artist and educator had developed and used her talents long before she wrote her book.

Tardy earned her bachelor's degree in vocal music education from Xavier University of New Orleans in 1961.

She then earned a master's in

Tina Jones waits for author Jo Anne Tardy to sign her copy of her newly published book, "A Light Will Rise in Darkness: Growing Up Black and Catholic in New Orleans" at St. Augustine Catholic Church last month. Father Theodore Hesburgh, CSC, wrote the foreword to the book. Jo Anne's son, Mel Tardy, is a South Bend resident and employee of the University of Notre Dame.



MAY LEE JOHNSON

Reading Specialization from Cardinal Stritch College of Milwaukee in 1986, writing her thesis on "The Importance of Music Instruction to Reading Achievement." She later earned a master's in business administration from Fontbonne College in St. Louis in 1995.

Church members and friends gathered at the church to get autographed copies of Tardy's book, which is available in bookstores.

She and her husband, Melvin, now live in Stockton, Calif. Melvin Jr., her son, is an adviser and faculty member in Notre Dame's First Year of Studies, and lives in South Bend. He spearheaded her tour around the city.

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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.

FUNDRAISERS

Spaghetti dinner planned
South Bend — The Knights of Columbus Council #5521 will have a spaghetti dinner, Friday, Nov. 17, from 5 to 7 p.m. Adults \$6, children 5-12 \$3.

Fish fry
New Haven — St. John the Baptist will sponsor a fish fry Nov. 17, from 4 to 7 p.m. at the church. Adults \$6.50, children 5-12 \$3.50, children under 5 free.

Shopping in Chicago supports Luers
Fort Wayne — Bishop Luers High School will have a bus trip to Chicago Saturday, Dec. 2, to benefit LuersKnight. Depart from Luers at 7 a.m. and return by 10 p.m. The cost is \$50 per person. Limited seating available by calling (260) 456-1261.

Turkey bingo supports youth activities
Fort Wayne — St. John the Baptist, 4500 Fairfield Ave., will have turkey bingo on Sunday, Nov. 19, in the Pursley Center. Doors open at 2 p.m. Hotdogs, brats, chili, chips, beer and soft drinks. A cash raffle. Free admission.

Turkey Trot Knight
Fort Wayne — Bishop Luers High School will have "Turkey Trot Knight" Sunday, Nov. 19, at 6:30 p.m. at Columbia Street West. Tickets are \$20 by calling (260) 456-1261 or Bob and Laura Sweigert at (260) 484-5416.

Turkey bingo supports school
Fort Wayne — St. Joseph-St. Elizabeth School will hold a turkey bingo on Sunday, Nov. 19, at St. Joseph Parish from 1-3 p.m. Win a Thanksgiving turkey, gift certificates or cash. Regular bingo cards are 25 cents. Special game cards are \$1.

Christ Child Society holds cookie walk
Fort Wayne — The Christ Child

Society will have a holiday cookie walk on Saturday, Nov. 18, from 8:30 a.m. to 12:30 p.m. at St. Vincent de Paul parish hall located at Wallen and Auburn roads. Homemade Christmas cookies will be sold by the pound.

MISC. HAPPENINGS

Little Flower holy hour
Fort Wayne — Father David Carkenord, pastor of St. Michael Parish in Waterloo, will celebrate the holy hour at MacDougal Chapel on Tuesday, Nov. 21, at 7:15 p.m. Bring a friend to prayer with the special intention for priests and vocations.

Christmas party for St. Augustine
South Bend — The Father Augustus Tolten Society will have the St. Augustine Christmas party on Saturday, Dec. 9, 7-11 p.m. at the Knights of Columbus #553 Hall, 553 E. Washington. Tickets are \$10 in advance by calling C. Huddleston (574) 232-7548.

Notre Dame vs North Carolina Smoker
Notre Dame — The Knights of Columbus, Santa Maria Council #553 will host a Notre Dame vs. North Carolina Smoker after the campus pep rally (doors open at 7 p.m.), at the Sacred Heart Parish Center, Friday, Nov. 17.

Real message of Christmas workshop
Donaldson — Lindenwood Retreat Center will have a workshop on the real message of Christmas on Monday, Dec. 11, from 9 a.m. to 3 p.m. Rev. Michael Boyd will be the facilitator. Program fee is \$21 and includes noon meal. Register by Dec. 4 to lw@lindenwood.org or by calling (574) 935-1780.

Concert of praise and thanksgiving planned
Fort Wayne — Precious Blood Parish, 1515 Barthold St., will have a concert on Sunday, Nov.

19, at 7 p.m. featuring the Precious Blood choir and handbell choir. Free will offering will be taken.

Advent retreat planned
Fort Wayne — An Advent day of recollection will be held Saturday, Dec. 2, from 10 a.m. to 3 p.m. at St. Vincent de Paul Parish. Lunch will be served but participants are asked to bring a dish to share, a Bible and pen or pencil. Register by Dec. 1 to Bob Deck at (260) 490-9571.

XLT continues
Fort Wayne — XLT will meet for "What do you want?" on Tuesday, Nov. 28, at 7 p.m. at St. Mary Parish. All ages welcome to lift voices to the Lord with praise and worship music by Frankie and the Holy Rollers. Spend time close to Jesus in the Blessed Sacrament.

Singles to meet
Fort Wayne — The GAP invites all Catholic-Christian men and women within the 40-60ish age range to share fun and friendship at game night on Friday, Nov. 17, at 7 p.m. at St. Elizabeth Ann Seton Parish. Please bring a finger food snack or drink to share. For more information call (260) 432-7346 or e-mail gap4565@msn.com.

Day of reflection
Mishawaka — A day of reflection will be held at St. Francis Convent (across for Marian High School) on Wednesday, Nov. 29, from 9:30 a.m. to 2:30 p.m. The theme for the day is "Praying with Scripture." Please bring your Bible. The cost is \$15 and includes lunch. Register by Friday, Nov. 24, by calling Sister Barbara Anne Hallman at (574) 259-5427.

Matthew Kelly to speak
Huntington — Ss. Peter and Paul Parish will have Matthew Kelly

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John P. Westropp, 39, St. John the Baptist

Diane J. DeRyle, 57, St. Vincent de Paul

Kathryn N. Angel, 84, Most Precious Blood

Marguerite Hall, 67, St. Jude

Janice J. Shattuck, 70, Most Precious Blood

Hugh M. Farmer, 55, Our Lady of Good Hope

Granger
Harry C. Ciszczon, 82, St. Pius X

Huntington
Sister Monica Ulibarri, OLVN, 101, Victory Noll Chapel

Mishawaka
Stanley J. Dworecki, 87, St. Monica

Notre Dame
Sister M. Rita B. Brady, CSC, 95, Our Lady of Loretto

Ross J. Caldwell, 83, Sacred Heart Basilica

Plymouth
Walter J. Wozniak, 76, St. Michael

Eugene C. Keller, 84, St. Michael

South Bend
Robert Long, 79, St. Patrick

Carol Ann Petetic, 63, Christ the King

Michael J. Was, 55, St. Stanislaus

Leroy L. Boschet, 79, Corpus Christi

Mary F. Nymberg, 81, St. John the Baptist

Sister Mary Evangelista, 103, Church of the Immaculate Conception, St. Mary-of-the-Woods, Ind.

Sister served at St. Patrick, Fort Wayne

as a guest speaker on Sunday, Nov. 26, at 7:30 p.m. There will be a reception and book signing by Matthew after his talk.

Faith at the Philadelphia
South Bend — St. Joseph Parish will host an ongoing series of talks that explore issues of faith in a relaxed, café environment from 7-8:30 p.m. at the Philadelphia Café on Ironwood and Edison streets. Enjoy some delightful confections and spiritual connections. On Wednesday, Nov. 29, the topic will be: What happens when we die? A look at our belief in the afterlife.

Centering prayer held each week
South Bend — Centering prayer is held every Tuesday from 4-5 p.m. at Little Flower Chapel, 541191 N. Ironwood Dr.

CRAFT SHOWS
Christmas boutique
Fort Wayne — St. Jude Catholic Church will have a Christmas boutique on Saturday, Nov. 25,

from 9 a.m. to 3 p.m. Over 100 vendors of handmade crafts. Food will be available.

Holiday craft bazaar
Mishawaka — The St. Bavo Home and School Association, the corner of Eighth and West streets, will have a holiday craft bazaar on Saturday, Nov. 18, from 9 a.m. to 2 p.m. Over 40 booths, a piggy raffle and a concession stand.

Rosary Sodality plans craft, bake sale a raffle and silent auction
Fort Wayne — St. Joseph Church, corner of Brooklyn and Hale Ave., will have a craft and bake sale on Saturday, Nov. 18, noon to 7 p.m. and Sunday, Nov. 19, 8:30 a.m. to noon in the church basement. Turkey bingo will follow in the school cafeteria.



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Living lives of thanksgiving every day

BY SISTER MARGIE LAVONIS, CSC

When I taught social studies in Washington, D.C. — more than a few years ago — one of our sisters was home from our mission in Uganda, East Africa, and I asked her to speak to my seventh graders about life there. One thing she said that always stuck with me was that it was a custom for the Ugandan people to express thanks for everything people did for them, even down to the simplest action. The word they use is “webali,” which simply means, “thank you.”

Any time a person went to someone's home, the host would thank that person for visiting. Or if someone had a conversation with another that person would thank him or her for speaking. They expressed grati-

tude for every human action no matter how big or small. It was and is a part of their culture.

This life of appreciation and gratitude left quite an impression on me. As I reflect on this beautiful custom, I am aware of just how much our American culture can learn from these people who are so grateful for life and all its brings.

In my own life I know how much I take for granted. I expect the furnace to work when it is cold; that I will have food when I am hungry; that I will have health care when I need it; and so on.

There are so many things in life — big and small — I just expect and often forget that everything I have and everything I am is a gift from God.

How do we cultivate an attitude of thanksgiving and gratitude in our own lives? One way is to sit down in an atmosphere of quiet and reflect upon all that God has given us, including all that we take for granted or just come to expect.

Do we have to encounter a blind or deaf person to thank God for the gift of sight and hearing? Do we take for granted the ability to read and listen to music?

Does it take the loss of a par-

acknowledge special kindnesses done to us?

Do we ever sit down and thank God for the many people who have touched our lives and have influenced us in some way or other?

A spirit of thanksgiving should be in the heart of every Christian because we know that we ultimately depend on God for everything we have and are. It is God's love that keeps us and all of creation in existence.

Finally, the Mass is the ultimate offering of thanksgiving to God. When we celebrate the Eucharist we give thanks for the greatest gift of all, Jesus Christ, the Son of God. The word Eucharist means “thanksgiving.”

Let us not take for granted anything we have received and remember to show our gratitude to God for all God gives to us each day. Let us

always be eucharistic people, a people with grateful hearts.

As we celebrate our national holiday of Thanksgiving, let us not neglect to thank anyone who has done something for us, especially our God. Like the Ugandan people, let thanksgiving be the attitude of our hearts. Let us strive to make this attitude a way of life. May we learn to appreciate all that we have while we have it and not take our lives and our gifts for granted. And don't wait until Thanksgiving Day. Let each day be one of thanksgiving.

Do we have to encounter

a blind or deaf person

to thank God for the gift of sight and hearing?

ent or a brother or sister to be thankful for the members of our families and the love and care we receive from them?

Do we thank people who go out of their way to do something for us? Do we thank the waitress or the bus driver who serves us or do we just expect it, thinking that they are only doing their jobs?

Do we ever thank our teachers for their lessons and all they do to educate us?

Do we send notes to show our thanks and appreciation for gifts given or for invitations to meals in the homes of others? Do we



PROVIDED BY LISA KOCHANOWSKI

Students participating in the recent Work for Saint Joe Day at Saint Joseph's High School in South Bend are, from left, Sam Waller, sophomore, Timothy Appleby, senior and Juan Juarez, junior.

Saint Joe students lend a hand

BY LISA KOCHANOWSKI

SOUTH BEND — Students at Saint Joseph's High School in South Bend do more than just learn about the Gospel, they live it with their annual Work for Saint Joe program.

This early morning project brings together students, parents and faculty with rakes, brooms and lots of love to work out in the community helping local nonprofit agencies and elderly get their yards cleaned before the winter months.

On a day off of school, when people could be sleeping in, over 300 attended the annual event. Things like raking leaves, cleaning up gardens and backyards and washing windows at 65 locations in South Bend, Granger, Mishawaka and Osceola were completed during the morning hours. Many students went down the street from the house they were scheduled to clean after the work was done and cleaned up yards for many other neighbors who needed help. The school also sent a group to the St. Vincent de Paul Society to sort items in their store. Several students stayed on the Saint Joseph's High School campus to rake leaves, clean out the North Residence and make the courtyard sparkle.

“I have helped to coordinate this activity for three of the four years we have been at Saint Joe. The last two years I have been assisted by our wonderful campus ministers, Jennifer Carrier in 2005 and Lauren Walatka this year,” said Pam Mahlie, parent organizer of the event. “It is a labor of love for this busy mom. ... I feel that service is the root of being a Catholic and until they experience the gratitude of those we help, they don't understand the importance and value of how it changes their own lives. They need to serve others to see what a privilege it is and that the true recipient is not those who receive, but for those who give.”

Senior Timothy Appleby has volunteered in the past and helped again this year. He was one of a group of students who worked at the high school doing work around the grounds.

“I came to get volunteer hours plus I like the cold and leaves,” laughed Appleby about what brought him out for the event.

Sophomore Sam Waller volunteered for the first time this year and did it to gain some mandatory service hours required from his religious class.

“It gets me volunteer hours just to help out the school and I get to help out the community,” said Waller.

Junior Juan Juarez came out for the first time this year and enjoyed the experience.

“I thought it would be fun,” said Juarez of what made him spend his morning off at the high school.

After he got done cleaning, he planned to hook up with his other friends and spend the afternoon relaxing and enjoying the day off.

Mahlie was very proud of this year's turnout and hopes that next year will be even more successful.

“I have several plans for 2007. It is difficult to work around the Notre Dame schedule in South Bend, but we will go back to a Saturday or Sunday in November next year. The last two years when it has been done in late October, there are not enough leaves down. It was also difficult to find enough parent drivers to help on a Friday, and we are excluding many parents who have to work.”

As I read back in the history, we have had as many as 500 students involved on this day,” said Mahlie. “My goal is to have every student in the school doing work on this day or a similar assignment on another day if there is a sports activity that prevents their attendance. I would also like to have the help of a few parents that would like to get the t-shirts sponsored again as a perk for attendance next year.”

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