



October 28, 2007

Serving the Diocese of Fort Wayne-South Bend

# TODAY'S CATHOLIC

## Amid crowd in St. Peter's Square, new cardinal hears his name



CNS PHOTO/NANCY WIECHEC

U.S. Cardinal-designate John P. Foley stands with his crozier as he celebrates Mass on the feast of the Assumption of the Blessed Virgin Mary in Washington Aug. 15. He was one of 23 new cardinals named by Pope Benedict XVI Oct. 17. Archbishop Foley was the keynote speaker at the Today's Catholic 75th anniversary dinner in 2001.

BY CAROL GLATZ

VATICAN CITY (CNS) — U.S. Cardinal-designate John P. Foley, a Philadelphia native, was standing in the middle of St. Peter's Square among a sea of 30,000 pilgrims when Pope Benedict XVI named him a cardinal.

Though he knew the previous day he was going to be one of 23 people to receive a red hat, the Oct. 17 announcement was going to fall on the same morning he had a follow-up visit with his eye doctor.

"I didn't get back in time to be there at the beginning of the audience and I didn't have my glad rags on," meaning his formal clerical dress, so he said he just snuck inconspicuously into the middle of the crowd.

He told Catholic News Service he never expected to be the second new cardinal listed after the senior Vatican prefect, Cardinal-designate Leonardo Sandri.

When the pope "started the list there I was No. 2 on the list and that was a surprise," Cardinal-designate Foley said.

He said a pilgrim standing next to him asked him if he knew any of the men the pope had just named to be cardinal.

"I said 'Yes, I know quite a few of them.' And I said 'I am one of them,' Well, I don't think he believed me," he said laughing.

"What would I be doing standing out in the middle

FOLEY, PAGE 3



### Taking the honors

John Goodman named to prestigious Army All American bowl team

Page 18

### Crocheting for the needy

Sister Johnilda called 'Guardian Angel' sister

Page 9

### Bereavement

Helping those who mourn

Pages 10-12

### Sesquicentennial

Two cathedrals share the spotlight as we conclude the series

Page 20

## Saint Joseph's High School earns elite honor again

SOUTH BEND — Saint Joseph's High School has announced its selection for the second year in a row to the Catholic High School Honor Roll's Top 50 Catholic secondary schools in the United States.

Notification of the honor included the following message: "Earning a spot on the Catholic High School Honor Roll is no small accomplishment. By doing so, you are among an elite group of schools that have excelled in the mission and purpose of Catholic education."

The purpose of the Catholic High School Honor Roll is to recognize and encourage excellence in Catholic secondary education. The Honor Roll is produced in consultation with a national advisory board comprised of Catholic college presidents and noted Catholic scholars.

Advisory board member Father John Schlegel, president of Creighton University, said the Honor Roll is significant for Catholic education.

"Catholic high schools that excel at forming students in the faith and at teaching them to think critically and act virtuously are a great asset to the church," he said. "Not only do these schools deserve to be recognized, but they should also be imitated by all Catholic schools."

"As principal of Saint Joseph's High School, I am very pleased and grateful that we have

been honored by the Catholic High School Honor Roll," said Saint Joseph's Principal Susan Richter. "It is a well deserved honor and certainly applaud students, faculty, parents and the administration for their hard work."

Richter added that she is proud of the program at Saint Joseph's and that, especially now receiving the honor for a second consecutive year, the school is as committed as ever to maintaining its high degree of quality.

"The excellence continues," she noted.

The Catholic High School Honor Roll is an independent project of The Acton Institute, an international research and educational organization.

All of the nearly 1,300 Catholic high schools nationwide were invited to apply to the Honor Roll by completing three detailed surveys, indicating that inclusion in the Honor Roll requires exceptional merit in each of the areas measured. This approach assesses a school's adherence to the church's educational calling, where the best schools offer more than the strong academic preparation Catholic education is known for. The best schools also have vibrant Catholic identities and offer sound civic training that help prepare students to live their faith in the world. In addition to the designation as a Top 50 Catholic high school, Saint Joseph's High School also earned a Top 25 spot in the civic education area.

## CHANGE OF SEASON



PROVIDED BY ST. ALOYSIUS SCHOOL

Pre-kindergarten and kindergarten students from St. Aloysius, Yoder, observe leaves with pre-kindergarten teacher Tracy Miller in a lesson to study the change of seasons on a field trip that took the students to a woods near Ossian. St. Aloysius School offers all-day prekindergarten and kindergarten.

### All Saints Day

Thursday, Nov. 1,  
is a holy day of obligation

## TODAY'S CATHOLIC

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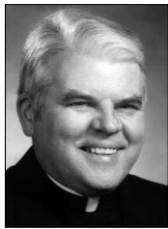
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# Sesquicentennial Jubilee Year continues through Epiphany



## NEWS & NOTES

### BISHOP JOHN M. D'ARCY

#### A day in Rome City

It was the 50th anniversary of the parish under the patronage of St. Gaspar Del Bufalo — the first parish dedicated to the founder of the Missionaries of the Precious Blood.

We have a wonderful history of the parish written by a parishioner, Jim Kress. The Precious Blood priests, who have served in this diocese for over 100 years have cared for this parish from its founding. It is a parish with a family spirit. Located next to a beautiful lake, many people from Fort Wayne have settled there year round. It has had a number of devoted pastors over the years, but no one more appreciated than the present pastor, Father Matthew Jozefiak, CPPS. Father Matt has restored this beautiful country church, especially the sanctuary. The altar, the tabernacle and the other fixtures were carved by parishioner Robert Weaver and his family. But Father Matt's contribution is far reaching. He is respected — not only by the parishioners, but by the priests of our diocese.

At a recent seminar for our priests on marriage and family life, Father Matt spoke about how much it meant to him to have such exemplary women who were so well trained and in full communion with church teaching, giving the presentation. He touched the heart of the local bishop when he said it was the most peaceful diocese in which he had served. Father Matt has become part of our presbyterate, close to our priests and to the bishop. His mother lives in Chicago, and, like so many religious over the years, he has brought a significant gift to us. I learned also in the visit how much the people appreciate his preaching and believe that it comes from someone who lives close to Christ. A joyful day at Rome City and sincere gratitude to the Missionaries of the Most Precious Blood.

#### St. Mother Guérin

One year ago at this time I was in Rome along with some of our priests, Tim Johnson the editor of our newspaper and my assistant Maureen Schott. We were there for the canonization of Mother Theodore Guérin. Msgr. Lester and I stayed an extra day and attended the audience, where I was able to greet Pope Benedict XVI and hear one of his talks on the apostles. On that day, interestingly, it was on Judas. Professor John Cavadini, chair of the Notre Dame Theology Department was there for just 48 hours in order to greet the pope. Both are scholars of St. Augustine. And now, one year later, we are planning a diocesan day to honor this extraordinary woman. It is fitting that we do so, as she

can be called the foundress of Catholic schools in the Fort Wayne area. In addition, the Sisters of Providence served many years in this diocese teaching at Central Catholic High School, and at the following elementary schools in Fort Wayne: St. Patrick's, St. Jude's and St. John's. There are only a few of those sisters here now. Even in memory, they remain a blessing.

We will honor Mother Guérin and the Sisters of Providence with a Mass at the Cathedral of the Immaculate Conception on Sunday, Nov. 18, at 9:30 a.m. A large number of sisters have indicated they will attend and we will have a brunch for them and for any members of their families, as well. Sister Denise Wilkinson, SP, provincial superior, will be present and we hope to have some words from her after Mass or at the brunch about Mother Guérin. We had a similar Mass at the time of her beatification. At that time I got to know Sister Diane Ris, SP, who was then their provincial superior and is now writing a biography about the new saint. Mother Theodore had a deep trust in Divine Providence and was a person of great courage. I hope there will be a large crowd at the cathedral for this event.

They asked for a prayer service in the large chapel at the Convent Ancilla Domini in Donaldson, and it will be an honor for me to be there.

#### Speaking of religious

Our Jubilee Year now winds down, but there are some important events still to come. On the afternoon of Nov. 4, I will drive to Donaldson. At a meeting with the religious superiors, they reminded me that there was not a specific event to honor consecrated religious. I thanked them for this advice, and asked them to form a committee to prepare an event. They asked for a prayer service in the large chapel at the Convent Ancilla Domini in Donaldson, and it will be an honor for me to be there. The history of our diocese points out quite clearly that the role of consecrated men and women was central to our ministry. Their role in teaching and pastoral ministry and in healthcare and above all, their living out of their chosen consecration has been a benediction, which we will only fully understand in heaven. I hope all the religious priests, brothers and sisters will join me on that day for prayer.

#### Healthcare ethics

Do not forget that Father Tad Pacholczyk will be with us this very weekend. On Sunday night, Oct. 28, after the evening Mass at the Cathedral of the Immaculate Conception he will speak to the local healthcare professionals. The next day he will be in South Bend with our priests for a noontime event at the Cancer Institute on the grounds of the Saint Joseph Regional Medical Center.

On Monday evening, there is an event

for all — open to the public — at the Archbishop Noll Catholic Center (915 South Clinton St.). This talk will focus on moral issues surrounding death and dying. Father Tad will explain clearly, Catholic teaching, which is rooted in the dignity of the human person and respect for life.

#### The remainder of the jubilee year

After Mother Guérin and the Day for the Religious, one of the main events of the Jubilee Year is the entrustment of our diocese to Our Lady under the title of her Immaculate Conception. This will take place on Saturday, Dec. 8, in our Cathedral of the Immaculate Conception and Co-Cathedral of St. Matthew and in every parish in our diocese as well as the Sacred Heart Basilica at Notre Dame, and to the extent possible in houses of religious congregations. I am currently working on the Act of Entrustment to Our Lady and trying to make it not too long. Then we will have the closing of the Jubilee Year on the feast of the Epiphany, Jan. 6, 2008.

#### The matter of indulgences

I will put a reminder in the next issue of *Today's Catholic*, and I have previously presented a catechesis on indulgences. A plenary indulgence is an act of God's mercy — a purification. Those who visit any parish church or the basilica or the religious houses listed earlier, either individually or in groups, may receive this plenary indulgence under the usual conditions; namely, the reception of the sacrament of penance, holy Communion and prayer for the Holy Father. Pope Paul VI defines an indulgence as follows:

"An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian (CCC 370) who is duly disposed gains under certain prescribed conditions through the action of the church, which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints." — *Pope Paul VI, Apostolic Constitution, "Indulgentiarum Doctrina," Norm 1.*

#### The pennant

The Red Sox have five pennants in 56 years. That is less than one every 10 years. Alas, we now have two within four years. Yes, I stayed up late into the night. My sister, Sister Anne D'Arcy, was at the game with a ticket given to her by our brother-in-law, Vito, and once owned by our beloved sister, Mary, who attended a Red Sox game several times a year. Anne told me it said on the ticket, \$95. A rocking night at Fenway. A great comeback from being down three games to one. Now on to Colorado. I do not know anything about the Rockies, but it should be interesting. For an old second baseman, who was a contact hitter but not with a lot of power, it means a good baseball game every night, and that the Red Sox are playing late into October. What a joy. See you all next week.

# Citizens for Community Values host Awards and Benefit Dinner

BY TOM UEBBING

SOUTH BEND — Vigilant to protect society from grave harm are civic watchdog groups such as Citizens for Community Values (CCV) of Indiana. Founded in 1995 by South Bend area concerned Christians, CCV's mission is to protect the community from the harmful effects of the pornography-sex industry within the limits allowed by the law.

In a twisted misinterpretation of the meaning of freedom of speech, U.S. courts have allowed great latitude in pornographic literature and performances. Nonetheless, obscenity is still illegal and is defined by the Miller obscenity test to be judged by "community standards."

Bearing that legal definition in mind, CCV has sought to join together citizens who will uphold community standards in the face of the predatory pornography-sex industry. Additionally, strip clubs and pornography shops are often the scene of illegal activities such as prostitution, illegal drugs and outbreaks of violence, which can be used to deny the renewal of liquor licenses and thus close the businesses.

One of the great accomplishments of CCV was the passage of adult business ordinances in Mishawaka in 1999 and South Bend in 2000. Tragically, the ordinance has never been fully enforced in South Bend. The court challenges that blocked its full enforcement are now defunct, yet the city administration still claims aspects of the unanimously-passed law cannot be enforced unlike the adjacent city of Mishawaka, which does enforce its similar ordinance.

CCV held its third annual awards and benefit dinner Oct. 9 at South Bend's Palais Royale with over 200 supporters in attendance. The gathering celebrated victories, new accomplishments and offered inspiration and motivation for the continuing struggle.

Rev. Tony Slagle, senior pastor



TOM UEBBING

**Harold Meeks, recipient of the CCV Volunteer of the Year designation, is shown with his wife Joan Meeks. The Meeks are St. Matthew Cathedral parishioners.**

of Bertrand Bible Church in Niles, Mich., is chairman of the recently established [www.VictimAssistance.info](http://www.VictimAssistance.info) Web site. The minister described the homepage that features a point-and-click sign post at a hairpin turn that offers the user help in nine areas. These include:

- Are you seeking healing from sexual abuse?
- Are you looking for help getting out of the pornography-sex industry?
- Are you struggling with same sex attractions?

Once inside the specific area of need the user can click to find available professional counselors, a number of whom are faith-based.

CCV recognized volunteers and community leaders that have supported its efforts. Among those honored was St. Matthew Cathedral parishioner Harold Meek, CCV Volunteer of the Year, for his tireless devotion to the pro-life, pro-family cause over the years and his faithful attendance as a member of the CCV intercessory prayer team.

CCV executive director Patrick Mangan, a former pastor and char-

ity fundraiser, inspired attendees with his keynote address. He called upon participants to give their very best in the defense of family values. Mangan showed clips from a couple of films to set the standard high.

In "Facing the Giants" a football player is encouraged and challenged by his coach and does the seemingly impossible. In "The Kingdom of Heaven" ordinary men are knighted before a key battle. Strengthened by this conferred nobility they rise to become better fighters. Mangan alluded to Simba in "The Lion King" by reminding the dinner guests that "You are more than what you have become," indicating that those present had still yet to fulfill their destiny in God's plan to do and become their very best as a son or daughter of the king. Citing persons who have stood up for family values Mangan mentioned Bishop John M. D'Arcy.

CCV cofounder Dr. Joseph P. Sergio, a Christ the King, South Bend, parishioner, concluded the evening with the fund-raising portion.

sense of humor shine in person and throughout the numerous speeches and homilies he has delivered around the world.

This self-described "chocolatic" often speaks of the joys of working for the church, but tells his audiences that while the pay is not that great, "the benefits are out of this world."

Cardinal-designate Foley, one of 23 cardinals named Oct. 17 by Pope Benedict XVI, will receive his red hat in a Nov. 24 consistory at the Vatican.

His new post as pro-grand master has taken him out of the public spotlight — he was known worldwide for his English-language commentary for major papal ceremonies. But he was still traveling the world promoting the church's mandate for using the media ethically when he delivered an Oct. 11 address to advertisers in Oslo, Norway.

Cardinal-designate Foley urged his audience to plug their products for the common good and

appealed for major reform of campaign financing legislation, including in the United States. He asked that candidates be able to advertise and "present their message without financial contributions corrupting or co-opting them."

In June, when he left his communications job, Cardinal-designate Foley told Catholic News Service he hoped he had accomplished two primary goals: "First, that the church recognize the importance of the media for communicating the good news of Jesus Christ"; and second, that church leaders understand "the communications media are not threats, but opportunities."

He has said he loved being able to merge his love for God and the media.

"In my work as a priest and as an archbishop, I am able to do two things I love very much: to be active in communications and to tell people about Jesus," he said in May 6 commencement address to students at the University of

# Banquet for Life draws record crowd

BY BONNIE ELBERSON

FORT WAYNE — The 10th annual Banquet for Life, held recently at the Grand Wayne Center, drew the largest crowd in its history with nearly 800 in attendance. The event was hosted by the Tippmann family, Allen County Right to Life and Three Rivers Educational Trust Fund.

Bishop John M. D'Arcy, in his opening remarks, said, "It is always a privilege and a joy to be with the pro-life community of Allen County. You represent the culture of life."

Bishop D'Arcy was on hand to present the coveted Telemachus Award, given each year to someone who embodies the pro-life movement. This year's recipient was the late Mary Cross Tippmann, mother of 16 and matriarch of the huge Tippmann clan, who "never considered a child anything less than wanted and precious. Her children and over 500 descendants continue to share her love for life. Her legacy lives on through them ..."

The award was accepted on her behalf by her son John and applauded by the scores of family members in attendance.

Keynote speaker for the evening was Rebecca Kiessling, a family law attorney, author, media commentator and home-schooling mom. She and her husband are the adoptive and biological parents of five children.

Kiessling made "the hard case for life" with her unique story. Adopted as an infant by a loving family, she knew little about her birth mother until she turned 18 and petitioned the court for that information. It was then that she discovered she had been conceived, not as a result of a loving relationship but as a result of a brutal rape. Afterward, she had nearly been aborted and only the worst snowstorm of the century had kept her mother from reaching the abortion clinic until it was too late to terminate the pregnancy.

Kiessling said that on learning the news she immediately felt ugly, unwanted and socially deviant. "I was just devastated," she said, and felt she had to prove her worth. "On the ledger sheet of life, you're a liability."

It wasn't until she finally let God take over her life that she was able to come to terms with her existence. "I have value because God created me for a purpose..." she realized. She decided she would use her time and talent to advocate for life, which she does through her work as an attorney representing pro-life cases and as a pro-life speaker.

Allen County Right to Life Executive Director Cathie Humbarger thanked the audience for their support and encouragement and recognized those who built the organization's foundation many years ago. She said, "We are literally standing on the shoulders of giants." She and board president Fred Rost briefly reviewed the events of 2007, including the Mother's Day carnation project fundraiser and the billboard campaign sponsored by the Lutheran Foundation. Both have had a positive impact on the pro-life movement, she pointed out.

Humbarger also praised Friends for Life, an educational organization for youth founded by the Tippmann family. She explained that the group helps young people "learn to defend life in the secular marketplace of ideas," and admitted, "It is time to hand the torch off to the next generation."

In an emotional conclusion to her message of hope, Kiessling summed up the pro-life theme by exhorting the audience to join her in its affirmation. "My life matters; your lives matter," she said. "My value is not based on how I was conceived, who raised me, what other people think of my life, or even what I do with my life. I'm not a product of rape, but a child of God."

## FOLEY

CONTINUED FROM PAGE 1

of St. Peter's Square, you know. But I thought it would be nice to hear the announcement anyway," he said happily.

The Columbia University journalism school graduate and former editor of *The Catholic Standard and Times*, Philadelphia archdiocesan newspaper, headed the Pontifical Council for Social Communications for 23 years. In June, Pope Benedict XVI named him pro-grand master of the Knights of the Holy Sepulcher, a chivalric organization dedicated to supporting the Latin Patriarchate of Jerusalem and to responding to the needs of Catholics in the Holy Land.

He turned many years of journalistic experience into a great asset for the universal church. His media-friendly style and quick

Portland, Ore.

Under his leadership, the social communications council issued separate documents promoting ethical standards in advertising, communications and on the Internet. Another council document denounced pornography.

When the Vatican started to investigate the possibility of going online, Cardinal-designate Foley lobbied tirelessly for the Holy See to be given its own top-level domain.

"We were first told that we should be part of .it for Italy; I told them we were surrounded by It; that in another sense, we were It, but we were not in It."

After refusing to settle for .it and .org, he succeeded in getting the Vatican the top-level domain of .va.

"For us that is very important because you can be sure that anything coming from .va is authentic ... material from the Vatican and the Holy See," he said in a May 10 speech to former classmates from St. Joseph's University in

Philadelphia.

Born in Darby, Pa., Nov. 11, 1935, he was ordained a priest in Philadelphia at 26.

He served as assistant pastor at Sacred Heart Church in Havertown, Pa., and later at St. John the Evangelist Church in Philadelphia, starting in 1966.

Between stints as assistant editor of *The Catholic Standard and Times* in the 1960s, he conducted his graduate studies in philosophy in Rome, where he also served as a journalist covering the news from Rome and the Second Vatican Council, 1963-1965.

In 1970, he was appointed editor of *The Catholic Standard and Times* until 1984, when Pope John Paul II appointed him head of the Vatican body for social communications. He was ordained an archbishop the same year.

Cardinal-designate Foley has received numerous honorary degrees and awards, including the Catholic Press Association's highest prize, the St. Francis de Sales Award.

## The 23 new cardinals named by Pope Benedict XVI

VATICAN CITY (CNS) — Here is the list of the 23 cardinals-designate, in the order in which Pope Benedict XVI announced them Oct. 17:

- Argentine Archbishop Leonardo Sandri, prefect of the Congregation for Eastern Churches.
- U.S. Archbishop John P. Foley, pro-grand master of the Knights of the Holy Sepulcher.
- Italian Archbishop Giovanni Lajolo, president of the commission governing Vatican City State.
- German Archbishop Paul Cordes, president of the Pontifical Council Cor Unum.
- Italian Archbishop Angelo Comastri, archpriest of St. Peter's Basilica and papal vicar for Vatican City.
- Polish Archbishop Stanislaw Rylko, president of the Pontifical Council for the Laity.
- Italian Archbishop Raffaele Farina, archivist and librarian of the Holy Roman Church.
- Spanish Archbishop Agustin Garcia-Gasco Vicente of Valencia.
- Irish Archbishop Sean Brady of Armagh, Northern Ireland, primate of all Ireland.

- Spanish Archbishop Lluís Martínez Sistach of Barcelona.
- French Archbishop André Vingt-Trois of Paris.
- Italian Archbishop Angelo Bagnasco of Genoa.
- Senegalese Archbishop Theodore-Adrien Sarr of Dakar.
- Indian Archbishop Oswald Gracias of Mumbai.
- Mexican Archbishop Francisco Robles Ortega of Monterrey.
- U.S. Archbishop Daniel N. DiNardo of Galveston-Houston.
- Brazilian Archbishop Odilio Pedro Scherer of Sao Paulo.
- Kenyan Archbishop John Njue of Nairobi.
- Chaldean Patriarch Emmanuel-Karim Delly of Baghdad, Iraq.
- Retired Italian Archbishop Giovanni Coppa, former Vatican nuncio.
- Retired Archbishop Estanislao Karlic of Parana, Argentina, 81.
- Spanish Jesuit Father Urbano Navarrete, former rector of Rome's Pontifical Gregorian University.
- Italian Franciscan Father Umberto Betti, former rector of Rome's Pontifical Lateran University.

## Newest Cardinals

Pope Benedict XVI named 23 new cardinals, who will be elevated Nov. 24.



## All Saints Religious Goods

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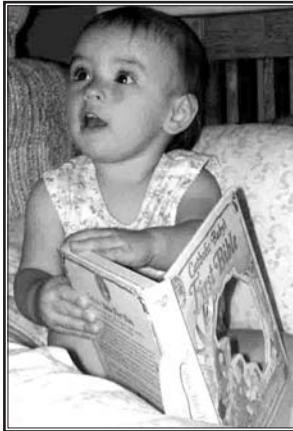
(across from South Side High School)

featuring

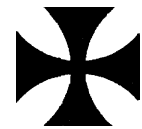
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## All Souls Day Mass

In the Resurrection Mausoleum Chapel of the Catholic Cemetery

of Fort Wayne

3500 Lake Avenue  
Friday, November 2 • Noon



The Reverend David Carkenord  
Celebrant



Steve Fink is one of more than 30 Barnes & Thornburg attorneys providing legal services to their fellow parishioners in the Diocese of Fort Wayne - South Bend.

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## Supreme Court Justice Scalia speaks at ND Law School

NOTRE DAME — United States Supreme Court Justice Antonin Scalia joined several of the nation's most prominent legal scholars for a conference Oct. 19 at Notre Dame Law School. Titled "Separation of Powers as a Safeguard of Federalism," the conference was sponsored by A.J. Bellia, professor of law, and the Notre Dame Law Review.

Scalia delivered the opening lecture, "The Importance of Structure in Constitutional Interpretation," during which he discussed the unique function of the judiciary in American government and analyzed several cases that have gone before the court. After his talk, Scalia allowed time for student questions. During a lunchtime reception, Scalia spent more than an hour mingling and talking with students in the student lounge.

Scalia is a graduate of Harvard Law School. He began his career as a member of the federal judiciary in 1982 when he was appointed to the United States Court of Appeals for the District of Columbia Circuit. He was subsequently nominated by President Reagan to serve as an Associate Justice of the Supreme Court. He took his seat on the court on Sept. 26, 1986.

The Notre Dame Law Review was founded in 1925. Its members have gone on to become some of the most notable judges, practitioners and scholars in the country. Law students edit the entire volume of the Law Review, and its five issues comprise approximately 2,000 pages of legal scholarship. The finished publication serves as a resource for legal scholars and a tool for practitioners.

"The goal of this conference was to address fundamental questions of American constitutional governance," Bellia said. "In recent years, courts, scholars and politicians have vigorously debated such questions as how federal courts should interpret legal texts, whether federal courts should enforce structural limits on congressional power, and what place international law occupies in the American federal system. These are not just questions of our day; these are questions of the American ages."

Conference participants, in addition to Scalia, were William Eskridge Jr., John A. Garver Professor of Jurisprudence at Yale Law School; John F. Manning, Bruce Bromley Professor of Law at Harvard Law School; Peter L. Strauss, Betts Professor of Law at Columbia Law School; Carlos Manuel Vazquez, professor at Georgetown University Law Center; Elizabeth Garrett, vice president for academic planning and budget; Sydney M. Irmis Chair in Public Interest Law, Legal Ethics, Political Science and Policy, Planning and Development, at the USC Gould School of Law; Bradford R. Clark, William Cranch Research Professor of Law at George Washington University Law School; and Ernest A. Young, Charles Alan Wright Chair in Federal Courts at the University of Texas School of Law.

## 'Father Tom O'Connor Light of Christ' nominees sought

BY VINCE LABARBERA

FORT WAYNE — St. Mary's Catholic Church, Fort Wayne, in cooperation with Bishop John M. D'Arcy and the Diocese of Fort Wayne-South Bend, is now accepting nominations for the 2008 Father Tom O'Connor Light of Christ Award. This award will be presented in March 2008 to an individual whose work reflects the strong values exemplified by Father O'Connor in one of the following areas: peace and justice; nonviolent resolution of conflict; racial and cultural diversity; education; food for the hungry; and shelter for the homeless.

One of these categories is designated each year for nominations, and the category for 2008 is racial and cultural diversity. This award carries with it a gift of \$1,000 given in the name of the recipient to her or his designated project, faith community or nonprofit organization. In the words of Bishop D'Arcy, the Father Tom O'Connor Light of Christ Award has been designed to encourage "the next generation of Father Toms."

Deadline for nominations is Jan. 15, 2008. Application information is available online at [www.diocesefwsb.org](http://www.diocesefwsb.org) and from the St. Mary's Church Office, (260) 424-8231.

Father O'Connor, who died March 17, 2004, at the age of 74, served as pastor of St. Mary's Parish for 34 years, and is considered by many to be an icon of Catholic faith in action.

In Father O'Connor's mind, providing food to the hungry was a matter of both justice and charity. He was instrumental in the creation of the St. Mary's Soup

Kitchen that has operated nonstop since opening on Jan. 22, 1975, the Matthew 25 Health and Dental Clinics, St. Mary's Thanksgiving Day dinner and a Christmas box distribution that helps more than 500 families each year.

After the death of Virginia Schrantz, Father O'Connor insured the continuation of Miss Virginia's Mission House under the St. Mary's parish umbrella, and he was co-creator of the national-award-winning East Side, West Side program for children and families from diverse racial, cultural and economic backgrounds.

Father O'Connor was a member of the original steering committee of Vincent House at the time of its creation by the diocese, and also worked tirelessly to secure Catholic school scholarships for central-city youngsters through the Bells of St. Mary's project.

Father O'Connor was actively involved in ecumenical and inter-faith activities and was a strong advocate for peace, both locally as well as in the wider community. He was an important resource for persons seeking discernment as they considered conscientious-objector status.

Father O'Connor was honored during his lifetime with many awards and accolades, including the prestigious national Catholic Extension Society's Lumen Christi Award, described by the society's president as the "church's equivalent of the Nobel Prize."

Father O'Connor always said that his work, extended through the work of St. Mary's, was rooted in his Catholic faith, in the Scriptures and in his priestly vocation. Because of this, award nominees must be committed to and active in their own faith traditions.

### Nomination guidelines

Each year The Father Tom O'Connor Light of Christ Award committee seeks nominations of persons of faith, high school age or older, whose activities serve as an example and encouragement to youth. One category will be designated by the committee each year in which to receive nominations, and only one nominee in the designated category will be selected to receive the award. The committee may, should it so desire, defer selecting a winner in any given year. Application information is available online at [www.diocesefwsb.org](http://www.diocesefwsb.org) and from the St. Mary's Church Office, (260) 424-8231.

**For the 2008 award, the committee is seeking nominations in the area of racial and cultural diversity.**

### How to apply

- Nominations are to be made by letter from someone who knows the nominee well.
- Nominees must come from a strong faith background and be of good character. Nominations are open to persons of all faiths.
- The nomination must include the following information in the order listed:
  - a. Nominee's name
  - b. Contact information
  - c. Age and school or occupation
  - d. Faith affiliation
  - e. Where the cash award is to be directed, should the nominee receive the award
  - f. Name and contact information of the person submitting the nomination
  - g. Names and contact information of three references
  - h. A brief narrative no more than two pages in length explaining why the nominee should be considered for this award.
- E-mail submissions (Word document attachment) are preferred and should be sent to [jan.stmarys@verizon.net](mailto:jan.stmarys@verizon.net). E-mail nominations must be received no later than 4 p.m. Jan. 15, 2008.
- Letters of nomination for 2008 may be mailed to Father Tom O'Connor Award Committee, St. Mary's Catholic Church, P.O. Box 11383, Fort Wayne, IN 46857-1383, and must be received no later than Jan. 15, 2008.

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## In Naples, pope urges people to trust God will hear their prayers

NAPLES, Italy (CNS) — Under gray skies and a cold rain, Pope Benedict XVI encouraged people to stand firm in their hope that God will hear their prayers for justice and peace. Arriving to celebrate Mass Oct. 21 in Naples' historic Piazza del Plebiscito, Pope Benedict stopped to embrace Orthodox Ecumenical Patriarch Bartholomew of Constantinople, Anglican Archbishop Rowan Williams of Canterbury and other leaders of Christian churches. The religious leaders were in Naples for an Oct. 21-23 interreligious meeting sponsored by the Rome-based Sant'Egidio Community. After the Mass, they were joined by representatives of the Jewish, Islamic, Buddhist, Hindu and other religions for a meeting and lunch with the pope. Patriarch Bartholomew, Archbishop Williams and Ezzedine Ibrahim, a Muslim scholar from the United Arab Emirates, were among the nine guests at the pope's table. Ibrahim was one of 138 Muslim leaders and scholars who signed an Oct. 11 letter to the pope and other Christian leaders proposing a dialogue based on the shared beliefs that there is only one God, that God loves the people he created and that he calls believers to love others.

## Orthodox leader: Only worthy battle is against one's own prejudices

NAPLES, Italy (CNS) — The only battle worthy of a religious believer is the battle against his or her own passions and prejudices, said Orthodox Ecumenical Patriarch Bartholomew of Constantinople. "Because violence is an anti-value, it cannot be used to defend values," the spiritual leader of the world's Orthodox Christians said Oct. 21 at the opening of an interreligious meeting for dialogue and peace in Naples. The meeting was sponsored by the Rome-based Community of Sant'Egidio and brought together more than 300 Christians, Muslims, Jews, Sikhs, Buddhists and followers of other religions. Pope Benedict XVI, who was making a pastoral visit to the Archdiocese of Naples, greeted the religious leaders before the meeting began and shared lunch with them. The pope had encouraged the religious leaders, telling them that violence and evil can never be justified in the name of God.

## Vatican expresses relief at release of two Iraqi priests

VATICAN CITY (CNS) — The Vatican expressed relief at the release of two Iraqi priests who had been kidnapped and threatened with death. After spending a week in captivity, the Syrian-rite priests were freed near Mosul, Iraq, Oct. 21 and were reported safe at their church inside the city. Their abductors had asked for \$1 million in ransom; it was not known if any money was paid for their release. A week earlier, Pope Benedict XVI had appealed to the kidnappers to free the priests unharmed. The

# NEWS BRIEFS

## U.S. CARDINAL-DESIGNATE DANIEL N. DINARDO



CNS PHOTO/ERIK NORIEGA, TEXAS CATHOLIC HERALD

Cardinal-designate Daniel N. DiNardo of Galveston-Houston is shown in July visiting with a member of St. Alphonsus Church in Houston. He was one of 23 new cardinals named by Pope Benedict XVI Oct. 17 and is the first cardinal from a Texas diocese.

Cardinal-designate DiNardo called Pope Benedict XVI's decision to name him a cardinal "very humbling and surprising," but also said it illustrates the Vatican's recognition of the church's growth "in the Southern part of the United States."

Vatican spokesman, Jesuit Father Federico Lombardi, confirmed that the priests had been released. "We are very happy about their liberation. We had followed this episode very closely and were deeply concerned," Father Lombardi said. The two priests were identified by Iraqi church officials as Father Pius Affas, 60, and Father Mazen Ishoa, 35. They were apparently on their way to a church service on the outskirts of Mosul when they were seized.

## Bishop Pelotte reflects on his recovery, thanks faithful for concern

GALLUP, N.M. (CNS) — In a letter posted on the Diocese of Gallup Web site Oct. 18, Bishop Donald E. Pelotte spoke philosophically about his health problems after he was injured in a fall at his home July 23. "So much of what happens in our lives is out of our control: wars, illness, unemployment, family divisions, accidents and injuries," he wrote. "However, we do have the promise of a loving God to sustain us through the difficult times in our lives." Bishop Pelotte, 62, has had a lengthy recovery from a July fall down the stairs at his home, in which he sustained severe bruises and head trauma. After stays in hospitals in Phoenix and Houston, and a few more weeks of recuperation at a private home in Florida, he returned to Gallup Sept. 20. His letter reflected on his recovery and thanked the people of the diocese for their calls, letters, e-mails and gifts. "I could never directly thank each of you for your kindness, but your care and concern has been a great consolation to me," he said.

## Blair says U.S., Europe share mission to spread justice, liberty

NEW YORK (CNS) — America and Europe must stand together against terrorism and make it their shared mission to spread justice and liberty throughout the world, the former prime minister of Great Britain said Oct. 18. "The values we have are not our property. They are our gift to the world," Tony Blair said in his keynote speech at the 62nd annual dinner of the Alfred E. Smith Memorial Foundation at the Waldorf-Astoria Hotel. Blair was given two standing ovations by the 1,100 participants at the black-tie event that raises funds for health care initiatives of the Archdiocese of New York. The formally dressed philanthropists, politicians and clergy heard some good jokes and some inspiring words during the evening, but they did not hear Blair, an Anglican, announce that he will become a Catholic, as some had speculated. Blair's wife, Cherie, and the couple's children are Catholic and he regularly attends Mass with them.

## Catholic leaders say veto won't end efforts to insure poor children

WASHINGTON (CNS) — Catholic leaders who had urged an expansion of the State Children's Health Insurance Program expressed disappointment at the House's Oct. 18 vote that fell short of overriding President George W. Bush's veto but said efforts to reach a compromise must not stop

now. The House vote was 273-156, 13 fewer than the two-thirds majority needed to override. The Senate had already passed the legislation by a veto-proof majority. Father Larry Snyder, president of Catholic Charities USA, decried the fact that "there were not enough House members willing to stand up for children and vote to override this ill-conceived veto of a bill that would have helped so many children without health insurance." The veto and the 156 House members who supported it "put the health of many of our nation's children at risk," he said in a statement. The legislation would have expanded funding for the program known as SCHIP by \$35 billion over five years. Bush said the bill would have been a step toward socialized medicine and could have led many families to drop their private health insurance in favor of coverage by SCHIP.

## Pope: Understanding past conflicts helps Catholics, Mennonites heal

VATICAN CITY (CNS) — Understanding the roots of past conflicts can help Catholics and Mennonites heal their relationship and move toward a common witness of faith in Jesus, Pope Benedict XVI said. "Since it is Christ himself who calls us to seek Christian unity, it is entirely right and fitting that Mennonites and Catholics have entered into dialogue in order to understand the reasons for the conflict that arose between us in the 16th century," the pope said during an Oct. 19 meeting with leaders of the

Mennonite World Conference. "To understand is to take the first step toward healing," Pope Benedict said. The Mennonites are a branch of the Reformation movement known as Anabaptists because they rejected infant baptism and insisted adults be baptized as a public confession of faith. In the 16th century, thousands of Anabaptists were declared heretics and put to death by some European Catholic governments, such as the Habsburgs in the Netherlands and the Tirol region and the dukes of Bavaria, as well as by Protestant governments in Germany and Switzerland.

## Cardinal: Ghana's Catholics learn Islamic texts to further dialogue

LONDON (CNS) — Catholics in Ghana are being taught the Quran and Islamic scriptures to further interreligious dialogue and community cohesion, said the country's first cardinal. Cardinal Peter Turkson of Cape Coast, Ghana, said in an Oct. 15 interview with Catholic News Service that relations between Catholics and Muslims in Ghana were "pretty cordial," but he acknowledged that rising Islamic militancy around the world presented new challenges to relations between Christians and Muslims in his country. Cardinal Turkson said that any rising tensions were being countered by a "dynamic program of action." The cardinal said, "We are promoting the study of the Quran among Catholics so there is no ignorance about or intolerance of what it stands for." He added, "We have what we call a dialogue of action." Catholics account for 15 percent of the predominantly Christian West African nation's nearly 23 million people. Muslims make up about 16 percent of the population.

## Polish survivor of Dachau dies day before he was to be named cardinal

WARSAW, Poland (CNS) — Retired Polish Bishop Ignacy Jez of Koszalin-Kolobrzeg, a Nazi-concentration-camp survivor, died just one day before he would have been named a cardinal. "It was optimism which enabled Bishop Jez to survive the hardest times," said Polish Archbishop Marian Golebiewski of Wroclaw, a former colleague, in an interview with Poland's Catholic Information Agency, KAI, Oct. 17. "He was a witness to the famous letter sent by Polish bishops to German counterparts in 1965, as well as to the election of Cardinal Karol Wojtyla as pope and the rule of Cardinal Stefan Wyszyński. His departure symbolically ends an epoch." Poland's oldest bishop died Oct. 16 at the age of 93 in Rome's Gemelli hospital during a pilgrimage. He recently had celebrated 70 years as a priest. Announcing 23 new cardinals Oct. 17, Pope Benedict XVI said he had planned to honor the "well-deserving prelate," but had been prevented by his death.

## St. Cecilia Hymn Fest to be held in Fort Wayne and South Bend

The diocesan chapter of the National Association of Pastoral Musicians (NPM) will be sponsoring a hymn fest in honor of St. Cecilia that will feature the songs sung in the church throughout the year. November 22 is the feast day of St. Cecilia, the patron saint of sacred music.

The St. Cecilia Sing Hymn Fest will be at St. Joseph Church, Fort Wayne, on Monday, Nov. 12, at 7 p.m., and at St. Joseph Church, South Bend, on Tuesday, Nov. 13, at 7 p.m. Directors from area churches will come together to lead, sing and play with choir members, musicians and assemblies.

Songs from Advent, Christmas, Lent, Easter and songs for Mary, the saints and the other times of the year will be sung. One does not have to be in a choir to attend. These evenings are arranged for everyone.

In previous years, the hymn fests have taken place at St. Matthew Cathedral in South Bend, St. Jude in Fort Wayne and St. Pius X in Granger. The people who have attended have enjoyed listening to and singing with choir members and musicians from many different parishes who come together for the festivals.

Catholic dioceses throughout the United States will also be gathering to sing and celebrate St. Cecilia's feast day with song to help create a month long festival of song.

A freewill offering will be taken up for the NPM Hurricane Assistance Fund, which helps provide Gulf Coast parishes affected by hurricanes with hymnals and other musical needs so that the song of the church may continue.

For additional information, contact Theresa Slott, the president of the Fort Wayne-South Bend Chapter of NPM. She can be contacted at [tslott@stjoeparish.com](mailto:tslott@stjoeparish.com).

## SJRM to welcome Joe Ehrmann for Faithful Lives Celebration

**SOUTH BEND** — Joe Ehrmann, former NFL player, community leader, child advocate, educator, pastor and coach will be the keynote speaker for Saint Joseph Regional Medical Center's ninth annual Faithful Lives Celebration on Thursday, Nov. 1, at the Century Center in South Bend. A patron party will begin at 6 p.m. followed by dinner at 7 p.m.

The Faithful Lives Celebration is an annual event presented by Saint Joseph Regional Medical Center to celebrate a person or persons who acknowledge and appreciate the blessings in their lives and face the challenges of living with faith, spirit, hope and devotion.

After 13 years in professional football, most of them as a defensive lineman for the Baltimore Colts, Ehrmann retired in 1985. Since then, he has been on a quest to inform, inspire and initiate individual, organizational and societal change that will empower men and women to be their very best. He is making a difference.

*New York Times* bestseller, "Season of Life," written by Jeffrey Marx, highlights Ehrmann's

# AROUND THE DIOCESE

## ST. GASPAR CELEBRATES 50TH ANNIVERSARY



LAURA WEAVER

Bishop John M. D'Arcy speaks to parishioners of St. Gaspar del Bufalo Church in Rome City during a lunch celebrating the 50th anniversary of the parish while Society of the Precious Blood priest Father Matthew Josefiak, pastor of St. Gaspar, looks on. The bishop is holding a special anniversary throw and a check for the diocesan Catholic Education Fund, which, along with a chaplet of the Precious Blood, he received from the parish.

"other-centered" philosophy and mission to transform the culture of sports. In a time when many sports heroes have displayed poor judgment and even criminal behavior, Ehrmann and his fellow coaches at the Gilman School in Baltimore are teaching their players not just how to be their best on a football field, but also how to be their best as young men.

For more information on how to become a sponsor of the Faithful Lives Celebration or to receive an invitation, please contact The Foundation of Saint Joseph Regional Medical Center at (574) 247-8791.

## Monroeville parish to celebrate anniversary Oct. 28

**MONROEVILLE** — The parish of St. Rose de Lima Catholic Church in Monroeville is hosting a 95th anniversary. The celebration of its parish school, St. Joseph School, will be on Sunday, Oct. 28. Construction of the present school building began in 1911, and the first classes were held in the fall of 1912.

The celebration begins with a 1 p.m. Mass followed by an open house reception in the school from 2-5 p.m. The school will be open for tours.

Available for sale will be a history book of the parish and school

containing every eighth grade class picture from 1924 to 2007 with the exception of four that were not available, plus many other pictures of the school and parish history.

The public is welcome to attend the celebration. The school is located next the St. Rose Church at 209 Mulberry St., Monroeville.

## Officers announced at St. Vincent de Paul Society

**FORT WAYNE** — The District Council of Fort Wayne held an election for president this summer and reelected the incumbent president, Donna Brooke, to a second three-year term.

Other elected officers include the following: vice president, John Becker; treasurer, Vince Wirtner; secretary, Barbara Budzon; and executive secretary Herman Riecke accepted the request to stay for an additional term.

## St. Vincent de Paul Society plans annual Michiana blanket drive

**SOUTH BEND** — The 2008 Farmers' Almanac predicts a colder-than-normal winter for the area. Poor families, especially, will be feeling the brunt of chilly temperatures.

That's why the St. Vincent de Paul Society is planning its 16th annual blanket drive in Michiana.

The blanket drive will run the first two weeks of November, from Nov. 1-14. New and slightly-used blankets and bedding will be collected and given to needy families.

Matthew J. Vigneault, executive director of the society, said many poor families keep their heat turned down low and are forced to wear winter coats inside to stay warm.

"Some of them can't even afford heat at all, or have to use the heat from their stoves, which is dangerous," he said. "Many are underemployed, working for minimum wage or just above it. They must choose food over warmth, or medicine over warmth, or fixing the car over warmth."

Most of the donated blankets will be distributed through the society's Christmas program, which serves approximately 1,400 families. Many of these families have small children.

Schools, churches or clubs can organize a blanket drive. St. Vincent's home pickup department can collect the items. The number to call for pickup (of a large number of blankets) is (574) 234-6000.

Individuals may also drop blankets and bedding off at the St. Vincent de Paul Thrift Store, 3408 Ardmore Trail, from 9 a.m. to 6 p.m., Monday through Saturday. Or, they can drop them off at a St. Vincent de Paul drop box, at one of the following locations: Holy Family Church, 56405 Mayflower Rd.; Little Flower Church, 54191

N. Ironwood; St. Patrick Church, Western & Scott streets; St. Matthew Cathedral 1701 Miami St.; Saint Joseph's High School 1441 N. Michigan St.; AA Mini Warehouse & Storage, Shaughn St., off Douglas Road in Mishawaka; Office Depot, 5901 Grape Rd., Mishawaka; Queen of Peace Church, 4508 Vistula Rd., Mishawaka; St. Pius X Church, 52553 Fir Road, Granger; or Sacred Heart of Jesus Church, 63568 U.S. 31 South, Lakeville.

## Blue Mass to be celebrated Oct. 29

**NOTRE DAME** — The seventh annual Blue Mass for police officers, firefighters, rescue workers and their families will be celebrated at 5:15 p.m. Monday, Oct. 29, in the University of Notre Dame's Basilica of the Sacred Heart.

Notre Dame's president, Holy Cross Father John I. Jenkins, will preside at the Mass, and Holy Cross Father Richard V. Warner, director of campus ministry, will give a homily Philip Johnson, director of the Notre Dame Security Police, and John Antonucci, chief of the Notre Dame Fire Department, will be lecturers. Sacred music will be provided by Notre Dame's Liturgical Choir.

Cpl. Nick S. Polizzotto of the South Bend Police Department, and Indiana state trooper David E. Rick, both of whom were killed in the line of duty this year, will be especially remembered during the Mass, as will Notre Dame Security Police director Rex J. Rakow, who died in March after a long illness.

Among the special guests at the Mass will be members of the International Association of Campus Law Enforcement Administrators.

The Blue Mass, to which members of all the police and fire departments in the area are invited, is named for the predominant color of uniforms worn by officers in police and fire departments nationwide. It was first celebrated at Notre Dame in 2001 as the traditional "month's mind" Mass for the victims of the attacks of Sept. 11 and for the police officers, firefighters and rescue workers who died while serving and protecting others.

## Director of cemeteries appointed

**FORT WAYNE**

— Thomas E. Alter, superintendent of the Catholic Cemetery of Fort Wayne since 1991 has been named as the new diocesan director of cemeteries and is the first layman to hold this position, succeeding Father David Carkenord. The director of cemeteries provides direction for pastors of churches that have their own cemeteries regarding liturgical and legal information. Alter is a graduate of the University of Notre Dame and from the Law School of Indiana University. He is a member of St. Charles Parish, Fort Wayne.



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## Auburn's first XLT brings praise

BY LAUREN CAGGIANO

AUBURN — Teens from around the diocese gathered at the Immaculate Conception Church in Auburn Sunday, Oct. 21, for eXaLT(XLT).

The XLT is a contemporary form of praise and worship in correlation with the LifeTeen program, an international Catholic movement that serves the church by providing resources and faith experiences that help lead teens closer to Christ. The eucharistic adoration, a part of the celebration, followed the 6 p.m. LifeTeen Mass.

According to Immaculate Conception's youth minister, Phyllis Gurtner, this was a first for the Immaculate Conception parish and the response was overwhelming. Nearly 150 teens from Holy Cross College, Goshen, Elkhart, New Haven and Fort Wayne participated in the evening of worship.

Father Mark Gurtner of Our

Lady of Good Hope Parish in Fort Wayne led the group in prayer and eucharistic adoration. Father Gurtner's presence was fitting because he grew up in the Immaculate Conception Parish, and his perpetual enthusiasm was evident.

"Allow the good Lord to speak to us," he said in his homily. "Close your eyes and listen" was a theme that was echoed throughout the service.

Father Gurtner challenged the teens to "let the light of Christ" into their hearts, as he summoned them in front of the altar. The smell of incense filled the air, a symbol of the offering to Christ. Likewise, the statue of the Sacred Heart of Jesus served as reminder of the purpose the evening's worship.

"The Lord won't force his way in," he told the teens. "(You need to say) Jesus, I want to be open. If we follow the Lord Jesus, we won't fall into despair or sin."

During the adoration, the priest offered an image for the students

to mediate on. "Imagine rays of light coming into your heart," he suggested.

A band from the parish provided the evening's liturgy, a repertoire of popular contemporary Christian music. Familiar songs like "Here I am To Worship," "We Are The Light" and "Shout to the Lord," appealed to the young crowd because of their upbeat tempo.

By the last song, the spiritual energy was contagious, and it was clear the Holy Spirit had a presence among the teens. Nearly everyone in the church was clapping in time with the closing song, "Shout to the Loud."

Cindy Black, the diocesan director of youth ministry, was pleased with the turnout.

"There were a lot of kids who hadn't experienced (the XLT service) before," she said.

Black said two more XLT nights are scheduled in the diocese; Nov. 4 at Sacred Heart Parish in Warsaw and Nov. 27 at the University of Saint Francis.

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## 'Angel Guardian', Sister Johnilda keeps on crocheting for the needy

BY IDA CHIPMAN

**DONALDSON** — They called her the "Angel Guardian" sister at the orphanage she worked in for 25 years — where, for 17 of those years, she was a cottage mother to young boys.

"There were many good guys there," she said. She still sees some of them.

But when it comes to crocheting things, sister is not an angel, but a "whirling dervish."

"I learned how to use the crochet hook from my mother," the 92-year-old sister said.

"I didn't have time to do a lot. I made Sacred Heart badges and a few little things, but it wasn't until 1975 that I really started to crochet."

It wasn't easy. She had lost partial vision in her right eye in 1956 — and in '66, in her left.

"I tried hook latching at first," she said, "but I couldn't determine where the colors would blend."

She began to crochet baby blankets and children's caps and lots of big afghans.

She gives them all away, many to the Stevens House in Fort Wayne and to clinics for the underprivileged.

Her niece recently brought her six huge black garbage bags stuffed with skeins and skeins of all colors of yarn that she found in a rummage sale in Trenton, Ill.

Like Repunzel in the children's story, sister has her work cut out for her for months to come.

Sister Johnilda Mannhard, a

Poor Handmaid of Jesus Christ, (PHJC), was born May 24, 1915, in Highland, Ill., the oldest of six children; she was raised in Trenton, Ill. where her father was a harness maker, hardware and General Electric dealer.

A devout Catholic, the young girl had decided by the time she was 8 years old that she wanted to help children, the handicapped and those deemed to be socially unacceptable.

She went to high school at Ancilla Convent in Donaldson, graduating in 1934, professed her first vows in June of 1936, and later graduated from De Paul University in Chicago with a bachelor's in philosophy.

For years, her teaching career was primarily with elementary students in the third and fourth grades at St. Monica, Mishawaka, St. Mary's and St. Henry's, Chicago, and schools in Edwardsville and Germantown, Ill.

"I loved working with the younger children," she said. "Sometimes they get lost or left behind, and I was able to help them get to where they needed to be."

She told about one little fellow at St. Henry's whose lack of reading ability in the third grade was almost a nuisance.

"I insisted that Joe concentrate on reading a library book and at the end of the semester he was so proud that he could read the preprimary, 'See Dick Run.' I was as pleased and proud as he was." Sister said that he gained confidence in himself and eventually

went on to graduate from high school.

When the orphanage closed in 1974, Sister Johnilda was transferred to St. Cornelius Parish in Chicago. She taught first grade and catechism for five years.

In addition, she comforted the sick and dying and helped their caretakers with the many chores associated with the infirm. Once a month she went to the Reed Center for the Mentally Ill.

"I did what I could to make people feel better," she said, "and I enjoyed doing so."

Sister Johnilda came back to the motherhouse at Ancilla Convent in 1985.

For the past 22 years, she has been a community service person, first working in the apple orchard and cooking and helping to do laundry.

"One of the things I am proudest of here is showing the sisters how to do their own washing."

Now she is one of 13 retired nuns living in the beautiful, one-year-old Catherine's Cottage facility, adjacent to the Catherine Casper Home.

"This is a pilot program for people with memory loss before they need much additional atten-



IDA CHIPMAN

Sister Johnilda, PHJC, crochets baby blankets and children's hats to give away to needy children. Now living in the new Catherine's Cottage adjacent to the Catherine Kasper Home in Donaldson, Sister, at 92, is the second oldest resident in the facility.

tion. We still do the little things we can do," she said.

Sister Johnilda is one that will never stop helping others.

She sits by her window crocheting

little hats and blankets to keep underprivileged children warm.

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# Widow offers listening ear to others in grief

BY KAY COZAD

FORT WAYNE — Parishioners at Our Lady of Good Hope (OLGH) have a new ministry open to them this fall thanks to Mary Troutner and a group of supporters. This gregarious yet tenderhearted Fort Wayne native currently facilitates a newly-formed grief support group open to anyone suffering from the loss of a loved one. And she says the group is open to all loss relationships. Those who participate find a compassionate heart and a listening ear with Troutman.

Troutman, a veteran of grief, knows first hand the challenges to be faced after losing a loved one. Married to Tom in 1954, Troutman raised seven children, six sons and a daughter. After moving several times, the family finally settled back in Fort Wayne in 1965 where they became parishioners of St. Patrick Parish once again.

In 1968, five months after the death of her father, Troutman's youngest son, Patrick succumbed, at the age of six, to aplastic anemia. Tom and the other children, she says, took Patrick's death very hard, but she recalls, "I was supporting my mom and sister after my dad's death and was not able to give in to grief. I internalized it at the time."

A faithful woman, Troutner found out just how much her faith meant to her during this painful and confusing time. "I had always gone to Mass. But I think I took it for granted. I found I had something to rely on. ... I had my faith."

In 1978 the family moved to the north side of Fort Wayne and became parishioners of Our Lady of Good Hope (OLGH), where they continue to worship today. And life went on as usual.

Then in 1998, Tom became ill with a massive esophageal bleed and was found to be suffering from the effects of Hepatitis C



KAY COZAD

Mary Troutner sits in her home overlooking her husband Tom's beloved pond. Following his death in 2005, Troutner began to organize a grief support group for her parish which now meets twice a month for six weeks.

contracted from a blood transfusion he received during a past surgery. Placed on a liver transplant list the family was hopeful he would find health once again.

However during his illness, another unimaginable event occurred. The Troutners' only daughter died unexpectedly in 2003.

This time, Mary grieved the loss of her adult daughter who she says was "fun, and an exceptional person, a friend." As she

mourned her loss with the support of good friends, she watched her beloved husband's health progressively decline until he too passed away.

She buried him in July of 2005.

Again with support of family, friends and church, Troutman was given the opportunity to talk about her grief and begin to heal. She recognizes one special friend who would phone her saying, "I have a pot of tea on and have got an ear I'm not using. Would you come over and join me?"

Troutman recalls being free to

"talk about whatever she wanted to" with this compassionate friend and believes that experience is what inspired her to

organize the grief support group at her parish.

"There are so many ladies out there that don't have anyone to talk to, not even children. I want to give them what I had been given," she says humbly.

Shortly after her husband's death a friend at church invited her to start the group. "She said, 'I don't know of anyone better to do it.'" After speaking with

Father Mark Gurtner, pastor of Our Lady of Good Hope, and taking it to prayer, she agreed to offer the group the spring of 2006.

It met for a short time, and after taking some time off to reorganize the group, Troutner has opened her heart once again to any grieving parishioners in the six-week series she currently offers.

After conferring with local grief support facilitators and reading extensively in the field of grief studies she says, "I prayed to the Holy Spirit." With the support of her church, Troutner has designed a brochure for the newly named "Mourning with Our Lady" support group.

The first session was an orientation in which a small group introduced themselves and shared their loss stories. The subsequent meetings, Troutner says, will be "open dialogues" based around several of leading grief expert Alan Wolfelt's Mourner's Bill of Rights.

The group meets in the church library where Troutner, who brings her deep faith with her, has created an intimate and safe environment in which to grieve. "We sit in soft chairs, in a circle. I use music to set the tone," she says. She adds prayer and ceremony to the gatherings as well.

Though the group is small, for now Troutman is hopeful. "Word will get around. I feel the participants will bond. It will happen," she says with confidence, adding some wise words for anyone in grief, "I hope people understand they can grieve and that there are people that will listen to them. Don't think it's (grieving) not important ... it is! It's important for not only your mental health but for your physical health, too."

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# Compassionate grief support for disabled

BY KAY COZAD

FORT WAYNE — The National Institute for Mental Health reports that over 44 million children in the United States are challenged by mental retardation. Recent surveys suggest one of 150 children have some form of autism and 23 of every 10,000 children live with cerebral palsy. This is only a sampling of the myriad disabilities in need of support within this nation's communities.

These children, along with disabled adults, may require not only physical or occupational support but emotional support as well. And though many governmental and community agencies work to offer the disabled population these supports, one area widely overlooked is grief support.

Experiencing grief after a loss, especially the death of a loved one, is an innate human trait. The need to be understood and supported in the expression of grief requires community support regardless of whether a disability is involved.

Typically following a death loss, family members come together to create a memorial ceremony. This provides a sacred time when the lost loved one is remembered and mourned publicly. Many times those challenged with a disability are left out of these rituals, with the misconception that they are unable to understand or cope with the loss. Of course, sensitivity to the severity of the disability and age of the person in question is essential in discerning how to include him or her in the process, but common sense is usually the best approach.

Involving those with disabilities in the creation of and experience of any ceremony may allow them to express their grief in appropriate ways. Many challenged with disabilities understand life in literal terms. Therefore, the support environment must offer facts rather than euphemisms. When processing the news of a death, gently using words such as dead and death rather than asleep or lost help convey the reality of death with less confusion. As with the typical population, those with disabilities may have a resurfacing of old grief wounds with each additional loss and require support over an extended period of time.

Susan, who is challenged with autism, was gently told her mother had died. She was asked to

help create a picture board for the funeral ceremony and was able to stand with the pictures during the visitation. Later her family allowed her to post many of the photos of her mother in her room as a way of memorializing her loved one. When the need arose, Susan would lead a family member into her room, where they would descend into her grief with memories and tears.

Many times persons with disabilities are unable to verbalize their distress concerning a loss and exhibit changes in behavior that express their grief. Unfortunately, these changes are oftentimes misconstrued as maladaptive behaviors and responded to in misdirected ways. Understanding that the underlying need to express and cope with grief is masked by the behavioral changes is paramount in the support of the disabled.

The support of the disabled population in times of grief implies a companionship role. Spending time allowing the bereaved to teach the supporter his or her current needs creates a pathway to providing appropriate outlets. Drawing pictures of grief feelings, planting a tree, creating a memory board or visiting the gravesite are all beneficial opportunities to affirm and validate grief expression.

Josh, who was diagnosed with mild retardation, was bereaved over the death of his brother. Initially he appeared to be detached from the death. However, over time his behavior erupted into angry outbursts.

His understanding supporters offered various physical activities as well as allowing him to talk about his brother and the anger his brother's death engendered. His outbursts were soon eliminated as he was able to express his grief both physically and emotionally.

Comfort, understanding and compassion can be offered at many levels and the need for such is in no way diminished by the presence of a disability. As with anyone immersed in the heart work of grief, a compassionate response offers persons with disabilities the loving validation they need and the opportunity to be who they are, beloved children of God.

Kay Cozad is a certified grief educator.

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# Sainthood cause opened for Oklahoma priest slain in 1981

BY RAY DYER

OKARCHE, Okla. (CNS) — Inside Okarche's Holy Trinity Catholic Church, the same church where Stanley Rother was baptized two days after his birth on March 27, 1935, Oklahoma Catholics gathered Oct. 5 to celebrate the Eucharist and to again pray for the canonization of the beloved priest they believe was martyred for the faith.

They witnessed the formal start of the sainthood cause for Father Stanley Francis Rother, a priest of the Oklahoma City Archdiocese who was brutally murdered in 1981 in the Guatemalan village where he ministered to the poor.

"This is the very first time in history that a canonization process has been initiated here in Oklahoma," said Archbishop Eusebius J. Beltran of Oklahoma City. "It is my hope and my prayer that almighty God will bring to a happy conclusion this good work which he has begun in us."

Archbishop Beltran commissioned a canonization committee and named Deacon Norman Mejstrik, a parishioner at St. Philip Neri Church in Midwest City, as its coordinator. Carol Davito has been named assistant coordinator.

"It really is such an honor and a privilege in some small way to be connected with such a holy



Father Stanley Rother, a priest of the Oklahoma City Archdiocese who was brutally murdered in 1981 in the Guatemalan village where he ministered to the poor, is shown baptizing a child in this undated photo. On Oct. 5 the archdiocese formally launched the cause for canonization of the priest many believe was martyred for his faith.

church of the people he loved and served. A memorial plaque marks the place.

Archbishop Beltran heads the committee for his canonization cause. Because Father Rother was killed in Guatemala, his cause should have been undertaken there. But the local church lacked the resources for such an effort, so Archbishop Beltran requested a transfer of jurisdiction to his archdiocese.

The Guatemalan bishops' conference agreed, and the Vatican Congregation for Saints' Causes transferred it to the Oklahoma City Archdiocese.

"This is a time of prayer that God will inspire his church," Archbishop Beltran said.

He said he firmly believes "Father Rother died for the faith," and considers him a martyr. "Thus we believe he is in heaven," the archbishop said. "We hope and pray that the church will someday officially proclaim that Father Rother is indeed a saint."

The archbishop added that "most of us will not see this to its successful completion. The church is slow in these matters because it is thorough, and we are dealing here with the spiritual realm which is timeless."

However, he said, the initiative needs to begin now or "the cause might never go forward."

According to Andrea Ambrosi of Rome, named by the Vatican as postulator for the cause, three prerequisites must be met for a candidate for sainthood to be named a martyr:

- The person who assassinated the candidate must have had the motive of killing the victim only because of the victim's faith.
- The person who was killed must have accepted dying for the faith.
- The death of the person must have been violent.

In a meeting with Ambrosi last summer, several members of the Oklahoma committee made arguments that the circumstances surrounding Father Rother's death would satisfy all three requirements.

In 1996, Father Rother's name was included on a list of martyrs for the faith in Guatemala to be considered for canonization. The list was submitted by Guatemala's bishops to the late Pope John Paul II during a pastoral visit to Guatemala.

man as Father Rother," said Deacon Mejstrik.

"Just learning about his life, his faith, the decisions he made and how he lived his life just has to profoundly influence me and influence all of us," he said. "There is no doubt in my mind; he gave his life for his faith."

"He knew he was going to be killed, and he stayed anyway," the deacon added.

Father Rother, 46, was shot to death July 28, 1981, in the rectory at his church in Santiago Atitlan, Guatemala. Government officials there put the blame on the Catholic Church for unrest in the country that they said led to his death.

Many priests and religious lost their lives and thousands of civilians were kidnapped and killed during the years of state-sponsored oppression in the country.

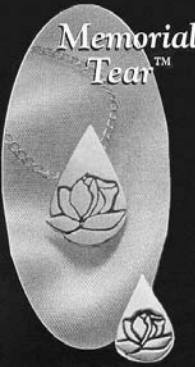
Even though Father Rother

knew his life was in danger, he chose to remain with the people he had grown to love during the more than dozen years he lived there.

The priest arrived in Santiago Atitlan in 1968 on assignment from the Oklahoma City Archdiocese. He was better known as "Padre Francisco" to the locals. He fled at one point because of the numerous death threats he received over his opposition to the presence of the Guatemalan military in the area, but he returned to the country.

Despite repeated requests by the U.S. State Department for a formal investigation into Father Rother's murder, Guatemalan authorities failed to find the priest's killers.

His body was returned to Oklahoma. With his family's permission, his heart and some of his blood were enshrined in the



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## EDITORIAL

## Grief vs. mourning: A Catholic perspective

As the liturgical year continues to unfold, the church once again celebrates All Saints Day and All Souls Day this week giving the faith community a religious venue in which to gather together to honor their beloved dead. It is in the public sharing of grief that the burden is lightened and hearts begin to heal. In our attempt as Catholics to support those who have experienced a loss, it is important to understand the relationship between grief and mourning.

Experts in the field of grief studies describe grief as thoughts and feelings one has associated with a loss. Mourning then is the outward expression of those thoughts and feelings or as one leading grief expert Alan Wolfelt described it, "grief gone public."

Every human being who experiences loss, whether it be the death of a loved one, the loss of a job or an unresolved health issue, comes to grief. It is a God-given human instinct and is implicit in God's design for humanity. Those in loss experience thoughts and feelings that reside within.

However, not everyone chooses to or is encouraged to embark on the difficult work of mourning, where one must acknowledge those thoughts and feelings, and discover through faith and determination the best and healthiest ways to express them within the social context.

In our fast-paced, death-avoidant culture, today's standards make it difficult to grieve publicly. Our society has lost the understanding of the need to mourn. Historically, cultures around the world encouraged the outward expression of grief over an acceptably extended period of time, typically up to a year. Support was a community affair, where the bereaved were encouraged to tell their loss story with all the tears and expressed emotions that presented themselves.

Today however, the typical time allotment to complete a funeral is three days. After a month or two, when all others have returned to a regular routine, the bereaved are expected to be "getting over" the loss, when in reality they may just be trying to gather the courage to face another day. And certainly by the first anniversary of the death, societal norms expect the bereaved to be "back to normal." Unfortunately, this is the time when most find the real work of grief beginning. For those in loss, ongoing support as they navigate life without their loved one is paramount.

As faithful Catholics living and serving within community, we are called to recognize the needs of our grieving neighbors and respond in kind. Lending a compassionate ear can be the very best way to support those in need of healing.

Within Scripture, grief and mourning are accepted and supported. Even Jesus suffered the emotions of grief and expressed them in a very human way as seen in John 11:35: "Jesus wept."

Our support role as faithful Catholics can be found in the beatitudes. "Blessed are they that mourn, for they shall be comforted."

To provide support may mean lending a compassionate ear to assist those in need of healing. It may require a phone call, a card or simply sitting quietly with our neighbor in his pain.

Over time supporting those who have lost a loved one may mean allowing them to remember in ceremonial ways, such as creating a memory book to share. Allowing the bereaved to publicly express their grief without fear of judgment may be the best expression of our own faith in the promises of Christ.

1 Thes 4:13 tells us to grieve with hope for with an understanding of the need to mourn we discover the many ways our Savior walks with us and comforts us through the work of his people.

## Movie, books point the wrong direction

New Line Cinema and Scholastic Entertainment have paired to produce "The Golden Compass," a children's fantasy that is based on the first book of three written by English atheist Philip Pullman. The three books, targeted at children and adolescents, are written to promote atheism and denigrate Christianity, especially Catholicism, according to a release by the Catholic League.

"Atheism for kids. That is what Philip Pullman sells," wrote the league. "It is his hope that 'The Golden Compass' which stars Nicole Kidman and opens Dec. 7, will entice parents to buy his trilogy as a Christmas gift. It is our hope that the film fails to meet box office expectations and that his books attract few buyers."

The Catholic League notes, "It is not our position that the movie will strike Christian parents as troubling. Then why the protest? Even though the film is based on the least offensive of the three books, and even though it is clear that the producers are watering down the most despicable elements — so as to make money and not anger Christians — the fact remains that the movie is bait for the books. To be specific, if unsuspecting Christian parents take their children to see the movie, they may very well find it engaging and then buy Pullman's books for Christmas. That's the problem."

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

# COMMENTARY

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## Pope Benedict XVI and the 'old Latin Mass': Towards an undivided liturgical tradition

*The following is the third piece of a four-part series prepared by the diocesan Office of Worship on the recent "motu proprio" document by Pope Benedict XVI.*

Last week, we looked at the pope's desire that there be interaction between the old and new forms of the Mass. This week, we examine how our approach to worship in the new form of the Mass can help make this living connection with sacred tradition a reality.

### Is the participation of the faithful in the liturgy still important?

Vatican II's document on the liturgy, "Sacrosanctum Concilium," includes a much-quoted statement about the great need for "fully conscious and active participation" on the part of all the faithful. The importance and relevance of this exhortation cannot be understated; and Benedict himself has acknowledged certain deficiencies in the practice of the older form of the Mass, with respect to the understanding and participation of the laity. This was certainly one of the reasons behind the liturgical reforms.

However, there is no such thing as a perfectly executed earthly liturgy, and the implementation of the new missal has seen the ideal of participation sometimes taken too far in the other direction, with the result being that participation is often understood in an overly superficial sense. Benedict suggests that both extremes indicate possible problems in the people's knowledge and approach to the liturgy, rather than serious problems with the liturgical books themselves.

### What does Pope Benedict say about active participation and the importance of one's approach to the liturgy?

An excellent reflection on the relationship between participation and liturgical integrity can be found in "Sacramentum Caritatis" ("The Sacrament of Love/Charity"), the apostolic exhortation released earlier this year as a follow-up to the 2005 Bishops' Synod on the Eucharist. In this beautiful document, the pope speaks of the "ars celebrandi," which is "the art of proper celebration." The "ars celebrandi" is informed by continuity and tradition, for it "is the fruit of faithful adherence to the liturgical norms in all their richness; indeed for 2,000 years this way of celebrating

has sustained the faith life of all believers." So, to follow what the church prescribes is to follow the liturgical mind of the body of Christ, which has a breadth and memory far deeper than the wisdom of any individual.

The pope further teaches that there is no tension whatsoever between the "ars celebrandi" and the "full, active and fruitful participation of all the faithful." Rather, "the primary way to foster the participation of the people of God in the sacred rite is the proper celebration of the rite itself."

When the focus is firmly on Christ, then participation is at its height, for our worship must ultimately be a participation in Christ. And partaking of holy Communion is our greatest act of assent and membership, for it is the sacramental means of our union with God. One cannot be more "active" than within this transformation of our bodies and souls.

External and visible participation is certainly important, because we are incarnate beings and because Christ took on human flesh. This external participation serves a higher purpose — to be a vehicle towards a deeper interior disposition. Exterior participation should never appear as an end in itself. Elements such as liturgical music and actions should never be taken up as art for art's own sake, but as a manifestation of an underlying spiritual reality. This is the heart of proper worship.

### Do the heightened solemnity and silence in the old form of the Mass have anything to offer for participation in the new form?

It is Pope Benedict's hope that the relationship and interaction between the ordinary and extraordinary forms of the Roman rite will advance the previously mentioned truths about the "ars celebrandi."

In particular, he emphasizes the practice of solemnity, which may be best described as the manifestation of a deferential respect and awe while in the presence of God. The significant degree of solemnity demonstrated and fostered in many celebrations of the old missal had a very positive effect on piety and reverence among the faithful. In reflecting upon the decrees of his "motu proprio," Pope Benedict expresses his sincere hope that, with the two forms of the Roman rite "mutually enriching" one another, the celebration of the new form of the

## MOTU PROPRIO



BY BRIAN W. MACMICHAEL

Mass "will be able to demonstrate, more powerfully than has been the case hitherto, the sacrality which attracts many people to the former usage."

This sacrality, which is a deep sense of solemnity and a deep sense of the sacred, was cultivated in large part by the periods of silence that characterized the older form of the Mass. This key component was not abolished at the council. Vatican II's "Sacrosanctum Concilium," even in the midst of promoting active participation, maintains that "at the proper times all should observe a reverent silence."

Reverent silence should not be understood as doing nothing. To the contrary, the celebration of the older form of the Mass requires silence as an essential instrument of contemplation that encourages a profound regard for divine mystery. The new missal also provides for substantial periods of silence, and an increased appreciation of this contemplative element (perhaps learning from how it is used in the extraordinary form) might greatly enhance parts of the celebration of the ordinary form of the Mass. Indeed, even before "Summorum Pontificum," we had been seeing a renewed emphasis on the value of sacred silence in the liturgy. Of course, sacred music and spoken prayers can also contribute to an engaging sense of solemnity; but a good balance brings a certain fullness to the liturgy.

The pope is gently and wisely reminding us that the authenticity of the new missal's claim to organic development from the old can be more firmly established and manifested through its more consciously dignified celebration, always with an eye towards the character of the old missal.

Next week, the use of Latin in both forms of the Mass, and a summary of Pope Benedict's hopes.

**Brian MacMichael** is director of the Office of Worship for the Diocese of Fort Wayne-South Bend.

# 'Google-generation' seminarians minister with MySpace and more

VATICAN CITY (CNS) — An ocean away from family and friends, some U.S. seminarians at the Pontifical North American College in Rome are bridging the divide with online communities and digital means of communication such as Skype, instant messaging, Facebook, MySpace and more.

But while it may have begun as simple e-mails and Web log, or blog, entries meant to keep loved ones in touch, their notes from Rome to home have blossomed into a whole new way these students preparing for the priesthood can share their spiritual journey with the rest of the world.

"It's a great witness when we share our stories, our experiences in (the) seminary" that include "our hopes, our joys, our fears, our anxieties about" the journey toward the priesthood, said Johnny Burns, 27, of Milwaukee.

Burns, Jacob Bertrand of San Diego and Michael Bruno of Brooklyn, N.Y., took a break from their busy schedules as second-year theology students to speak with Catholic News Service about how some seminarians from

today's so-called "Google generation" are helping other people find God and the church through the Internet.

"There's a lot of junk on the Internet and we have to fix it," said Bertrand, 23, who seems the savviest of the group with a blog, accounts on two social networking sites on the Web — MySpace and Facebook — and plans for broadcasting practice homilies on YouTube, a video-sharing Web site.

"We need to integrate ourselves into these online communities and in a sense baptize the way these things work," he said.

"Everyone's opinion gets expressed and published, but nobody's opinion necessarily has any truth to it," the California native said.

Well-formed Catholics and church leaders have a golden opportunity to move into the World Wide Web like any new mission territory and point people to the truth and to Christ, the seminarians said.

Bruno, 22, said one of the things he loves most about the networking power of Facebook is "I

## THE VATICAN LETTER

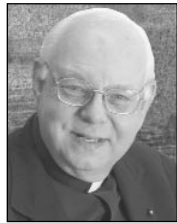
CAROL GLATZ

put down I am a Mets fan, that I follow Notre Dame football" as well as his favorite books and movies. Other young people may be drawn to his profile because they have a shared interest in the New York Mets baseball team or because they went to the same high school, but then they see that he is also a seminarian studying for the priesthood in Rome.

Very few people actually know a seminarian, and meeting one online and discovering he has many of the same interests as other young people can wipe away some preconceived notions about the kind of person who is drawn to a priestly or religious vocation, the

LETTER, PAGE 16

# God alone provides the only reward



## THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

### 30th Sunday in Ordinary Time Lk 18:9-14

The Book of Sirach, one of those books classified by scholars collectively as the Wisdom Literature, is the source of this weekend's first Scriptural reading.

The Wisdom Literature arose when devout Jews and conscientious Jewish parents realized that in the midst of the pagan societies to which they had immigrated, they needed better to convince their children of the worth of the ancient Hebrew religion.

Since the paganism amid which they lived had Greek origins and therefore human reasoning was elevated almost to the status of the divine, the authors of this literature sought to persuade audiences that the Hebrew religion in itself was the summit of human logic.

Even with this overall pattern, each of the Wisdom books was composed in its own time and in the face of its own circumstances. Thus, it is important always to know the context in which a book was written, despite the fact that a similar purpose was the driving force and paganism was the common concern.

It is easy, and not out of place, to imagine the conditions in which

this particular work, the Book of Sirach, was composed. The Greek mythology was the way of thought of the best and the brightest. This mythology presented gods and goddesses who on occasion were selfish, petty and outright cruel.

By contrast, Sirach offers a picture of the God of Hebrew revelation as far above the tawdry shortcomings and schemes of humans.

God did not bargain. He is supremely just. God could be nothing else than be perfectly just.

The Second Epistle to Timothy provides the second reading. Timothy was one of Paul's disciples. Paul taught him the deep meaning of the Gospel and guided him in the process of spiritual development. Paul also ordained him a bishop.

In this reading Paul encourages Timothy to be true to the Lord. The great apostle offers himself as an example. He has been imprisoned and mistreated for Christ. His way has been rocky and uphill. However, he has remained loyal.

St. Luke's Gospel supplies the final reading. Here again, Jesus presents the smug and insincere as being without God's favor.

However, a humble and unassuming man is the model of true devotion.

The reading makes two points. First, it teaches that those who have heartfelt love for God will endure. Gaudy, outward appearances mean nothing. Here the lesson is not to demean good works, but rather to insist that good works must rise from faith and love.

Second, the reading echoes what already has been said in the first reading. God is perfectly just.

Always it is important to remember that while ancient truths are being repeated in the Gospel, the voice reasserting them and clarifying them is Jesus, the Lord,

the messenger of God, indeed the presence of God on earth.

## Reflection

The Book of Sirach suggests an age and a condition very long ago but in reality quite similar to circumstances met in life today or in any day. Humans always exaggerate their ability. It is a byproduct of original sin.

Despite these exaggerations, however, the fact is that God alone is almighty and truly wise. God alone is the model of perfection. God alone provides the only reward. God is everything.

Anyone who seeks an end other than God, as the Pharisee sought other ends in the story told by Luke, chase after phantoms. The humble man in the Gospel story is truly wise. His wisdom causes him to be humble. He receives the reward. He succeeds. He achieves.

Humility therefore is an essential Christian virtue. It is not a denial of who and what we are. Rather, it expresses the deepest insight of who and what we are. It does not demean. It frankly sees us as we are.

## READINGS

**Sunday:** Sir 35:12-14, 16-18 Ps 34:2-3, 17-19, 23 2 Tm 4:6-8, 16-18 Lk 18:9-14

**Monday:** Rom 8:12-17 Ps 68:2, 4, 6-7ab, 20-21 Lk 13:10-17

**Tuesday:** Rom 8:18-25 Ps 126:1-6 Lk 13:18-21

**Wednesday:** Rom 8:26-30 Ps 134:6 Lk 13:22-30

**Thursday:** Rv 7:2-4, 9-14 Ps 24:1-4ab, 5-6 1 Jn 3:1-3 Mt 5:1-12a

**Friday:** Wis 3:1-9 Ps 23:1-6 Rom 5:5-11 Jn 6:37-40

**Saturday:** Rom 11:1-2a, 11-12, 25-29 Ps 94:12-13a, 14-15, 17-18 Lk 14:1, 7-11

## CATEQUIZ'EM

By Dominic Camplisson

Many people associate Halloween with things Satanic. While this is not quite accurate (the Celts did not have a Satan) it allows us to ask a few satanic questions.

### 1. The word Satan was not originally a proper name, but rather a noun in:

- a. Hebrew
- b. Italian
- c. Irish

### 2. It means

- a. Eva Duer
- b. horned one
- c. adversary

### 3. Therefore the term is used in the Old Testament to sometimes mean simply

- a. an opponent or obstacle
- b. a priest or Levite
- c. a clandestine organization like the anti Bar Mitzvah League

### 4. In Scripture, if used as a proper name, it refers to a being who is by nature

- a. entirely herbivorous
- b. angelic
- c. human

### 5. Satan is always associated with

- a. schism
- b. evil
- c. calligraphy

### 6. Yet he is a major figure in "Paradise Lost" by this blind English poet

- a. Dante
- b. Milton
- c. Hawkins

### 7. Another commonly used name for the same personality is

- a. the hooded One
- b. Arnold Ptang
- c. the devil

### 8. This designation comes from a Greek word originally meaning

- a. slanderer
- b. wanderer
- c. chandler

### 9. In Revelation a great variety of names are used including this one:

- a. purveyor of gristly meat
- b. the accuser of our brothers
- c. eater of (human) souls

### 10. One rather poetic name for Satan is also the name of a successful novel and movie:

- a. "Lord of the Flies"
- b. "Pride of the Sadducees"
- c. "Brigadoon"

### 11. Though scholars disagree, it seems that the exact origin of Satan is found only in:

- a. Genesis 156:7, the Fall of Angels narrative
- b. Matthew's lost introduction to Mark's Gospel
- c. Tradition, bolstered by biblical references

### 12. Isaiah contains this title, which is often applied to Satan (though here it may refer to an earthly king) and means "morning star":

- a. Magog
- b. Lucifer
- c. Baal

### 13. Satan is, according to Revelation

- a. eventually going to succeed in corrupting the world
- b. doomed to wander the earth in the guise of bear
- c. going to be defeated and cast into the fire by God

### 14. In art, Satan is most often portrayed as serpent, or as a creature with these:

- a. horns
- b. tattoos
- c. contact lenses

### 15. Muslims also believe in a "shatan." In fact this author was ordered to be killed for writing a fictional work about Mohammed called "The Satanic Verses"

- a. Edgar Allen Poe
- b. Salman Rushdie
- c. Steven Rex

### ANSWERS:

1.a, 2.c, 3.a, 4.b, 5.b, 6.b, 7.c, 8.a, 9.b, 10.a, 11.c, 12.b, 13.c, 14.a, 15.b

# Intern questions prescribing contraception

**I have been pondering what to do about prescribing contraception, and I would like any input from residents or people who have 'been there.' A Young Doctor**

The main question facing a young doctor beginning an ob/gyn internship is this: How do I help shape the culture of the medical profession with the authentic values of the Gospel? How do I bring my convictions, and values, to bear upon my chosen profession? Everyone must answer this question, according to his or her profession and circumstances.

Specifically, how should a new doctor address the abortion, sterilization and contraceptive culture in modern medicine?

Contraception and sterilization are serious matters. It is a false distinction to say that abortion is serious but contraception and sterilization are only relatively serious. All of these are deadly to the soul and are bad medicine. Abortion kills a perfectly healthy unborn baby. Sterilization destroys a perfectly healthy fertility system.

Contraception turns against fertility and temporarily sterilizes a sexual act which nature designed for procreation. The root cause of abortion is the abuse of sex; which is promiscuity and contraception.

Contraception always leads to more abortion, not less. A principled doctor cannot play with any of these matters. They cannot present themselves as an accomplice to these deeds.

"My program director stated that he would fully support me in whatever decisions I made." This means that the intern can state his position: "I cannot perform abortions, sterilizations, or dispense contraception because they are bad medicine and because my conscience tells me that they are serious moral evils. There are thousands of other medical procedures I can perform, but I will not be an accomplice in these three."

He is a physician and therefore he should be healing people instead of putting harmful chemicals in healthy bodies. Prescribing contraceptives opens up the possibility of cooperating in giving abortifacients. This is both material and formal cooperation.

Most patients look to their doctors for good medical advice. Doctors should take advantage of this and offer their reasons for encouraging people to stay away from the contraceptive culture.

They could point to the multibillion dollar industry the pharmaceuticals have created, and now promote through slick advertisements

## THAT'S A GOOD QUESTION

in the mass media.

Doctors could explain the connection between contraception and their social consequences: greater promiscuity and infidelity in marriage, a 50 percent divorce rate, a lack of male responsibility, 35 percent of children now born outside of marriage, more single parent (and poor) families, dysfunctional families, an epidemic of STDs, lack of good male role models. ... Bad medicine has wide social and moral consequences.

A Catholic doctor who sacrifices his principles, and violates his conscience, by making referrals to other doctors who will prescribe contraceptives and do sterilizations is giving bad example to other residents and patients. Their resistance to serious evils should be more than a token one. They should refuse to either prescribe contraceptives or make referrals.

Pope Paul VI, in his encyclical

"Humanae Vitae," encourages doctors thus:

"Let us express our highest admiration for doctors and for those health professionals who, in their mission desire to safeguard what is compatible with their Christian vocation rather than what corresponds to some human advantage. Therefore let them constantly pursue only those solutions that are in accord with faith and right reason. And let them strive to gain the agreement and the compliance of their colleagues in this matter. Moreover, let them consider it their special mission to acquire all necessary learning in this difficult area (NFP). Thereby they may be able to give good advice to spouses seeking their counsel and to direct them along the right path. Spouses rightly seek such direction from them." — "Humanae Vitae," 27.

If the pressure on a new doctor to conform to the contraceptive culture is too great, then he or she should go elsewhere and seek employment where he will not have to violate his conscience. More Catholic and pro-life doctors should consider starting up totally pro-life medical clinics. There are many successful examples of these around the country, and these doctors are very willing to share their

experiences. These clinics give a powerful witness to Gospel values and good medicine. Many families seek them out.

There are some evils in our society that will only change when enough conscientious people refuse to participate in them. Abortion and contraception are two of these.

The life issues belong to doctors and nurses in a special way. The church looks to them to take real leadership in bringing the values of the Gospel, and the light of Christ, to the medical profession. This will create some career problems and temporary tensions, but this is the price that witnesses to the faith have always been asked to give throughout the centuries.

**Father Dan McCaffrey and Father Matthew Habiger, OSB**, answered this week's question.

**Today's Catholic** welcomes questions from readers. E-mail your questions to [editor@fw.diocese-fwsb.org](mailto:editor@fw.diocese-fwsb.org) or mail them to *Today's Catholic*, That's A Good Question, P.O. Box 11169, Fort Wayne, IN 46856.

# Notre Dame is not having a bad year

The football team is struggling, but Notre Dame is not having a bad year.

I'm not talking about the financial standing of the university. I don't know anything about that, although I'm sure Notre Dame's propensity for earning a buck has not slipped due to a few one-sided losses on the gridiron.

The University of Notre Dame will survive.

Yet we live in a society in which a school — an institution that has been around for 165 years and was founded upon principles that have nothing to do with third-down conversions — is judged by the football team's record.

Think about that for a second. That's pretty silly, isn't it? If Notre Dame never played another football game, the school would carry on. It might lose a bit of its reputation. Certainly kids growing up in Prescott, Ariz., or Johnsonville, Maine, or Phillipsburg, N.J., would be less inclined to choose the small Catholic school in northern Indiana. Some benefactors might be a little less generous.

But Notre Dame would survive and continue to thrive in its humanitarian efforts, scientific advances and business ventures. The Basilica of the Sacred Heart would remain right where it is. The grotto would still be The Grotto. More importantly, what they represent would remain unchanged.

Clearly, football is a big part of why Notre Dame is so well loved, even by some who have never set foot on the campus. Notre Dame and football have gone hand in hand since Knute Rockne made the Fighting Irish a focal point for Catholics and the Rudys of the world.



## FROM THE SIDELINES

BY TIM PRISTER

But imagine if Notre Dame football ended tomorrow. How the angst over what amounts to a pastime would dissipate. How the animosity toward a school because of a football team would dwindle.

Who would ESPN have to kick around? How would newspaper columnists survive without Notre Dame football to ridicule? Who would serve as the target of Jay Leno's punch lines?

Perhaps Boston College, the other Catholic school participating in Division I-A football, would pick up the slack.

Without Notre Dame football, there wouldn't be much left to criticize at Notre Dame. What would they say, Notre Dame is too religious? Notre Dame is too caught up in prayer and helping others?

Nope, they wouldn't have Notre Dame to kick around anymore.

Growing up, I too used to think that "Notre Dame" and "Notre Dame football" were one in the same. But the more I was drawn to Notre Dame — the school, the church, the feeling that it gave me to be on the campus — the football part of it, whether winless or undefeated, just didn't mean as much anymore.

I've been told through the years that Notre Dame is about people, which is very true. Generous people have made Notre Dame the

thriving institution that it is. The great priests of the Holy Cross order — Fathers Sorin, Moreau, Cavanaugh, Hesburgh, Joyce — founded and then brought it into the modern era.

Notre Dame wouldn't be Notre Dame without the incredible people who have made it strong and prosperous.

But to me, Notre Dame has always been more about the ideal. People disappoint. People act, well, human, even some of those in the clergy.

The Notre Dame ideal, however, never changes. The Catholic faith upon which the school was built never changes in theory, whether the football team is in hot pursuit of a national championship or, as is the case this year, suffers through unprecedented failure.

Maybe it's easier to recognize these things when the football team is in the midst of a seven-game losing streak. I just know that I'm no less proud of my alma mater and no less proud of sending my son to school there because the football team happens to be struggling. A fumbled punt or an anemic ground game has no bearing on the Catholic environment that my son lives in.

I can live with a losing football team; I couldn't accept Notre Dame losing its Catholic identity, which remains virtually unchanged from my days there 25 years ago.

Notre Dame is doing just fine. It's not having a bad year. It just has a poor football team. That's not so bad. I can live with that. So can you.

**Tim Prister** is a 1978 graduate of Marian High School and a 1982 graduate from the University of Notre Dame.

## SCRIPTURE SEARCH

By Patricia Kasten

Gospel for October 28, 2007

Luke 18:9-14

Following is a word search based on the Gospel reading for the 30th Sunday in Ordinary Time, Cycle C: the parable of two men praying at the Temple. The words can be found in all directions in the puzzle.

PARABLE	TWO MEN	WENT UP
TEMPLE	TO PRAY	PHARISEE
TAX COLLECTOR	GOD	THANK YOU
FAST	TWICE A WEEK	TITHE
INCOME	HEAVEN	BEAT
HIS BREAST	BE MERCIFUL	I TELL YOU
HOME	JUSTIFIED	EXALTED

### BEFORE GOD

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

# Soulless clones and spineless men

People are intrigued and repulsed by the idea of cloning humans. They sometimes express doubts that a cloned baby would have a soul, because the whole idea seems so offensive. They suppose that God would "refuse to cooperate" with cloning by never infusing a soul into a cloned human embryo.

Yet back in 1978 when the first human baby was created in a Petri dish by in vitro fertilization, one might likewise have argued that such an immoral action would result in God's not infusing a soul into any baby that was manufactured in laboratory glassware. We currently have more than 1 million babies produced this way, all of whom do have souls infused by God.

Likewise even though we readily see how dropping nuclear bombs on cities of innocent people would be gravely offensive, we know that God does not "refuse to cooperate" by suddenly suspending the laws of physics that permit such bombs to detonate. Clearly, God chooses to respect the laws of physics he has established, and likewise he remains beholden to the powers of biology that he himself has set in motion, even if it is true that those same powers can be used for offensive ends by man.

Apart from purely miraculous interventions, which appear to be quite rare, God does not step in and break the humanly-initiated chain of causality, which allows sinful actions and evil choices to play out with all their consequences. He invites us to make moral and upright choices ourselves, so that evil in our world might not spread further, but he doesn't actively prevent us from doing evil by abrogating physical laws or refusing to ensoul embryos.

Human cloning, in the final analysis, is simply a technique for making an identical twin of someone, and while all of us have met various sets of identical twins over the years, none of us has ever met a pair where one of the twins lacked a soul. By similar reasoning, it is clear that the idea of a "soulless clone" is little more than an urban legend. Yet the mere discussion of a "soulless clone" serves to remind us how strikingly immoral human cloning really is, even as the mass media and various lawmakers vigorously promote a form of cloning known as therapeutic cloning.

The procedure for cloning is fairly simple in concept — it involves taking a nucleus (the "full genetic package") from a body cell, like a skin cell, and transferring it inside a

woman's egg, after the egg's own nucleus (the "half genetic package") has been taken out. The presence of the "full genetic package" creates a new human embryo.

That newly cloned embryo can either be killed in the laboratory for research, or allowed to live and grow by implanting it into a uterus, resulting in the birth of a cloned baby. That baby would be an identical twin of the person who donated the skin cell, in the same way that Dolly the sheep was the identical twin of her mother who donated the mammary cell used to start the process off. Grave ethical violations are always involved in both forms of cloning: "reproductive cloning" and so-called "therapeutic cloning."

Imagine, for purposes of illustration, that the skin cell used for cloning was donated by Sen. Ted Kennedy. The resulting cloned embryo would be the identical twin of the skin cell donor, so Sen. Kennedy would have an identical twin brother who was an embryo. Two uses for that embryo could be proposed:

- "Reproductive cloning" — the cloned embryo could be implanted into a woman's uterus to make a live-born, cloned child (Sen. Kennedy's younger identical twin who would be his gurgling baby brother).

- "Therapeutic cloning" — the cloned embryonic brother of the senator would NOT be implanted, but rather, he would be violated as an embryo, at the hands of researchers who would harvest his stem cells (for various noble purposes, like getting genetically matched cells to treat the senator for serious ailments as the senator gets older and more frail). This approach is sometimes termed "clone and kill."

Taking advantage of others to use them as our own "repair kits," while convenient for those experiencing bodily decline, is also intrinsically immoral. Sen. Kennedy himself, like many other elected officials in our country, has promoted laws to encourage this form of research cloning.

"The advantage of therapeutic cloning," Kennedy told the *Boston Globe*, "is, one, you can get the exact genetic match, and you eliminate the real possibilities of rejection, which is going to be key in this whole area of research."

"Banning it or prohibiting it, making it illegal, would be a major mistake. It's a big opportunity," he added. "This is the time, and now is the moment, and Massachusetts is the place."

The senator is certainly correct about the benefits of an



## MAKING SENSE OF BIOETHICS

BY FATHER TAD PACHOLCZYK

exact genetic match, because by having the same genes, a pair of identical twins can use each other's organs for transplants, and they will accept those transplants without the need for any immunosuppressive drugs. But the deeper truth is that in therapeutic cloning, the cloned twin is not even given a chance at life, but he or she is expressly created for premeditated killing at the hands of researchers in order to benefit his or her older genetic match.

This sinister research represents a direct form of human exploitation, where the powerful and the wealthy violate the young and powerless. In fact, a patient who used therapeutic cloning would be destroying a family member, a blood relative, their own identical twin brother or sister, to obtain desired cells and tissues. When you clone to make a live born baby, on the other hand, as wrong as this still is, at least the cloned twin survives, breathes the same air, and has the chance to enjoy the good life that the rest of us enjoy each day.

The real paradox, then, is how our moral sensitivities have become so coarsened that many can no longer see how therapeutic cloning is actually worse, from the moral point of view, than reproductive cloning.

Therapeutic cloning doesn't produce soulless clones, but it does tempt some spineless politicians and scientists to radically misuse the remarkable powers of science that God has given us.

**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.

## LETTER

CONTINUED FROM PAGE 14

three men said.

Being a presence in these online communities almost acts as a sort of accidental advertising for the Catholic Church.

On the one hand, some people may be drawn to vent their frustrations or anger about the church, but Burns said, "on the flip side it's also easier for a young man or young woman who's considering a vocation to the priestly or religious life to send a quick question or two or even enter into a relationship of counseling with a priest or a seminarian who can give some advice on the discernment process."

He said his answering questions and engaging people in reflection in these "electronic communities" have provided him with valuable opportunities to experience ministry work.

"We are ministering to these people in many ways, both in sharing our stories, in helping them along their way answering their questions, and providing them another avenue for their own personal faith exploration," the Milwaukee denizen said.

But while the three men see that they are helping people learn more about the church and Christ, they also see it helps strengthen their own love for God and priestly calling.

Burns said often he is asked by curious online visitors what led to his decision to become a priest.

He tells them it wasn't some-

thing "abnormal like a lightning bolt coming down and throwing you on the floor" or a loud voice calling your name. The reasons, he said, were rooted in the people who raised, loved and taught him throughout life.

Bruno said relationships are crucial and are "the nourishment of one's vocation."

Now because of Facebook, instant messaging and Skype, he is able "to keep those relationships alive and vibrant" so that they continue to sustain him both as a person and as a future priest.

"So many people have the idea that the life of a priest is a lonely life, that it is without relationships. Well, that couldn't be farther from the truth," Bruno said.

On the one hand these young men are sent away from their families and friends to complete their studies and formation, but in the end, Bruno said, "we're also sent back to them to minister to them, to be a comfort, to be a guide, to be a priest to them."

All of them emphasized the aim of their online presence was not to point people to their site or to create a perfect or popular Christian community; it is to be a signpost of sorts to show people the way back to God and to a real physical community that involves human interaction, face to face.

Burns said online communities are "a helpful means of evangelization and can be a very successful tool for the church if, at the end of the day, it's bringing people to the sacraments and especially to the Mass."

### Msgr. J. William Lester Ordained Aug. 24, 1945 Vicar for retired clergy

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

The strong faith of my mother and the good example of the priests of the parish I grew up in.

#### What is the most rewarding part of being a priest?

Living and acting, however unworthily, in persona Christi. It is not for oneself, but to fulfill the mission Christ gave to his apostles to bring the good news to all nations. There is a tremendous variety of experiences for the priest in trying to fulfill that mandate.

#### What interests or hobbies do you have?

I have no particular hobbies, but a variety of interests ranging from symphonic music to high school sports of every kind, especially basketball. I would have to include the Chicago White Sox and the Bears.

#### Do you have a pet?

no pets

#### What do you do for relaxations?

I enjoy reading, playing bridge, watching C-Span, swimming when the water is warm and going to high school sports events.

#### What is your favorite reading material?

I read a variety of Catholic magazines. In addition, I like to read our present pope's writings. In the secular field, I like biographies and especially mystery stories, including those of G.K. Chesterton and Father Brown, and also several of Grisham's novels. There are many good mystery writers — including Ralph McInerney and the Notre Dame setting of a number of his mystery stories.



#### What is the best part of being Catholic?

The best part is being part of Christ's command to teach all nations. That is to say that the church is really in most parts of the world seeking to carry Christ's message, his presence and his sacramental powers to all humankind.

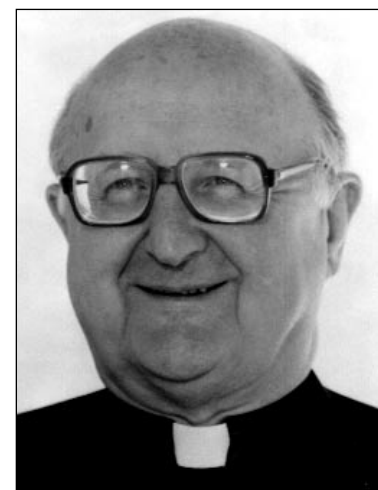
#### What is your favorite prayer?

the Hail Holy Queen

#### What is your favorite Scripture passage?

The Psalm: "In my old age, O God, do not abandon me."

## Meet the Priest



#### Who is your favorite pope?

the present pope, Pope Benedict XVI

#### What is your favorite food?

a good steak

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

During my college years, I worked as a bellhop for two summer vacations at a big resort hotel, the Breakers, at Cedar Point, Ohio. It also was a kind of education.

#### How do you prefer to be addressed?

My relatives call me Father Bill, but most other people call me Monsignor.



# Sports

**ICCL SOCCER LOOKS TO CHAMPIONSHIP GAMES OCT. 28** In the second weekend of playoffs, Inter-City Catholic League (ICCL) soccer has narrowed to St. Joseph 8 against Christ the King in boys varsity. St. Joseph 8 defeated St. Thomas, 4-1; and Christ the King defeated St. Jude, 3-2, in games played Oct. 21. In girls varsity, the championship game will pit Christ the King against St. Joseph, South Bend, on Oct. 28. In round 2 games Oct. 21, St. Joseph defeated St. Anthony, 3-0; and Christ the King defeated Corpus Christi, 3-2, in a game won in a shootout. In boy's B-league, Christ the King 6 will play St. Joseph, South Bend. In girl's B-league, Christ the King 6 will play St. Joseph, South Bend, Gold.

## Stage set for CYO football, volleyball showdowns

BY MICHELLE CASTLEMAN

FORT WAYNE — The No. 1 seeded St. John Fort Wayne Eagles barely hung on to claim a 38-30 shootout over the Crusaders from Holy Cross in the second round of Catholic Youth League (CYO) tournament play on Sunday, Oct. 21, at Bishop D'Arcy Stadium.

Several key plays contributed to the heart-stopping win for the Eagles. James Knapke had a huge interception, Channing Williams added a play-of-the-game reception, and Sam Stronzek pulled off a gigantic fumble recovery. After a tight first half, the score was deadlocked 14 apiece.

"We knew Holy Cross would be ready," said an exhausted Coach Carroll. After numerous lead changes, St. John dodged a couple of "late fourth quarter missiles" to take their ninth win

of the 2007 season.

J.J. Curry was a force to be reckoned with scoring three times for the Eagles. Devon Causey and Jocquel Cooper each added another six while Brian Nichter completed 4-5 point after attempts.

The St. Vincent Panthers got their semi-final victory by beating a determined St. Charles Cardinal squad 22-0. "St. Charles played a great game and outplayed us a good part of the time by controlling the line of scrimmage," said St. Vincent coach Andy Lebamoff. However, the Panthers gave an outstanding defensive effort and the offense got on the board from Justin Schaeffer's 32-yard touchdown reception from Evan Feichter. Feichter also added a pair of runs on the day. Nick German had a "bone-crushing block" for the winners and added two extra points.

St. Vincent improved to 8-1 and will advance to play the defending champion St. John Fort Wayne Eagles in next week's much-anticipated championship showdown — again.

During the regular season matchup, the Panthers took the Eagles to overtime before going down 22-20. As head coach for St. Vincent, Andy Lebamoff will go back to the drawing board trying to figure out how to contain the Eagles. He has faced the Eagles five times in his career coaching the Panthers and five times the Eagles have come out on top.

"They (St. John, Fort Wayne) are an extremely well-coached team," reported Lebamoff. Three of the games went into overtime and the total win margin for the Eagles has been just 19 points. Eagle Coach Carroll jokingly predicts that if ESPN were to pick up this rematch, it would definite-

ly go down as a classic.

The CYO volleyball tournament is also in full swing this week with the championship games set for Saturday, Oct. 27, at St. Charles. In regular season play, the top seeded team in each of the three leagues went undefeated. Both the seventh and eighth grade ladies from St. Jude finished with perfect records in the Green and White Leagues while Queen of Angels ended up on top in the Blue League.

### Final volleyball standings, Green League

St. Jude	8-0
St. Charles	7-1
Decatur	5-3
St. John	4-4
St. Joseph/Elizabeth	4-4
St. Therese	3-5
Queen of Angels	3-5
St. Vincent	2-6
New Haven	0-8

### Final volleyball standings, White League

St. Jude	6-0
St. Charles	5-1
St. John	5-1
St. Vincent	2-4
St. Joseph/Elizabeth	2-4
St. John, New Haven	2-4
Decatur	0-6

### Final volleyball standings, Blue League

Queen of Angels	7-0
Sts. Rose/Louis	5-2
St. Therese	5-2
St. Aloysius	4-3
St. Joseph, Hessen Cassel	4-3
Most Precious Blood	1-6
Benoit	1-6
St. Mary/Joseph	1-6

## Panthers and Saints score ICCL victories

BY ELMER J. DANCH

SOUTH BEND — St. Anthony's football Panthers and Mishawaka Catholic Saints, both of whom were rated at the top of their respective divisions in the Inter-City Catholic League (ICCL), scored impressive triumphs in the opening round of the circuit.

The Panthers bowled over the St. Matthew Blazers, 26-6, and the Saints simply ran roughshod over the Holy Cross Crusaders, 41-6, in one of the highest offensive performances of the current season.

Collin Hickey paced the

Panthers with a pair of touchdowns of 22 and 38 yards after snaring passes from Nick Carmola and the other from Robert Mischler. The latter also tallied on a splendid 41-yard scamper. Vincent Campiti also tallied for the third touchdown on a 44-yard dash through a broken field. Kameron Smith added the conversions.

Jimmy Hardig tossed a touchdown short pass to Kyle Luczkowski for the Blazers'.

Mishawaka Catholic Saints shot off to an impressive start when Andrew O'Lena plunged for a 2-yard tally, then threw touchdown passes to Michael Louderback for

45 yards and the other a 26-yard aerial to Anthony Rice.

Alex Brewer picked off an interception and converted into a TD and was followed by a tally from Daniel Deboni. Coley Schultheis added conversion points.

In the B-League, junior varsity, playoffs, St. Anthony rushed over Corpus Christi, 34-12, with a touchdown barrage led by Chris Lippert who chalked up touchdowns of 7, 17 and 25 for the top individual performance of the day. Brian Mischler added two more on runs of 31 and 26.

Mishawaka Catholic ran over the Granger Titans, 32-6, as

Dominic Ravotto scored twice for the Saints, and Michael Rice picked up an additional two scores.

St. Matthew defeated Holy Family, 25-12. Tyran Ottbridge paced the winning Blazers with a pair of touchdowns and a conversion. Dominique Sanders scored on a spectacular 75-yard run to help highlight the St. Matthew win. Terrance Malone concluded the Blazer scoring with a fumble recovery that he turned into a TD for the Blazers.

Holy Family's Ryan Jankowski returned a kickoff for 70 yards, and Tyler Beck passed to Coley Glon for the two Holy Family scores.

### Marian girls go to volleyball sectionals

SOUTH BEND — Mishawaka Marian High School's girls volleyball team settled their annual series with Saint Joseph's of South Bend in the championship round of the Class 3-A sectional finals with a 3-1 victory.

The Marian Lady Knights, after losing the first game, 19-25, won the next three games — 25-19, 25-19, and 25-20 — for their second straight sectional championship and qualify for the Twin Lakes regional at Monticello this weekend.

Saint Joseph's finished the season with a 24-10 record. — EJD



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# Bishop Dwenger's Goodman chosen for U.S. Army All-American Bowl team

## Highest football honors ever bestowed on a senior from Fort Wayne

BY MICHELLE CASTLEMAN

FORT WAYNE — "Crazy!" was Johnny Goodman's reaction to receiving one of the nation's highest football honors ever bestowed on a high school senior from Fort Wayne, Indiana. "This is just crazy," the Bishop Dwenger stand-out repeated after being presented an official bowl jersey and hat representing the United States Army All-American Bowl team.

Goodman was selected to compete in San Antonio, Texas, on Jan. 5, 2008, in the classic east-west showdown, which is considered the "nation's preeminent launching pad" for America's future college and NFL stars.

After being narrowed from 500 nominees at a scouting combine last winter, 84 of the country's best student-athletes will be showcased in the NBC-televised event. As high school seniors, players like Reggie Bush, Vince Young, Adrian Peterson, Tim Tebow, Brian Brohm, Jimmy Clausen and Brady Quinn were all highlighted on the Alamodome turf.

On hand to witness another historical event for Goodman in the Bishop Dwenger Student Activity Center were his parents, sister, brother, a sea of aunts, uncles, cousins, teammates, Bishop Dwenger staff, media, U.S. Army representatives and even, rival cross-town coach and longtime family friend Matt Lindsay.

On behalf of the school, Principal Fred Tone called Goodman "our friend" and detailed the high class manner in which he represented Bishop Dwenger High School both on and off the field. "It is a privilege and pleasure to share in John's success," Tone concluded.

Coach Chris Svarczkopf explained what a humble and dedicated player Goodman is — the first to arrive and the last to leave most practices and the first to tell you his successes are due to the hard work of his teammates.

"His natural ability is enhanced by his personal dedication. John is an exceptional person and an exceptional athlete," said Svarczkopf.

Svarczkopf has had his eye on Goodman since his grade school

days at St. Jude, long before he came to Bishop Dwenger. "John has always been able to elevate the play of his teammates," he added.

After the lights go out for the last time on Friday nights, Goodman plans to give his body a two-week break, before jumping into the Saints' basketball season.

After that, a possible state track appearance and high school graduation await him. Finally, 18-year old Goodman, intends to make his lifelong dream come true and play football next fall for the Fighting Irish of Notre Dame leaving for South Bend in mid-June.

In his free time, Goodman enjoys golfing, hanging out with friends and eating. When asked what he would be listed for if he were in the Guinness World Book of Records, Goodman said it could be for "the most chicken wings eaten."

Dating back to his father's pregame ritual, Goodman has a long-standing tradition of eating T-bone steaks at Grandpa Goodman's before kickoff. If the Saints continue on target, this newly-named All American should be good for a few more.

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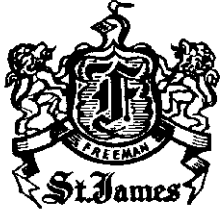
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# WHAT'S HAPPENING?

**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 at (260) 456-2824 to purchase space.

## MISC. HAPPENINGS

### Catholicism Revealed

Fort Wayne — St. Vincent de Paul Parish will offer a series on the Catholic faith called Catholicism Revealed, Monday evenings, at 7 p.m. in the church. Rosary will be prayed at 6:30 p.m. On Monday, Oct. 29, Marilyn Fech, Theology teacher at Bishop Luers High School, will offer "In the beginning," the early history, persecutions, and events of the early church."

### End of Life Decisions talk sponsored by diocesan Office of Family Life

Fort Wayne — Father Tad Pacholczyk will speak on End of Life Decisions Monday, Oct. 29, at the Archbishop Noll Catholic Center. Father Tad is the director of education at the National Catholic Bioethics Center in Philadelphia and he will explain the basic principles in making sound ethical decisions. The talk is free of charge and open to the public.

### First of the month rosaries

Fort Wayne — The first Sunday rosary for families will be at MacDougal Chapel on Sunday, Nov. 4, from 3:30-4:30 p.m. Father Dave Ruppert from St.

Therese Parish and Sister Jane Carew will attend. The first Monday rosary for the holy souls in Purgatory will be at MacDougal Chapel on Monday, Nov. 5, at 7 p.m.

## FUNDRAISERS

### Christ the King Parish breakfast

South Bend — Boy Scout Troop 451 will sponsor a parish breakfast Sunday, Nov. 4, from 7:30 a.m.-noon. Choose pancakes and sausage or scrambled eggs and sausage or biscuits and sausage gravy and a beverage. Tickets at the door are \$6 adult, \$4 children 4-10, under 4 free. Advance tickets (\$1 less) will be sold after all weekend Masses.

### Fish fry serves up fish

Yoder — St. Aloysius Church will have a fish fry on Friday, Nov. 2, from 4:30-7:30 p.m. Carryout will be available. Adult meals \$7, children ages 5-12 will be \$3.50 and children 4 and under are free.

### Knights plan fish fry

South Bend — The Knights of Columbus Council 5521, 61533 S. Ironwood Dr., will have a fish fry on Friday, Nov. 2, from 5 to 7 p.m. Adults \$7, children (5-12)

\$3. Chicken strips for \$7 and shrimp for \$8 will be available.

### Chili supper raises funds

Monroeville — St. Rose Parish will have a chili supper on Saturday, Nov. 3 in the school basement, 205 Mulberry St., from 4 to 7:30 p.m.

### Fish fry for Knights

Plymouth — The Knights of Columbus Father Tremmel Council 1975, will have a fish fry Friday, Nov. 9, from 4:30-7 p.m. at the K of C hall, 901 E. Jefferson St. Adults and carry-out \$7 and children under 10 \$3.50. Alaskan Pollock prepared by the Tyner Odd Fellows.

### Fall Festival

South Bend — St. Casimir Parish, 1308 W. Dunham St., will have a fall festival Sunday, Nov. 11. Chicken dinner served from noon-1:30 p.m. Advance sales only. Adults: \$8, children (5-10) \$4, children 4 and under eat free. For tickets call (574) 287-9551. Music from 2-5 p.m. provided by the Jim Deka Trio. Games of chance, raffles, prizes, pastry booth.

## REST IN PEACE

### Decatur

Jerome B. Kohne, 89, St. Mary of the Assumption

### Elkhart

Mary Jane Mast, 80, St. Vincent de Paul

### Fort Wayne

Ardis M. Johnson, 70, Our Lady of Good Hope

Kathleen A.

Klingenberger, 40, St. Charles Borromeo

Shirley A. Wagner, 80, Our Lady of Good Hope

### Goshen

Delores Ochs, 79, St. John the Evangelist

### Mishawaka

Catherine R. Greene, 83, St. Monica

Paul Zeltinger, 91, Queen of Peace

### Notre Dame

Lois M. Smith, 90, Sacred Heart Basilica

### South Bend

John E. Goheen, 74, St. Jude

Annette Goralski, 95, St. Adalbert

Stanley J. Nowak, 89, St. Hedwig

Bernard J. Palkowski, 86, St. Stanislaus

## Catholic Cemetery Christmas Wreaths for sale

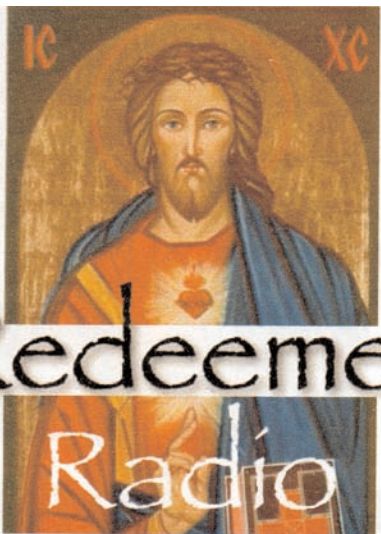


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decorated with natural pine cones and holly, accented with clusters of red berries and a red velveteen bow; and Wreath "B", which is a lightly white flocked wreath nestled with pine cones and is accented with a large, bright red velveteen bow.

The Cemetery will install the wreath the week of December 1 and remove it after February 20, all for only \$33.02 plus \$1.98 tax = \$35.00 each. Send a \$35.00 check payable to the Catholic Cemetery, 3500 Lake Avenue, Fort Wayne, IN 46805-5572, with the name of the deceased, year of death, and your name, address and telephone number. Please indicate your wreath option and order by November 9, 2007. If you have any questions, please call the Catholic Cemetery Office at 260-426-2044. Supplies are limited.

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BY MARK WEBER

## St. Matthew Cathedral, Est. 1922

A potential congregation of 75 southeast side families justified the purchase of 14 lots in the Oak Park neighborhood, which was bounded by Dubail Street, Miami Street, Dayton and an alley. The year was 1921 and Bishop Herman Alerding instructed Father John DeGroot to purchase the land for the new St. Matthew Parish.

Plans for a proposed building with a church on the first floor and a school on the second estimated to cost \$35,000 had to be abandoned because it was over budget.

Father Theodore Hammes, St. Matthew's first pastor, called for volunteers to build the church and 22 men responded, building the church for \$10,000 in construction costs and free labor.



The St. Matthew Cathedral, the co-cathedral of the Diocese of Fort Wayne-South Bend, is located at 1701 Miami St. in South Bend.

Father Hammes sang the dedication Mass on Aug. 13, 1922.

St. Matthew's grew rapidly and by 1924 it had expanded to the entire block from Miami to Dale streets.

A new school, costing \$167,000, was dedicated by Bishop Noll on Oct. 13, 1929. 150 students made up the first five grades. Each year, a grade was added until the first graduation was celebrated on June 1, 1933.

In 1934, Central Catholic High School was formed at St. Matthew with 18 students and two Holy Cross brothers as the faculty. In 1951, Central Catholic merged with two other Catholic high schools to become Saint Joseph's High School.

In 1959, after a number of additions, the "old church" which was 37 years old, was demolished and replaced by a new brick building; the only carry-over was the set of bells, which are in place today.

In 1960, St. Matthew Church became a co-cathedral with the Cathedral of the Immaculate Conception in Fort Wayne.

In the years that followed, three auxiliary bishops, Bishop Joseph Crowley, Bishop John Sheets and Bishop Daniel Jenky, CSC, have served at St. Matthew. In April 2002, Bishop Jenky left to become the bishop of the diocese of Peoria, Ill.

Bishop John M. D'Arcy, who has living quarters in Fort Wayne and South Bend, established a South Bend chancery office in 1986, thereby making the church more visible in downtown South Bend.



MARK WEBER

As parishioners leave Mass at St. Matthew Cathedral, they view the huge expanse of stained glass over the main entrance.



MARK WEBER

The image of Mary the Immaculate Conception shines brightly on a sunny day above the sanctuary of the beautifully restored cathedral.

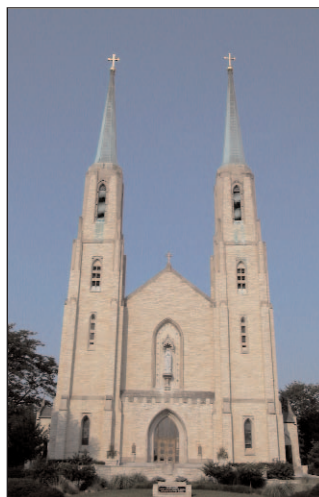
## Cathedral of the Immaculate Conception, Est. 1836

In white they trod, brides, bishops and first communicants, down the main aisle of the Cathedral of the Immaculate Conception in Fort Wayne, not knowing that they strode over the bones of the area's first Catholics, buried in buckskin and burlap. ... Indians, settlers and the shakeouts of destiny who for some reason found themselves as the pioneers first to dig in, live in or give in to a wild and hard-edged life in a place first called Kekionga and then Miamitown and finally Fort Wayne.

At various intervals, the faith was present here, brought by French Jesuit missionaries and as the first signs of civilization took hold, Father Stephen Badin, the first Catholic priest ordained in the United States, visited Fort Wayne and said Mass in private homes.

In 1836, Father Louis Mueller was appointed as the first resident pastor in Fort Wayne. For \$4,367, he was able to build the first permanent church. It was 35 by 65 feet with rough boards for benches and was called St. Augustine.

In 1840, Father Julian Benoit replaced Father Mueller as pastor and would serve in that position for 45 years, during which time he would build the cathedral that we know today, as well as the Cathedral Boys School and another school for German speaking girls and the St.



Augustine Academy for girls, which would be staffed by three Sisters of Providence.

On Jan. 8, 1857, Pope Pius IX by decree, created the Diocese of Fort Wayne made up of the 42 counties on northern Indiana.

Father John Henry Luers of the Archdiocese of Cincinnati was appointed as first bishop and designated the little church as the Cathedral of St. Augustine.

Under the direction of Father Benoit, a permanent cathedral was planned and the cornerstone was blessed by Bishop Luers on Trinity Sunday, June 19, 1859. The church was dedicated Dec. 8, 1860, on the feast of the Immaculate Conception and was named in Mary's honor.

Thirty-six years after its completion, the first of many renovations took place, the major one of which began in 1998, at which time the cathedral was closed for seven months and reopened on Sunday, Nov. 22, 1998 with a 9:30 a.m. Mass, with Bishop John M. D'Arcy presiding.