



TODAY'S CATHOLIC

Teens inspired to live their faith

BY JUDY BRADFORD

NORTH MANCHESTER — The beautiful fall day rolled out crisp and clear. Not so much the hundreds of Catholic teenagers, who rose sleepily long before dawn to pile into cars traveling from all over the diocese for this year's confirmation rally.

They did fully wake up, however, and the day's purpose became abundantly clear to them as "Catholic Hero; Use Your Gifts ... Rock the World" unfolded at Manchester College.

"It really taught me what confirmation is all about," said Lexie Pappas, 13, an eighth grader from Sacred Heart Parish in Warsaw. "Confirmation means more to me now. This (rally) showed me how important it is, and how big a thing it is to the church, and for me."

Some 900 people, mostly eighth graders like Lexie, spent the day in sessions that will help them be confirmed in the faith next spring. They came from 41 parishes, representing about half of the churches in diocese.

"Catholic Hero" was a spin-off from the popular interactive game "Guitar Hero," and the overarching theme brought in plenty of references to contemporary rock and roll songs and super heroes.

But spiritual transformation was also at the heart of each message. And, that it is not so difficult to be confirmed in the Catholic faith — since all Christ asks is that they use the gifts they already have, or are developing.

The hit of the day was Apex Ministries, a Baltimore-based Christian vaudeville act of two

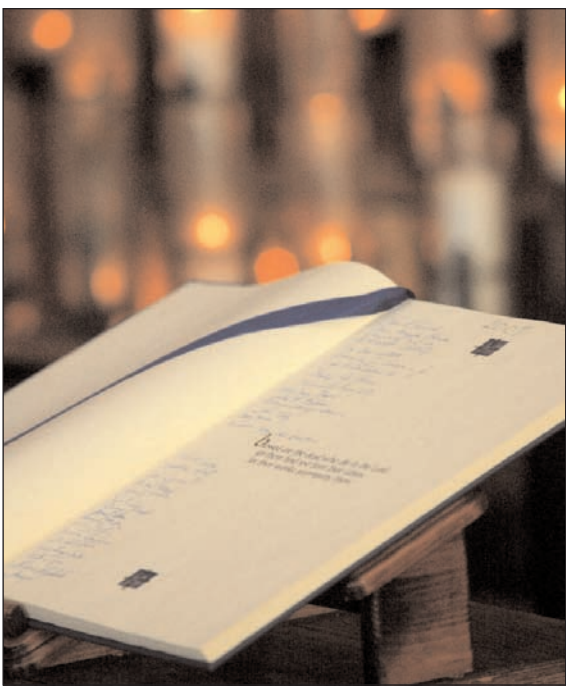
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JUDY BRADFORD

Confirmation rally participants eat lunch on the lawn at Manchester College. In the background are tents used for the "Wind" and "Fire" round robins where confirmation workshops took place.

ALL SOULS' DAY



CNS PHOTO/DON BLAKE, THE DIALOG

On All Souls' Day, which is Nov. 2, a book with the names of the deceased will be placed on the altar with the pascal candle at St. Mary of the Assumption Church in Hockessin, Del. All Souls' Day is the commemoration of all the faithful who have departed.

Cardinal beatifies parents of St. Therese of Lisieux

LISIEUX, France (CNS) — Cardinal Jose Saraiva Martins encouraged those present at the beatification of the parents of St. Therese of Lisieux to thank God for their own parents.

"I have thought about my own father and mother, and I would like you also to think at this moment of your father and mother, so we will thank God together for having created us and made us Christians through the married love of our parents," said Cardinal Saraiva Martins, former prefect of the Vatican's Congregation for Saints' Causes.

"Receiving life is a wonderful thing. But it is still more admirable for us that our parents should have led us to the church, which alone is capable of forming Christians. No one can become a Christian by himself," the cardinal said at the Oct. 19 beatification Mass for Louis and Marie Zelie Guerin Martin in St. Therese Basilica.

Among the approximately 15,000 people attending the Mass was a 6-year-old Italian, Pietro Schillero. When he was 13 months old, his parents prayed for the intercession of the Martins to cure his fatal lung condition; in 2003, the church recognized the cure as miraculous.

In a message read at the beatification Mass, Pope Benedict XVI said that the Martins had "proclaimed the Gospel" through their exemplary lives, passing on

their "ardent faith" to their children. The pope said he hoped their example would be "a source of joy and hope for all parents and all families."

Cardinal Saraiva Martins said St. Therese, who died of hemoptysis, or bleeding of the lungs, at age 24, had described her parents as "more worthy of heaven than earth."

The "secret of success" of the Martins' Christian life, the cardinal said, had been their readiness to "walk humbly with God in seeking the advice of the Lord," while also "placing all aspects of their lives in harmony with church teachings."

He added that the Martins were a "gift to parents," widows and widowers, and those facing illness and death.

"Louis and Zelie are a gift for spouses of all ages, through the esteem, respect and harmony with which they loved for 19 years," the cardinal said. "They lived the promises of marriage, the faithfulness of engagement, the indissolubility of the bond, the fruitfulness of love, in happiness and in trials, in health and in sickness."

Marie Zelie Guerin married Louis Martin, a watchmaker and jeweler, in 1858. She died of cancer in 1877, at the age of 46, after giving birth to nine children. Four of the Martins' children died in infancy. The five who survived all entered religious life.

All in the family

Faith unites them through smooth and rough times

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All Saints Day

Saturday, Nov. 1

Not a holy day of obligation this year

TODAY'S CATHOLIC

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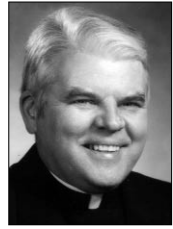
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An opportunity to be with young people at confirmation retreat



NEWS & NOTES

BISHOP JOHN M. D'ARCY

A weekend of learning

No matter how many years I have been bishop here, you learn something every day about this diocese, its history and its culture. Maybe it is not so much learning something, as having a previous conviction reinforced.

One thing I have always known is that it is very important for our young people to come together. So it was a delight to spend Saturday with the staffs of our Youth Ministry Office and our Office of Catechesis, with the young people of our parishes, who in a few months will receive the sacrament of confirmation. It was held at Manchester College with over 900 in attendance.

I arrived about 1 p.m., and joined several other priests in hearing confessions. Later, I had a question-and-answer session, and then celebrated Mass and preached.

The day prepared by Cindy Black and Megan Oberhausen, of our youth office, in consultation with the Office of Catechesis, was filled with joy; and gave me another opportunity to be involved with our young men and women.

The next day, I celebrated Mass at Blessed Sacrament, Albion, one of our smaller parishes. It was the liturgical installation of Father Wilson Corzo as pastor. Albion is a place close to my heart, and I have gone there many times over the years. After Mass and joining the parish for breakfast, I met with the high school students. They told me that their high school classes are less than 5 percent Catholic. Some of these small towns have a history of anti-Catholicism. The young people get the usual criticisms about Catholic devotion to Our Lady, and so it is important that they learn apologetics, and be able, from the Scriptures and church teaching, to defend their faith. In fact, a few weeks ago at another diocesan event, Youth Fest, I met young people from St. Robert Bellarmine Parish in North Manchester. One young woman told me that in her senior class, of about 140 students, she is the only Catholic.

All Catholic young people live in a culture which is alien to their spiritual lives. In addition, these in areas of very small Catholic populations experience a criticism, not always constructive, from believers in other faiths. So it is evident how important it is for our young people to meet and pray with other young Catholics.

We know of our great Catholic high schools (in fact, there is one family, Mike and Sue Curtis of Albion, who send their children all the way to Bishop Dwenger. That is a pretty good ride.) We know about our large Catholic parishes, with 2,000 or 3,000 families. But these small parishes are

just as important, and the young people living there who find their faith under stress and criticism, must receive the best possible spiritual attention. On the one hand, it is very important for their growth to have these diocesan youth meetings such as the one in North Manchester, and the one a few weeks ago in Wawasee. But we also must strengthen their parishes, for that is where Christ tries to meet them each day.

For a number of reasons, in great part because of the shortage of priests; there has been a turnover in Blessed Sacrament, Albion, and in St. Patrick's, Ligonier. Ligonier, with its large Hispanic population, requires a priest who can preach in both Spanish and English. Albion is smaller, with a little over 100 families, but there is a strong Catholic community there, and they have survived this turnover of priests because of the leadership of the laity; but I am resolved with the help of our department heads, to give them consistent pastoral leadership. This has already begun with the presence of Father Wilson Corzo. Father Wilson is a native of Colombia. Only last year, he lost his dear father while he was thousands of miles away in northern Indiana.

Already he has made a strong impression. I owe his presence here to my good

This is missionary territory right in the midst of this great diocese, and I feel in my heart a great love for the parishioners and a desire to do more. Deacon Jake was a symbol of that — of all the Lord wishes to do for them. Especially the young people. I stayed afterwards at length, meeting with parishioners and also with the teenagers, and headed home on a lovely fall day, knowing clearly the love Christ has for these two parishes.

The economy

So now it seems we must prepare ourselves for higher unemployment and for people in need. Already we are experiencing this. Here are a few lines from a note I received from Jo Fisher, director of our Catholic Charities Center on Miami Street in South Bend:

"Due to the economy, our pantry is serving double and sometimes triple the numbers we were at the beginning of the summer. One particular day, our (food pantry) lobby was overflowing with 74 clients, fearing we would be out of food before we could serve them. Most of the clients say they do not care what we have, they will take anything so that they may feed their families."

I hope to write a letter to all our parishes, to increase our effort here.

In the second part of his extraordinary encyclical, "Deus Caritas Est," Pope Benedict XVI shows the centrality of this work of charity. But he also paints a picture of those characteristics, which should describe such efforts on the part of any Catholic agency. For one thing, he says when we do this work, we are not just giving people food or clothing, we are giving them ourselves — the charity work of the church and its agencies, should always be marked by a great "humanity." It should be given with kindness and love and tenderness, for it is the work of the Lord, himself.

No, I did not stay up

I have been staying up far too late at night to see my beloved Red Sox contest these extraordinary baseball games. Another brilliant October for New England and Red Sox nation. In the California games — one while in Pokagon with our priests, I stayed up well beyond midnight. However, when they fell behind 7-0 in the seventh inning, and I had a full day the next day, it was surely necessary to go to bed, which I did. What a pleasant shock the next morning to hear that they had come from behind and won, 8-7. While I would have liked to have seen it, there was a special joy in waking up to it.

Alas, it is now over. Sadness in Red Sox nation, but joy in Tampa Bay — wherever that is. We should not be greedy. It was great that it lasted, and spring will come again; and the Cub fans live in hope. So do we all.

See you all next week.

All Catholic young people live in a culture which is alien to their spiritual lives. In addition, these in areas of very small Catholic populations experience a criticism, not always constructive, from believers in other faiths. So it is evident how important it is for our young people to meet and pray with other young Catholics.

friend, Father Robert Pelton, CSC, an expert on Latin America, and a long time professor at Notre Dame. Through Father Pelton, I met Cardinal Oscar Rodriguez. The three of us had ice cream together on the campus of University of Notre Dame some years ago. The cardinal brought together priests willing to come north to work with the Latino Catholics who were arriving in such numbers. Father Wilson, eventually with the approval of Cardinal Rodriguez, incardinated in the diocese; meaning he will stay here for the rest of his life.

He will be a blessing for these two parishes, and we must help with catechesis and youth ministry, and in other ways as well.

And then there is Deacon Jake

Last summer I assigned Deacon Jake Runyon to these two parishes. Jake is scheduled to be ordained as a priest a year from now. He is an excellent student and spent a summer in Mexico to learn Spanish. For these two parishes to have present a young man fluent in both languages, and learned in theology, was a unique blessing.

STATEMENTS FROM CATHOLIC SCHOOLS SUPERINTENDENT
FATHER STEPHEN KEMPINGER, CSC

South side schools' committee makes recommendations

Last year, Bishop John M. D'Arcy asked that a cycle of reviews begin with the Catholic Schools in the Diocese of Fort Wayne-South Bend. Their reviews would have the goal of strengthening Catholic education in our diocese. The process began with the south side of Fort Wayne and would continue with other areas in the diocese.

The bishop appointed a committee that was comprised of six members that included a pastor, principal, council of teachers member and representatives of the diocesan school board.

The first recommendation of this committee was the merger of Benoit Academy to St. John the Baptist in Fort Wayne. This took place over the summer.

Last Friday, Oct. 17, further recommendations were presented to the schools and parishes involved for the purpose of a period of review and comment. These comments will be presented to the bishop before any decisions are made on the future of these schools.

The committee had one goal of strengthening Catholic education on the south and east ends of Fort Wayne. For this, it was necessary to address the ability of six of our schools to remain viable into the future. These schools include: St. John the Baptist, New Haven; St.

Louis, Besancon; St. Joseph, Monroeville; St. Joseph, Hessen Cassel; St. Aloysius, Yoder; and St. Therese, Fort Wayne.

Since 1995, these schools in total have lost 30 percent of their enrollment, down over 500 students. With these declines, the cost to operate these schools has increased substantially on a per student basis. The cost per student of four of these schools averages over \$6,200 per student, versus the diocesan average of \$4,200 per student. This additional cost of \$2,000 per student falls on both the parents and parishioners of these schools and parishes. In many cases, this additional cost is a disincentive for parents to send their children to the schools. Additionally, the higher cost to the parishes, in subsidies, discourages parishes from sending students to the schools.

But the affect on the vitality of Catholic education in these areas is not just financial. It is the objective of the diocesan school system to provide the fullness of a Catholic education. The committee reviewed statements from the United States Conference of Catholic Bishops:

"Young people of the third millennium must be a source of energy and leadership in our church and our nation. Therefore, we must provide young people with an aca-

demically rigorous and doctrinally sound program of education and faith formation designed to strengthen their union with Christ and his church. Catholic schools collaborate with parents and guardians in raising and forming their children as families struggle with the changing and challenging cultural and moral contexts in which they find themselves. Catholic schools provide young people with sound church teaching through a broad-based curriculum, where faith and culture are intertwined in all areas of a school's life. By equipping our young people with a sound education, rooted in the Gospel message, the Person of Jesus Christ, and rich in the cherished traditions and liturgical practices of our faith, we ensure that they have the foundation to live morally and uprightly in our complex modern world. This unique Catholic identity makes our Catholic elementary and secondary schools — schools for the human person — and allows them to fill a critical role in the future life of our church, our country and our world." — Catholic Schools on the Threshold, no. 9.

Additionally:

• Catholic schools afford the fullest and best opportunity to realize the fourfold purpose of Christian education, namely, to provide an atmosphere in which

the Gospel message is proclaimed, community in Christ is experienced, service to our sisters and brothers is the norm, and thanksgiving and worship of God is cultivated.

• The vitality of the church is inextricably linked to the health of its Catholic schools because they provide the most effective way to evangelize and form holy men and women who make God known, loved, and served.

• Catholic schools will continue to play a vital role in American civic life, as they exemplify how to prepare citizens for full engagement in democracy and commitment to the common good.

With some of our schools in this region operating with classes combined because there are not enough students to support one class per grade, students miss out on the academic and spiritual community that Catholic education strives for. Additionally, with strained resources, these schools struggle to provide the academic rigor and depth of opportunity to their students. This is as much, or more, a disincentive for parents to send their children to our Catholic schools.

The premise of the proposed merger is to provide four strong schools on the south and east ends of Fort Wayne that can support at least one class per grade. This

would drive the cost per student down towards the diocesan average, thus making these schools more accessible for families and the parishes, while still providing the resources to provide the fullness of a Catholic education.

Now that these recommendations have been made, a period of discernment will take place where the schools and parishes will formulate the positives and negatives of such recommendations and also to offer possible alternatives not mentioned in the recommendations. These will be presented to Bishop D'Arcy for review before any final decision is made.

STATEMENT BY BISHOP JOHN M. D'ARCY

I am grateful to our committee for their close examination of our schools and for their recommendation. It is our obligation and our purpose to provide the best possible Catholic education for the largest number of students and to do it at a reduced cost, so more families can enroll their children in our schools.

Now we have received a recommendation. The next step is consultation with the parishes, and no decision will be made until they complete their consultation and report to us.

Vatican prepares three alternative endings for dismissal at Mass

BY JOHN THAVIS

VATICAN CITY (CNS) — The Vatican has prepared three alternative endings for the priest's words of dismissal at Mass, to emphasize the missionary spirit of the liturgy.

Pope Benedict XVI personally chose the three options from suggestions presented to him after a two-year study, Cardinal Francis Arinze told the Synod of Bishops in mid-October.

The Vatican newspaper, *L'Osservatore Romano*, published an interview Oct. 17 with Cardinal Arinze, head of the Congregation for Divine Worship and the Sacraments.

He said along with "Ite, missa est," the Latin phrase now translated as "The Mass is ended, go in peace," the new options are:

• "Ite ad Evangelium Domini annuntiandum" (Go and announce the Gospel of the Lord).

• "Ite in pace, glorificando vita vestra Dominum" (Go in peace, glorifying the Lord by your life).

• "Ite in pace" (Go in peace).

The idea for alternative words at the end of Mass was raised at the 2005 Synod of Bishops on the Eucharist. Many bishops wanted the final words to reflect a more explicit connection between Mass and the church's mission of evangelization in the world.

Cardinal Arinze said the concern was that, for many Catholics,

the present words of dismissal sounded like "The Mass is ended, go and rest."

The cardinal said his congregation undertook a wide consultation and came up with 72 different possible alternative phrases. Of these, the congregation chose nine and presented them to the pope, who chose the final three.

The three alternatives were published in October in the latest edition of the Roman Missal, along with "Ite, missa est," which has not been abolished, Cardinal Arinze said.

The cardinal said the congregation still was studying another suggestion made during the 2005 synod, that of moving the sign of peace to a different part of the Mass.

In 2005, the pope said the sign of peace had great value, but should be done with "restraint" so that it does not become a distraction during Mass. He asked for the study on moving the sign of peace from a moment just before Communion to another time in the liturgy.

Cardinal Arinze said that, after consultation, the congregation had written to bishops' conferences asking their preference between leaving the sign of peace where it is now and moving it to an earlier moment, after the prayer of the faithful.

He said the responses from bishops' conferences were expect-

ed to be in by the end of October, and the question would then be presented to the pope for a final decision.

Cardinal Arinze said that in addition to its timing some have suggested that the sign of peace be limited to an exchange between the Massgoer and those in his or her immediate vicinity. He said that in some churches today, the sign of peace is extended to the point that it becomes "almost a jamboree."

Cardinal Arinze said a third suggestion from the 2005 synod, a "eucharistic compendium," also has made progress and is near publication.

He said the compendium would include doctrinal notes on the Mass, as well as prayer texts, passages of papal liturgical teachings, canon law tracts and other explanatory materials. He emphasized that the compendium would propose ideas, not impose them.

Cardinal Arinze said a fourth project of the worship congregation, working together with Vatican congregations for doctrine and clergy, was the drawing up of a list of homily themes that correspond to Sunday scriptural readings and to the church's doctrinal teachings.

"This is not a matter of model homilies, but general indications in which, for each theme, elements are furnished to be able to develop the theme," he said.

Archbishop Gregory discusses death penalty

BY REBECCA RAKOCZY

ATLANTA (CNS) — In an address on the death penalty, Atlanta Archbishop Wilton D. Gregory said the church "cannot and must not replace the state but cannot remain on the sidelines" on this issue.

"Our faith must stand as a reasonable voice to promote a culture of life, which means every human being is recognized to have an innate and inalienable value," he said at Emory University's law school Oct. 7.

His talk kicked off the university's Center for the Study of Law and Religion lecture series on the theme "When Law and Religion Meet."

The series, co-sponsored by the Aquinas Center of Theology, is designed to provide a forum for religious leaders to discuss difficult legal, moral and ethical issues that their religious communities are facing.

"I'm here not as an expert on civil jurisprudence, nor as a specialist in criminal justice, but as a pastor and teacher of the Catholic Church of Atlanta," Archbishop Gregory told the crowd.

The archbishop noted that since the 1970s, when the death penalty was reinstated by the U.S. Supreme Court, the U.S. bishops as a body have issued statements against the death penalty at least

four times.

But 11 years ago, the release of the revised edition of the Catechism of the Catholic Church for 1.1 billion Catholics worldwide stirred the most debate among the faithful about capital punishment.

The revised catechism does not include the long-standing historical reference to the use of capital punishment as restitution to public order. It also minimizes the idea that capital punishment acts as a deterrent to others who might commit similar acts, the bishop said.

Archbishop Gregory credited the change in the catechism to the influence of Pope John Paul II and his 1995 encyclical, "Evangelium Vitae" ("The Gospel of Life"), which took up a number of moral issues related to the defense of human life and dignity, including the death penalty.

Pope John Paul said the death penalty was "morally permissible only in those rare instances where it would not be possible otherwise to incarcerate someone safely and keep them from harming society."

And today "such cases are very rare, if not practically nonexistent," Archbishop Gregory said.

Still, the debate continues on the effectiveness of capital punishment as a deterrent to future crimes, he said.

Diocese welcomes training for foreign religious works

BY TIM JOHNSON

FORT WAYNE — With 21 priests from overseas serving at parishes across the Diocese of Fort Wayne-South Bend, Mari Raatz, who works in the diocesan chancery, has the duties of remaining updated on immigration issues of the religious.

Raatz, an administrative assistant to the Vicar General and Chancellor Father Robert Schulte, finds the immigration rules to be dynamic. "It's ever, ever, ever changing," Raatz told *Today's Catholic*.

To assist dioceses and religious orders with religious worker visas, the Diocese of Fort Wayne-South Bend hosted a training workshop inviting representatives from the Catholic Legal Immigration Network, known as CLINIC.

"Our office ... does training for lawyers and legal workers for Catholic Charities (across the nation)," said Anne Marie Gibbons, an attorney and workshop trainer for CLINIC.

But Gibbons' role is even more precise. She works with religious immigration issues. "We're the only office that provides direct legal services to the dioceses and the religious communities — we do the cases themselves," Gibbons said. "But in addition to that, we put on these trainings to help people who are doing their own applications. ..."

Gibbons and attorney Allison Posner, conducted the workshop held in the Archbishop Noll Catholic Center on Oct. 10, which welcomed 18 participants from various dioceses and religious orders across the United States.



TIM JOHNSON

Participants of the Oct. 10 training conducted by CLINIC in the Archbishop Noll Catholic Center are shown in this photo. Attorney Allison Posner, at the podium, discusses issues involved with those diocesan and religious orders' workers who do the application work for religious workers' visas.

The training was geared toward those dioceses or religious orders who do their own applications.

The morning and afternoon sessions covered nonimmigrant religious workers, the two-step process of applying for permanent residency and becoming a legal permanent resident.

Gibbons told *Today's Catholic* that the law allows religious workers — R-1 status — three years with an extension up to five years.

"A lot of times, they want to stay here past the five years," Gibbons said, "so they have to either leave the country for a year and come back to the country as an R-1 again or find another status to be in here."

The other status — H1B — is quite difficult. It is open to people in fields such as science, computer

professionals — not just religious — and is capped at just 65,000 people per year — making it difficult to gain eligibility.

"It opened April 1, and it closed April 3 this year," noted Raatz.

Some seminarians are eligible to study in U.S. seminaries for as long as they are a student, but after ordination, they must become R-1, Gibbons added.

CLINIC is a subsidiary of the U.S. Conference of Catholic Bishops and constitutes one expression of the church's ministry to newcomers in the United States. They work with 173 diocesan immigration programs with 262 field offices in 48 states. For information, visit www.cliniclegal.org.



PROVIDED BY DON CLEMMER

Don Clemmer, *Today's Catholic* assistant editor, is shown in front of the White House in Washington, D.C. Clemmer has accepted a position with the United States Conference of Catholic Bishops in Washington, D.C.

Don Clemmer accepts position with USCCB

FORT WAYNE — *Today's Catholic* newspaper bid a fond farewell to assistant editor Don Clemmer last week following his acceptance of a position with the United States Conference of Catholic Bishops (USCCB) in Washington, D.C.

Clemmer, a graduate of Bishop Luers High School and University of Saint Francis, began work at *Today's Catholic* as a student intern in 2004 and has held the assistant editor's position for the past three years.

As assistant director of media relations in Washington, D.C., Clemmer will help interface between the bishops and the media, working closely with director of media relations, Mercy Sister Mary Ann Walsh. His new responsibilities include news release preparation, press conference organization, working in the press room when the bishops meet and media strategy development for various offices of the USCCB. Some travel is anticipated as well.

"It's such an honor to be offered this position," Clemmer says of the move. He began his new role with the USCCB on Oct. 20.

As a Fort Wayne native, Clemmer says it will be difficult to leave his home, family and friends, but is thrilled to be working in the capital city. "Washington, D.C. is a confluence of religion, politics, culture and history. It's exciting to be working in that and serving the entire hierarchy on the national level."

As for his association with the Diocese of Fort Wayne-South Bend, Clemmer confidently states he will take with him his

Midwestern roots and the faith foundation that offers.

"I'm so grateful to the diocese for all the opportunities I've had here — all the great people I've met all over the diocese," he says. "One of the joys of working for *Today's Catholic* is getting to know the people of the church in this area and getting to understand the church a little more fully."

He is optimistic that as he serves in the communications office of the USCCB that his youth, journalism background and experience will enrich the efforts there, saying, "Hopefully, my perspective brings something new they will like."

Today's Catholic Editor Tim Johnson sends Clemmer off with confidence saying, "I'm very pleased to have had Don, first as an intern from the University of Saint Francis, and then as assistant editor, through the past four years."

"I have seen Don grow in his career. He took on many of our technological tasks to expand our evangelization efforts. His great enthusiasm for the church, as well as an interest in the political spectrum, makes a job at the USCCB in Washington, D.C., an incredible opportunity for Don, and I am sure he will excel there," Johnson adds. "Our U.S. bishops are getting a very gifted, talented young man."

"And we are equally excited about welcoming Kay Cozad full-time as the newspaper's assistant editor," Johnson says. "She too has been a gift and wonderful talent to our news operation as well as inspiration to our readers with our many features."

the alarming number of mistaken convictions of men and women on death row who were later exonerated, he added.

The archbishop personally pleaded for clemency for Atlanta death-row inmate Troy Davis. The Supreme Court, without explanation, refused to hear Davis' appeal Oct. 14. His execution has been scheduled for Oct. 27.

PENALTY

CONTINUED FROM PAGE 3

He said the bishops have conceded that the death penalty "defends society from the particular prisoner," but they also have raised "serious doubt as to the deterrence value of executions." The bishops have pointed out



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Knights' survey outlines Catholic views on host of moral issues

BY MARK PATTISON

WASHINGTON (CNS) — American Catholic voters in 2008 tend to be more moderate and less liberal than U.S. voters as a whole, according to a survey commissioned by the Knights of Columbus and released Oct. 14.

"A plurality of Catholic voters, 39 percent, are Democrats, and 45 percent describe themselves as moderate. Only 19 percent say they are liberal," the survey said.

The survey was conducted by telephone with 813 self-identified Catholics Sept. 24-Oct. 3 by Marist College's Institute for Public Opinion. Those who identified themselves as practicing Catholics outnumbered nonpracticing Catholics by close to a 2-1 ratio. Interviewers polled 1,733 Americans in all, Catholics and non-Catholics.

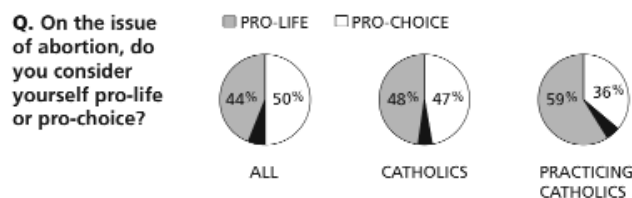
On the subject of abortion, 48 percent of all Catholics surveyed said they were "pro-life," while 47 percent said they were "pro-choice," and 5 percent said they were unsure. However, twice as many practicing as nonpracticing Catholics — 59 percent to 29 percent — called themselves "pro-life," while 65 percent of nonpracticing Catholics said they were "pro-choice" compared to 36 percent of practicing Catholics.

While more than 90 percent of all Catholics polled said they favored restrictions on abortion, there was less consensus on what kind of restriction should be put in place.

A plurality of 35 percent said they would allow abortion only in cases of rape, incest or to save the mother's life. The survey also found that 26 percent of all Catholics would permit abortion in the first three months of pregnancy, although 17 percent said abortion should never be permitted and 11 percent would allow it only to save the life of the mother.

Speaking to reporters at an Oct. 14 Washington press conference from Rome, where he was attending the world Synod of Bishops on the Bible as an auditor, Supreme

Position Identification



Q. Which one of the following statements comes closest to your opinion on abortion?



Survey conducted by telephone Sept. 24-Oct. 3 with 1,733 U.S. adults. An oversample was conducted resulting in 813 interviews with U.S. Catholics. The margin of error is plus or minus 2.6 percent for all Americans surveyed and is greater, up to plus or minus 5.5 percent, for subgroups. Source: Knights of Columbus

CNS GRAPHIC/EMILY THOMPSON

Knight Carl Anderson said the desire of Catholics and Americans to place restrictions on abortion "labels the 'pro-choice' designation obsolete." He added that the term "pro-choice" has been "a particularly polarizing designation."

A plurality of registered Catholic voters, 36 percent, said homosexual couples should be able to form civil unions. The remaining 64 percent were split evenly — 32 percent to 32 percent — on homosexual couples being able to legally marry or such couples getting no legal recognition.

Although the poll results indicated that 68 percent of Catholics would favor some kind of legal recognition for homosexual couples in terms of either same-sex unions or legal marriage, "I would not read it that way," Anderson said. He had earlier cited statistics that showed that 70 percent of Americans were against homosexual marriage, with 38 percent for granting no legal recognition, plus 32 percent in favor of allowing gays to form civil unions.

The Knights are funding the U.S. bishops' efforts to support tra-

ditional marriage, including development of an Internet video, marketing through social networking Web sites and the redistribution of the bishops' statement on marriage, "Between Man and Woman: Questions and Answers About Marriage and Same-Sex Unions."

Nearly half of all Catholic voters, 49 percent, said they would "definitely" vote for a candidate who defined marriage as being between one man and one woman, yet 45 percent would "definitely" vote for a candidate who supports civil unions for any two adults who want to live together.

In terms of party identification, 39 percent of the Catholics polled said they were Democrats, 30 percent said they were Republicans and 29 percent were Independents.

When it comes to ideology, 45 percent identified themselves as moderate, 36 percent as conservative and 19 percent as liberal — although 26 percent of the registered nonpracticing Catholics called themselves liberal, 7 percentage points above the figure for all Catholics, and 29 percent of the nonpracticing registered Catholic voters described themselves as conservative, 7 percentage points lower than the overall Catholic figure.

The economy was considered the top issue by 59 percent of registered Catholic voters. No other issue reached double digits: 9 percent said the war in Iraq was the top issue; 6 percent each, government spending and health care; 5 percent, terrorism; 3 percent, immigration; and 2 percent, jobs. Twelve percent of those surveyed mentioned other issues.

The poll found that 55 percent of Catholics say they would "definitely" vote for a candidate who believes that life begins at conception, while 20 percent said they would vote for such a candidate although with some reservations, and 19 percent said they would "definitely not" vote for such a candidate.

At least half of all registered Catholic voters and registered practicing Catholic voters say they would vote for a candidate who will:

- "Uphold religious liberty and freedom of conscience."
- "Work to solve global warming."
- "Stand for the Christian principles on which this country was founded."
- "Support vouchers to allow students to attend private, public or religious schools."
- "Maintain that life begins at

conception."

- "Support universal health care."
- "Be committed to success in the war in Iraq."
- "Make government funding for the poor a top priority."

At least half of all registered Catholics said they would vote for a candidate who "supports embryonic stem-cell research," while more than half of registered practicing Catholics said they would vote for a candidate who would "uphold marriage only between a man and a woman."

With the exception of the Iraq war and health care, the concepts Catholics were asked to comment on in the poll did not register on the list of top issues. Anderson said these were "more fundamental and enduring issues" that "resonate more strongly with Catholics."

A significant majority of Catholics, 73 percent, said they believed the country was headed in the wrong direction; only 21 percent said they thought it was headed in the right direction, and 6 percent said they were not sure. By a similar margin, 72 percent said they were mostly discouraged about the direction of the country and 23 percent said they were mostly encouraged; 5 percent were unsure.

Sixty-six percent of Catholics were mostly upset about the direction of the country, compared to 26 percent who said they were mostly energized.

According to the survey, the Knights calculated that 65 percent of Catholics worship "regularly," with the breakdown as follows: more than once a week, 8 percent; once a week, 36 percent; and once or twice a month, 21 percent.

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In Pompeii, pope says change depends on 'strength of charity'

POMPEII, Italy (CNS) — Visiting one of Italy's most important Marian sanctuaries, Pope Benedict XVI said the church's efforts to change the world depend on "the strength of charity." The pope spoke at a Mass Oct. 19 in Pompeii, where a modern pilgrimage city has grown up next to the ancient Roman ruins buried by an explosion of Mount Vesuvius. The sanctuary is known for its social facilities, including centers for street children, unwed mothers and drug addicts, and in his sermon the pope said this kind of charity in action was the key to evangelization. "The strength of charity, in fact, is irresistible: It is love that truly makes the world go forward," he said. For the Gospel to be effective, he said, it needs to be translated into "concrete service to the people most in difficulty."

Bishops form new ad hoc committee to promote, protect marriage

WASHINGTON (CNS) — A new ad hoc committee of the U.S. Conference of Catholic Bishops will work to raise awareness of the "unique beauty of the vocation of marriage" and the many threats it faces today, according to its chairman. Archbishop Joseph E. Kurtz of Louisville, Ky., said Cardinal Francis E. George of Chicago, USCCB president, asked him to chair the committee, whose work is being funded by the Knights of Columbus. In addition to its educational component, the committee's work will involve public policy advocacy efforts against moves to redefine marriage through legislatures or the courts. In a telephone interview from Chicago Oct. 14, Archbishop Kurtz said precise details about the committee's strategies, whether its membership will be expanded and how long its work will continue remain to be determined by its members, who have only held one conference call thus far. "Cardinal George felt it was important to begin with a small group that can move quickly," said the archbishop, who also chairs the USCCB Subcommittee on Marriage and Family Life.

Presidential nominees McCain, Obama trade quips at Al Smith dinner

NEW YORK (CNS) — The topics the candidates sparred over at the final presidential debate the night before morphed into punch lines Oct. 16 as Republican Sen. John McCain and Democratic Sen. Barack Obama shared the dais at the 63rd annual dinner of the Alfred E. Smith Memorial Foundation at the Waldorf-Astoria Hotel in New York. The two men were relaxed and engaging as they poked fun at themselves, each other, fellow officials and the media in front of an appreciative audience of 1,500 philanthropists, politicians and clergy, all in formal attire. McCain quipped that he had dismissed his entire staff of senior campaign advisers that

NEWS BRIEFS

BISHOPS TALK AFTER APPOINTMENT IN CINCINNATI



CNS PHOTO/MARK BOWEN, CATHOLIC TELEGRAPH

Archbishop Daniel E. Pilarczyk of Cincinnati and Bishop Dennis M. Schnurr of Duluth, Minn., talk after a press conference at the Cathedral of St. Peter in Chains in Cincinnati Oct. 17. Pope Benedict XVI has named Bishop Schnurr, who is treasurer of the U.S. Conference of Catholic Bishops, as coadjutor archbishop of Cincinnati.

morning. "All of their positions will now be held by a man named Joe the Plumber," he said, in a reference to the everyman he quoted in the final presidential debate. Obama joked that he shared "the politics of Alfred E. Smith and the ears of Alfred E. Newman," the *Mad* magazine cartoon character. He made light of his opponent's age: "From everything Sen. McCain has told me, (Al Smith) was a great man." New York Cardinal Edward M. Egan presided at the event, which benefits needy children served by Catholic organizations in greater New York.

President urged to grant Haitians temporary protected status

WASHINGTON (CNS) — Though President George W. Bush may not be able to officially act on a request by the U.S. Catholic bishops that he grant Haitians temporary protected status for the next 18 months for humanitarian reasons, a Department of Homeland Security official said federal efforts have been implemented to provide nationals from that Caribbean country with tools to remain in the U.S. for the moment. The bishops sent a letter to Bush Oct. 9 asking that he grant Haitians currently in the U.S. temporary protected status, or TPS, which permits nationals of a designated nation who are living in the U.S. to reside in this country legally and to qualify for work authorization. Such a desig-

nation is based on a determination that armed conflict, political unrest, environmental disaster, or other extraordinary and temporary conditions exist in a nation and that the return of that country's nationals would further destabilize the nation and potentially bring harm to those who go back. "Haiti meets the standard for TPS because it has experienced political tumult, four natural disasters and severe food shortages in the last eight months alone, not to mention the devastation of Hurricane Jeanne in 2004," said Cardinal Francis E. George of Chicago, president of the U.S. Conference of Catholic Bishops.

Chilean bishop describes diocesan program of prayerful Bible reading

VATICAN CITY (CNS) — Members of the world Synod of Bishops on the Bible, who repeatedly called for prayerful reading of the Scriptures, asked a Chilean bishop to describe in detail his diocese's Bible-reading program. Auxiliary Bishop Santiago Silva Retamales of Valparaiso, Chile, spoke about his diocese's "Encounters With the Word" program. Addressing the synod Oct. 14, he said people must remember that "lectio divina," the monastic tradition of prayerful Scripture reading, is meant to be a dialogue between God and people. First, the room must be prepared to create an atmosphere of prayer with a special place for the Bible. Then, hearts and minds must be prepared

by inviting people to sit, relax and be calm. This is followed by a prayer for the gift of the Holy Spirit; reading the Bible passage privately, then aloud; and a period of silence. Bishop Silva said everyone should have a copy of the text and a pen or pencil to put a question mark next to the things not understood, an exclamation mark by the words that call for action and an asterisk by the words that evoke prayer. The people consider each category separately, then share their reflections with the group, he said.

Bishop Holley calls for end to targeting of black women for abortions

WASHINGTON (CNS) — A leading black Catholic bishop called on African-Americans to "defend our community" against an abortion industry that he said is performing abortions on minority women at a disproportionate rate. Auxiliary Bishop Martin D. Holley of Washington, who chairs the U.S. bishops' Subcommittee on African-American Affairs and serves on their Committee on Pro-Life Activities, was commenting on a report by the New York-based Guttmacher Institute on abortion trends between 1974 and 2004. The report found that although abortion rates for all racial and ethnic groups had declined between 1989 and 2004, the rates now range from 11 per 1,000 non-Hispanic women to 28 per 1,000 Hispanic women and 50 per 1,000 black women. In 2004,

37 percent of all abortions performed in the United States were obtained by black women, 34 percent by non-Hispanic white women, 22 percent by Hispanic women and 8 percent by women of races other than white or black, the report said. "As an African-American I am saddened by evidence that black women continue to be targeted by the abortion industry," Bishop Holley said in an Oct. 15 statement. "The loss of any child from abortion is a tragedy, but we must ask: Why are minority children being aborted at such disproportionate rates?"

Pope names Detroit auxiliary coadjutor of Winona Diocese

WASHINGTON (CNS) — Pope Benedict XVI has named Detroit Auxiliary Bishop John M. Quinn, 62, as coadjutor bishop of the Diocese of Winona, Minn. The appointment was announced in Washington Oct. 15 by Archbishop Pietro Sambi, apostolic nuncio to the United States. Bishop Bernard J. Harrington is the current head of the diocese. As coadjutor, Bishop Quinn automatically becomes head of the diocese upon Bishop Harrington's retirement or death. In September Bishop Harrington sent a letter of resignation to the pope when he turned 75, the age at which bishops are required by church law to submit their resignations. An installation Mass has been scheduled for Dec. 11 at Sacred Heart Cathedral in Winona. The new coadjutor said he was humbled by the appointment and "delighted for the opportunity to serve the faithful of Winona." Bishop Harrington acknowledged Bishop Quinn's "magnificent pastoral skills," and described him as "joy-filled person."

Vatican: Stop pressuring pope on Pope Pius XII's beatification

VATICAN CITY (CNS) — The Vatican has asked those supporting and opposing the beatification of Pope Pius XII to stop pressuring Pope Benedict XVI on the issue. The Vatican statement came after the latest public clash over whether Pope Pius did enough to help Jews during World War II. Jesuit Father Peter Gumpel, one of the promoters of Pope Pius' sainthood cause, said in an interview Oct. 18 that Pope Benedict could not possibly travel to Israel until curators of the Yad Vashem Holocaust Memorial in Jerusalem removed a photo caption stating that Pope Pius did nothing to condemn the Nazis and their slaughter of the Jews. Father Gumpel, speaking to the Italian news agency ANSA, said the caption was "an obvious historical falsification" and that as long as it remained a papal visit to Israel "would be a scandal for Catholics." A few hours after the interview appeared, the Vatican spokesman, Jesuit Father Federico Lombardi, reiterated the Vatican's objections to the Yad Vashem display, but said it was not a decisive obstacle to a papal trip. Pope Benedict wants to travel to the Holy Land, but for now nothing has been planned, the spokesman said.

Saint Mary's students to host Day of the Dead celebration at Warren Primary Center

NOTRE DAME — Saint Mary's College students will host a Day of the Dead celebration at Warren Primary Center in South Bend on Thursday, Oct. 30, from 5-7 p.m. Day of the Dead, or Dia de los Muertos, is a traditional Mexican holiday that celebrates life after death and the memory of loved ones. The holiday is widely observed in connection with the Catholic holy days of All Saints Day on Nov. 1 and All Souls Day on Nov. 2.

"Life after death is nothing to be scared about, but to be celebrated with joy, not tears," said Chrissy Romo, president of La Fuerza, a Hispanic heritage club at Saint Mary's. La Fuerza and the College Academy of Tutoring (CAT) program at Saint Mary's will co-host the event at Warren, which will start with a brief history of the holiday. Dinner and carnival games will follow.

"Our Day of the Dead event provides fun and educational activities for the children and offers an opportunity to reach out to the school's growing number of Hispanic students. We hope the celebration makes them feel welcomed and integrated into the school community," said Olivia Barzydlo, CAT director. Through the CAT program, Saint Mary's students serve as tutors and teacher assistants at Warren. Many of the teacher assistants work in the school's English as a New Language (ENL) classes.

This is the second year Saint Mary's has hosted the Day of the Dead celebration. Last year over 100 people participated in the event, and the planners expect even more this year. "(Last year) some of the kids shared their stories of their loved ones who have passed away. I could see their faces light up when they talked about a person whom they loved and missed," Romo said.

'Godspell' to be performed at USF

FORT WAYNE — The School of Creative Arts at the University of Saint Francis will present one of the most successful musicals in history, "Godspell," for six performances at the North Campus Auditorium on two consecutive weekends: Nov. 7 at 8 p.m., Nov. 8 at 8 p.m., Nov. 9 at 2 p.m., Nov. 14 at 8 p.m., Nov. 15 at 8 p.m., and Nov. 16 at 2 p.m.

Based on the Gospel according to St. Matthew, "Godspell" presents a whimsical view of Jesus with a series of parables interspersed with a variety of modern music set primarily to lyrics from traditional hymns. The score, written by John-Michael Tebelak and Stephen Schwartz, won a Grammy award for best score.

Those who bring a bag of food to SOCA's fall performance of "Godspell" will receive half price admission in an effort to support the area's food banks and soup kitchens. General admission is \$8 for the public. Doors will open 30 minutes before show time for ticket sales and general seating.

For more information, call the School of Creative Arts at (260)

AROUND THE DIOCESE

FORT WAYNE STUDENTS STUDY RECYCLING



PROVIDED BY ST. JOSEPH-ST. ELIZABETH ANN SETON SCHOOL

Second-grade students at St. Joseph-St. Elizabeth School in Fort Wayne have been studying reducing, reusing and recycling. The students learned that the practice of taking items and turning them into art or useful objects that can actually help animals stay safe in their environment. Along with this hands-on curriculum, the classes are collecting aluminum cans to support Habitat for Humanity.

399-7700 ext. 8001 The School of Creative Arts (SOCA) is an accredited school by the National Association of Schools of Art and Design (NASAD).

St. Anthony Parish prepares for four-day mission Oct. 27-30

SOUTH BEND — All people interested in growing deeper in their walk with God are invited to attend all or part of the parish mission to be held at St. Anthony de Padua Church at the corner of Ironwood and Jefferson on the evenings of Oct. 27-30.

A one-hour session will begin each night at 7 p.m. in the church, followed by food and fellowship in the gym. Each session will include music, singing, prayer, sacred Scripture and reflection.

- Father Mark Gurtner, canon lawyer and pastor of Our Lady of Good Hope Parish in Fort Wayne, will speak on the topic of prayer on Monday, Oct. 27.

- Father Daniel Scheidt, chaplain and theology instructor at Marian High School and pastor of Queen of Peace Parish in Mishawaka, will cover the topic of faith on Tuesday, Oct. 28.

- Holy Cross Father Neil Wack, pastor of Christ the King Parish in South Bend, will address the sacrament of reconciliation Wednesday, Oct. 29. The opportunity to receive the sacrament will be provided.

- Bishop John M. D'Arcy will close the mission with Mass and a homily on the Eucharist — the source and summit of our faith — on Thursday, Oct. 30.

On Tuesday through Thursday, immediately following the 8:15 a.m. Mass, Ginny Kohrman and

Joseph Caudle will offer prayer and reflections on the mission theme covered the previous evening. Kohrman is the director of the Office of Spiritual Development for the Diocese of Fort Wayne-South Bend. Caudle is the associate director.

Babysitting will be provided for children from 1-3 years old in De Padua Hall. A Children's Mission will be provided for kids 4-7 years old in the church meeting room. Older children are encouraged to attend the mission with their parents.

For those needing transportation, call the parish office at (574) 282-2308.

Campaign increases awareness of free clinic for the uninsured

FORT WAYNE — Matthew 25 Health and Dental Clinic and Higher Grounds Coffee House will treat the public to a free cup of coffee in the next few weeks. The requirement is to complete a quiz. By completing a simple, five-item quiz at mat25.org any time between Oct. 23 and Nov. 23, visitors to the Matthew 25 Web site will receive a free coffee coupon redeemable at participating Higher Grounds Coffee House locations.

It's all part of the "Fabric of the Community Awareness Month," slated Oct. 23-Nov. 23, and designed to increase the public's knowledge of who Matthew 25 is, what they do and how people can help.

Matthew 25 is the only full-time, full-service clinic of its kind in the region. With a staff of over 400 healthcare and lay volunteers, it provides free medical, dental and

vision services to the uninsured, low-income residents of Allen County.

Other events include:

- Kick-off event on Oct. 23 features Dungy siblings at an evening fund-raising event on Oct. 23 at the Fort Wayne Country Club. The celebration will feature keynote speakers Dr. Lauren Dungy-Poythress and Dr. Linden Dungy, twins and siblings of Tony Dungy, head coach of the Indianapolis Colts.

Dr. Lauren Dungy-Poythress is the medical director of Maternal-Fetal Medicine at Community Health Network, Indianapolis. In this role, she provides medical care and expertise for expectant mothers experiencing high-risk pregnancies.

Dr. Linden Dungy is founder and CEO of Immanuel Dental, Farmington, Minn. His background includes private practice dentistry, serving patients in community clinics and participating in large-group practices.

- The Fabric of the Community Award will be presented during the Matthew 25 celebration.

This award recognizes a group or individual who has provided exemplary service or support to Matthew 25 Health and Dental Clinic. It honors sacrificial and significant contributions that, over time, have been key in helping Matthew 25 fulfill its mission.

This year's recipients will be the O'Shaughnessy family, a family that has befriended and served the clinic for three generations. Members to be honored include the late Dr. Phil O'Shaughnessy, former Allen County coroner and periodontist, his widow, Jean, sons Drs. Andy and Mark O'Shaughnessy and granddaughter Jennie (O'Shaughnessy) Rumschlag.

SJRM welcome's Farrah Gray for 10th annual Faithful Lives Celebration

SOUTH BEND — The Foundation of Saint Joseph Regional Medical Center will have the Faithful Lives Celebration Nov. 6 at the Century Center. Co-chairs Michelle and F. James Hammer are leading a planning committee of nearly 40 community members, working together to provide an inspirational evening for all who attend.

This year's featured speaker will be Dr. Farrah Gray. Raised on the impoverished south side of Chicago, Gray defied the odds and became a self-made millionaire by the age of 14. He began his entrepreneurial, personal and civic development at the age of six, selling homemade body lotion and hand-painted rocks door-to-door. Since that time, he has had many business and personal successes and touched many lives through his best-selling book, "Reallionaire," as a radio host and syndicated columnist and through The Farrah Gray Foundation. Gray is reaching out to help others succeed and has spent countless hours speaking with young people and inspiring them to believe in the power of their dreams.

Gray's story is of particular interest to young students and potential entrepreneurs. Saint Joseph Regional Medical Center is partnering with the YMCA's Teen Youth Summit so that teens in the Michiana community can hear his story and inspirational message. Teens who attend the youth summit will be able to attend the Faithful Lives dinner thanks to the generosity of many area businesses.

This is an exciting time in the history of Saint Joseph Regional Medical Center. All dollars raised will be directed to Building Our Future, the capital campaign fund for the new hospital. Support of Faithful Lives will help bring 21st century healthcare to all patients, regardless of ability to pay for care.

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

USF reaches out to Taylor Fort Wayne students

FORT WAYNE — In light of Taylor University's planned closure of its Fort Wayne campus in May 2009, the University of Saint Francis announced that it will accept all Taylor University Fort Wayne student undergraduate credit hours toward a degree at USF.

"We are saddened by the loss of the Taylor Fort Wayne presence in the community," Sister Elise Kriss, president of the University of Saint Francis, commented. "TUFW is a Christian institution with deep roots in Fort Wayne, and our prayers go out to the students, faculty and staff who will be affected by this change," Sister Elise continued.

The University of Saint Francis will also make every effort to provide housing on campus as early as January 2009 for students who wish to transfer. For more information, students may call Ron Schumacher, vice president for enrollment management, at (260) 399-7700, ext. 6340.

Diamonds and pearls grace Dwenger dinner

BY LAUREN CAGGIANO

FORT WAYNE — About 130 members of the Bishop Dwenger community gathered for a common cause Oct. 16 at the 25th annual Saints Alive! Diamond Dinner at the Fort Wayne Country Club.

Held every year for the past 25, the dinner is a prelude to the dinner-auction held Feb. 27, 2009. The dinner, however, is not a typical fund-raising event, as it has a glamorous twist.

Justin Arata, a local physician, has committed his time, talent and treasure to Bishop Dwenger for 25 years.

The dinner event centers on his treasure, as Arata has donated a one-carat diamond every year for the benefit. Arata, 80, first became enamored with the rare jewels while practicing at the Mayo Clinic. It was there he became acquainted with Holocaust survivors who had lost everything, including their most precious gemstones, during the war. The physicians sympathized with them and established the annual gift in their honor.

His professional and civic lives merged when he donated his time and talent with free physical examinations for the football team from 1963-2003. It wasn't long before he coupled his love for diamonds with philanthropy through annual donations. And Arata's spirit of generosity is evidenced by his personal philosophy on philanthropy.

"Always give with a warm hand," his mother once told him, a maxim he has taken to heart.



PHOTOS BY DENNIS FECH

Catherine Wilcox on the right congratulates Jayne Erpelding for winning the diamond Oct. 16 at the 25th annual Saints Alive! Diamond Dinner at the Fort Wayne Country Club.



Joyce Burns shows off her new pearl necklace Oct. 16 at the 25th annual Saints Alive! Diamond Dinner at the Fort Wayne Country Club.

pouch, which corresponded to the pearl necklace. The 10 women holding gemstones became finalists in the selection of the pouch with the diamond. Jayne Erpelding was the ultimate finalist for the one-carat diamond.

The Saints Alive preview night is scheduled for Feb. 26. For more information, or to inquire about donating an auction item, contact Kris Markham at (260) 496-4708 or e-mail kmarkham@bishopdwenger.com.

Cathy Fiacable, an organizer for Saints Alive!, stressed the significance of the fundraiser.

"Saints Alive is a good place to give back because the money goes back into scholarships. (The board) is really trying to publicize where the money goes ... it keeps tuition down."

Moreover, he is known for his mantra that jewels are the "flowers of the mineral kingdom."

At this year's event, guests were vying for a chance to win a coveted one-carat diamond or a pearl necklace compliments of Springer Jewelers.

But the other 129 guests did not go away empty-handed. Each of the women present were given a pouch containing either a gemstone, cubic zirconium or pearl. Joyce Burns found a pearl in the

K of C Tootsie Roll drive benefits three Huntington programs

HUNTINGTON — The 2008 Knights of Columbus Tootsie Roll Drive was a huge success, due to the generosity of the people of Huntington. The Tootsie Roll Drive has assisted people with disabilities for over 30 years.

The Knights of Columbus is a Catholic men's organization with base principles of charity, unity, fraternity and patriotism. The Huntington Council 1014 runs two road blocks throughout the year to promote those principles: The Pitch-In, held between Thanksgiving and Christmas and the Tootsie Roll Drive, held in May. All donations are used to help the people in Huntington County.

This year three groups have been chosen to receive a portion

of the over \$4,000 collected. Miracle League Basketball and Champion Football organized by Tim Allen and the Huntington YMCA; Huntington County Special Olympics organized by Keith Hartley; and the Special Needs Department at Huntington North High School.

The special needs classes at Huntington North High School help students during their high school years and prepare them to enter the community with the basic skills to function on their own. This year the Tootsie Roll Drive, with the help of Smith Furniture and DeWeese Appliance, donated two rocking chairs and a dorm refrigerator to assist the staff in their classroom work.



PROVIDED BY THE HUNTINGTON KNIGHTS OF COLUMBUS COUNCIL 1014

Students seated in donated rocking chairs, from front left, are Jon Ervin and Jake Thorn. They are shown with Grand Knight Brent Stanley, back left, student Joey Bonsack, Tootsie Roll Chairman Jeff Young and teacher Donna Hutchens, with the refrigerator donated to their department using the proceeds from the Knights of Columbus annual Tootsie Roll Drive.

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To where is God leading you?



THE
CUTTING
EDGE

SISTER MARGIE LAVONIS, CSC

One of the basic challenges of young adulthood is to discover one's primary vocation in life. It is to figure out how to best live the call we all received in baptism. Each baptized Christian is called to serve God and others, but how that is done is unique to each person.

Drew Curry's upcoming ordination to the priesthood this weekend triggered this reflection. I first met Drew when he was a student at Indiana University in South Bend, where I was serving as the campus minister. Drew, Father Daryl Rybicki, sometimes other students and I would eat lunch together after the Mass we were fortunate to have every Tuesday. After I got to know Drew I sensed a generosity and goodness in him that led me to ask him if he ever thought that he might have a vocation to the religious life or priesthood? One thing led to another and eventually, to my great joy, Drew decided to enter the seminary.

Drew's discovery of his vocation did not come overnight, nor does ours. It required a process of discernment. To discern means to sift through all the possible consequences of our choices or actions. It involves gathering information, thinking, praying and listening to the true desires of our hearts. Good discernment takes time and reflection. It is not a hurried process. It is a tool that should be used for any major decision we encounter, especially the one to discover how and where God is leading us to best live our baptismal call.

To make good choices we need to look at all the options and all the consequences of making a particular decision — or not making that decision. It is helpful to look at all the pros (good things) and cons (not so good things) that would result from that decision. Every decision a person makes to do one thing is a choice not to do something else. It is important to look at both sides of the situation.

For example, Drew's decision to enter the ordained ministry is also a decision not to look for someone to marry and raise a family with. It is also a decision to love and serve God's people in a particular way much like deciding to marry a certain per-

YA!

YOUNG ADULT
PERSPECTIVES

son is a choice to exclude all other romantic and primary love-relationships in one's life.

When discerning pros and cons we look at all the reasons to do something and every reason we can think of not to do it. After this is done, it is important to take this information and spend time reflecting and praying about it. We then try to get in touch with where our heart is being drawn. We look at which decision gives us the most peace. It is good to wait a couple of weeks or so before making a final decision. It is wise to wait and see if this spirit of peace remains.

One thing I forgot to mention is the ultimate importance of prayer for openness to God's will. It is not truly discernment if we go into the process with our minds pretty much made up from the beginning. True discernment requires an open mind and spirit, which is not easy. Only God can give us that grace.

Major decisions, especially those about how we are to live out our vocation, have lasting consequences, so it is extremely important to give them the time and thought they deserve. If decisions are made mostly on emotion or impulse, the results are often poor. We need to use both our minds and hearts.

A good habit to develop is to ask God's help in any decision we are called to make and to seek guidance from wise people we respect. We aren't asking them to make the decision for us, but to help us weigh the possible consequences.

Many, probably most, of us would have fewer regrets about our choices if we knew we took the time and discerned well in a spirit of openness and prayer.

Sister Margie Lavonis, CSC, works for the Sisters of the Holy Cross communications department. mlavonis@cscsisters.org.

Butterfinger guilt: Forgiving yourself is hard to do

I bought a dress that didn't fit in hopes it would on the day of my friend's wedding.

It seemed, at the time, like a powerful incentive to shed a few pounds. But as the wedding approaches, I'm starting to wonder whether it'll make its grand debut or if it'll stay in the closet.

I've succeeded in exercising more, but the Halloween candy is doing me in, particularly those innocuous seeming fun-sized candy bars.

They should carry a fine-print caution: You can eat one after another with ease and quickly consume a king-sized number of calories.

That happened to me the other night with Butterfingers. I went to bed with a stomachache and a stinging guilt. How would the dress fit now? How could I let myself go like that?

I'm generally pretty good at forgiving others. Forgiving myself is another story. I hold myself to high standards, and I'm bitterly disappointed when I don't meet them.

St. Francis de Sales once instructed, "Deal gently and lovingly with your heart, raising it up when it falls and longing ardently for its perfection."

What an important reminder for us high-reaching, goal-setting Americans, strivers who cancel social events and forgo hard-earned vacations days to achieve more because "losing is not an option."

But losing is an option. And we're rarely losing when we

chose to rest or adjust an unreasonable expectation. We're winning, gaining wisdom, maturing.

When our hearts fall, we must raise them up — a mission we have never been taught, a mandate no textbook can explain. We must develop our own devices, crafting customized formulas that lift spirits and nurture wounds.

It begins by being patient — with God and with self. We learn this from the infinitely patient French saint. St. Francis waited years and years to pursue his religious vocation. When he attempted to convert the Calvinists back to Catholicism, he experienced defeat after defeat, door after door. Still, he pressed on. And the prolific correspondent never let a heap of unanswered letters unhinge him.

"I have more than 50 letters to answer," St. Francis noted one day. "If I tried to hurry over it, I would be lost. So I intend neither to hurry nor to worry. This evening, I shall answer as many as I can. Tomorrow I shall do the same and so I shall go on until I have finished."

I find that simple approach incredibly instructive in this era of high-speed Internet and multitasking. One by one. No sooner, no later. Inhale, exhale. Repeat.

Being gentle and loving with our hearts means acknowledging that sometimes we take on too much. We must give myself permission to occasionally miss the mark, to take a break, to cancel a meeting.



TWENTY
SOMETHING

BY CHRISTINA CAPECCHI

This is not an excuse for laziness or mediocrity; the second half of St. Francis' advice urges that, when our hearts are high, we must long ardently for their "perfection." But some of us need to be reminded about the first half, the gentle bit.

Right now, I'm sipping my second cup of chai tea, wrapped in a worn quilt. A cinnamon candle is burning and I'm breathing easy. I'm not worrying about the Butterfingers or the uncrossed tasks on my to-do list; I'm focusing on the many tasks I have crossed off. I've accomplished a great deal.

God loves me unconditionally, readily forgiving me and bearing with me at all times. Out of deference to him, I ought to show myself a small measure of that goodness.

Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. E-mail her at christina@readchristina.com.



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Life is precious for O'Callaghan family

BY KAREN CLIFFORD

GRANGER — With faith as their foundation, St. Pius X parishioner's Mary and John O'Callaghan have worked at building a family based on love, while weathering storms of personal loss and financial challenge.

John and Mary met in graduate school at the University of Notre Dame and were married in 1991. They were blessed with the birth of their son William in 1993, and a daughter Kathryn in 1995.

While carrying her next daughter Mary Elizabeth, Mary developed a pregnancy related immune system disorder that would take years for doctors to diagnose. The disorder treats a fetus as if it is something akin to cancer, and attacks the fetus in response. It led to the stillbirth of Mary Elizabeth, and later another stillbirth and four miscarriages.

While John was teaching at Creighton University in Omaha, Mary became pregnant with their daughter Caroline. It was a difficult pregnancy, and it was then that the O'Callaghan's turned to the Pope Paul VI Institute in Omaha.

As a part of its mission statement, the Pope Paul VI Institute is "committed to the development of a culture of life based on responsible parenthood, responsible fertility regulation, and ethical means for the treatment of infertility and related reproductive disorders." Through the institute's help, Caroline survived the pregnancy and was born in 1999. After years of visiting count-



KAREN CLIFFORD

The O'Callaghan family believes all life is precious. Standing, from left, are William and John. Sitting, from left, are Caroline holding brother Thomas, Mary holding her son, Daniel, and Kathryn.

less specialists, the O'Callaghan's were led to a reproductive immunologist in California who developed innovative treatments for women who suffer repeat miscarriages. While pleased by the doctor's care, there were physical and economic trials throughout the treatment.

Mary says, "This was a trying journey, as it involved numerous tests and difficult treatments not covered by our insurance, leaving us with numerous medical bills. We have no regrets, however, as following his protocols led to the

birth of our son Daniel."

Through their losses and struggles, the O'Callaghan family cherishes the value of every life. In 2007, their son Thomas was born with Down syndrome. The entire family treasures the happiness and love Thomas brings to everyone.

"While many parents are understandably saddened by the initial diagnosis, we were blessed with an overwhelming joy at his birth," Mary explains. "Because of our losses, we have come to understand the incredible value

and incomprehensible beauty of every life which God entrusts to us as parents."

The first year of Thomas' life has been challenging. He has had cataract surgery and has experienced visual problems which require glasses. Recently, Thomas had a g-tube inserted in his stomach due to feeding difficulties. And on Nov. 14, Thomas is scheduled for surgery to repair a heart defect.

Despite these trials, the family embraces the miracle of Thomas' life.

"All of these trials have been made bearable by the sweetness of his little soul, and his smile, which melts our hearts," says Mary.

Mary's compassion for those suffering losses is expressed to many women through her involvement in the Elizabeth Ministries at St. Pius X. As a team leader for the Pregnancy and Infant Loss group, Mary offers comfort to those who have lost a pregnancy or infant. An anonymous Elizabeth participant expressed the compassion of Mary's ministry.

"I will never forget that at a time when most people told me 'it was for the best', or to 'be thankful for those I did have' or did not even acknowledge the loss of our baby, Mary sent a simple and beautiful note. She

acknowledged the pain and emptiness we were experiencing and told us she was praying for us. She referred to the baby that we had lost and wrote, 'think of how brightly his soul must shine

before the throne of God.' I will never forget that."

John O'Callaghan emphasizes that their life experiences have given them greater compassion for all families.

"When you begin to have difficulties having children, you suddenly become aware of how common

"When you begin to have difficulties having children, you suddenly become aware of how common those difficulties are ..."

JOHN O'CALLAGHAN

mon those difficulties are, and you gain a kind of empathy with the sufferings of other families that perhaps wasn't quite as strong as when everything was fine. The phrase 'good Catholic family,' meaning 'big Catholic family' is often uttered lightly and positively by so many people, priests and lay people alike," he says, adding, "We never realized how hurtful this phrase can be until we realized that having a small family may not be a matter of choice for lots of people in the pews. So it's not just a matter of bearing your own cross, but also a kind of solidarity with others as they bear theirs. And that greater sense of solidarity has helped us understand better the notion that we really are on a pilgrimage with those around us."

Family members donate gifts of life

BY MICHELLE DONAGHEY

BREMEN — "A family that prays together stays together," is one of the familiar sayings that is often heard. The Ed and Eleanor DeSchepper family of Bremen not only believes in that saying, they practice it. They also know and believe that families should and can be there for each other no matter what the situation and what need arises — including giving of their own organs.

Ed and Eleanor, a farming couple from the rural community of St. Dominic Parish recently celebrated 57 years of marriage, which blessed them with seven children, including one who died shortly after birth. The family has shared personal triumphs, tragedies and prayer, and when necessary, have donated their kidneys to each other, when Alport syndrome struck the family members.

Alport syndrome is a hereditary disease that affects not only the kidney function, but also can cause hearing and vision disorders. The disorder, which is seen primarily in men, has no cure, but treatment is possible. When kidneys begin to fail, however, those

who are affected require kidney dialysis or a kidney transplant.

In the DeSchepper family, three of the children have been affected by the disorder and required kidney transplants. All three received kidneys from another immediate family member.

"It hit every other one of the children," said Eleanor, 82.

Oldest son, Dennis received a kidney from his father, Ed, while Dale, who is three years younger, received his kidney from brother, Donald. Susan, who is 17 years younger than Dennis, received her kidney from her brother, Doug. Dan, another sibling, was not a donor and was not affected by Alport's. The DeScheppers family also included son, David, who died shortly after birth and was not tested for the disease.

The first child to be diagnosed with the disease was Dennis when he was in the first grade. Dale, who is three years younger, was diagnosed shortly thereafter and sister, Susan was tested at birth.

The family lived with the disease until Dennis began having trouble during his first semester of college. At Christmastime that year, he was put on dialysis for



The recent marriage of brother, Dale, was reason to celebrate life and come together as a family. Pictured from left are Susan, Dennis, Ed, Donald, Eleanor, Douglas, Dale and Dan.

three months in a South Bend hospital. During that time the entire family not only came together for the holiday, but those members who were suitable traveled to Indianapolis to be tested for their potential as future donors. Eleanor and Dennis were then trained to do the dialysis at home. Dennis was brought home for three more months of dialysis

and lived in the house basement.

While that time might have been filled with many tense moments, Eleanor recalled how one of them, filled with worry, lead to relief and smiles.

"We were having problems with the water in the dialysis machine. We thought we would need to call the hospital. Right beforehand, we saw outside the

basement window little Susan, who was a youngster at the time, playing with the garden hose," said Eleanor, noting that the water pressure from Susan's play was causing the issues with the dialysis machine.

After six months, the family received a phone call asking if they would be willing to travel to the University of Minnesota where they could do the necessary transplant operation. Father, Ed, was the most suitable donor.

"We were both suitable, but Ed was a little bit better than me," said Eleanor, noting that he was better suited by just a small fraction. But all the other family members wanted to help as much as they could, recalled the loving mom smiling. Dan, who was only eight at the time, informed his mother of his brotherly love.

"He told me, I'll give him my kidney," said Eleanor.

The farming family also had other relatives willing to step up and help considering that there were still five children at home. Eleanor's mother, Ethyl Houin, came from Plymouth to help, as well as Ed's oldest sister, Stella

Family of 10 united in faith

BY KAY COZAD

FORT WAYNE — Sean and Yvonne Bontkowski have traveled an interesting and sometimes arduous faith walk together since the blind date that brought them together in 1990. Together with their eight children, who range in age from five months to 17 years, they strive to live their Catholic faith in every day life.

Sean, who comes from a broken home, is grateful for the strong Catholic foundation Yvonne brings to the family, devotion of which overflows from her youth in Chicago. Adopted by Polish immigrants, Yvonne recalls how her family life revolved around the church.

Following his parents' divorce Sean joined the Marine Corps at the tender age of 19 and for the next six years, tours around the world brought a new awareness of poverty and appreciation to this tough young marine's heart.

Divine Providence led him in 1990 to double date with a friend while on leave in Chicago. He was 24. "I knew right away," he says about Yvonne. The couple was married within three months and has spent the past 18 years moving around the country. With each move the

family grew exponentially with the births of Bradley, 17, Michael, 14, Anthony, 13, Nicholas, 10, Gregory, 9, Joseph, 7, Benjamin, one and little Stefania, named after her grandmother, who was born in May of this year.

In the early years, Sean admits that he "was just going through the motions" in his faith life. Yvonne, whose strong faith sustained her, says "I kept telling him 'you're called to be holy ... a saint.'" Following several meetings with a Marine chaplain, Sean began to feel an internal

awakening and joined Yvonne in her desire to serve the church.

The Bontkowskis became involved as catechists and served on parish boards in each new community. Sean joined the Knights of Columbus and became a grand knight, even considering the diaconate. And the realization that the faith begins in the home became the foundation for raising their children.

The first three boys originally attended public schools, but eventually the Bontkowskis were working fervently to have their children attend Catholic school, where they were allowed to volunteer their time in exchange for a Catholic education for their children.

"They supported us so much," says Sean, adding, "We were eager to volunteer there because we believed in Catholic education and fostering the faith."

Following other moves and education challenges, by the time Bradley was in seventh grade, the Bontkowskis realized that home schooling might be the answer, and with the encouragement of their parish priest, Yvonne found a program that, she says, reflects the Catholic Church in all subjects. And the home work began.

A regular school day begins at 8:30 a.m. for these polite and disciplined boys. Each works eagerly on a specifically designed curriculum and is usually finished with school work between 2-4 p.m. Yvonne assists the younger boys with their studies as the babies are napping, while the older boys work independently.

"It absolutely works for us," says Sean about home schooling. "We stay united. Parents have an obligation to their own kids."

Ten-year-old Nicholas finds home schooling fun and says, "We get to do a lot of activities!" His brother Anthony is relieved

"It absolutely works for us. We stay united. Parents have an obligation to their own kids."

SEAN BONTKOWSKI



KAY COZAD

The Bontkowski family is shown in this family photo. From left, are Sean, Yvonne and Stefania, Joseph, Benjamin, Michael (who is holding Benjamin), Gregory (above Michael), Nicholas (holding the football), Anthony (below Nicholas with the striped shirt) and Bradley (who is sitting at bottom of play set).

that "There's not much stress. It's quiet here, not much talking." Michael likes the sports he can play and says, "We're never alone or bored," while older brother Brad loves the comfort of home.

Brad says, "We all help with each other." Gregory adds, "And we stick up for each other." Nicholas and Gregory are currently preparing for first Communion and the family supports them.

"Receiving God is a special thing," says Nicholas, who admits to praying a lot. "It's not about parties, it's about God."

Sean's worries about socialization with home schooling were soon put to rest as the family became involved in the Boy Scouts. "The faith is not taught in isolation," says Sean, who has

been involved as Scout master since the late 1990s. Since the family's move to Fort Wayne, Sean has served as Scout master of Our Lady of Good Hope's Scout Troop 307, where he presents Scouting as a youth ministry. The entire family participates in activities including camping and retreats.

As head of the household, Sean takes his job as provider and spiritual leader very seriously. He retired from his beloved Marine Corps in 2004 and is currently product supervisor at Edy's Ice Cream Company. As a member of Opus Dei, a Catholic institution founded by St. Josemaría Escrivá, whose mission is to teach that everyday life circumstances are opportunities for growing closer to God, for serving others and for improving

society, Sean's search for a deeper faith life continues.

"Opus Dei allows me to grow internally in faith as well as be a better husband and father," says Sean. "Everything you do is for the love and glory to God." Yvonne adds, "He's different now. As he searches for holiness, he is an example for the kids."


This close-knit family attends Sacred Heart Parish in Fort Wayne, where Father George Gabet offers the Mass in Latin, and is a united front in their faith development. They strive to share it with others every day.

"Learn, know and live your faith," says Sean earnestly. "The world would be a much happier place."

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St. Charles teams with other schools in walk for life

BY KAY COZAD

FORT WAYNE — The parking lot of St. Charles Borromeo School was a sea of faces early Oct. 16 as students in grades 1 through 5, staff, parent volunteers and principal gathered to pray with their three eighth-grade classes. Joined in the event were the St. Vincent de Paul School eighth-graders with their principal, teachers, parents and Associate Pastor Jason Freiburger. Together the concerned students prayed that their joint march to the abortion clinic on Inwood Drive would heighten community awareness of the right to life and touch some hearts along the way.

The walk was scheduled in conjunction with the 40 Days for Life campaign, though, says Rob Gregory, co-chairperson of the campaign, the schools involved organized the walk on their own.

He adds, "It is quite a statement that the schools would take time out of their busy curriculum to join the rest of the community in speaking out against abortion."

The walk was led by St. Charles Associate Pastor Father Tony Steinacker, who offered the sendoff prayer with the reverent students gathered.

"We come together for a cause beyond ourselves," he told the hushed crowd, adding, "We pray for all those affected by abortion. Help them know your love."

The right to life walkers, some with "end abortion" banners, followed behind a life-size cross carried by fellow students, down Reed Road, accompanied by a police escort. Many carried their own simple handmade crosses, which, says eighth-grade religion teacher Amy Johns, were created at home with any materials the students chose to use. One cross was made from the bough of a green-leafed bush, another from two-by-fours.

The eight graders from St. Charles School sported baby blue t-shirts with "Pray and Fast to end abortion. 40 Days of Life Campaign" embossed on the back, all donated by a generous St. Charles parishioner.

St. Charles Student Body President Sarah Clark was happy to participate in the walk saying, "We're going to the abortion clinic to pray and make a statement."

Student Body Vice President Brian Polhamus adds, "It's a good movement. I hope people see us and see us standing up for our rights and help us out in voting for someone who is against abortion."

Periodically along the route the group paused to pray one of the 14 Stations of the Cross. A reverent hush permeated the air as the students walked quietly toward their goal.

St. Jude School, Blackhawk Christian School and Concordia Lutheran Elementary School marched toward the abortion clinic from their own direction to join St. Charles and St. Vincent students in solidarity against abortion.

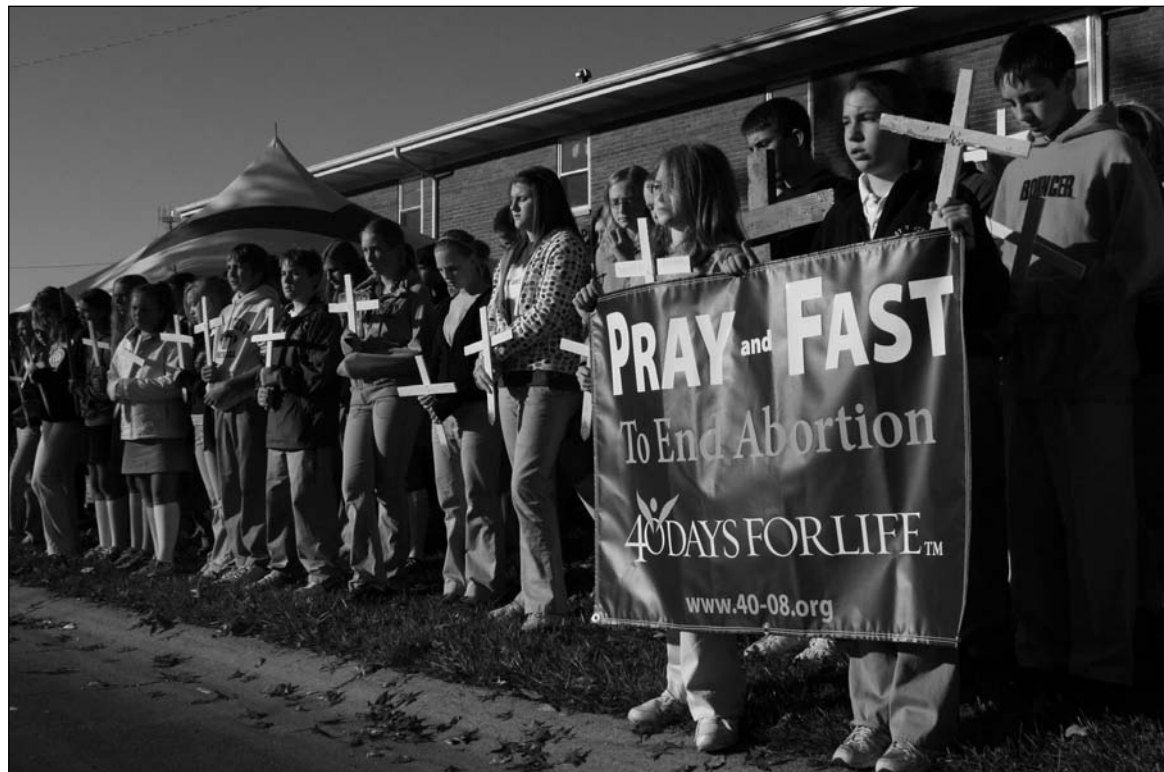
"It's a wonderful opportunity to have this ecumenical movement with the Lutheran school to witness to life," says Father Freiburger.

Father Steinacker agrees, say-



PHOTOS BY KAY COZAD

Father Tony Steinacker, associate pastor of St. Charles Parish, leads close to 200 eighth-grade students and adults from St. Charles and St. Vincent de Paul schools, down Reed Road on an early morning walk toward the Fort Wayne abortion facility on Oct. 16. The group, carrying homemade crosses, stopped periodically along the way to pray the Stations of the Cross and upon arrival, prayed the rosary for an end to abortion.



Students from several schools from the north side of Fort Wayne, including St. Charles, St. Vincent de Paul, St. Jude, Concordia Lutheran and Blackhawk Christian Elementary, joined in solidarity to pray for an end to abortion on Oct. 17. The group stood together in prayer across from a local abortion facility in hopes of changing hearts, during the 40 Days for Life campaign.

ing, "It's beautiful for these different schools that are usually competitive to come together from different directions, lovingly in one location, to bear witness to life." St. Charles' seventh- and eighth-grade students rotate

peacefully praying the rosary outside the abortion clinic every Thursday during the school year, he adds.

As the determined students arrived they joined a large crowd of adults and children already

gathered across from the clinic. Following prayers for the final Station of the Cross, rosary prayers rose up in earnest as the crowd faced the clinic in hopes of changing the hearts of any who traveled there.

St. Charles Principal Robert Sordelet sees the march as a statement of their faith, saying, "I think it's a great witness to respect life. We pray as a school

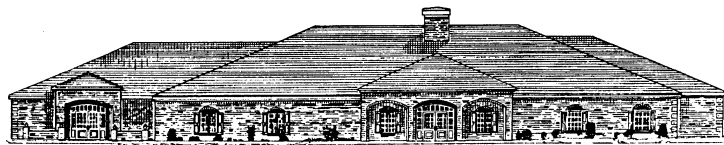
to respect all life. Today we're trying to make a difference, make people think about the unborn."

St. Vincent Principal Sandra Guffey adds, "I think it's a privilege to be part of this powerful witness. It's what we're all about as Catholic Christians."

Father Steinacker sums it up by quoting another astute pro-life believer with, "How beautiful it is that schools stop their day to pray. They are the next generation and are already saying 'no' to abortion. If they are saying 'no,' we as their elders need to take heed. We need to stop our day and pray and join them in saying no to abortion."

According to Rob Gregory two babies in Fort Wayne have been saved recently due to the 40 Days for Life campaign and the powerful and prayerful efforts of the faithful youth of the area.

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Pro-life speaker discusses harm of abortion to African Americans

BY TOM UEBBING

SOUTH BEND — “You cannot complete your mission unless you understand who you are. You are the continuation of the civil rights movement.” Rev. Clenard Childress, Jr., keynote speaker, paid this high honor to an overflow crowd of 445 pro-lifers gathered for the annual St. Joseph County Right to Life fund-raising dinner in Mishawaka, Oct. 16.

Childress is an African American and a Baptist pastor with many years of service in youth ministry and pro-life advocacy. His Web site — www.blackgenocide.org — documents the targeting of the black community by abortion providers, especially Planned Parenthood, which was founded by Margaret Sanger.

Childress noted that for African Americans the most dangerous place they can be “is in the womb of their African American mother because one out of two will choose to abort. ... There is a black genocide going on in America.”

Quoting the Declaration of Independence’s proclamation of the rights of life, liberty and the pursuit of happiness that come from the Creator, the pastor said, “Those prophetic words solve the two greatest problems our society faces today. The issue of abortion and the issue of family — the definition of family.”

He said the changeable problem of flawed sexual orientation is not a proper basis for civil rights unlike the inherent natural characteristic of race. “There are more people who have come out of bad orientation than there is of those yelling for it to be a civil right.”

Addressing the woman who is being told her life will not be happy unless she aborts, he said, “You have to understand there is another life in the womb, whose pursuit (of happiness) you will cut off. And the Declaration (of Independence) says — ‘No. That life has a right to pursue happiness.’”

Childress drew a comparison between Martin Luther King Jr.



TOM UEBBING

Rev. Clenard Childress, Jr., keynote speaker, spoke to an overflow crowd of 445 pro-life advocates gathered for the annual St. Joseph County Right to Life fund-raising dinner in Mishawaka, Oct. 16.

and the civil rights movement to today’s pro-life movement. “Your life is linked to Dr. King because you have picked up the baton where others have dropped it. ... That first movement was the Baptist Church; now this movement is the Catholic Church. But it takes all of us to get it done.”

Childress criticized the role of some church leaders in this struggle. “And the shepherds are so pivotal, those that hold the title of clergy. Because in the Afro-American community right now many of the shepherds are leading the sheep to the slaughter. And this is an abomination — no play on words — to God.”

The reverend continued, “You are the salt of the earth. You are the reason the hand of judgment has not come down on this nation.”

The minister quoted extensively from Martin Luther King’s “Letter from a Birmingham Jail.” He said King lamented how the church of his day was weak and ineffectual but how the early Christians were “small in numbers but big in commitment. ... The early church put an end to the evil of infanticide.”

Childress emphasized the importance of 40 days or 40 years in salvation history and expressed his belief that 40 years

after the assassination of Dr. King that there would be a shift in American history that would bring about the end of abortion.

He encouraged the attendees to remain faithful because “your faithfulness and your willingness (quoting King) to not be “merely a thermometer that recorded the ideas and principles of popular opinion (but a) a thermostat that transformed the mores of society.”

St. Joseph County Right to Life president Tom Gill honored several individuals with special recognition. He presented the Brother John Lavelle, CSC, Scholarship Award to Elizabeth A. Kruger for her pro-life volunteer work in high school and college, the Annette M. Macknick Courage Award to Simone Ostrich for her work as a sidewalk counselor and office volunteer, and the Pillar of Life award to Peter and Wilma Veldman for their steadfast support for St. Joseph County Right to Life.

Gill encouraged participants to get involved in the 40 Days for Life campaign of prayer and fasting to end abortion. Nearly 5,000 local people are involved.

Readers can visit www.40daysforlife.com/southbend to learn more and sign up.

hospital visit for Susan, however, noted her mom.

“She was born with a heart defect,” said Eleanor, adding that her daughter’s first surgery was done at only six weeks old in Chicago, with open heart surgery to follow when she was two and a half years old.

Some families, especially couples, are challenged by one crisis, much less everything that the DeScheppers have encountered. Getting across each mountain of life isn’t as difficult if families would heed Eleanor’s advice.

“You do what you have to do and pray all the time and put your trust in God to see you through it,” she said with a smile, adding, “There were cases we’ve seen that were much worse than what we had. God wanted us to take care of them.”

Indianapolis was doing transplants. He had less dialysis than his older brother, undergoing only around five treatments to clear his kidneys before his surgery, said Eleanor. The family waited until Donald, his donor, who was in high school, was on Christmas vacation from school, to have the surgery.

“When he was there, he told me he didn’t know he could miss home so much,” said the mother, noting how she was touched by those words.

Susan, who is the youngest, underwent surgery only six years ago when she was in her 30s. Husband Andrew Spangle and son, Nathaniel, who was only four at the time, were there when she received her kidney from brother, Doug.

It was not the first surgery or

Rosary draws pro-life advocates in South Bend

BY DIANE FREEBY

SOUTH BEND — Don’t try to sell the argument that “abortion is a lost cause” to the Catholics who battle for life each and every day. There is still hope and the battle is not lost.

Catholics like Drew Black from Christ the King Parish are among the hundreds who gathered Sunday afternoon to pray the annual Rosary for Life in South Bend. As the crowd meditated and prayed on the joyful mysteries, Black quietly cradled her young granddaughter, offering up special prayers for the baby’s 3-year-old brother, John Paul.

John Paul suffers from seizures every day and every night.

“His parents are true heroes,” said Black, through tear-filled eyes. “He doesn’t sleep much at night, so we came to help them care for John Paul.”

Black and her husband are the parents of nine children and grandparents of 12. They moved to South Bend from Lincoln, Neb., a year-and-a-half ago.

Many everyday faithful are concerned with advocating for the unborn and caring for the children born with special needs such as John Paul. Other children, who have nobody to advocate for them, are aborted every day in this country because it remains legal to do so.

So, does Black believe that reversing Roe v. Wade is a lost cause?

“It’s a good thing we didn’t say that about slavery,” she explained, drawing comparisons to the reversal of another immoral law.

“This is the best pro-life work we can do,” explained Black. “John Paul has been hospitalized 50 times because of the seizures, and he suffers so much. But he is such a joy, and probably the happiest of the children. He’s been tested, and we know he’s already able to read. It’s just a challenge for him and his parents every day.”



DIANE FREEBY

Drew Black, who participated in the Rosary for Life in South Bend, is shown with her 1-1/2-year-old granddaughter, Helena.

In addition to witnessing to the sanctity of all life by dedicating themselves to helping care for her special needs grandson, Black says she feels called to advocate for the unborn by prayer and attending events like the Rosary for Life.

The Rosary for Life is sponsored by the Diocese of Fort Wayne-South Bend Office of Family Life. With the “Ave Maria” sung between decades by local musician Mike Nolan, coordinator Lisa Everett describes the event as “a pro-life rosary with meditation and intercessory prayer.”

The intentions included prayers for the unborn, their mothers and also for George Klopfer. He’s the man who performs abortions every week at locations in Fort Wayne and South Bend.

“How wonderful it would be if he was healed and converted,” said Everett of the reason for including Klopfer in a pro-life rosary.

Everett estimates about 100 people turned out for the 12th annual Rosary for Life. She credits the 40 Days for Life prayer effort, headed by Mary Akre and Dave Bathon, for encouraging more people to come pray right next to the abortion clinic.

DONATE

CONTINUED FROM PAGE 10

Houghton of Marcellus, Mich.

“I was so thankful for them,” said Eleanor, adding that one of the hardest moments was when she watched her husband leave for home while she stayed with her son during his recovery, worried about his recovery and work at home. Not long after, Dennis returned to college, checking in with his doctors at regular intervals, as he still does today over 30 years later.

Three years after Dennis’s transplant, Dale, who was about the same age, was struck with the disease progression. By that time,



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EDITORIAL

What do we need?

A sign in front of a Michigan parish reads: "Stocks falling? Invest with God."

That sign brings to mind the second readings for Sunday Masses the first two weeks in October. Those readings were taken from St. Paul's Letters to the Philippians, in which Paul says to have no anxiety, but to turn to God for "the peace of God that surpasses all understanding." And, he says: "My God will fully supply whatever you need in accord with his glorious riches in Christ Jesus."

Of course, Paul wasn't talking just about material goods. He was talking about the spiritual benefits of living a virtuous life, but he was also reassuring the people that God will look after all our needs.

Ah, but then the question becomes: "What do we need?"

A finance professor at DePaul University reminds us that it wasn't just greedy executives or bumbling politicians who caused the present financial mess: It also was the ordinary person.

Professor Joan Junkus told Catholic News Service that the buying habits of just about everyone helped build debt that many people could not afford to pay back. As more of us defaulted on our debt payments, the banks and financial institutions got sick.

While some people may have borrowed money to buy groceries or pay the rent, many people use credit cards and home equity loans merely to support a lifestyle beyond their means, or because they believe they really deserve some particular item or service. For too many of us, items that formerly were luxuries have become "necessities."

As the nation reels from economic bad news, we should look for the silver lining in the crisis and take time to evaluate our own consumer habits. As with any habit, we sometimes fall into a pattern of buying things without thinking about it, so being forced to re-evaluate our spending habits is healthy.

Instead of automatically buying that \$4 latte on the way to work tomorrow, think about getting up a few minutes early to brew your own coffee. Think about whether your 12-year-old really needs a 1,000 minute cell phone plan or could get by with a cheap phone that allows her only to call home. Does your son really need the \$100+ athletic shoes that he insists "everyone has?"

Think about how many more meals you could cook at home than buy out at a restaurant. Do you really need to borrow money to get that granite countertop for the kitchen, or could you just wait until you can actually afford a new laminate one?

Think about whether you really need a 3,000 square foot, three-bath house for a family of four. Think about whether you really need a new car every three years.

Already there is strong evidence that Americans can and will adjust their consumption habits, and often that adjustment brings new insights and greater happiness that we could not have anticipated. For example, rising gas prices have prompted more Americans to use public transportation, and many of those new riders are surprised that they enjoy the benefits of avoiding traffic jams and high parking prices. And many families are learning that a family game night at home is much more fun than going to a movie.

A proper re-evaluation of how we view material goods also can be a grace-filled time of spiritual renewal that allows us to realize how much more important and fulfilling are the spiritual goods that bring us the peace of God that surpasses all understanding.

Wisdom imparted by grandparents

Most older people regret that they did not listen to the wisdom imparted by their grandparents, for usually we don't appreciate how much we can learn from previous generations when we are young. However, in this time of financial crisis, the younger generations would be very wise to tap into the experience of older people, for they have gone through economic times much, much more difficult than those that face our families today. These conversations with grandparents or great-grandparents will make younger people realize they aren't so bad off, after all, and the seniors even can provide helpful tips for how to get along in life with fewer financial resources and material possessions.

Family gatherings and celebrations present a golden opportunity to ask family elders to share their experiences. Perhaps this topic of conversation could be on the agenda for family gatherings at Thanksgiving, as we count our blessings and contemplate the things in life that are most important.

Today's Catholic editorial board consists of Ann Carey, Fred and Lisa Everett, Father Mark Gurtner, Father Michael Heintz, Tim Johnson and Vince LaBarbera.

COMMENTARY

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

Moving hearts to welcome the stranger

I'm grateful to your newspaper for the series printed this past June, originating from the Indiana Conference of Catholic Bishops. The

series entitled "Immigration Myths" pulled together a great deal of helpful information for me.

This information at the same time was shared in parish Sunday bulletins throughout the diocese. Several of my friends commented on this. We were able to have a conversation on the topic, which is vexing and also a challenge to Christian hospitality.

After I read "Immigration Myths" it partly prepared me for a line I read from another source — one night God crossed all borders to make a home with humanity.

Doesn't this move hearts of believers to welcome the stranger?

Sister Alodia Carney, OLV
Fort Wayne
South Bend

Are science and religion enemies?

One subject I often end up discussing with friends and acquaintances is the apparent conflict between religion and science. A surprising number of people believe these two powerful forces in our society are incompatible with each other. Some even claim there is an "inherent conflict" between them.

When people learn that I am a scientist and a Catholic priest, a common response is, "Wow, how do you do it?" Although it may appear to a casual observer that science and religion make competing claims over the same questions, in reality they do not.

Already back in the late 1500s a well-known churchman named Cardinal Baronius made the point that religion teaches us "the way to go to heaven, not the way the heavens go." Science, on the other hand, addresses the physical world and "how the heavens go." This simple but important distinction, which was later incorporated into the writings of Galileo, reminds us that science

and religion are objectively compatible with each other since they have distinct and unique domains.

Yet even if they deal with different domains, science and religion can and must speak to each other. Albert Einstein already saw this when he made his now-famous remark: "Science without religion is lame; religion without science is blind." Science and religion need each other and must work together. Pope John Paul II asserted this same fundamental point when he said: "Science can purify religion from error and superstition. Religion can purify science from idolatry and false absolutes."

This task of collaboration and purification, however, is not an easy one in an environment of mutual doubt, suspicion and hostility. One reason for such hostility is that religion often purifies science by insisting on the primacy of

ethics. Yet many scientists are clearly unwilling to acknowledge that the interests of humanity are authentically served only when scientific knowledge is joined to a truthful conscience, and the pursuit of science is attenuated through the filter of ethics.

In fact, the much-hyped conflict between religion and science turns out to be largely a conflict between men of science and men of religion, rather than between science itself and religion itself. Ultimately, some scientists may become uncomfortable when they perceive that science cannot adequately address value questions or provide answers to the ultimate questions that religion addresses. Some men of faith may

feel threatened when they finally have to acknowledge that the Bible is not, in fact, a scientific textbook.

A further explanation for the suspicion between scientists and men of faith can be the ill will generated by a vocal minority of scientists who suggest that religion has a "softening

influence on the brain," or that men and women of faith are "spared the trouble of thinking" when they live by religious dogma and strong ethical principles. Quite the opposite is actually the case. True religion, like good science, promotes a more measured rationality, and a more ordered thoughtfulness as we consider the created world we are a part of. Absolute religious dogmas and invariable ethical principles do not stifle thinking any more than absolute definitions and unalterable geometric postulates stifle the thinking of the student of geometry. The rules of geometry do not "spare us the trouble of thinking" but, on the contrary, help us to think in a structured way, providing us with the very categories we need in order to be able to enter more deeply into this branch of mathematics. Similarly, religious dogma and sound ethical teaching afford



MAKING
SENSE OF
BIOETHICS

BY FATHER TAD PACHOLCZYK

us the essential categories we need to enter reasonably into a discussion of the ultimate questions that every person faces, questions of purpose, morality and human destiny. Religion, in the words of G.K. Chesterton, is never "an arrest of thought, but a fertile basis and constant provocation of thought."

Moving past the mutual suspicion that has arisen between scientists and men of faith is thus a critical first step in seeing how religion and science are not, in fact, enemies at all. The two are able not only to coexist peaceably, but within the person of the scientist, religion and science can ultimately interconnect and strengthen one another. The pioneering astronomer and mathematician Johannes Kepler, who first calculated the elliptical orbits of the planets, perhaps put it best when he wrote: "The chief aim of all investigations of the external world should be to discover the rational order and harmony which has been imposed on it by God and which he revealed to us in the language of mathematics."

That source of rationality, which is God himself, should be a source of continual wonder for each of us, as it was for Einstein when he mused: "The most incomprehensible thing about the universe is that it is comprehensible."

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

"Science without
religion is lame;
religion without
science is blind."

ALBERT EINSTEIN

Survey shows who likes their homilists

VATICAN CITY (CNS) — Catholics and Protestants in the Philippines and the United States gave very high marks to their preachers and homilists, while survey respondents in France and Hong Kong were not impressed at all.

A survey conducted for the Catholic Biblical Federation also showed that respondents in the Philippines and the United States said reading the Bible was their preferred religious activity, while respondents in seven other countries said they would rather watch a television program with a religious theme.

The results are part of an ongoing study of the Bible-related habits of adults around the world; the survey has been completed in 12 nations on three continents and currently is under way in South Africa and Kenya.

Initial results from telephone interviews conducted by GfK-Eurisko were presented at the Vatican in April and further details were released Oct. 14 during the world Synod of Bishops on the Bible.

The survey covered several of the key questions being discussed

inside the synod, including the quality of homilies, owning a Bible, praying with the Bible and defining what it means to say the Bible is the “inspired word of God.”

Luca Diotallevi, an Italian sociology professor who coordinated research on the survey results, said the question about homilies is important because a sermon is “the principal means of communicating the Bible’s content” when Mass is the only time most Catholics hear a portion of the Bible.

The data includes responses from 650 adults in each of these countries: United States, United Kingdom, Netherlands, Germany, France, Spain, Italy, Poland, Russia, Hong Kong, Philippines and Argentina.

In the Philippines, 66 percent of the respondents said they “very much” appreciated the last homily they heard; in the United States, 47 percent said “very much.”

“Very much” was not the top response in any other country. Only 8 percent of French respondents and only 2 percent of respondents in Hong Kong gave top marks to the last homily they heard.

THE VATICAN LETTER

CINDY WOODEN

Diotallevi said he believes the differences reflect the fact that “in Europe homilies involve more moralizing, while in the United States and the Philippines they are more Bible-based. Also, in the United States there is more competition” among churches and Americans are more likely than Europeans to move to a different parish in search of better homilies.

But, the sociologist said, what should worry the churches the most is not the percentage of people who said they strongly disliked the last homily they heard, but those who said they couldn’t remember or had never even heard a homily.

In the Netherlands, Russia and Hong Kong, “I never listened to one” was the top answer.

Discipleship shows God’s love for all



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

30th Sunday in Ordinary Time Mt 22:34-40

The Book of Exodus provides this weekend with its first reading. In ancient Jewish tradition, Exodus came from Moses. Therefore, in a most special way, it is the very word of God, since Moses represented God and was the link between God and the chosen people.

Through Moses, God gave to the Hebrews directions for every aspect of their lives. This weekend’s reading from Exodus addresses certain very specific realities in life, such as the lending of money.

Primary in the Hebrew religion from the beginning was a respect for each person, but a respect founded on the notion of God as Creator and final governor of human lives.

Every person has the right to be respected and treated justly. No one can be exploited or mistreated, not even strangers, and not even enemies.

Of course, the details are important. But, even more important is the spirit underlying human obedience to God.

For the second reading, the church presents a reading from Paul’s First Epistle to the Thessalonians. The Apostle Paul’s advice is firm. He urges obedience

to God.

He offers his own devotion to the Lord as an example. Following Jesus brings joy, the apostle insists.

Bearing witness to Christ, evangelization to use a theological term often appearing in modern times, is an opportunity for Christians. Paul urged the Christian Thessalonians to be a model for all the people of Macedonia and Achaia. He tells the Thessalonians that their faith, their turning away from idols, was an inspiration to many.

St. Matthew’s Gospel provides the last reading. It is a familiar and beloved text.

Often seen as an effort to trick Jesus, the question of the Pharisees in this story may have had a more pragmatic purpose. The Pharisees were teachers, constantly instructing others about the law of Moses, and constantly calling others to obey this law. Reducing any teaching to a summary is always a good educational technique.

(Even so, good will cannot be assumed without any other possibility. After all, many Pharisees disliked Jesus and would have liked to discredit the Lord’s message.)

The Lord’s reply is obvious. It certainly is no departure from, or repudiation, of Jewish religious tradition. It echoes ancient and fundamental Jewish belief.

His lesson is to the point. God is supreme. The true disciple must balance every decision against the standard of love for God, uncompromised and absolute. True discipleship also means active respect for every other person since every human being is God’s treasured creation.

God’s law is one and inseparable and supreme. It is a mandate to love others. It cannot be set aside.

Reflection

True Christianity is more than an intellectual assent to certain theological propositions. While the creed of the church is vital, Christianity means a way of life.

Christianity means a heartfelt, personal choice to recognize God’s supremacy. Christianity is more than lip service.

It means loving others as God loves them, caring for others and resisting any effort to belittle or exploit others. First Thessalonians reminds us Christians of the need to bear witness to God’s love and justice far and wide.

The message is especially important today, in a world in which so many are used and exploited, indeed even in advanced, free societies.

Free, advanced societies can be very guilty in offenses committed against God and vulnerable people. Not only tyrannies are at fault.

People in free societies are even more responsible before God since they truly can influence public policy and form the culture.

Christians in democracies not only have the opportunity, but in fact the duty, to show God’s love for all and to insist upon respect for all.

READINGS

Sunday: Ex 22:20-26 Ps 18:2-4, 47, 51 1 Thes 1:5c-10 Mt 22:34-40

Monday: Eph 4:32-5:8 Ps 1:1-4, 6 Lk 13:10-17

Tuesday: Eph 2:19-22 Ps 19:2-5 Lk 6:12-16

Wednesday: Eph 6:1-9 Ps 145:10-14 Lk 13:22-30

Thursday: Eph 6:10-20 Ps 144:1b, 2, 9-10 Lk 13:31-35

Friday: Phil 1:1-11 Ps 111:1-6 Lk 14:1-6

Saturday: Rv 7:2-4, 9-14 Ps 24:1b-4b, 5-6 1 Jn 3:1-3 Mt 5:1-12a

CATEQUIZ'EM

By Dominic Camplisson

It seems that many people forget that Halloween is related to the church. This quiz reminds folks of the origins of the festivities.

1. Why did the church start Halloween?

- to convert the Druids
- for fun
- they didn’t; it was originally a pagan Celtic feast

2. Some Christians are suspicious of Halloween because it has these:

- associations with apples and pies, which are bad for the health
- pagan origins
- a double “l” and a double “e” like Eevill

3. Why might this not be such a big deal?

- Many things in Christianity like Christmas have pagan antecedents.
- The double letters are well and good.
- The apple, while deadly to Protestants, cannot harm Catholics.

4. What does “hallow” mean?

- empty in the middle, like a gong
- holy
- it is a corruption of “Aloha”

5. What is “een” as in “Halloween?”

- It is derived from the Irish word Ean, meaning “bird” as people ate duck
- It is derived from “evening”
- Derived from the cries of the demented Irish souls who “keen”

6. The origin of the name is easier to see in this older version:

- wehadafeastitshalloween
- Samhain
- All Hallow’s Eve

7. According to one pope, the reason for a feast celebrating all the saints was:

- to make up for any previous commemorations that year, which were deficient in any way.
- to call the pagans’ attention to the fact that Catholics outnumbered them six to one.
- to have a reason for kids to trick or treat.

8. But another practical rationale was that there were

- a lot of times when the religion of martyrs was unknown.
- more martyrs than days in the year so not everyone could have his own feast day.
- so many bingo games scheduled, liturgy had to come at the end of the month.

9. All Saints Day, in the Roman Catholic Church, is

- always on Nov. 1.
- always on Oct. 31.
- it depends, in a leap year it can be on either day

10. The remembrance of the dead dates back to

- 1874
- the earliest days of the Christian Church
- The medieval reaction to the Lutherans who challenged the idea of sainthood

11. There was already a supply of people to honor because of this:

- The periodic Roman persecutions against Christians that created martyrs
- The dearth of the Italian nationalist bent on seizing the papal states
- The 30 years wars which raged in Russia at the time

12. An early custom of the church, still noted in altars today (altar cloths in the East) is the veneration of

- icons
- relics
- effigies of pets

13. At first this subset of the dead were honored:

- popes
- nuns
- martyrs

14. Later were added this more “generic” group:

- troubadours
- saints
- Dominicans

15. All the saints were invoked when this building was consecrated in the seventh century in Rome

- Hagia Sophia
- The Metropolitan Opera House
- The Pantheon

ANSWERS:

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

Gospels written witnesses to faith

Recently, my mother, grandmother and I were discussing when a soul actually enters heaven. We have heard priests make comments about a person being in heaven, and in the Bible, Jesus tells the criminal crucified with him that he will be with him in paradise that day. Similarly, we believe that the saints are in heaven already and can intercede for us. However, also in the Bible, there are many references to a day of judgment, which leads us to believe that all souls are dead until that time arrives. Therefore, what is the Catholic Church's teaching on when a soul enters heaven? Anonymous

The Catholic Church teaches and believes that, when a person dies, his or her soul faces what is called "Particular" Judgment — we will face Christ and be judged by him; we believe we face either heaven, thought of not so much as a place but as an activity: sharing fully in God's knowledge and love, in communion with all who are in Christ — or purgatory, the healing and purification of our weaknesses, our spiritual "baggage," so to speak, necessary for us to enjoy

heaven — or hell, the just separation and alienation from God as the result of our own choice. We further believe and profess that, when Christ returns in glory as judge of the living and the dead, we will experience what is called the "General" or "Universal" Judgment — this will not undo or revoke our particular judgment (it's not like a cosmic game of Chutes and Ladders) but rather will allow us — reunited body and soul, glorified after the pattern of Christ's own resurrection — to experience our particular judgment in all its fullness, and also to see all the injustices and evils we have suffered or witnessed made right, the just punishment of the wicked and the vindication of the righteous.

Why and how were the four Gospels of today's Bible chosen from the known six or seven gospels available? T. C., Fort Wayne

There were, and are still available, more than six or seven texts claiming to be "gospels." To our knowledge, Mark is the first of its

THAT'S A GOOD QUESTION

kind to use the term "euaggelion," or "Good News" in reference to a narrative account of the life, death and resurrection of Jesus Christ. Most scholars consider the first book of what we call the New Testament to have likely been Paul's first letter to the Thessalonians (c. A.D. 51), and that the first Gospel to have been written was that of Mark (c. A.D. 70). If the death and resurrection of Jesus occurred around A.D. 30-33, there is a nearly 20-year hiatus between these saving events and our first Christian texts and a nearly 40-year gap between the resurrection and the first Gospel. This should make us consider seriously the role of the early community of the church in the very formation of

these texts themselves. They did not, as it were, descend from heaven in a hermetically sealed bag. They were produced by the early Christian communities as written witnesses to a faith that preceded them and, in fact, made them possible. The church holds that there are three stages in the composition of the Gospels: the preaching or "kerygma" of the apostles, the oral traditions, which transmitted this preaching and the work of the evangelists in composing their Gospels in accord with that preaching. Remember that neither Mark nor Luke were eyewitnesses, but that their texts reflect the preaching of Peter and Paul, respectively. As the early Christians began to privilege certain texts over others, the principal criterion of such discernment was a particular text's fidelity to that apostolic kerygma, what second century writers like Irenaeus, the bishop of Lyons (+ 220) and the North African, Tertullian (+ 220), called the "rule of faith" or "canon of truth," an understanding and expression of the faith that reflects and is consistent with the apostolic kerygma. What are now called apocryphal gospels (some, but not all of which were gnostic productions) do not reflect this apostolic preaching and so were never considered authoritative or inspired. Further, these apocryphal texts were written or compiled much later (c. A.D. 150-250) than the earlier, "canonical" Gospels (c. A.D. 70-100). One of the other distinguishing features of the

extra-canonical or apocryphal gospels is that very often they are simply collections of sayings of Jesus, rather than a narrative account of his life, thus indicating their portrayal of Jesus largely as sage or teacher; additionally, the gnostic gospels offer little in the way of reflection on the earthly life of Jesus — his physical birth from Mary and his death and resurrection — largely because the gnostics viewed matter, physicality and even history as the realm and product of a lesser, malevolent or perhaps incompetent deity. Scholarship has recently suggested that there was in circulation around A.D. 150 a codex (the forerunner of our modern "book" and replacement of the more ancient form of scroll-production) containing the four canonical Gospels, perhaps witnessing the early conviction that these four texts were both privileged and should be understood in terms of one another.

We know that in A.D. 367, Athanasius, bishop of Alexandria, spoke in his Easter letter to the area churches of the four canonical Gospels among the 27 books we now privilege as the New Testament, and that — seemingly independently — a local synod in Hippo in 397 also "canonized" the four Gospels among the 27 books considered inspired and authoritative for Catholics.

Father Michael Heintz, Ph.D., rector of St. Matthew Cathedral, South Bend answered this week's questions.

As a Cubs' fan, these are the glory days

Part of it comes with age.

As a fan of the Chicago professional teams, the wins aren't quite as exciting and the losses aren't nearly as devastating as they once were when youth seemed to magnify every sporting event into a cataclysm of emotions.

I've been a Chicago Cubs fan since 1969. That's 40 seasons. So when I heard and read some Cubs fans who said, "That's it! I've had enough!" I had to laugh. Just because they were swept out of the playoffs for the second year in a row? You must be joking! As a Cubs' fan, these are the glory days. They made the playoffs two years in a row! We had six months of winning baseball — 97 victories — and a second straight berth to post-season play.

I've never had so much fun watching my baseball team play as I did in 2008. As a 40-year fan, I had just witnessed the best Cubs team I had ever seen. The playoff sweep was disheartening, to be sure. But the three straight losses to the Dodgers didn't change the enjoyment I had from April through September.

That's not accepting mediocrity; it's accepting reality, a reality over which I have no control. Sure, I can stop cheering for that team. But I'm a Cubs fan. I can't just turn that off.

As a sportswriter for the last 27 years, I have grown increasingly disenchanted with the attitude and behavior of fans, all in the name of being a devoted follower of a particular school or professional organization. It's as if declaring oneself "a diehard fan" grants one special permission to react irrationally.

I have seen visiting fans spat upon and verbally assaulted, wild-eyed maniacs screaming at opposing players and coaches with violence in their hearts.

This attitude spills over onto message boards and chat rooms where fans turn following a team into a personal attack on coaches, players, owners, athletic administrators — even the messengers of the news — all because their team failed to win a sporting event.

Don't get me wrong, the outcome of games is important. We spend millions of dollars paying coaches and players to perform. Achieving success is important and those who are paid handsomely are accountable. It's big business, at least on the major college and professional level.

But to create the madness and mayhem in stadiums and on message boards borders on and sometimes crosses over into criminal behavior.

Try this. Watch the game. Observe what happens. Recognize that both teams are trying to win and inevitably, no matter how many times those same two teams play that game, one team is going to win and one team is going to lose. Discern why one team won over the other. Rationalize what you just witnessed.

Sometimes one team wins because the coaching is better. Sometimes one team wins because the players are better. Sometimes two evenly matched foes go head-to-head, and because of the nature of the game, one team has to win and one team has to lose. Sometimes, there isn't blame to be assigned to the losing team. It's just the nature of athletic competition.

As fans, we have no control over the outcome of a sporting event. Sure, the home crowd can help spur their team on. Home-field advantage exists. But as fans—and more importantly, as Christians — don't we have an obligation to handle the observa-



FROM THE SIDELINES

BY TIM PRISTER

tion/outcome of an athletic event with dignity? Cheer for your team, not against the opposition. They're simply trying to achieve what you want your team to achieve. When the game is over, it's time to relinquish our rabid desire for victory and accept the outcome. It's called being a mature adult.

Why must we blame someone for the loss — the umpire, the coach, your neighbor's son — when the very nature of athletic competition requires that someone loses every time?

How about cheering for our teams, but doing so with the recognition that today, our team — grade school, high school, college or pro — just may not be good enough to win. Sure, that can be upsetting. But too often we lose perspective.

So if you want to give up on the Cubs or any other team that has "broken your heart," go right ahead. Me? I'm going to be checking the newspaper to see exactly what day in February pitchers and catchers report.

It is, after all, for entertainment purposes only.

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 26, 2008

Matthew 22:34-46

Following is a word search based on the Gospel reading, Cycle A, about another trap for Jesus regarding the teaching of the Law. The words can be found in all directions in the puzzle.

PHARISEES	HEARD	SILENCED
SADDUCEES	TEACHER	THE LAW
HE SAID	YOU SHALL	WITH ALL
HEART	YOUR SOUL	FIRST
NEIGHBOR	YOURSELF	MESSIAH
DAVID	SPIRIT	HAND
ENEMIES	UNDER	FEET

TEST QUESTION

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

Sports

FREE WELLNESS NEWSLETTER FOR STUDENTS CITY WALK, an Indiana-based nonprofit organization, is launching a wellness newsletter that children will receive each month of the school year, with information and ideas on increasing their physical activity, a recipe, tips for fitness, a puzzle or word search related to a monthly theme, based on the National Health Observation Calendar, and a space to add a school or district's events and information. For information contact Jennifer Oxtoby at (260) 223-4000 or email jennifer@city-walk.org.

ICCL playoffs begin

BY JOE KOZINSKI

SOUTH BEND — The first week of the much anticipated playoffs for the ICCL (Inter-City Catholic League) Varsity Football League started off with a bang. The Holy Cross-Christ the King Crusaders began the postseason with a convincing shutout victory over the Trojans of Holy Family by the score of 18-0.

The Crusaders were lead by Matthew Monserez, who threw a 31-yard touchdown strike to Tom Mackey and added a 2-yard run for another score. The final margin of victory was capped by a Mike Madden fumble recovery in the end zone.

This weekend will have two matchups under the lights at Marian's Otolowski Field. At 5:30 p.m., the Crusaders will face off against the undefeated and regular season champs, the Mishawaka Catholic Saints.

The night cap will pit the St. Matthew Blazers' (2-2) record against the St. Anthony-St. Joseph Panthers' (3-1) record. This game is a rematch of a week one 20-6 triumph for the Panthers.

While the varsity league has started their first round of playoffs, the B-team squads were ending the regular season.

The St. Anthony-St. Joseph Panthers completed their regular season undefeated with a hard-fought game against the Corpus Christi Cougars, 26-22. Chris Lippert had touchdown scampers of 40 and 30 yards for the victorious Panthers. Justin Drinkall added a 27-yard scoring run and the highlight for the winning Panthers was an exciting 90-yard

jaunt by Oliver Page. The Cougars had runs of 20 yards and 22 yards by Derek Glon and Ricky Entzian respectively. The Cougars also had a 25-yard touchdown strike from Garrett Lukens to Noah Sheer. Lukens added a pair of two-point point kicks to finish out the Corpus Christi scoring.

The Holy Cross-Christ the King Crusaders capped off a sterling 4-1 season with a big win against rival Mishawaka Catholic Saints, 20-12. The work for the Crusaders was highlighted by long runs of 29- and 70-yards by Brendan Connelly. Peter Rymysza added a touchdown and Matt Potter booted a two-point conversion for the Crusaders. The Saints were led by Joe Molnar who ran for a score and completed a 60-yard touchdown pass to Jacob Whitfield. The Saints finish the regular season, 3-2.

The final contest pitted the Holy Family Trojans against the St. Matthew Blazers. The Trojans' Max Harrison ran for a 2-yard score and threw for another, hooking up with teammate Jordan Kazmierczak for a 20-yard completion for the winning squad. Nicholas Williams added a 10-yard touchdown run for Holy Family. The Blazers' BJ Muguro had a 10-yard touchdown run of his own as the Trojans triumphed, 20-6.

Playoff matchups for the B-team League all played at Marian's Otolowski Field for this weekend are as follows; 1 p.m., St. Matthew vs. Holy Cross-Christ the King, 2:30 p.m., Granger Catholic vs. Mishawaka Catholic; and at 4 p.m., Corpus Christi vs. Holy Family.



Knights roll on through CYO semifinals

BY MICHELLE CASTLEMAN

FORT WAYNE — Bishop D'Arcy Stadium was packed with excited fans on Oct. 19, to watch Catholic Youth Organization (CYO) semifinal football action on the turf at St. Francis. The thunderous crowds in the afternoon's first show down came to cheer on their Eagles from St. John, Fort Wayne-Hessen Cassel and their Knights from Sts. JAT (Sts. Joseph-Elizabeth-Aloysius-Therese) to determine who would advance to this Sunday's 2008 CYO championship game. During the regular season matchup between the two, JAT upset the undefeated Eagles squeaking by them 24-16. JAT beat the Eagles again in the playoffs, but this time around, the Knights controlled the game from start to finish flexing their muscles in a dominating 18-6 victory earning them a trip to the CYO championship. JAT, now 7-2, increased their winning streak to five.

The Knights continue to build momentum as they barrel through the playoffs. According to Coach Mike Deiser, that momentum comes from a few players deciding to step up as leaders — players like Luke Martinez.

Deiser said, "If you told me at the beginning of the season that JAT would be playing in the championship game, I would not have believed you. Our defense has really made a difference in some big games. They feed off each other."

In the win, notable performances came from defensive end Will Nolan and monster line-backer Nic Morken. Dan Beckman, Chad Wyss, Cody Rice and Alec Wampole were once again forces to be reckoned with controlling the line on both sides



PROVIDED BY ST. JOHN, NEW HAVEN

St. John, New Haven Raiders are shown, from left, in front row, Zach Rorick, Adam McCarthy, Dillon Carey, Michael Yagodenski, Robbie Lake and Graham Renbarger; back row, Jacob Matter, Jeff Heaton, Jacob Britton, Weston Painter, Keith Morton and Jared Laurent. Coaches are Keith Douge, Mike Morton and Dan Carey.

of the ball. Deiser also added that his assistant coaches continue to play a vital role in the Knights' success. And one final note that a humble dad did not report, Nick Deiser turned in a stellar performance with 134 yards rushing on 16 carries and two touchdowns.

Jim Carroll, the St. John, Fort Wayne-Hessen Cassel leader who has accumulated a 57-7 record over the past six seasons said, "It was a disappointing day for the Eagle football team, but we are still proud of our 7-2 finish for the 2008 season."

In the second clash of the day, the "Lucky 13," the "Dirty Dozen," the team whose small numbers turned heads every week as the same unit played both sides of the ball, came up short in their final effort of the postseason. The St. John, New Haven Raiders saw their special season come to a close as a tough Holy Cross team knocked them out of tournament play in a 26-6 loss. Jake Britton, Adam McCarthy and Dillon Carey once again led the Raiders offensive attack with Carey scoring the lone touchdown. Defensive highlights included a blocked punt by Jesse Perez, which put the Raiders in scoring position and a big interception by Michael Yagodenski.

Raider Coach Dan Carey explained, "We gave up a couple of big plays, which is what we worked on all week not to do."

With a 6-6 half-time score, Carey added, "We ran out of gas today. It was a great season with a great bunch of kids."

Holy Cross, 8-1, was led by their quarterback, Marq Rodgers, who passed for 184 yards completing seven of 13 attempts. Airing on Redeemer Radio 1450 AM, Oct. 26, the Crusaders will line up against JAT in the championship game slated for 3 p.m. on the road to the diocesan playoff games Nov. 9.

Prior to the varsity match up will be the junior varsity 2008 championship at 1 p.m. also at Bishop Dwenger this Sunday. This week the field will be paired down to two from last week's opening round winners. In fifth- and sixth- grade post season action, Holy Cross narrowly beat St. John, Fort Wayne-Hessen Cassel, 14-12, and Mel Vachon's St. John, New Haven Raiders slipped by St. Jude, 20-16.

In the other bracket, the JAT Knights defeated Most Precious Blood-Queen of Angels, 24-6. The Knights will square off this week against St. Charles who scored in the final seconds to beat St. Vincent. JAT Coach Mike Gigli summarized, "Our defense played strong all day and in the end our pass rush started to disrupt what they were trying to do. We were able to control the line of scrimmage on both sides of the ball, which really made the difference."



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Historical publication reviews history of diocese

The following is reprinted with permission from the *Journal of the American Catholic Historical Society, American Catholic Studies, Volume 119, No. 2, summer issue of 2008.*

BY THOMAS E. BLANTZ, CSC

NOTRE DAME — The first question most diocesan historians ask themselves is, "Am I writing for the local diocesan parishioner or for the scholarly research historian?" In "Worthy of the Gospel of Christ: A History of the Catholic Diocese of Fort Wayne-South Bend," Joseph M. White writes for both, and does it successfully.

The basic structure of the work is chronological. Catholicism first came to the area with the explorations of Father Jacques Marquette, SJ, in the second half of the 17th century, but it was given a stable basis only in the 1830s when Father Stephen Badin, the first priest ordained in the United States, was sent to minister to the French Catholics and Native American converts in the recently admitted state of Indiana.

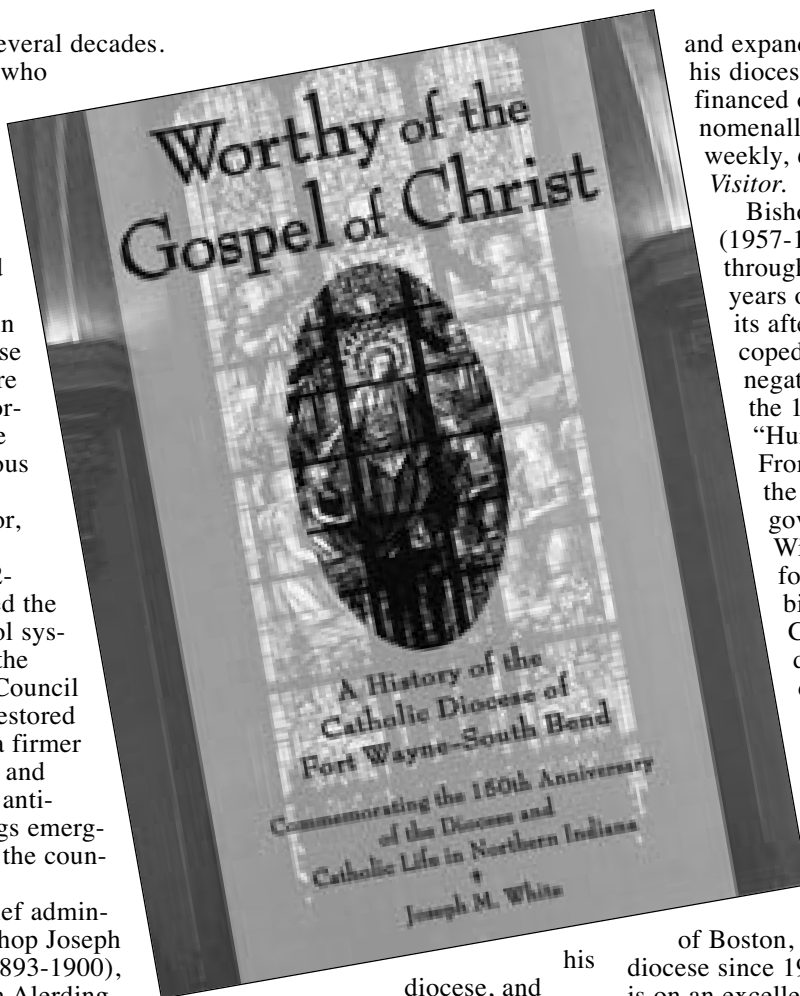
Father Edward Sorin, CSC, and his small band of Holy Cross Brothers founded the University of Notre Dame at the south bend of the St. Joseph River in the northern part of the state in 1842, and German and Irish immigration increased the Catholic population of the area

over the next several decades.

John Luers, who was named first bishop of the newly erected diocese of Fort Wayne in 1857, struggled to build and staff churches in this rural diocese of 17,000 square miles, and unfortunately left the diocese in serious debt.

His successor, Bishop Joseph Dwenger (1872-1893), expanded the parochial school system following the Third Plenary Council of Baltimore, restored the diocese to a firmer financial basis, and coped with the anti-Catholic feelings emerging throughout the country.

After the brief administration of Bishop Joseph Rademacher (1893-1900), Bishop Herman Alerding was appointed, the fourth consecutive German named. Alerding served for 24 years, was well accepted by clergy and laity, provided services for the increasing numbers of Irish, German, Italian, Polish, Hungarian, Slovakian and other Eastern European Catholics in



his diocese, and published the respected "The Diocese of Fort Wayne," (1907).

Bishop Alerding's successor, John Francis Noll (1925-1956), guided the diocese through the years of the Great Depression and World War II, was an influential executive in the National Catholic Welfare Conference,

and expanded almost all his diocesan facilities, financed often by his phenomenally successful weekly, *Our Sunday Visitor*.

Bishop Leo J. Pursley (1957-1976) served through the challenging years of Vatican II and its aftermath and coped with the often negative reaction to the 1968 encyclical "Humanae Vitae." From 1976 to 1985, the diocese was governed by Bishop William McManus, formerly auxiliary bishop of Chicago, but despite continued diocesan progress, he was always considered an outsider by many.

Bishop John Michael D'Arcy, former auxiliary

of Boston, has guided the diocese since 1985. The diocese is on an excellent financial footing, educational institutions have been strengthened, lay men and women increasingly hold important diocesan positions, and the bishop has personally won praise for his handling of the clergy abuse scandal.

The book is detailed and scholarly with 500 pages of text

and 74 pages of notes, but each chapter is divided into topical sections and subsections for convenient reading. The topics covered are of general interest — tensions among various immigrant groups, anti-Catholic hostility, care of orphans and others in need, chiefly by dedicated women religious, diocesan pro-life activities, conflicts over teacher's salaries, "Ex Corde Ecclesiae" and the University of Notre Dame, and the sexual abuse scandal. Bishop D'Arcy has added an "Afterword," not to challenge the author but to explain his own positions and motivation.

Early diocesan records are often incomplete, bishops frequently do not save their correspondence, and diocesan newspapers can be one-sided, but Dr. White has mined his sources carefully, has told a wide-ranging story, has offered balanced judgments and has produced a fine diocesan history.

"Worthy of the Gospel of Christ: A History of the Catholic Diocese of Fort Wayne-South Bend"

(Commemorating the 150th Anniversary of the Diocese and Catholic Life in Northern Indiana). By Joseph M. White. Huntington, IN, Our Sunday Visitor, 2007. 624 pp. \$29.95.

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Mishawaka

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.

DEVOTIONS

Rosary for families

Fort Wayne — The all family rosary will be Sunday, Oct. 26, at MacDougal Chapel from 3:30-4:30 p.m. Attending will be Father Jason Freiburger from St. Vincent de Paul Parish and Sister M. Elise Kriss, OSF, president of the University of Saint Francis.

FUNDRAISERS

Youth group hosts chicken dinner sale
South Bend — The Our Lady of Hungary 'Jammin with Jesus' youth group will have a port-a-pit chicken sale at the Hollywood Video parking lot (corner of Ireland and U.S. 31 S.) Saturday, Oct. 25, from 9 a.m. to 2 p.m. Tickets are \$5 day of sale or \$4.50 presale and may be purchased before or after Sunday Masses or at the rectory (574) 287-1700. Proceeds go to the group's trip to Madrid, Spain, for World youth Day in 2011.

Fish fry

South Bend — Our Lady of Hungary will have a fish fry, Friday, Nov. 7, from 5-7 p.m. in the school, 735 W. Calvert. Tickets are \$7 day of sale or \$6.50 presale, \$4.50 for children 6-12 and children under 6 free. Tickets may be purchased before or after Sunday Masses or at the rectory (574) 287-1700. Carry-out available.

Holiday bazaar

Fort Wayne — The Queen of Angels Rosary Society, 1600 W. State Blvd., will have a holiday bazaar Saturday, Nov. 8, from 9 a.m. to 2 p.m. in the activities center. Handicapped accessible, concessions, bake sale and 60-65 tables of crafts.

St. Mary Parish offers Winter Wonderland bazaar

Bristol — St. Mary Parish, 411 W. Vistula, will have a holiday bazaar Saturday, Dec. 6, from 8 a.m. to 2 p.m. There will also be a bake sale and raffle. Breakfast and lunch available. Tables are still available for crafters by calling (574) 848-4305.

Christmas boutique

Fort Wayne — St. Jude Parish will have a Christmas boutique Saturday, Nov. 29, from 9 a.m. to 3 p.m. Over 100 tables of crafts. Food available.

Craft show at Precious Blood

Fort Wayne — The Most Precious Blood Rosary Society,

1515 Barthold St., will have a craft show, candy and bake sale Saturday, Nov. 1, from 8:30 a.m. to 3:30 p.m. at the school gym.

Holiday bazaar

Mishawaka — The St. Joseph Church holiday bazaar will be Saturday, Oct. 25, from 8 a.m. to 2 p.m. Over 80 craft and household item tables, raffles and baked goods will be offered.

Fancy fair and cookie bar

Rome City — St. Gaspar Parish will have a fancy fair and cookie bar on Saturday, Nov. 1, from 9 a.m. to 2 p.m. Lunch available. For table rental call (260) 854-4888.

REST IN PEACE

Arcola

Carl E. Rexroth, 81, St. Patrick

Bristol

Jeffrey W. Donovan, 59, St. Mary of the Annunciation

Decatur

Michael L. Kryder, 60, St. Mary of the Assumption

Fort Wayne

Daniel Paul Trahin, infant, St. Jude

Wendell L. Ward, 75, St. Vincent de Paul

Mary Alice Mattingly, 93, Queen of Angels

Dorothy Wells, 65, Cathedral of Immaculate Conception

Granger

Robert J. Ketchum, 58, St. Pius X

Huntington

Joan A. Selig, 82, St. Mary

Kendallville

Lavon Virgilia Jansen, 83, Immaculate Conception

Mishawaka

Sister Doris Ann France, OSF, 79, St. Francis Convent

Jeanette A. Herczeg, 87, Queen of Peace

New Carlisle

Stephen A. Horvath, 96, St. Stanislaus-Kostka

New Haven

Marie T. Little, 93, St. John the Baptist

Lucille E. Hoelle, 88, St. John the Baptist

Notre Dame

Sister Marie Bernadette, CSC, 69, Church of Loretto

Brother Pedro Haering, CSC, 85, St. Joseph Chapel

Roanoke

Marie C. Page, 96, St. Joseph

South Bend

Grace J. Sniadecki, 73, St. John the Baptist

Warsaw

Maria Mendoza, 61, Our Lady of Guadalupe

Tomasa Vuittonet, 71, Our Lady of Guadalupe

Soup kitchen announces fundraiser

Fort Wayne — St. Mary's Soup Kitchen will have an event Saturday, Oct. 25, from 7:30-11:30 p.m. in Oechtering Hall.

Music, dancing, karaoke, 50/50 raffle, silent auction, food, cash bar and door prizes. Tickets are \$10 at the door. All proceeds benefit St. Mary's Soup Kitchen.



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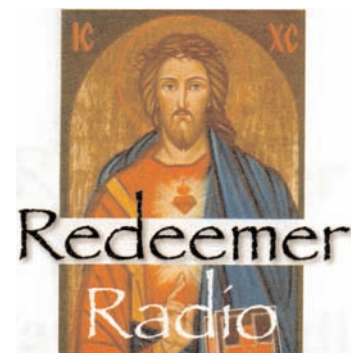
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TV MASS GUIDE FOR NOVEMBER

DATE	FEAST	FORT WAYNE	SOUTH BEND	"Catholic Comment" airs Sundays at 7:05 a.m. on WOWO 1190 AM in Fort Wayne and at 7:30 a.m. on WSBT 960 AM in South Bend Redeemer Radio WLYV 1450 AM offers the Rosary: 5:30 a.m. and 11 p.m. Stations of the Cross: 5:30 a.m. Sat. and Sun.
		CHANNEL 33 - WISE 10:30 A.M.	CHANNEL 16 - WNDU 10:30 A.M.	
Nov. 2	All Souls Day	Father Ed Erpelding St. Mary of the Assumption Avilla	Father Michael Mathews, CSC Holy Cross/St. Stanislaus South Bend	
Nov. 9	Dedication of Lateran Basilica in Rome	Father Cyril Fernandes St. Patrick Arcola	Father Bill Schooler St. Pius X Granger	
Nov. 16	33rd Sunday in Ordinary Time	Father Adam Schmitt St. Joseph Fort Wayne	Father Bernard Galic Holy Family South Bend	
Nov. 23	Christ the King	Father Robert D'Souza St. Jude Fort Wayne	Father Kevin Bauman St. Vincent de Paul Elkhart	
Nov. 30	First Sunday of Advent	Msrgr. William Lester St. Anne Home Fort Wayne	Father Michael Heintz St. Matthew Cathedral South Bend	

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PHOTOS BY JUDY BRADFORD

A group from Queen of Peace Church in Mishawaka leaves the rally all fired up to return home and continue preparing for next May's confirmation. From left are Linda O'Neil, religious educator, Josh Schleer, Joseph Burggraf and Matthew Holderbaum.



Frankie and the Holy Rollers provided a wide range of music for the day, from hard rock to praise and worship music. From left are three of the members, Sarah Hill, Nate Proulx and Frankie Strzelecki.

Jerry Suelzer, a member of the leadership team, leads prayers during a "Dove" round robin session.

RALLY

CONTINUED FROM PAGE 1

Catholic comedian-evangelists, Gene Monterastelli and Brad Farmer. They held the teens spell-bound with their hilarious juggling, sketches and storytelling — and with their more serious personal testimony and message. Their name, Apex, comes from the topmost point of a wave or curve, an analogy to Christ as the focus of one's life in order to keep everything else in balance.

In a tent presentation, they reenacted, with audience participation, a modern version of the story told in the Gospel of John, where Christ asks Peter three times "Do you love me?"

"What you're about to do with the sacrament of confirmation," Farmer told the teens, "is to take in that question. And when you stand up at confirmation and renew your baptism ... don't lie.

Later, Farmer told the teens that "Even if you have nothing, you take that, and you give it to God."

Spiritual gifts, he said, can simply mean the way that we treat other people. "It's the way you treat that kid who sits alone eating in the lunchroom. That's the way you treat God."

A spiritual gift can simply mean the joy that we bring to other people. "When you bring joy to another person, you're going to connect with God in a way you don't know how. When you bring dignity to one person, you bring dignity to all."

Kelsie Williams, a 14 year old from Immaculate Conception Church in Auburn, told rally participants the story of how the practice of her faith turned from routine into something special.

A friend who had lost her mother reacted with profound faith by saying with confidence, "My mother's in heaven now." Kelsie said it forced her to ask for that kind of faith, and to work for it by volunteering as a lector at her church.

"Ever since then, I have been completely devoted to my faith. There is more," she said.

Participants were also impressed with the cool, edgy presentation by Father Bob Lengenrich, who related religious themes to rock and roll song titles, ending with Foghat's 1975 hit "Slow Ride" emphasizing that the spiritual journey is a slow one.

Father Lengenrich told stories of many of the eucharistic miracles throughout church history, where the host has turned into blood.

"But the real eucharistic miracle," he said, "is that Jesus takes all of us

... he makes us all one body in him."

Bishop John M. D'Arcy told the teens, during the closing Mass that confirmation "does not mean you'll be perfect. It gives you strength to do his will."

Too much is at stake. You have to be able to show it through your actions, through everything you say and do."

Christ's response to Peter is, "Feed my sheep," meaning "Take care of God's people," Farmer said.

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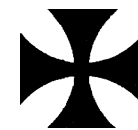
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