



TODAY'S CATHOLIC

Teens chosen for holiness

BY KAY COZAD

FORT WAYNE — Homestead High School was the place to be for Catholic teens on Sunday Sept. 27. The public high school loaned its generous space to the annual Faithfest for youth, sponsored by the Office of Youth Ministry.

Around 350 teens and their parish youth ministers and chaperones converged on the high school in Southwest Allen County in early morning to register for the fest and enjoy worship music by the local band Christian band Frankie and the Holy Rollers. The theme for this year's Faithfest was "Chosen."

Mass, celebrated by Bishop John M. D'Arcy, began the full-day retreat for the teens who traveled from 35 different parishes from across the diocese to attend. In his homily the bishop said youth was a time given by God in which to search for answers to life's basic questions and to find love. He reminded the teens that the Eucharist is central to youth. "It is not you seeking Christ, but Christ seeking you," he said. In the Eucharist, Christ "gave himself for your holiness ... Do you know him?" he asked.

After acknowledging the gift of vocations and the seminarians and sisters who were present to share the day, the bishop said, "This day is so you can make your life something beautiful for God."

Following Mass the bishop held a question-answer session for all the teens. Questions ranged from "What will you do when you retire?" to "What can you do for a friend who says he doesn't believe in God, because his life has been so difficult?" Bishop D'Arcy's answers were thoughtful, thorough and sometimes humorous. When asked if he had ever attended a Vatican meeting he responded, "Yes, but this is more fun."

FAITH, PAGE 3



KAY COZAD

Teens who felt a calling to a vocation were gathered for a special blessing by keynote speaker Father Norman Fischer from the diocese of Lexington, Ky., and other religious at Faithfest 2009. The annual day-long retreat, offered to all teens in the diocese, was held at Homestead High School in Fort Wayne on Sunday, Sept. 27.

Lessons in Life

October is Respect Life Month

Pages 11-15

Czech Republic visit

Pope brings message of hope

Page 3

Jubilarians

Faithful honor and pray for priests

Page 5

A grand 150th celebration

St. John the Baptist, New Haven, celebrates

Page 9

CYO and ICCL

Football and cross country

Pages 21-22

Book of the Month

'Mistaken Identity'

Page 24

Redesigned Web site launched

BY TIM JOHNSON

FORT WAYNE — The Diocese of Fort Wayne-South Bend is anxiously awaiting the unveiling of the redesigned diocesan Web site, www.diocesefwsb.org. The site is scheduled to be unveiled on Friday, Oct. 2.

Web sites have become a tool of evangelization for dioceses across the nation.

"The diocesan Web site was designed in house 14 years ago. At that time most Web sites were very rudimentary. We were no exception, but with the advance of content management system software, we can be much more viable as a resource for the laity as well as diocesan employees," said Francie Hogan, diocesan Web site coordinator.

The new site, designed by The Nichols Company in Fort Wayne, will offer a streamlined and attractive layout. From the home page, site visitors will be directed to the

diocesan departments, parishes and schools, offered access to diocesan video such as safe environment training, publications for sacramental preparation and family life and links to *Today's Catholic's* new Web site www.todayscatholicnews.org among others. Events will be highlighted with photos and graphics.

Hogan said, "The new site will be much more user friendly and enable diocesan departments to maintain their own pages more easily."

Vince LaBarbera, diocesan director of communications, said, "Web sites continue to grow in importance daily as people turn to them for information, to register for an event, and to communicate with a company or organization. We're proud to represent the diocese with a fresh new look and better organization."

The new site uses the former Web address: www.diocesefwsb.org.

YEAR of our PRIESTS

BY MARK WEBER



FATHER EDWARD ERPELDING

Okinawa, Korea, the Persian Gulf, Alaska and Avilla, Ind., may not have much in common, but

they are among the priestly assignments of Father Edward Erpelding.

The far flung places, oceans and continents away from little Avilla, were served by Father Erpelding in uniform as a U.S.

YEAR OF, PAGE 5

TODAY'S CATHOLIC

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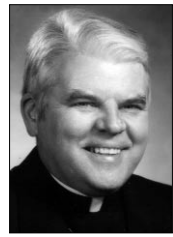
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Year for Priests is for sanctification, draws light from priestly ministry



NEWS & NOTES

BISHOP JOHN M. D'ARCY

The Year for Priests

This is a year, not for our exaltation, but for our sanctification. The priest is sanctified by his ministry, but that is not automatic. He must reflect on it, drawing light from his ministry: baptizing, offering the Eucharist, preaching, caring for the sick and the dying, reflecting on it so he sees it as a response to a call and a privilege and a service to Christ. As I did in August when the year officially began for us on the feast of St. John Vianney, I wrote to parishes about the jubilee Mass; and a large number of parishioners joined us. It was a privilege to offer this Mass and a source of joy with 50 priests present.

I based my homily on the letter, which Pope Benedict XVI wrote to priests inaugurating the year. In that letter, he did not focus so much on the theology of the priesthood as he has done many times. Rather he mostly told us about St. John Vianney. His devotion to hearing confessions. What he was told by the bishop when he was assigned to this parish, "I am sending you to Ars." "There is not much love of God there, but you will put it there." How he made the church his home, not leaving until it was time for the evening Angelus. How he was illiterate until he was 18 years of age. We were always told in the seminary how he struggled academically. No wonder. He could not read or write until he was 18 or 19. The pope quotes his extraordinary love for the priesthood, as quoted in the Catechism of the Catholic Church, "The priest is the love of the heart of Christ." In a simple way, the theologian pope drew out lessons for us. Here is one. "No pastor can accept the fact of empty confessionals."

Afterwards, we had a nice lunch at the Archbishop Noll Center for all the priests in attendance. Three priests spoke briefly. One was Archbishop Philip Hannan, who happened to be visiting Our Sunday Visitor. OSV hopes to publish a book he is writing. He is 96 and the archbishop emeritus of New Orleans. The second was Father Bob Pelton, CSC, a dear friend of mine, celebrating his 60th anniversary as a priest. He is an expert on Latin America, and is producing a movie on the saintly Archbishop Oscar Romero, pastor and martyr of El Salvador. The third speaker was Father Bruce Piechocki, JCL, our judicial vicar.

I asked each one what was most important and beautiful in their lives as priests, and each one replied, "Celebrating Mass." A wonderful jubilee day with our priests.

Speaking of Archbishop Hannan

Philip Hannan has had an extraordinary life. A native of Washington, D.C., he was a paratrooper in World War II. I mean by that, a priest chaplain who jumped out of airplanes giving spiritual care for those who were in harm's way. He went through France, and was in the Battle of the Bulge, and was one of the first people into Cologne and claimed the historic cathedral for the Holy See. He gave the homily at the funeral of President Kennedy at the request of Mrs. Kennedy, and is beloved in the Archdiocese of New Orleans. He served on the Our Sunday Visitor board, and at 96 is completing a book about his life. One of the editors at OSV described it as, "Reading like a novel." It was a pleasure to have him, along with Msgr. Owen Campion — editor of the *Priest* magazine, and who serves often at St. Joseph, Hessen Cassel — at this event.

A day with young people

Off early on a Sunday morning to Homestead High School for our annual youth fest. Three-hundred-and-forty teenagers from all over the diocese. Ordinarily, I would have Mass at the end of the day, but because of an afternoon commitment I celebrated Mass at the beginning. It was a special joy to have many of our seminarians there to be with the young people and make presentations. I also had a lively question-and-answer session with the young people after Mass.

I am very grateful to Cindy Black and Megan Oberhausen, our director and associate director, respectively. Their focus is always Eucharistic, and they draw the young people closer to the church and to Christ. Several priests came in the afternoon to hear confessions.

I always notice and appreciate the number of young people from small rural parishes. Such days are important for them. At Manchester High School, for example, last year in the senior class there was one Catholic. So my hat is off to the youth leaders in those rural parishes, who keep the young people together and give them instruction and strengthen their faith and draw them into these diocesan days to be with a large number of Catholic young people who wish to place God at the center of their life.

St. John, New Haven

We celebrated the 150th anniversary of this parish. I drove east down Route 24 and arrived in New Haven, and sat in the car and took a little nap. Double-headers like this can be demanding. There followed a beautiful Mass for their jubilee. New Haven is a working-class parish with over 1,300 families and a large school. The church is dedicated to St. John the Baptist. I asked the people to ponder the beauty of a Catholic parish. "A family of families," as Pope John Paul II used to call it.

Did you know that one of the first trips of Pope Benedict XVI, after he became pope, was to Poland? He went to the parish

church in Wadowice, the parish of Pope John Paul II, who had gone back there many times as priest, cardinal, archbishop and as successor of St. Peter; and each time, kissed the baptismal font in memory of that special day when he became a Christian — a child of God — and received the faith in Christ our redeemer. Pope Benedict XVI wrote:

"My great predecessor indicated the Basilica of Wadowice, his home parish, as a place of particular importance for the development of his spiritual and the priestly vocation that was manifesting itself within him. He once stated:

In this church I made my first confession and received my first holy Communion. Here I was an altar boy. Here I gave thanks to God for the gift of the priesthood and, as Archbishop of Krakow, I celebrated the 25th anniversary of my ordination to the priesthood. God alone, the giver of every grace, knows what goodness and what manifold graces I received from this church and from this parish community. To him, the Triune God, I give glory today at the doors of this church."

— "John Paul II My Beloved Predecessor," Joseph Ratzinger, Benedict XVI.

At times like this, I think of my own parish church where my dear mother brought me and my sisters for baptism, where I said the Rite of Christian Burial for each parent and celebrated my first Mass. Now sadly closed, I think of it often.

A parish is a spiritual oasis, away from those aspects of the culture, which attack our faith, a place where we are strengthened through the sacraments. Almost every person at Mass had been baptized there or had children or grandchildren baptized there. In a culture so divided, the parish becomes ever more important as a community of faith and as a spiritual and human family.

I think being a parish priest, a pastor, is the very summit of the Catholic priesthood; and I had that conviction renewed Sunday in the presence of an excellent, hardworking and very prayerful pastor, Father Jim Seculoff. I look forward now to three days with our priests at Camp Potawatomi in the very northern edge of our diocese. Some of the talks will be on St. Paul and his epistles in order to help us become missionaries and preachers like St. Paul. There will be other talks on contemporary moral questions and on helping us become good confessors. All part of the Year for Priests.

Alas, it looks like the Yankees are very powerful as the playoffs begin, but you never know until the game is played.

See you all next week.

Pope urges Czechs to regain values that inspired fight for freedom

BY CAROL GLATZ

PRAGUE, Czech Republic (CNS) — Commemorating the 20th anniversary of the peaceful revolt that brought down the country's communist regime, Pope Benedict XVI urged people in the Czech Republic to rediscover the spiritual and moral values that sustained their struggle for freedom.

In gatherings Sept. 26-28 with political, social, cultural and religious leaders as well as the Catholic faithful, the pope delivered a message of hope meant to inspire both the country's majority of nonbelievers and the minority Catholic community.

Central to his message was that no society, no matter how democratic, could ever maintain a healthy and ethical sense of freedom without guidance from the truth found in God and the wisdom of faith.

The pope's trip to Prague, Brno, and Stara Boleslav was his 13th trip abroad and his seventh to Europe. The fact that more than half of his apostolic journeys so far have been to Europe reflects his deep concern for revitalizing the continent's Christian heritage.

"True freedom presupposes the search for truth — for the true good — and hence finds its fulfillment precisely in knowing and doing what is right and just," the pope said during a meeting Sept. 26 with diplomats and political, civil, religious and cultural leaders in Prague's presidential palace.

Under the soaring gilded stucco ceilings of the palace, the pope reminded his audience that the country's hard-fought freedom must be properly used. Leaders in society have the duty to encourage citizens to seek the truth and goodness, he said.

"Jointly we must engage in the struggle for freedom and the search for truth, which either go together, hand in hand, or together they perish in misery," the pope said.

He urged people "to apply their faith respectfully yet decisively in the public arena" so that the truth and wisdom of faith could light the path of human progress.

"Far from threatening the tolerance of differences or cultural plurality, the pursuit of truth makes consensus possible, keeps public debate logical, honest and accountable" and ensures a society that is united and dedicated to the common good, he said.

The Czech Republic represents a unique challenge for the church. Some 60 percent of the population claims to profess no religious belief — making it the most secular country in Europe.

The largest faith community on the landscape is the Catholic Church, but Catholics are still only 30 percent of all inhabitants, and only a small percent say they are active members of the church.

The pope told journalists aboard the papal flight to Prague "that normally those who determine the future are the creative minority," and he said this applies to European countries like the Czech Republic.

"The Catholic Church must see itself as a creative minority that has a heritage of values that are not passe but are alive and relevant," he said.

At a welcoming ceremony at Prague's airport, the pope said the impact of 40 years of an atheist totalitarian regime could not be underestimated. The flame of faith has been kept alive thanks to the many "courageous martyrs whose fidelity to Christ spoke far louder and more eloquently than the voice of their executioners," he said.

At an outdoor Mass Sept. 28 to celebrate the feast of St. Wenceslas, the patron saint of the Czech Republic, the pope said bearing witness to the Gospel was not easy.

"It is not enough to appear good and honest: One must truly be so. And the good and honest person is the one who does not obscure God's light with his own ego, does not put himself forward, but allows God to shine through," the pope said in his homily.

Sometimes it seems there is little motivation to put Christ first when so many people who exclude God from their lives and show no respect for others end up reaching the highest pinnacles of power or achieve great success, he said.



CNS PHOTO/ALESSIA GIULIANI, CATHOLIC PRESS PHOTO

Pope Benedict XVI kneels in prayer Sept 26 at the Church of Our Lady of Victory, where pilgrims flock to view the Infant of Prague statue, in Prague, Czech Republic. During his three-day visit, Pope Benedict urged people in the Czech Republic to rediscover spiritual and moral values.

But "one need only scratch the surface to realize how sad and unfulfilled these people are," and history points to many powerful figures in history who all of a sudden were stripped of their power, he said.

Some 40,000 people assembled for the outdoor Mass in a large field in Stara Boleslav. The town, 15 miles northeast of Prague, represents the spiritual heart of Bohemia and the origin of Czech statehood. Every year on Sept. 28 patriotic sentiment and religious devotion merge as citizens take part in a pilgrimage to Stara Boleslav, where St. Wenceslas, a 10th-century prince credited with bringing Christianity to the Czech people, was murdered by his brother.

The Mass seemed like a mini-World Youth Day celebration as past youth-day theme songs were sung and thousands of young people cheered and waved the flags of various countries. Many slept overnight in tents and some even came by water on rafts from a small town three miles away.

After the Mass, the pope told the young people that Christ "knocks on the door of your freedom and asks to be welcomed as a friend." While young people are often led astray by "illusory visions" of happiness, he said, only Christ can satisfy the human

desire for happiness and meaning in life.

Addressing students and scholars at Prague's Hradcany Castle Sept. 27, the pope said education is not merely "the accumulation of knowledge or skills" and must include forming the human conscience so that the individual seeks to live a virtuous and ethical life.

The pope highlighted his concern for families and children during his visit Sept. 26 to the Church of Our Lady of Victory, where he venerated the Infant of Prague.

Kneeling before the 18-inch-high statue, which draws 2 million pilgrims a year, the pope gave a special blessing for all the children of the world and appealed for increased attention to children in difficulty. The holy infant recalls the beauty of childhood, he said.

"Yet how many children are neither loved, nor welcomed, nor respected. How many of them suffer violence and every kind of exploitation by the unscrupulous," he said.

There was not much public sign of the pope's presence in Prague, with few posters and very little fanfare along the routes taken by the papal motorcade. Much of the city had emptied out for the three-day holiday weekend, perhaps spurred by dire warnings of traffic snarls during the papal visit.

But the papal visit drew

Catholics from all over the Czech nation and from neighboring Austria, Slovakia, Germany and Poland, specifically for the outdoor Mass Sept. 27 in the Moravian diocese of Brno, some 140 miles southeast of Prague. Local organizers said 120,000 people attended the event, making it the largest Mass every celebrated in the Czech Republic.

Gathered on a mowed hayfield at the airport, the jubilant crowd waved flags and cheered when the pope's plane landed. Some pilgrims wore colorful traditional dress, while others sported backpacks and pedaled bicycles to get to the event.

The pope's homily focused on hope and how "the only certain and reliable hope is founded on God.

"History has demonstrated the absurdities to which man descends when he excludes God from the horizon of his choices and actions, and how hard it is to build a society inspired by the values of goodness, justice and fraternity" he said.

The country is free of oppression, but people still need to be freed "from the evils that afflict the spirit," and saved from the poverty of isolation, despair and egoism, he said.

During a vespers service Sept. 26 in Prague's St. Vitus Cathedral, the pope encouraged the Catholic community to bear witness to the Gospel even though it was not easy to do so in a country still scarred by atheism and often seduced by hedonistic consumerism and cultural relativism.

Msgr. Tomas Roule, secretary to Prague's archbishop, Cardinal Miloslav Vlk, told Catholic News Service that the younger generations are getting used to the idea of being open about their faith.

He said those who have not experienced communism's hostility toward and persecution of religion are finding "it's now coming to be normal to believe" in God. He said people see how easily and openly Christians in the United States express their beliefs and that proves to Czech Christians that faith is nothing out of the ordinary or to be ashamed of.

FAITH

CONTINUED FROM PAGE 1

One young man from Sacred Heart Parish in Warsaw asked the bishop what he thought the toughest challenge was for Catholic teens in today's society. The bishop offered the question back to the teen, who answered, "Standing up for what we believe in." Bishop D'Arcy simply replied, "I don't think I can improve on that answer."

Of the value of the Q-and-A session Nikkii Nyers from St. Pius X Parish in Granger said, "I really

liked it. It was informative. I found out some things I didn't know."

Julia Beebe of Antioch in Mishawaka agreed and added, "The bishop is friendly and youth oriented. And he's funny!"

The teens were then directed to two small-group sessions, with topics including vocations, man prayer, secret life of the Catholic teen and more. Many of the sessions were presented by seminarians or sisters.

Following lunch the faithful teens took advantage of personal time to visit the eucharistic adoration chapel to pray or receive the sacrament of reconciliation provided by several available priests. A faith expo on site offered Catholic college booths as well as ministry

"The bishop is friendly and youth oriented.

And he's funny!"

JULIA BEEBE

information, interactive games played with the sisters and more.

Later the youth reconvened en masse in the auditorium to watch a clever video spoof on how to

develop a faithfest. The standing ovation was evidence of the cheering crowd's approval. And the excitement continued when Father Norman Fischer, the keynote speaker from the diocese of Lexington, Ky, opened with a reggae tune that brought the crowd to its feet.


The priest's wit and clear message on being chosen by God gave evidence to his deeply felt faith. "We are chosen for a unique purpose," he told the attentive youth. "Not for ourselves, it's for God's glory and his kingdom." After sharing his own vocation story, he reminded the teens that "God sees past our weakness. We are chosen for greatness, for holiness."

After sharing another worship

song, Father Fischer asked all who had thought of a vocation to come to the front for a special blessing. Over 50 faith-filled teens gathered with arms entwined and heads bowed low to receive the spirit-led blessing given by the priest, seminarians, sisters, youth ministers and other youth.

The day-long retreat closed with a small group connection and Benediction. And the energized teens found their way home.

Of the faithfest experience Katie Garcia from St. Monica Parish in Mishawaka spoke for many when she said, "I enjoyed it. It was awesome to be around tons of other teens who are enthusiastic about their faith."



Rachel's Vineyard Retreat...
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For information and registration, call Susan at 765-404-3999.

Fort Wayne Red Mass brunch to welcome Chris Godfrey as keynote speaker

BY CHUCK FREEBY

SOUTH BEND — Through nine NFL seasons, Chris Godfrey made his name as a player on the field. Now the former New York Giants lineman wants to challenge lawyers to become players in their communities.

Godfrey will be the keynote speaker at the brunch that follows the annual Red Mass at Fort Wayne's Cathedral of Immaculate Conception on Sunday, Oct. 4, at 9 a.m. The Red Mass is traditionally offered for people in the legal profession.

Currently working as an attorney in South Bend, Godfrey will bring all of his life's experiences to his talk entitled "Christian Lawyers: Waterboys or Players?"

"Football taught me to push further, to enjoy the sense of accomplishment of fighting for a good cause," says Godfrey, who helped the Giants win Super Bowl XXI. "I'm challenging them not to be relativists, but to fight for the common good, which is truth, using all our wits and faith to defend the truth of the human person."

Godfrey's own journey into the legal profession is based solely on "divine inspiration" that he received after deciding to retire from professional football.

"(Former Giants teammate) Mark Bavaro and I met Mother Teresa," recalls Godfrey. "We went to a Mass in the South Bronx and it was a very moving experience. Afterwards, the priest, Mark and I were talking. Mark's wife is a lawyer and the priest was studying to be a lawyer. I chastised the priest, telling him he already had a job. Mark and the priest turned to me and said 'you know, you should be a lawyer.'"

"I had never thought of it before and looked at it as a challenge. I met with Professor Charlie Rice at Notre Dame, and he leaned across his desk and said if you want to be a lawyer, you should come to Notre Dame. You'll learn the natural law, as well as the civil law."

A graduate of the University of Michigan, Godfrey heeded Rice's advice, learning his mentor's lessons, which advocate both faith and reason as principles of law.



DIANE FREEBY

Chris Godfrey holds up a game ball which he presented to the students of ND Response at the rally during the Notre Dame Commencement, May 17.

Godfrey looks to St. Thomas More, the patron saint of lawyers, as the example for how all involved in the legal system should conduct themselves.

"How we should live is being driven by the truth, not by consensus," reasons Godfrey. "Civil law should be a participant in the reality of what is. To see things without God is to see things as they are not. When you think about that, it goes a long way to explain our times."

Godfrey takes the message of truth over consensus to young people across the country as president of Life Athletes. It's a coalition of over 200 professional and Olympic athletes who teach and inspire others to live lives of virtue, abstinence and respect for life.

"I'm very happy with the opportunity I've had to reach young people, particularly in Catholic schools," says Godfrey. "Cardinal (Sean) O'Malley of Boston called me in and expressed an interest in reaching kids at puberty age. We came up with a DVD for parents to watch with their kids called 'See I Make All

Things New.'"

The DVD can be used by schools, as it is accompanied with a 10-lesson text and plan to follow.

"You have to know yourself, then build yourself and your character," explains Godfrey. "Good relationships are the key to building a relationship with God."

Godfrey was once sheepish about his work with Life Athletes, thinking it may have wasted the preparation he went through in law school. A chance encounter with a young attorney from Washington, D.C. changed all that.

"He upbraided me for thinking I was not putting my legal training to use," reflects Godfrey. "He said you're marshaling facts, applying natural law and making a personal argument to a very tough jury (students) for human dignity. It's a high calling."

It's the same kind of challenge Godfrey will offer his audience at the Red Mass brunch.

"I want to encourage others to look for opportunities to get off the sidelines and be a player," states Godfrey. "Our job is to apply the law and work for human dignity."

Coming soon...



St. Joseph Church in Mishawaka will be adding a 5:00 pm Mass on Sunday...

(beginning October 4, 2009)

The regular Sunday schedule will stay the same for now.

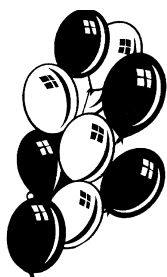


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Diocese celebrates priest jubilarians

BY MARK WEBER

FORT WAYNE — “If a pastor is holy, the people we be.” Quoting St. John Vianney, recently declared by Pope Benedict XVI as the patron saint of all priests, Bishop John M. D’Arcy concelebrated Mass with 51 brother priests, one deacon and one archbishop, that honored 21 jubilarian-priests whose service adds up to 895 years. He told a congregation at the Cathedral of the Immaculate Conception in Fort Wayne Sept. 24 that “a priest’s vocation is for you, the faithful, and that these priests are here today to offer themselves even more fully than they did on the day of their ordination.”

During the Year for Priests, this particular Mass was for jubilarians and all priests — “to honor them and pray for them,” Bishop D’Arcy said in his homily. The faithful were also granted the opportunity to fulfill the obligations of a plenary indulgence, which Bishop D’Arcy called “a gift of God’s mercy.” To fulfill the obligations of the indulgence, one attends Mass and receives Communion, receives the sacrament of reconciliation and prays for the sanctification of priests — “to pray that priests may have a conversion of heart this year,” Bishop D’Arcy said.

Bishop D’Arcy related from writings of Cardinal Joseph Ratzinger, now Pope Benedict XVI, how Jesus’ call to the priesthood in the Gospels of Matthew, Mark and Luke reveal that Jesus went to the mountain and prayed the whole night, and then went down and chose each apostle and called them by name “the ones he himself desired,” as written in Scripture.

“The priesthood is the gift of ourselves to (Christ),” Bishop D’Arcy said. “It is said of John Vianney that in the morning just before he celebrated Mass, he offered his life to God and gave himself to God. So should we at every Mass, so should the priests especially, offer myself to God more fully, beautifully than ever. And the priesthood of the ordained serves the priesthood of the baptized.”

Bishop D’Arcy said to the congregation, “Your priesthood cannot flourish without the Eucharist, without the word of God, without the shepherd who gives you his love, who makes present the Good Shepherd, makes present Christ’s promise, ‘I will not leave you orphans.’”

Returning to the example of St. John Vianney, who kissed the ground at Ars, France, when he arrived there as pastor, Bishop D’Arcy described how Mass attendance at Ars increased gradually and with time grew to the point where people from all over France and other countries came to this remote French hamlet for his spiritual direction and common sense advice.

After the homily, the priests answered “I do” seven times as the bishop led them in a renewal of their vows.

Jubilarian priests honored were the following: 70 years — Father Robert Traub; 60 years — Father William Peil, Father Raymond Balzer, Holy Cross Father William Donahue, Father Thomas Doriot and Holy Cross Father Robert Pelton; 50 years — Father Paul Bueter, Holy Cross Father William Melody, Father Camillo Tirabassi, and Father Matthew Sienkiewicz; 40 years — Holy Cross Father Leonard Collins, Father Louridino Fernandes, Missionary Oblate of

the Mary Immaculate Father J. Bosco Perera, Msgr. James Wolf and Father Laurence Tippmann; 25 years — Father Paul McCarthy, Father Jeffery Largent, Father Stephen Colchin, Father Bruce Piechocki and Spiritan Father Paulinus Odozor.

After the Mass, there was exposition of the Blessed Sacrament.

The jubilarians were joined by other priests for a luncheon in the Archbishop Noll Catholic Center after the Mass.

A special guest at the Mass and luncheon was Archbishop Phillip M. Hannan, retired archbishop of New Orleans, who celebrated 70 years in the priesthood this year. He served as the 11th archbishop of the Archdiocese of New Orleans from 1965 to 1988. Bishop D’Arcy announced that Archbishop Hannan was a paratrooper chaplain in the 82nd

Tim Johnson contributed to this story.

YEAR *of* PRIESTS

CONTINUED FROM PAGE 1

Navy chaplain.


The future world traveler grew up in Fort Wayne and at St. Andrew Grade School and Central Catholic High School. He was inspired to religious life by priests who were committed to the mission of the church, who characteristically displayed loyalty, enthusiasm, courage, integrity, knowledge and the ability to communicate effectively. All of these qualities, for Edward Erpelding, were personified in Msgr. Frederick Westendorf, spiritual director at Central Catholic.

Ordained in 1966 by Bishop Leo Pursley, Father Erpelding had assignments at St. Vincent de Paul, Fort Wayne, St. Peter and Paul, Huntington, St. Adalbert, South Bend, and St. Joseph, Fort

Wayne. He also taught at Bishop Dwenger High School and served as principal at Huntington Catholic and Marian high schools and was director of pastoral care at St. Joseph Hospital, Fort Wayne, before reporting for active duty with the Navy in 1974.

As a Catholic chaplain, Father served with the Coast Guard, the Marines, aboard ships and as command chaplain at the submarine base in New London, Conn.

Retiring as a captain after 25 years of active duty, his awards make an impressive list including bronze stars ... and now, far from any salty surf in little Avilla, he is, like one of his heroes, St. John Vianney, ready to meet the needs of his ministry, seeking nothing but his greater glory and the salvation of souls.



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MARK WEBER

Some of the diocesan and religious order jubilarian priests process into the Cathedral of the Immaculate Conception on Sept. 24 before a special noon Mass to honor and pray for them and all priests during the Year for Priests. Shown, from left, are jubilarians Father Laurence Tippmann, Father Paul Bueter, Father Steve Colchin, Msgr. James Wolf and Father Bruce Piechocki. “This is the special grace of jubilee, and we pray for all of them and all our priests,” Bishop John M. D’Arcy said in his homily, “to hear the call again and say ‘yes’ to it with more love and fullness than the day they were ordained, more love than ever.”

CCHD pulls funding from two agencies, investigates two others

WASHINGTON (CNS) — The Catholic Campaign for Human Development has canceled grants to two organizations after learning about their involvement in activities contrary to church teaching and is studying the actions of two other groups. Ralph McCloud, executive director of the U.S. Conference of Catholic Bishops' anti-poverty program, told Catholic News Service Sept. 23 funding was canceled for two San Francisco-based organizations, the Chinese Progressive Association and Young Workers United. The Chinese Progressive Association, which works to improve working conditions and advance social and economic justice for Chinese immigrants, was set to receive \$30,000. Young Workers United, a coalition advocating for the rights of low-wage service-sector employees, was awarded a \$25,000 grant during the 2009-10 funding cycle, according to CCHD records. McCloud said the funding was canceled after he learned that both organizations had advocated that its members vote "no" in the November 2008 election on an amendment to the California state constitution that defined marriage as the union of one man and one woman. In the same election, the workers group also urged San Francisco voters to adopt a citywide proposition that would have decriminalized prostitution. Information about the two organizations was brought to light by the Bellarmine Veritas Ministry, which describes itself on its Web site as a "grass-roots organizing ministry dedicated to truth and action."

Divorce, cohabitation ruin the lives of many children, pope says

CASTEL GANDOLFO, Italy (CNS) — Many children raised by cohabitating, separated, divorced or remarried parents are deprived of fixed points of reference and can suffer from inner conflict and confusion, Pope Benedict XVI told Brazilian bishops. The traditional family based on a man and woman united in an indissoluble marriage is under attack in today's world, he said. "There are forces and voices in present society that seem committed to demolishing the natural homestead of human life," the pope said during a meeting Sept. 25 with bishops from the northeastern area of Brazil. Families in secularized cultures, especially where divorce is legal, seem deeply immersed in uncertainty, he said. More and more couples build their unions on the fragility and impermanence of cohabitation, which is merely based on an "individual's feeling or subjectivity," he said. He said as divorces increase and cohabitation is on the rise, the children in these situations are "deprived of their parents' support and become victims of malaise and abandonment, thus spreading social disorder."

NEWS BRIEFS

RESIDENTS USE BOAT TO TRANSPORT VEHICLES THROUGH FLOODED TOWN IN PHILIPPINES



CNS PHOTO/REUTERS

Residents use a boat to transport a motorcycle and pedicab through floodwaters in a town south of Manila, Philippines, Sept. 28. The Philippines appealed for international aid to help tens of thousands of people marooned by floods associated with Typhoon Ketsana.

Catholic leaders at UN summit urge immediate action on climate change

UNITED NATIONS (CNS) — Climate change is more than an environmental concern; it is an issue of justice that merits immediate attention by world leaders. This was the message delivered repeatedly by Catholic participants in the Sept. 22 U.N. Summit on Climate Change in New York. "It is unfair that people in developing countries pay the consequences for problems that rich countries have created," said Elyzabeth Peredo, director of the Solon Foundation in Bolivia, at a Sept. 22 press conference. As an example, she said Bolivia generates only 0.1 percent of global greenhouse gas emissions, but melting glaciers caused by the warming effect of emissions worldwide endanger crops for small-scale farmers in communities throughout the country's Andes mountains. The proposals now under discussion at the United Nations set goals and targets for international investment in adaptation technologies to help countries withstand climate change. "We have 2020 targets and even 2050 targets, but it's necessary to act now to reduce the vulnerability of the poorest," said Rene Grotenhuis, president of CIDSE, a Belgium-based international

alliance of Catholic development agencies. "We're trying to put a human face on climate change," he added. "Beyond the statistics, there are people living with the effects of climate change already. It's necessary and urgent to get a bold and ambitious treaty in Copenhagen." The Sept. 22 summit, called by U.N. Secretary-General Ban Ki-moon, is a prelude to a comprehensive international climate change deal that will be finalized at the Conference of the Parties to the U.N. Framework Convention on Climate Change Dec. 7-18 in Copenhagen, Denmark. The non-binding convention, or treaty, was adopted in 1992 and aims to prevent "dangerous" human interference with the climate system.

Pope to visit Fatima shrine in May

VATICAN CITY (CNS) — Pope Benedict XVI plans to visit the shrine of Our Lady of Fatima in Portugal next May, Portuguese bishops announced. The pope will preside over ceremonies May 13, the date of the first apparition of Mary to three shepherd children in 1917. No other details of the papal program were immediately available, according to Vatican Radio. The trip is the second papal foreign visit announced for 2010. Pope Benedict will travel to Malta in

April, and was also expected to visit Great Britain, perhaps in the fall. "We are certain that the Portuguese people, regardless of their ideology or religion, will welcome this person who has been and remains a prophet of such fundamental and urgent causes as peace and freedom, dialogue, justice and fraternity," said a statement signed by Archbishop Jorge da Costa Ortiga of Braga, president of the Portuguese bishops' conference. As a cardinal, Pope Benedict led an international pilgrimage to Fatima in 1996. Pope John Paul II visited Portugal three times.

British church officials 'delighted' that pope may visit UK in 2010

LONDON (CNS) — British Catholic leaders are excited about the prospect of a visit by Pope Benedict XVI to the United Kingdom in 2010. News about the visit, the first to Britain by a pontiff since 1982, was mentioned Sept. 23 by British Prime Minister Gordon Brown, who was traveling to New York. However, his Downing Street office did not immediately confirm the visit. The Vatican has not confirmed that such a trip is in the works. Usually, announcements of visits are made by the local church or the country that has invited the

pope. The likely time frame of a papal trip would coincide with the May 2 beatification of Cardinal John Henry Newman at the Birmingham Oratory. Cardinal Keith O'Brien of St. Andrews and Edinburgh, Scotland, said in a statement Sept. 24 that he was "delighted" by the prospect of a visit by the pope to Scotland.

Knights of Columbus leader named to Vatican bank supervisory panel

VATICAN CITY (CNS) — The head of the Knights of Columbus has been named by Pope Benedict XVI to a five-member council that supervises the activities of the Vatican bank. Supreme Knight Carl A. Anderson, who heads the 1.7 million-member fraternal organization, was among three new council members announced by the Vatican Sept. 23. Leaving his post on the council was Virgil Dechant, who stepped down as head of the Knights of Columbus in 2000. The pope also named a new president of the council, Ettore Gotti Tedeschi, an Italian banker and a professor of financial ethics at the Catholic University of the Sacred Heart in Milan, and a new vice president, Renaldo Hermann Schmitz, a retired German business manager. The Vatican bank, known formally as the Institute for the Works of Religion, was established in 1942 and is used by Vatican agencies, church organizations, bishops and religious orders around the world. It offers currency exchange services and interest-bearing accounts and, like all banks, has an investment portfolio.

Pope Benedict transfers Canadian nuncio to France

OTTAWA (CNS) — Pope Benedict XVI has named Canada's apostolic nuncio, Archbishop Luigi Ventura, as nuncio to France. Archbishop Ventura will replace Italian Archbishop Fortunato Baldelli, who in June was named to head the Apostolic Penitentiary, the Vatican office that deals with the most sensitive matters of conscience as well as with the practice of indulgences. Archbishop Ventura arrived in Canada Sept. 10, 2001. "He was close to the people; he was very knowledgeable about the situation of the church," Quebec Cardinal Marc Ouellet said Sept. 22, the day the appointment was announced in Ottawa and at the Vatican. Archbishop Ventura was born in Borgosatollo, Italy, in 1944 and was ordained a priest in 1969. Since he entered the Vatican's diplomatic service in 1978, he has served in Brazil, Bolivia and Great Britain. He also worked at the offices of the Vatican Secretariat of State. Ventura was ordained an archbishop in 1995 and appointed apostolic nuncio to the Ivory Coast, Burkina Faso and Niger. He was named the pope's representative to Chile in 1999 until his 2001 appointment to Canada.

USF students to construct shanty town to raise awareness of local hunger and homelessness

FORT WAYNE — University of Saint Francis students will construct cardboard "shanties" as a visual representation of the struggles of homelessness on Oct. 7. Shanty Town will be located just east of the Hutzell Fitness Center along Leesburg Road and will be manned from 8 a.m. to 8 p.m.

Students are asking members of the community to drop off donations of canned and nonperishable food items to benefit USF's Feed the Fort campaign as well as gently used coats and blankets to benefit the Fort Wayne Rescue Mission.

For more information, contact Carianne Meng at (260) 399-7700, ext. 6750 or cmeng@sf.edu.

Indiana Catholic Men's Conference showcases three speakers

INDIANAPOLIS — The Marian Center of Indianapolis will host the Fourth Annual Indiana Catholic Men's Conference, "Lion's Breathing Fire," on Saturday, Oct. 17, at the Indiana Convention Center, in downtown Indianapolis.

The day will include inspirational talks from three nationally and internationally known speakers. Dr. Scott Hahn and Father Stan Fortuna will both be giving two talks each, and Chris Godfrey will be giving one talk. Reconciliation and Mass will also be a part of the day. Over 1,000 men are expected to attend.

Hahn's two talks are titled "The Net that Caught Me: My Reasons to Believe" and "Understanding Our Father." Father Fortuna will present "You Got 2 Man Up" and "Myth of the All American Male," and Godfrey's talk is "Monday Night Football and Moral Theology."

For more information or to register, visit www.indianacatholicmen.com or call Mike Fox at (317) 331-1328. There is a \$50 registration fee for adults and \$20 for students, with a discount rate for early registration and for groups of 10 or more. There is no fee for registered priests and seminarians. Lunch is included for all who register prior to the day of the event.

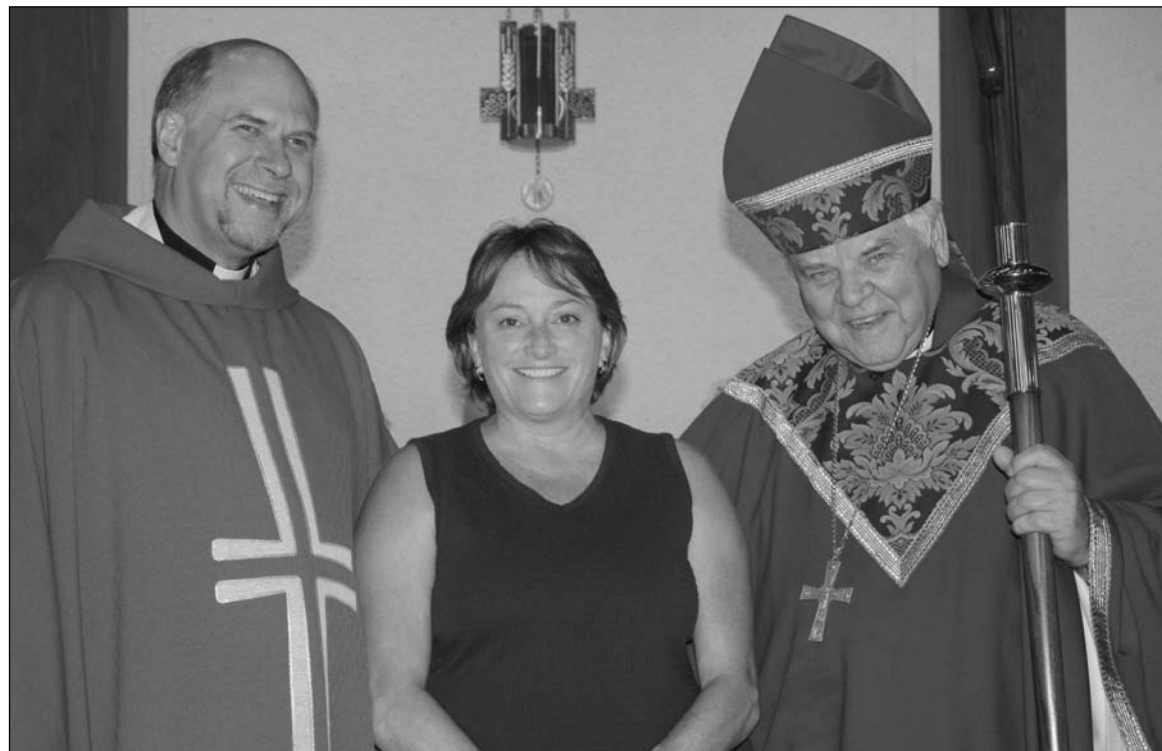
Saint Mary's College sees highest enrollment since 1991

NOTRE DAME — Saint Mary's College announced its highest enrollment in 18 years. This fall semester there are 1,664 Saint Mary's students — 1,561 on campus and 103 studying abroad. In a global recession, news of an increase in enrollment at a private college is note worthy, says Saint Mary's College President Carol Ann Mooney.

"A Saint Mary's education pre-

AROUND THE DIOCESE

BISHOP D'ARCY INSTALLS CORPUS CHRISTI PASTOR



DIANE FREEBY

Bishop John D'Arcy celebrated Mass at Corpus Christi Parish, South Bend, Sept. 12, formally installing Father Daryl Rybicki as the new pastor, pictured here with new principal Maggie Mackowiak. In his homily, Bishop D'Arcy thanked Father Rybicki for his many years of service, faithfully answering the many different calls within the Diocese of Fort Wayne-South Bend. Father Rybicki has served at both Marian and Saint Joseph's high schools over the years, as well as several parishes in South Bend and most recently, in Fort Wayne. The bishop asked the parishioners to "take good care of Father Daryl," whom he called "a beloved priest and a tireless worker whose idea of taking time off is making a pilgrimage to Medjugorje to pray for his flock."

pares our graduates for life, not just that first job. A liberal arts education makes our graduates flexible, which is especially valuable when the economy sours," Mooney said. "At Saint Mary's, we have always worked with families to make our education affordable — but this year we have had to work even harder."

Since the 2008-2009 academic year, the college has seen an 11 percent increase in need among students/families seeking financial aid (an increase in need of \$2,700, on average). The college has responded by increasing its institutional aid budget by \$2.6 million. The availability of additional federal aid has helped Saint Mary's students/families as well. Meanwhile, the need for loans has also increased. Already this fall, the college's Office of Financial Aid has processed an additional \$270,000 in loans than a year ago.

"Everyone at the college has pulled together to make this increased aid happen. Our financial aid department has worked countless hours processing applications, all departments made budget cuts, and members of the board of trustees and our cam-

paign steering committee established a fund to provide emergency assistance to returning students. We know that this extra effort resulted in a stable enrollment even in these challenging times," Mooney said.

More than 90 percent of Saint Mary's College students/families receive some form of financial aid, including scholarships, need based aid, loans and work-study opportunities. Nearly one-fourth of the college's operating budget is devoted to making a Saint Mary's education affordable. The end result is that, for some students, the cost of attending Saint Mary's is actually lower than that of attending a public university. In addition, the benefits of personal attention and close faculty/student working relationships that are possible at a small school last a lifetime.

Notre Dame Best Buddies group recognized as outstanding chapter

NOTRE DAME — Best Buddies International, a non-profit organization focused on individuals with

intellectual and developmental disabilities, has designated the University of Notre Dame's chapter as an Outstanding Chapter of the Year for the 2008-09 school year.

The Notre Dame chapter was honored in July at the awards ceremony of the 20th annual Best Buddies Leadership Conference in Bloomington, Ind.

The Best Buddies program seeks to eliminate social isolation for those with disabilities by creating strong one-on-one friendships with non-disabled peers.

Lectio Divina classes offered in South Bend

SOUTH BEND — The diocesan Office of Catechesis is sponsoring a three-week session on Lectio Divina facilitated by Father Bob Lengerich on Thursday evenings Oct. 8, 15 and 22 at St. Anthony Church in South Bend. The sessions take place from 7-9 p.m. each evening.

Father Lengerich will help those who are approaching a scriptural prayer life for the first time or who are looking for a new

dimension to their prayer life learn how to approach and meet Jesus, the word of God, in sacred Scripture.

Sessions are free to attend. Registration is required. Interested participants can register online at www.diocesefwsb.org/OC under Adult Education or contact Janice Martin at (260) 399-1411 or by e-mail at jmartin@fw.diocesefwsb.org

Father Lengerich will be using the book, "Too Deep for Words: Rediscovering Lectio Divina" by Thelma Hall, during this session. Participants are encouraged to contact Kara Slocum in the Cathedral Bookstore at (260) 422-4611 ext. 3356 if they wish to order this excellent resource.

Conscience formation class offered at Elkhart

ELKHART — The diocesan Office of Catechesis is sponsoring a three-week session on conscience formation facilitated by Father Glenn Kohrman on Tuesday evenings Oct. 6, 13 and 20 at St. Vincent de Paul Church in Elkhart. The sessions take place from 7-9 p.m. each evening.

Father Kohrman will lead participants on how the Western mind has developed in the way it approaches reality versus how the ancients developed a solid understanding of natural law; reviews Pope John Paul II's encyclical, "The Splendor of Truth," and addresses some of the pressing issues of modern times such as in-vitro fertilization techniques, stem-cell research and end-of-life issues.

There is no cost to participants. Registration is required: online at www.diocesefwsb.org/OC under Adult Education or call Janice Martin at (260) 399-1411 or via e-mail at jmartin@fw.diocesefwsb.org.

Blessing of animals on feast of St. Francis

MISHAWAKA — A nondenominational animal blessing and celebration event will be held for all animal lovers with animals on a leash or under owner's control on Sunday, Oct. 4, the feast of St. Francis, from 1:30 to 4:30 p.m. at Marian High School in the south parking lot off Dragoon Trail. The event is cosponsored by the Sisters of St. Francis and the K-9 Crisis Response Team, IDMHA, and will offer fun activities, treats and displays. A blessing for the animals will be provided by the Friars of St. Francis at 3:30 p.m.

For more information contact Sister Agnes Marie, OSF, at (574) 286-7320 or Dr. J. M. Thompson at (574) 286-7320.

Correction

In the Holy Cross Father Leonard Collins feature story in the Sept. 27, 2009 issue of *Today's Catholic*, the City of St. Jude should be Montgomery, Ala., and not New Orleans.

SJSE kindergarten teacher honored with award

FORT WAYNE — The Notre Dame Club of Fort Wayne has awarded its 2009 Excellence in Teaching Award to Tonya Brown. The award was presented at the end of a St. Joseph-St. Elizabeth School Mass on Sept. 18. Brown is a kindergarten teacher at St. Joseph-St. Elizabeth Ann Seton School in Fort Wayne. The Notre Dame Club was impressed with how Brown makes every student feel he or she is uniquely special and a gift, and by her use of the Writer's Workshop that has students reading and writing in journals in kindergarten. The Notre Dame Club of Fort Wayne presents the Excellence in Teaching Award to one private and one public school teacher in northeastern Indiana counties served by the Notre Dame Club.



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

After Tonya Brown received the Excellence in Teaching Award from the Notre Dame Club of Fort Wayne, her kindergarten class gathered for a photo. Brown is a kindergarten teacher at St. Joseph-St. Elizabeth Ann Seton School in Fort Wayne. Pictured are Brown, right, holding balloons, and Jan Barrett, her aide.

Women's Care Center celebrates 15 years



IDA CHIPMAN

Lisa Wellborn and Jake Bringham smile at the life-affirming ultrasound of their baby. Wellborn is seven weeks pregnant and the baby is due on May 7, 2010. The couple will be married on Oct. 17. Vicki Manuwal is the technician in Plymouth at the Women's Care Center.

BY IDA CHIPMAN

PLYMOUTH — One of every three babies in Marshall County are born to a client of the Women's Care Center, Plymouth and Bremen. The centers have been selected by the Indiana State Department of Health as one of the "promising" prenatal outreaches in the state.

That's pretty amazing. The Plymouth center, 224 N. Michigan St., is the second busiest of all care-center sites in northern Indiana, Niles, Mich., and Columbus, Ohio.

In 2008, over 728 women made 9,312 visits to the Plymouth and Bremen Centers, averaging 37 women a day.

This year is the 15th anniversary of service in Marshall County. And they are going to celebrate.

A gala birthday party will be held in the Yellow River Park, behind the Farmer's Market, on Saturday, Oct. 10, from 8 a.m. to noon.

The event is free and the community is invited to attend. There will be birthday cake, hayrides, pony rides, a petting zoo, face painting, games and more.

In addition, the Women's Care Center will sponsor a free car-seat inspection clinic, 9 a.m. to 12 p.m. The child safety program is overseen by counselor Tammy Pairitz, who recently received the Child Safety Advocate Award from the Indiana University School of Medicine's Automotive

Safety Program and the Indiana SAFE KIDS Coalition.

Cindy Casper, a counselor and car-seat technician, has worked at the Plymouth Center for three years.

"I love this place," she said. "There are so many women in need out there. We work to encourage women to have love and respect for themselves, and if they find themselves in a difficult situation, we help them through it."

The Crib Club, a collaborative effort of 28 local health and service organizations, has grown into a major initiative that provides thousands of dollars worth of cribs, car seats, baby clothing and diapers under an incentive system. Young women can earn Crib Club coupons by participating in healthy baby activities and

parenting classes at the center. Coupons can be redeemed at the baby stores.

Last year, the center had a 36 percent increase in pregnancy testing and performed 303 ultrasounds, an increase of 573 percent.

Lisa Wellborn, 24, and Jake Bringham, 23, were thrilled to see their seven-week-old baby on the life-affirming screen. The couple will be married on Oct. 17.

The center offers parenting classes to help clients become better parents. Three Spanish-speaking classes in Plymouth and two in Bremen are held every Monday. Classes in English are on Wednesdays.



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St. John the Baptist celebrates 150th anniversary

BY LAUREN CAGGIANO

NEW HAVEN — A parish is a “family of families,” according to Bishop John M. D’Arcy and St. John the Baptist in New Haven has proudly existed as one for 150 years.

On this joyous occasion, the bishop celebrated a special Mass at 2 p.m. on Sunday, Sept. 27. He was joined in thanksgiving by current and former members of the parish family, namely local priests who were once assigned to the church.

In his homily, Bishop D’Arcy offered Pope John Paul II’s concept of a Catholic parish.

“A parish is a family of families where we encounter others,” he said, paraphrasing the late pope. He then asked the parishioners to consider the meaning of baptism as a “gift of faith and Christ’s suffering delivered to us.”

Pope John Paul II loved his parish and it showed. An active member of his beloved parish until his entrance into the priesthood, Bishop D’Arcy offered him as a model for parishioner involvement. Moreover, the bishop spoke about the notion of a parish as a place to “come aside from the culture of the time,” and hear God’s word preached by a priest.

On that note, he reminded the faithful of the Year for Priests. Pope Benedict XVI declared a Year for Priests beginning with the solemnity of the Sacred Heart of Jesus on June 19. The year will conclude in Rome with an

international gathering of priests with the Holy Father from June 9-11, 2010.

Continuing his homily, the bishop said the priest shows the love of God to his flock and needs to be appreciated.

“Where would we without the present pastor?” Bishop D’Arcy said of Father James Seculoff.

On the subject of priesthood, the bishop continued to cite Pope Benedict on his teachings on vocations. Looking to the future, he presented a call to action: pray for future and current priests.

“They come from prayer,” he said. “As you celebrate the (parish’s) 150th ... there’s always been a priest.”

Two young men from the diocese will be ordained into the priesthood in late October.

What’s more, he said the parish should be an evangelical force, caring for and reaching out to the poor.

Moreover, another group — youth — call for a different type of outreach.

“There should always be a place where Jesus Christ meets young people,” he said. “The youth have a right to know Jesus Christ.”

The lost sheep, those who may have fallen away from the

church, are priorities as well, he stressed.

The church’s rich 150-year history has produced many faithful Catholics, many of whom feel a strong connection to the parish.

Kathy (Nichter) Mowery was raised in the church and attended Mass there most of her adult life. She attended grade school in the adjacent building and has fond memories of the priests over the years.

Mowery said, although she has moved across town, “(St. John’s) is

home. My mom and dad still go here.”

Mowery is not a minority. Many parishioners in attendance were baptized, married and celebrated their children’s sacraments in the same church.

Indeed St. John’s has grown in many ways since its early beginnings as church in East Allen

County. A third church and parish community center was built to serve the more than 1,200 families currently registered. These families come from New Haven, Fort Wayne, Leo, and the surrounding area.

“There should always be a place where Jesus Christ meets young people. The youth have a right to know Jesus Christ.”

BISHOP JOHN M. D’ARCY

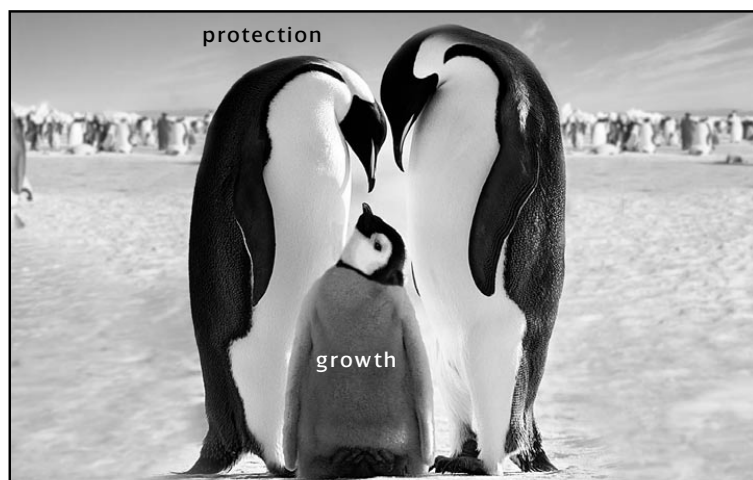


Many priests with ties to St. John the Baptist Parish, New Haven, or had served at the church, celebrated the 150th anniversary Mass on Sept. 27.



PHOTOS BY GREG BASTIN

Bishop John M. D’Arcy celebrated Mass at the 150th anniversary of St. John the Baptist Parish, on Sept. 27, in New Haven.



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40 Days for Life campaign underway

BY TOM UEBBING

GRANGER — After the Nazis had fled in retreat from Allied forces, trainloads of victims still kept rolling toward Dachau, this time unguarded by soldiers. When one train stopped in a village the Jews inside begged the villagers to free them and assured them there were no guards. In the past anyone who had tried to come to the aid of the victims on the transport, even to relieve their thirst, was shot dead by the guards.

Still, no one dared to help even though there was no danger because the villagers had become indifferent to their cries for help. Everyone on that train died except for one survivor. Thus Shawn Carney, national campaign director for 40 Days for Life, explained what would happen if America becomes indifferent to the plight of the unborn.

But the bright hope is that people everywhere are responding in ever greater numbers to the 40 Days for Life campaign. This fall there is a record 212 cities participating covering 45 American states, five Canadian provinces, and Denmark. 40 Days for Life has experienced a continued string of successes in saving babies and in converting abortion workers.

Carney was at St. Pius X Church in Granger to kick off the event on Sept. 21. The fall campaign started Sept. 23 and will go through Nov. 1.

Carney encouraged attendees to overcome the fear of praying in front of the abortion clinic and described his own personal journey in becoming ever more committed to the pro-life cause.

Campaign Director Mary Akre gave tips on what fasting might consist of, and reminded everyone of the great power of prayer and fasting. She quoted Human Life International President Father Thomas Euteneuer who said that the struggle to eliminate abortion is a spiritual war that must be fought with the spiritual weapons of prayer and fasting.

Vigil Director Shawn Sullivan stated his belief that we are at the turning point in ending abortion in America. He cited that for the first time ever 52 percent of Americans have declared themselves pro-life in a national poll. He credited President Obama's visit to Notre Dame and "the informal 40 Days for Life campaign we had" with raising awareness nationwide about abortion.

Sullivan urged his listeners on to sainthood and recommended a book on seven steps to sainthood compiled from the teachings of the recently canonized St. Mother Theodore Guérin. He urged everyone to bring a least one new individual to the prayer vigil.

He also promoted a recently produced video entitled "Maafa 21," which describes the black genocide going on through abortion. Sullivan described the video as an extremely powerful resource in exposing the reality

of racism in abortion. The DVD is available through Life Dynamics, Inc. Visit www.maafa21.com for more information.

Sullivan concluded by reading remarks by Henry Hyde, author of the Hyde Amendment that prohibited federal funds from being spent on abortions. Hyde noted how terrifyingly lonely it will be when we face God at our judgment, but that those in the pro-life movement will hear voices never heard on earth pleading for mercy for them — the children murdered by abortion whom the pro-lifers were striving to defend.

"They will say to God 'Spare him, because he loved us.' And God will look at you and say not, 'Did you succeed?' but 'Did you try?'"

A new video, "Blue Eyes Like Janey's," was shown, which portrayed the deep and unending grief a couple shared over the loss of their child to abortion and their loss of fatherhood and motherhood.

Deacon John Tugman offered the opening prayer for the protection of life and John Akre, a senior at Marian High School, closed the event with prayer. It's not too late to get involved. To pledge to fast and pray with the campaign, e-mail

40DaysSouthBend@gmail.com. To sign up for the prayer vigil outside the abortion business on Ironwood Circle in South Bend visit vigilcalendar.com/south-bend.

ArchAngel Institute hosts Dr. Charles E. Rice

FORT WAYNE — The ArchAngel Institute, an Indiana nonprofit corporation and a member of the Hoosier Patriots Coalition, will host Dr. Charles E. Rice at 7 p.m. on Friday, Oct. 16, in Auer Auditorium in the Rinehart Music Center on the campus of Indiana University-Purdue University, Fort Wayne. Rice's lecture is entitled "The Constitution in the Age of Obama" and will be of interest to all who are concerned about the present trajectory of the federal government.

Rice is professor emeritus at the University of Notre Dame Law School, with areas of specialization in constitutional law

and jurisprudence. His lecture will be followed with a round table discussion by a panel of distinguished guests. Questions will be taken from the audience.

The doors will open for general admission seating at 6:45 p.m. A free-will offering will be taken to offset costs for this event.

A VIP reception with Rice and the panel of experts will take place in the hour before the lecture. VIP admission passes will allow access to seating at 6:15 p.m. All on the ArchAngel Institute's mailing list will receive an invitation to the VIP reception. To be added to the mailing list send an e-mail to archangelinstitute@gmail.com or fcm to The ArchAngel Institute, 827 Webster St., Fort Wayne, Ind. For more information visit www.archangelinstitute.org.



*s believers,
how can we fail to
see that abortion,
euthanasia, and*

*assisted suicide are a terrible
rejection of God's gift of life
and love? And as believers,
how can we fail to feel the duty
to surround the sick and those
in distress with the warmth of
our affection and the support
that will help them always to
embrace life.*

Pope John Paul II

Homily at Trans-World Dome

St. Louis, January 27, 1999

St. John the Evangelist Parish - Goshen

Rev. Christopher Smith, Pastor

St. Mary of the Annunciation Parish - Bristol

Rev. Robert Van Kempen, Pastor

St. Thomas the Apostle Parish - Elkhart

Rev. William Sullivan, Pastor

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Rev. Philip DeVolder, Pastor

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RESPECTING LIFE

The ethics of procreation in marriage

A Q&A guide for the formation of conscience

BY THE OFFICE OF FAMILY LIFE

Introduction

In his visit to the United States last year, Pope Benedict XVI reminded the church in America that “at a time when advances in medical science bring new hope to many, they also give rise to previously unimagined ethical challenges.” The Holy Father concluded from this that it is “more important than ever to offer thorough formation in the church’s moral teaching.” Even more recently, in his encyclical “*Caritas in Veritate*,” which was issued this summer, the pope wrote that “a particularly crucial battleground in today’s cultural struggle between the supremacy of technology and human moral responsibility is the field of bioethics” and that “in this most delicate and critical area, the fundamental question asserts itself forcefully: is man the product of his own labors or does he depend on God?”

Too often, technologies, especially reproductive technologies, are simply seen as an effective means towards a desired end. With regard to having a child, for example, the only question often raised is “What are the most effective means for avoiding or acquiring one?” What are often left unsaid are questions of ethics that are rooted in our nature as persons created by God. Has God, for example, designed an interpersonal means of generating a child that safeguards and respects his dignity as a person? If so, what types of actions or reproductive technologies would contradict that design? What types would be in conformity? Such questions — even if raised — often find uncertain or unclear answers in our secular culture.

The answer to the pope’s fundamental question brings us to the heart of the Christian faith: we do not make ourselves; rather, we are created by God because he loves us and wants us to share his life with him. In fact, without him, we labor in vain to fulfill ourselves. He created us in his own image and likeness and calls each of us to live in communion with him and to have eternal life. However, his love for us calls for a response on our part — a response that will be shaped by our vocation in life. For those who are married, God is calling them to image to the world his faithful and fruitful love in a particular way. This way includes the ethical use of technologies that involve his designs for procreation in marriage.

This guide has been prepared as an aid in the formation of conscience, especially of Christian married couples, pastoral ministers and health care professionals, in order to explain the ethical standards to which all men and women are called by God to follow. It begins with preliminary considerations on conscience, the natural law and ethics before considering the ethics of marital sexuality and reproductive technologies. It concludes with a number of recommended resources for further information and assistance.

Preliminary considerations

What is conscience?

Our conscience is our “most secret core” where we are alone with God and can discern his voice. It is in our hearts that our conscience tells us to do what is

good and to refrain from doing what is evil. Our conscience is not just a feeling or a personal opinion, it is a judgment of our reason that recognizes the moral quality of an act that we are considering, that we are performing or that we have already completed. Ultimately, our conscience should lead us to loving God and others more perfectly and thus lead us to eternal happiness with God. This requires growth in virtue that gives us the strength to do what is right even when difficult or to refrain from doing what is wrong even when desirable. This, of course, is only really possible for the person who puts his trust in God and in the wisdom that comes from above, instead of the wisdom of this world.

Is our conscience always right?

Even though our conscience is telling us to do this or to refrain from doing that, this does not mean that our conscience is necessarily correct in its judgment. Sometimes our reason can err due to a number of causes. It can err due to a lack of knowledge, a lack of clarity as to the principles involved or how to apply them properly. The judgments of our conscience can also be distorted by sins that we have committed or bad habits that we have acquired due to a lack of self-control in dealing with our desires, a lack of courage in facing difficulties or, even, a lack of a firm will to do what is right.

What is a well-formed conscience?

Since our conscience can err, we have a responsibility to form it properly — which is in itself a lifelong task. There are always new things to learn, desires to be

dealt with, difficulties to be faced or areas where we realize that we focus more on doing what we want than on doing what is right. We are not alone, of course, in this task. We have the teachings and guidance of the church to aid us in this formation.

Our formation of conscience begins with the recognition that we owe God and others their due. For example, every human being as a creature made in the image and likeness of God deserves respect. From here it does not take much for our conscience to tell us at a very basic level that the direct killing of an innocent human being is wrong. The church continues the formation of our conscience in this area by applying this moral absolute to issues like abortion or embryonic stem-cell research.

How can I be sure that what the church teaches is true?

Certainly there will be areas in which the principles that the church teaches may not be easily understood at first or may even seem at odds with what our conscience tells us. There can be many reasons for this. Sometimes this results from a simple misunderstanding of what the church is proposing, other times it may result from the person having accepted other principles — such as those found in our secular culture — that are actually in contradiction to our Christian identity and to the natural law. Whatever the reason for the difficulty, a certain level of humility is needed to try to come to terms as to why that difficulty exists.

One question often raised in this situation is whether we can be sure that what the church teaches is true. In other words, are the

principles that the church teaches simply an opinion to be considered or can they be trusted as coming from God himself? In this regard, Scripture reminds us how the Holy Spirit was sent by Jesus upon his church to guide her through the successors of the apostles — the successor of Peter, the pope and all the bishops in communion with him. In other words, Jesus assured us that he would not leave us orphans, but would send his Spirit to lead the church into all truth.

Haven’t the church’s teachings changed over time?

While the moral teachings and principles of the church have developed over time, they develop in an organic way that is not self-contradictory — like an acorn developing into an oak tree. In other words, the Holy Spirit does not contradict himself over time by saying in one century that “x” is wrong and in the next century saying that that exact same “x” is right. In every age and according to changing circumstances and technological developments, the bishops of the church have been entrusted by God with the task of refining, expanding and applying these teachings and principles.

Do we always have to follow our conscience?

Given the fact that the pope and bishops teach on behalf of Christ, should we follow whatever the church teaches even if in a particular case it directly conflicts with our own conscience? The answer — which may be surprising to some — is no. A person should always follow the dictates of his conscience, even if, objectively-

ETHICS

CONTINUED FROM PAGE 11

speaking, it is wrong. In fact, the church teaches that the soul of every human being will be judged by God according to her conscience.

What, then, should we do if our conscience seems to conflict with the teachings of the church? First, we would need to further form our conscience by studying the matter in greater depth, praying about it, questioning the basis of our difficulty and seeking pastoral guidance that is faithful to the teachings of the church. Secondly, we would need to distinguish between doing something that our conscience tells us that we may do and doing something that our conscience tells us that we must do. If the church tells us that we must not do something that our conscience tells us that we may do, then with the obedience of faith, we must not do it.

What is the natural law and how is it related to our conscience?

All men and women discover in their hearts a law that they did not create, but that calls them to obedience. While our conscience is a judgment as to the moral quality of particular actions, the natural law is the most basic guide in making those judgments. The natural law is our rational participation in the wisdom and eternal law of God, which guides all creation to its final end. It includes the first and essential principles, which govern the moral life. Giving to God and neighbor their due is the most

basic of these principles. This was taught by Jesus when he stated that the greatest commandments were, first, to love God with all our being, and, secondly, to love our neighbor as ourselves. The Ten Commandments are another example of these first principles.

The church is an authoritative guide in the interpretation of the natural law as an essential part of her teaching ministry. At the heart of her understanding of the natural law is the conviction that every human being shares in a fundamental dignity from which basic human rights are derived. The most basic and fundamental human right, of course, is the right to life from conception to natural death.

Is the natural law binding on everyone, including non-Christians?

Although the Catholic Church authoritatively interprets the natural law, by its very nature, that law applies to every human person. All men and women, for example, are called to respect the right to life and religious freedom as well as the rights of property, marriage and the family. There is no such thing as a God-free zone or a zone free of the demands of the natural law — which is why the church, in order to be true to her mission, proclaims the principles of the natural law to all men and women, and calls upon citizens and the legislators whom they elect to frame laws in conformity with the natural law. In fact, the church teaches that civil laws that contradict the natural law are really not laws at all, but are more akin to acts of violence. A civil law, for example, that coerces health care professionals to participate in providing abortion or contraception is gravely

unjust to unborn children, their mothers and the physicians and nurses attending them.

What makes an act ethical or unethical?

Any act is ethical if it fulfills three criteria: first, the intention of the act must be good; secondly, the means by which an act is accomplished must be good; and, thirdly, the circumstances must be good in so far as the good effects of the act must be proportionate to any bad effects. One classic example from the field of bioethics is that of a woman who is newly pregnant and discovers that she has a cancerous uterus that is placing her life in immediate danger. Her physician advises her to have an immediate hysterectomy that will also result in the death of the unborn child.

To determine whether having the hysterectomy would be a good act, we must look at the above criteria. First, is the intention in this case to kill the child or is it to save the life of the mother? Assuming only the latter, this is a good intention. Secondly, will the child be directly attacked or will the procedure deal directly with the cancerous uterus? This one is a little trickier and it helps to think of the child as an innocent bystander or as someone whose absence would not change the object of the act (which is to remove a cancerous uterus). In this case, the unborn child is not being directly attacked, but is indirectly suffering death because of the hysterectomy. Thirdly, is the evil of the death of the child proportionate to the death of both mother and child? Clearly, if both mother and child will likely die without the hysterectomy and there is no question of postponing the procedure until the child is viable, then the death of one is certainly proportionate to the death of both. Consequently, the hysterectomy would be ethical.

Is it ever ethical to do something wrong so that a greater good will result?

The church has always taught that good ends cannot justify evil means. There are many bioethical cases in which, despite a good intention, the means contradict the natural law, thus making a procedure unethical. For example, say a woman has had multiple embryos introduced within her uterus as part of an in vitro fertilization (IVF) procedure and that four of them successfully implant. Her physician then recommends a procedure called “selective reduction” in which two of the growing fetuses will be destroyed in order to promote the health of the mother and of the two remaining children. The intention or end of promoting the health of the mother and of the remaining children is good, but directly taking the lives of the other two children represents an evil means to achieve that end.

All three criteria — ends, means and circumstances — must be satisfied in order for an act to be ethical. It is not sufficient to have just a good intention and good circumstances — which is what typifies a utilitarian approach to ethics.



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The ethics of marital sexuality and reproductive technologies

What is God's plan for marriage?

God designed marriage to make visible in our world the invisible mystery of his own inner life. God is love and in himself he lives a mystery of personal, loving communion we call the Holy Trinity. In this communion of persons, God the Father is the Lover, God the Son is his Beloved, and the love between them is so real that it is actually another person — the Holy Spirit. In the vocation of marriage, man and woman are called to image God in a profound way by making a complete gift of themselves to one another out of love, living with, and even more deeply, for, one another. Through the privilege of procreation, God enables the love between husband and wife, lover and beloved, to become “personified” in the gift of their child, who is literally the two of them in one flesh, a living reflection of their love and a permanent sign of their unity.

Why is sexual union referred to as the marriage act?

Sexual union is intended by God to be the most intimate sign of the complete gift of self that a man and woman make to one another in marriage. The church has traditionally referred to sexual union as “the marriage act” because it actually expresses through the “language of the body” the essential elements of marriage.

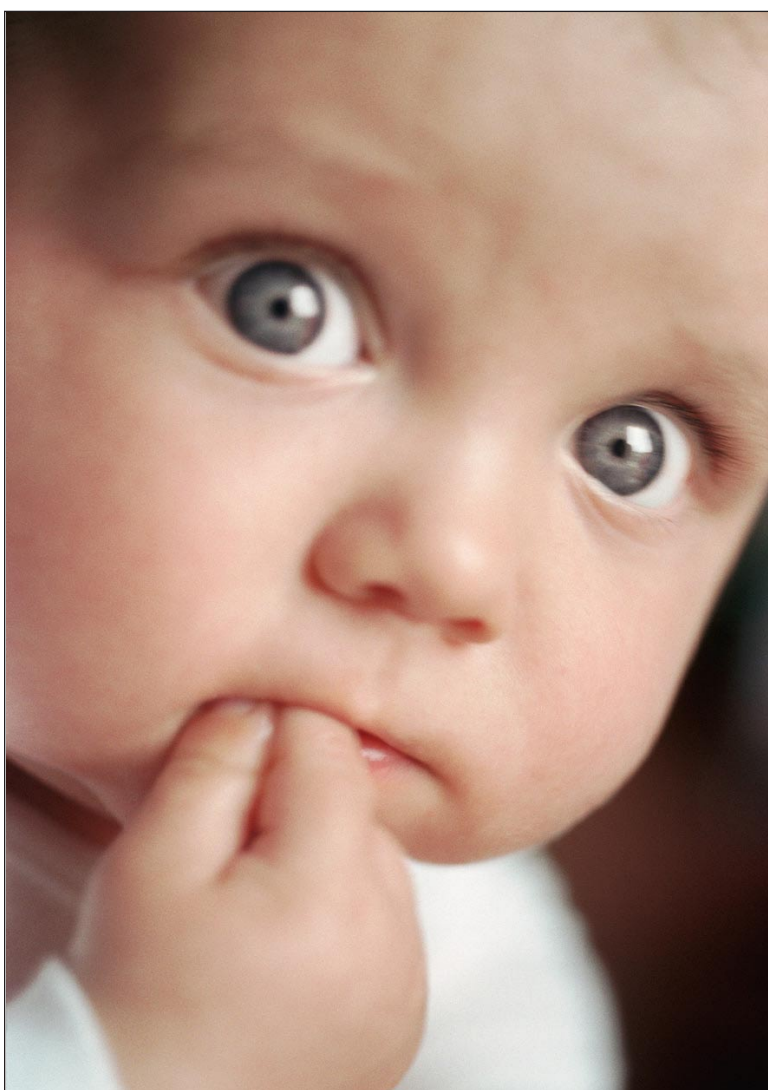
When a husband and wife exchange their consent to marriage, they are actually promising three things — to give themselves

freely and without reservation to one another; to be faithful until death; and, to accept children lovingly from God as the expression of their new union. In sexual union, through the language of the body, a married couple speaks physically what they spoke verbally at the wedding — they physically make a gift of themselves to one another, they do this exclusively with one another and they are open to the gift of children through this very act. It is for this reason that it is said that a couple consummates their marriage once they have physically actualized the gift of self that they made at their wedding.

On the other hand, for a man and a woman to unite on the physical level without first having united on the personal level by the marriage vow, would be to express with the body a unity that does not really exist. In a sense, they would be “lying” with their bodies, speaking a language which says that they belong totally to each other when, in fact, they do not. This is why sexual union is appropriately called the marriage act and why it is reserved to a man and a woman who have truly embraced all that they have promised in their marriage vows.

Why must the unitive and procreative meanings never be severed or contradicted?

Marriage, then, has a two-fold purpose — the unity of a man and woman and the establishment of a family through procreation. The same twofold purpose applies to the marriage act. Both meanings are inscribed in the marriage act since God designed sexual activity both to express and enrich the interpersonal bond of husband and



wife and to be the means of giving life to a new human person.

It is, of course, possible to act against the integrity of the marriage act in numerous ways. For example, masturbation contradicts both the unitive and procreative meanings of our sexuality. Likewise, married couples can often desire to sever these two meanings by choosing one, while at the same time frustrating or neglecting the other. For example, a married couple who desire the pleasure of sexual union but at the same time act to frustrate the procreative potential of that union through contraception or abortion, are contradicting the procreative meaning of their sexuality. Likewise, a married couple who desire the blessing of a child but who substitute a laboratory procedure such as IVF for an interpersonal act of sexual love, are con-

spoke at their wedding — they should be saying yes to both their unity and their procreative potential.

What does the church mean by responsible parenthood?

Married couples are called to be good stewards of the gift of their mutual and shared fertility, a great gift, which has been given for our own good, for the good of others, and ultimately for the glory of God. Good stewardship of the gift of fertility is what the church calls “responsible parenthood.”

Children are the greatest gifts of marriage and the church teaches that a married couple should be both responsible and generous in their service of new human life. They should be responsible, but never selfish; they should also be generous, but not irresponsible. In other words, the decision at any

time to postpone a pregnancy for a period of time. In a similar way, a woman for whom having another child would likely entail a serious health risk has a serious reason for avoiding any further pregnancies.

However, just because serious reasons exist and the intentions are good, does not mean that any means will do. A married couple should choose a method that is in conformity with the natural law that does not contradict the procreative or life-giving meaning of their sexuality.

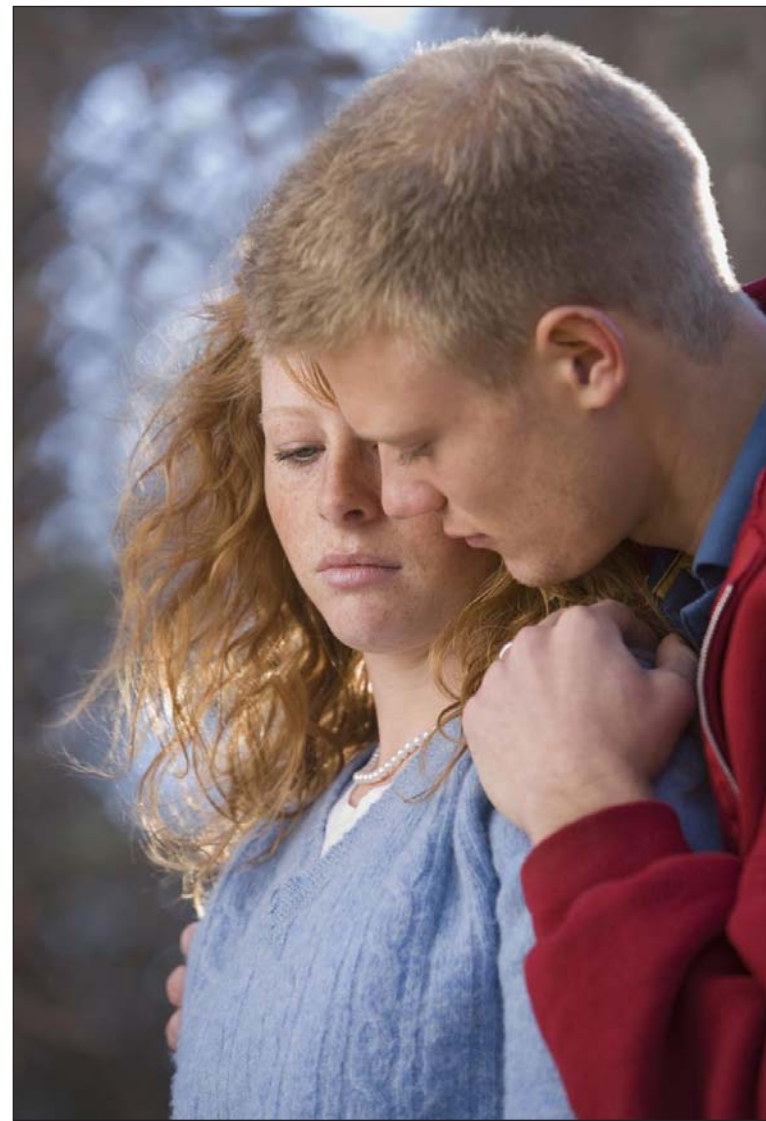
Which means of avoiding pregnancy are unethical?

It is important to note that pregnancy begins with the conception of a new human being — when the gametes of father and mother have fused together. Unfortunately, today, many health care professionals refer to pregnancy as the period beginning after the embryo has implanted in her mother’s uterus. In reality, by the time an embryo has travelled down the Fallopian tube and is ready to implant, she may already be a week old and have grown to a size of a couple of hundred cells that have already become differentiated.

Part of the reason for declaring pregnancy as beginning at implantation is in order to classify certain pills or devices as contraceptives, even though they actually work in whole or in part by preventing the implantation of the embryo. The IUD and Depo-Provera work primarily in this way. Also, emergency contraception and hormonal birth-control pills likely work by preventing implantation in addition to preventing conception.

Consequently, any method which works in whole or in part by preventing implantation is actually an abortifacient — not a contraceptive. In other words, such a method is no longer a means of avoiding pregnancy, but rather of ending it once begun. As such, the use of such agents or devices as a means of regulating birth is an even more serious violation of the natural law.

Contraceptive methods that work purely by avoiding pregnancy or conception and are not abortifacient would include withdrawal, condoms, diaphragms, spermicides and sterilization. These methods contradict the procreative meaning of sexuality by frustrating the act itself. By withholding one’s fertility, the act itself also ceases to be an expression of the total self-giving that is marriage. The most seriously unethical of these meth-



ods are the sterilization procedures of a vasectomy for men and a tubal ligation for women. The reason is that in addition to the intention of frustrating all future marriage acts, these methods directly mutilate a healthy organ of the body in order to eliminate its proper functioning.

What if a pastoral minister tells me that it is okay for me to be sterilized?

While a pastoral minister may be ignorant of what the church teaches or sincerely believe that he or she is being pastorally sensitive, no one has the right to misrepresent what the church teaches. A pastoral minister — whether clergy or lay — has no authority to give permission to do something that is never ethical, such as having a vasectomy or a tubal ligation. Instead, they have a pastoral responsibility to form consciences according to the liberating truths of the natural law and the teachings of the church and to encourage people in living them out.

Which means of avoiding pregnancy are ethical?

The only means of avoiding

pregnancy, then, that are ethical are Natural Family Planning (NFP) and total abstinence. While total abstinence is 100 percent effective and poses no physical health risks, most married couples would prefer a less demanding method. NFP, meanwhile, involves abstaining for only about a week to 10 days each month. It is a scientifically-based method based on observation of the naturally occurring signs of fertility or infertility in a woman’s body. This knowledge enables a couple to refrain from sexual relations on those days when conception is possible. Consequently, if a couple has sexual relations when the woman is infertile, they have done nothing to directly frustrate the act itself. Like hormonal birth control pills, NFP has a 98-99 percent method effectiveness rate for a couple that has been properly instructed. Unlike hormonal birth control pills, however, which have been labeled as carcinogens by the World Health Organization due to their high levels of synthetic estrogen, NFP poses no health risks.

What is the big difference between NFP and using a condom or diaphragm?

God has inscribed in sexual relations an inseparable connection between its love-giving purpose and its life-giving potential, between communion with one another as spouses and communion with God as the Lord and Giver of life. The church teaches about these two dimensions of sex what Christ himself taught about the bond between husband and wife: we must not separate what God has joined. This means that



tradicting — even if they don’t realize it — the unitive meaning of their sexuality.

Very often the objection is raised that the pleasure of sexual union or the blessing of a child are good intentions that should validate such decisions. While it is true that these intentions are good, it is also true that the means of achieving those ends are also important. An unmarried woman, for example, who desires the blessing of a child and so purchases sperm in order to achieve a pregnancy, while desiring something good, is choosing a means that is disordered and unethical. She has reduced the role and importance of a father to its biological minimum. When a married couple “speaks” in the marriage act — just as they

given time about whether to have a child is not primarily one of personal preference, it is a serious moral decision that must be discerned together as a couple in dialogue with God, relying on a well-formed conscience to discern what is truly good for the couple, their family, the church and society.

The church teaches that there are good, ethical reasons for limiting the size of a family and for avoiding a pregnancy for a definite or indefinite period of time. For example, if a married couple knows that they will be moving within a few months, or if they already have several children and are overwhelmed with providing for their physical and emotional needs, these will be important factors in discerning whether to post-



ETHICS

CONTINUED FROM PAGE 13

married couples must respect the integrity of the act of intercourse whenever they choose to engage in it. Natural Family Planning respects the sacredness of sex as God designed it since the method does nothing to suppress the life-giving potential of sexual union. Couples simply refrain from sexual relations during the fertile time if they are not prepared to accept the life-giving potential of that act at a particular point in their marriage. In contrast, contraception separates what God has joined. It not only implies a positive refusal to be open to the possibility of new life coming from a particular act of intercourse, but it also contradicts the meaning of sex as a sign of total self-giving.

Contradicting the procreative meaning of the marriage act by using barrier methods is not only a disorder on the level of the natural law, but also something that is offensive to God as the Lord and Giver of Life. Means do matter. For example, for someone who is obese and wishes to lose weight, a proper course of action would be to limit what he eats. However, someone who wants the pleasure of eating, but without the calories, could just as well force himself to vomit the food he had already eaten so as not to gain weight or even to continue to eat more. While both means might be effective in losing weight, one involves a disordered desire for pleasure, while the other practices the virtues of patience and self-control.

Do Catholic institutions or health care professionals have a responsibility to offer or prescribe oral contraceptives to patients who may not agree with their positions?

A Catholic institution or health care professional indeed has a responsibility to respect the consciences of their patients — even if objectively mistaken. However, the reverse is also true. Patients must also respect the consciences of those providing their care. An institution or professional has the right to maintain high ethical standards and the right to refuse to act against them. Since the use of oral contraceptives for freely chosen acts of sexual union is always wrong, Catholic health care professionals have a serious responsibility never to offer or prescribe them for this purpose.

Are there any circumstances when it is ethical to offer or take an oral contraceptive?

In cases where an act of sexual union was not freely chosen, but rather was the consequence of a sexual assault, a woman has a right to protect herself from the sperm of her attacker. Consequently, as long as the object of the contraceptive is to prevent conception and not to end a pregnancy, such a contraceptive ethically may be offered to the victim and taken by her.

On occasion, a physician may ethically prescribe a hormonal regimen of pills that are commonly used for contraceptive purposes for other legitimate therapeutic purposes, such as the treatment of endometriosis. In such a situation, the medical problem would need to be serious and there would have to be no reasonable alternative. In this case, the woman's diminished fertility would be an indirect and unintended effect of the therapy.

What guidance is there for couples who are struggling to achieve a pregnancy?

A couple that is struggling with issues of infertility not only needs to discern the means that are most effective in achieving a pregnancy, but also needs to discern whether a given means contradicts human dignity or the integrity of the gift of sexuality. The church guides this discernment by stressing both the sanctity of life and the dignity of marriage and of the marriage act. In trying to achieve a pregnancy, the church reminds married couples that a child is always a gift, never a right, and that every child has the right to be the fruit of marriage, and of the marriage act. Every medical intervention, consequently, must be measured by whether it assists the marriage act or whether it replaces the marriage act. Interventions that assist the marriage act will generally be ethical, while those that replace the marriage act will not. Ethical interventions require, first of all, that the gametes must be only from the husband and wife, and that conception should occur naturally within the mother's body. For example, a drug that helps the wife to ovulate would be assisting the marriage act to achieve conception. The same would be true for a drug that might improve the husband's sperm count.

What means for achieving pregnancy are unethical?

Interventions such as IVF that replace the marriage act with a laboratory procedure in which conception occurs outside the mother's body are always unethical. Moreover, a number of secondary unethical actions often accompany this procedure.

A typical instance of IVF will involve the hyper-ovulation of the woman in order to produce as many as a dozen eggs at one time. All the eggs are then fertilized and the embryos allowed to develop for a couple of days. At this point, these human embryos will be divided into three groups based upon somewhat arbitrary and superficial standards of health. The first group is the most promising, the second, somewhat, and the third group, the least promising. The first group is used then for the first cycle of implantation. The remaining embryos may be frozen for possible later use in a second cycle if the first cycle fails or if the couple later wants another child.

Here, it is clear that when the two meanings of the marriage act are violated, the dignity of human life is also violated. Embryonic human beings come to be treated



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more like products that can be harvested, stored in frozen containers or, if defective, simply destroyed. While the desire to have a child is certainly a good one, it must be pursued ethically. Clearly, though, if a child is conceived through a technical procedure rather than the marriage act, that child is no less a gift and no less a blessing because of it. The church always stands for the dignity of every child, born or unborn, regardless of the circumstances of the conception — even if that child came to be as a result of rape or incest.

Is it ever ethical to have a frozen embryo implanted in a woman who is not the biological mother?

The implanting of an embryo in a woman who is not the biological mother is seriously problematic in that it severs gestational motherhood from biological motherhood. Even in cases of frozen embryos that have been abandoned by their parents, putting them at the disposal of infertile couples as a means to treat their infertility would still be unethical and raise a number of medical, psychological and legal problems. Not dissimilar problems would also arise in the implanting of abandoned embryos that are to be destroyed in a well-intentioned attempt to “rescue” them by means of a form of “prenatal adoption.” Unfortunately, the thousands of frozen embryos that have been abandoned represent a situation of injustice which cannot be resolved.

What technologies can be ethically used by couples trying to achieve pregnancy?

First, any of the various NFP methods can assist couples in recognizing when ovulation is occurring in order to best time the marriage act in order to conceive. In addition, the Creighton Model of NFP has been developed with various hormonal blood tests that can be administered in order to better diagnose specific problems that may be diminishing a married couple's fertility. From decades of research into the causes of infertility,

a science known as NaProTechnology has been developed. This technology not only respects the meaning of the marriage act, but it treats the underlying causes of infertility in the couple, and its rates of success in achieving a pregnancy often surpass those of IVF. NaProTechnology works cooperatively with a woman's fertility and, consequently, does not replace the marriage act, but rather assists it.

Recommended resources

Church documents (available at www.vatican.va)

“*Humanae Vitae*” (1968) This encyclical by Pope Paul VI on the transmission of human life situates the church's constant teaching against contraception in the context of married love and responsible parenthood.

“*Donum Vitae*”: Instruction on respect for human life in its origin and on the dignity of procreation (1987) This document issued by the Sacred Congregation for the Doctrine of the Faith under then-Cardinal Ratzinger examines interventions in human procreation from an ethical point of view and describes the respect due to human embryos.

“*Evangelium Vitae*” (1995) This encyclical by Pope John Paul II on the Gospel of Life explores the sacredness of human life and our responsibility as Christians to safeguard it from all that would threaten it.

“*Dignitas Personae*: Instruction on Certain Bioethical Questions” (2008) This recent document issued by the Sacred Congregation for the Doctrine of the Faith examines bioethical questions that have arisen since the publication of “*Donum Vitae*,” such as human cloning, frozen embryos and gene therapy.

Books

“*Faith and Fertility: What the church teaches and why*,” by Lisa Everett (Office of Family Life, Diocese of Fort Wayne-South Bend, 2007) This 30-page booklet presents the church's vision of human sexuality and responsible parenthood and includes personal testimonies from two married couples and a physician certified in NaProTechnology.

“*Fertility, Cycles and Nutrition*,” (4th edition) by Marilyn Shannon (Couple to Couple League 2009). This completely revised and expanded book by one of our diocese's NFP pioneers offers new research-based nutritional strategies for self-care to improve cycles and fertility, covering topics such as PMS, heavy periods, PCOS, male and female infertility and much more.

“*Men and Women are from Eden: A Study Guide to John Paul II's Theology of the Body*,” by Mary Healy (Servant Books, 2005) This 120-page book contains a clear and concise overview of the theology of the body and provides questions for reflection and discussion at the end of each chapter. An excellent resource for personal enrichment or small group study.

Web sites

www.usccb.org/prolife/issues/nfp
www.ncbcenter.org
www.naprotechnology.com
www.omsoul.com

This guide was produced by the Office of Family Life, Diocese of Fort Wayne-South Bend. For bioethical questions or consultations, please call the office at (574) 234-0687 and ask for Fred Everett or e-mail him at fredeverett@sbcglobal.net. To locate a nearby Natural Family Planning class or an area physician certified in NaProTechnology, please call and ask for Lisa Everett or e-mail her at lisaanneverett@sbcglobal.net.

Hang on, possibilities exist

BY KAREN CLIFFORD

GRANGER — For St. Pius X parishioner Suzy Younger, the cross of infertility has been a lesson in self-surrender and relinquishing control to the divine providence of God. It was through the counsel of many priests and Catholic doctors that she and her husband David came to understand that “Right to Life” does not mean “that we have a right to a little life in ours,” she says.

Instead of viewing the process of having a baby as an American “can-do” project, they have been encouraged to remember that conception is collaboration with God and the receptivity of a gift that is bestowed upon them at his appointed time.

Younger explains that the pain of infertility is very intense, and it can also be a very lonely journey.

“Many couples don’t want to share what they are going through and many have come to withhold their feelings due to hurtful comments that friends and family have made,” she notes. “As with any suffering it is so important to know that someone understands what you are going through, that someone cares, that someone else is there in the trenches with you.”

First, as a way to communicate with family and friends and later to act as a way to support others carrying the same cross, Younger developed a blog on the Internet called Hang On Possibilities Exist.

“I wanted to point people in the direction of the ‘true banquet,’ to support others as a Simon of Cyrene along their own way of the cross and to remind others suffering not to give up hope. We must always H.O.P.E. This means we must Hang On ... Possibilities Exist,” she stresses.

Shortly before their marriage, Suzy and David learned the Creighton Model of Natural Family Planning (NFP). In the past three years they have been working with NaProTechnology doctors to address her health concerns, which came into focus when they experienced difficulty conceiving.

Both NFP and NaProTechnology are endorsed by the Pope Paul VI Institute.

Younger points out it is vital to recognize infertility is not the problem. “Infertility is rather the manifestation of some other underlying health problem or problems. Most reproductive technologies are aimed at resolving a couple’s childlessness, but they do nothing to address the underlying health problems causing a couple to be infertile.”

She adds, “Aside from moral concerns, treatments including in vitro fertilization (IVF) or Gamete Intrafallopian Transfer (GIFT) and others, while only possibly resulting in a live birth, do nothing to help heal the source of the problem — they are a Band-Aid approach, if you will.”

NaProTechnology, on the other hand, treats the underlying problem in a moral way that cooperates with the menstrual and fertility cycles and in a way that is pro-life, pro-woman, pro-healing and which guards the sanctity of marriage.

“Whereas many forms of treatment undermine the meaning of the marital act and the intimate sexual self-giving that defines marriage, NaProTechnology maintains its focus on procreation, not production, and honors the exclusivity of the marriage covenant,” Suzy notes. “NaPro always assists the marital act instead of replacing



KAREN CLIFFORD

Lisa Everett, left, co-director of the Office of Family Life, holds a picture of St. Hannah, patron saint of childless wives. Suzy Younger, who works with Hannah’s Tears, an organization that offers prayers and support for those suffering from infertility, holds a rosary.

the act altogether.”

NaProTechnology uses the Creighton Model biomarkers to monitor easily and objectively the occurrence of various hormonal events during the menstrual cycle.

NaPro tracking provides valid information that can be interpreted by a woman and by physicians who are specifically trained in this system.

In the Younger’s case, once the NaPro trained general practitioners reviewed her Creighton charts,

Younger went through a series of blood tests and ultrasounds that confirmed a diagnosis of Polycystic ovary syndrome (PCOS). Younger then proceeded with treatment through changes in diet and lifestyle and supplemented this with specific vitamins and medications. After six months, she had seen some health improvements but still no conception, and made plans to surgically address the underlying issues.

In late July of this year, Younger underwent surgery with a NaPro trained OB/GYN in Columbus, Ohio. The final and most detailed portion of the four-hour surgery was the ovarian wedge resection. In the experience of the Pope Paul VI Institute, the pregnancy rate is nearly 70 percent following this procedure. Younger is now seven weeks post surgery, fully recovered, and has seen improvements in her health. She and David are hopeful that they will soon be among that 70 percent.

For other couples experiencing infertility Younger advises, “First

and foremost, frequent the healing sacrament of reconciliation and receive the Eucharist as often as you are able. Only in this way will you be prepared to receive the grace necessary to continue on your own personal way of the cross. This is crucial.”

She adds, “When we unite our sufferings with those of Our Lord and look to Our Lady at the foot of the cross we have a beautiful example of how to have supernatural joy in the midst of human sorrow.”

Younger recommends an organization called Hannah’s Tears, www.hannahstears.org, which she has worked with for the past year. Hannah’s Tears offers prayer support and comfort to those who suffer the pains of infertility at any stage of life, difficult pregnancy, miscarriage, stillbirth, the loss of a child and the adoption process.

Finally, Younger advises to love your spouse and have fun together. Suzy and David have fostered a love of cooking together and have begun taking ballroom-dancing lessons, both have been a reprieve from the focus on their infertility.

She concludes, “Love each other, serve each other, be patient with each other, worship together, pray together, and last but not least, don’t ever give up hope ... remember to hang on ... possibilities exist.”

The following NaProTechnology doctors can be found in Northern Indiana and Southwest Michigan: Dr. Patrick Holly in Fort Wayne (260) 486-6197, Dr. Charlie Groves in LaPorte (219) 326-5060, and Dr. Brad Ferrari in Niles, Mich. (269) 687-0200. Suzy Younger can be reached at syounger@hannahstears.org.

Good Morning Sunshine!



*Good morning Sunshine
You make my day begin.
I love you Sunshine, and
The way you reach within
My heart and start the music...
We hear when we're alone,
It's ours, Sunshine...
A love song of our own.
So keep on making music,
My angel from above,
When your hand is on my cheek,
It's a lullaby of love.*

F. D. DuPont

**SAINT JOSEPH CHURCH
MISHAWAKA**

*Here's a miracle
To have and hold
Here's a life
To shape and mould.
Born to be cherished
Born to know love
A little angel
Sent from above.*

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*The people of
St. Michael Parish
in Plymouth
join the electronic
world and quote,
along with little Leilia,
Dr. Seuss's Horton,
“a person's
a person
no matter
how small.”*

The family as 'the sanctuary of life'

BY LISA EVERETT

In his 1995 encyclical, "Evangelium Vitae," Pope John Paul II referred to the family as "the sanctuary of life" and reflected on its irreplaceable role in building a culture of life: "Within the family each member is accepted, respected and honored precisely because he or she is a person; and if any family member is in greater need, the care which he or she receives is all the more intense and attentive. ... The family has a special role to play throughout the life of its members, from birth to death. It is truly 'the sanctuary of life: the place in which life — the gift of God — can be properly welcomed and protected against the many attacks to which it is exposed, and can develop in accordance with what constitutes authentic human growth.'

Consequently, the role of the family in building a culture of life is decisive and irreplaceable."

— No 92.

When reflecting upon the two meanings of the word "sanctuary," we understand more clearly what Pope John Paul II meant in summoning the family to become "the sanctuary of life." The word "sanctuary" is derived from the Latin word sanctus meaning "holy." A sanctuary is a holy place, a sacred space, where God dwells in a special way.

Consider the sanctuary in our parish churches, for example — the place around the altar and the tabernacle where Christ is present in the Eucharist.

A sanctuary also refers to a place of safety, refuge or protection, such as a wildlife sanctuary in which hunting or trapping are prohibited.

These two different meanings of the word are actually related: a sanctuary is a place of safety precisely because it is a holy place. This was reflected in medieval law, which provided that a person who entered a church was immune from arrest for a crime or capture in warfare.

The family is a holy place, not because of who we are, but because God has chosen to dwell with us there in a special way. Just as the family was the first community wounded by sin, so was the family the first community which Christ redeemed with his presence. Although the Holy Family was unique in salvation history, Christ assured us that whenever we welcome a child for his sake, we welcome him.

He further promised that when we feed the hungry, give drink to the thirsty, clothe the naked and comfort the sick — activities which comprise a lion's share of daily life in a family — we do it for him. When we recognize that God is truly present in the people we live with and even more deeply, for, our families become a place of safety and protection for those who are considered least in the eyes of the world.

All the teachings of the church concerning marriage, sexuality and procreation — not just the prohibition against abortion, but also the moral norms opposing contraception, sterilization, cohabitation,

adultery and in vitro fertilization (IVF) — have the purpose of safeguarding the family as the sanctuary of life.

For if the marriage bed is not a sanctuary of life, nor will marriage be, nor will the family, which is built on both. Human life, when conceived outside of this sanctuary, indeed becomes very vulnerable. The vast majority of abortions in our nation — more than 70 percent — are sought by women who are unmarried, to name one egregious example.

What might not be as obvious are the manifold attacks to which human life is exposed when it is created in the laboratory rather than through the loving embrace of husband and wife. When sperm and egg are combined in a test tube instead of coming together by means of the mutual gift of self as expressed in the marital act, the dynamic of producer and consumer comes automatically into play.

Human beings become subjected to the same "quality control" measures which we apply to everything else we produce and those embryos deemed "substandard" are simply discarded. According to standard IVF protocol, several promising embryos are then implanted in the woman's womb to increase the likelihood that at least one will continue to develop. This procedure sometimes results in multiple pregnancies and the subsequent decision to have a "selective reduction," which is a euphemism for aborting the "extra" babies a couple did not bargain for.

The Lord, who is rich in mercy, and the church who speaks in his name, want so much more for us and for our children.

I will never forget an e-mail I received a few years ago from a good friend, a college professor, announcing the birth of the couple's fifth child: "We've been given the gift of a beautiful Down syndrome baby." As I stared at the screen, I was moved by the realization that in contrast to a culture

in which over 90 percent of such babies are aborted today, this little child was welcomed as a gift by a family that had become, literally, a sanctuary of life. May it be so for all of us, for as Pope John Paul II reminded us more than once, the future of humanity passes by way of the family.

Lisa Everett is the codirector for the diocesan Office of Family Life.

Public Rosary

Warsaw — The public is invited to join in praying a public rosary for the nation. Meet on Oct. 10 on the northwest corner of the Kosciusko County Courthouse at noon. For more information call Ida List at (574) 453-3143 or email idalist@gmail.com.

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—Jeremiah 1:5

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Alveda King shares pro-life message at dinner and with high school students

BY TOM UEBBING

SOUTH BEND — Her life has been a rough road that finally smoothed out. Her home was bombed by the Ku Klux Klan when she and her family were inside. She was jailed during the Civil Rights campaign for open housing. Her father's church was bombed. Her uncle was assassinated and her father was found dead in the family swimming pool. His death was ruled accidental but she maintains that he was murdered, too. She had two abortions and was divorced. In 1983 she was "born again" and has become an ardent pro-life, pro-family advocate. She is the daughter of the Rev. A.D. King and niece of the Rev. Martin Luther King, Jr. Her name is Alveda King.

More than 500 supporters of Saint Joseph County Right to Life gathered for their annual fund raising dinner Sept. 24 at South Bend's Century Center. Alveda King was the keynote speaker. She quickly got to the heart of her message: black genocide.

King said that while blacks are 13 percent of the population they account for 37 percent of abortions. About one third of the abortions Planned Parenthood performs are on black women. Planned Parenthood has located the majority of its abortion facilities in minority neighborhoods claiming they are serving the poor. However, the racist and eugenicist origins of Planned Parenthood belie that claim. One out of two black pregnancies ends in abortion and black women are four times more likely

to abort their babies than white women.

King played a trailer clip from the Life Dynamics documentary "Maafa 21." The DVD is a very thorough exposé on the racist and eugenicist roots of Planned Parenthood and the ongoing black genocide through abortion.

King shared how she underwent two abortions. Both times she was deceived about the reality of what abortion was. She also suffered a miscarriage related to her abortions. She became "pro-choice" for a period of time until in 1983 she was "born again." Eventually she had six children. She went on to



Mary Daly accepts Brother John Lavelle, CSC, Scholarship Award at the St. Joseph County Right to Life dinner. Daly initiated the formation of Notre Dame Response, the student group that opposed the honorary degree presented to President Barack Obama.



PHOTOS BY TOM UEBBING

In a gesture of solidarity from the Civil Rights Movement Dr. Alveda King clasps arms with the St. Joseph County Right to Life dinner master of ceremonies Bob Nagle, and she leads attendees in song.

become a college professor and a Georgia state representative. St. Anselm College awarded her an honorary doctorate of laws.

King realized she had to help people realize the truth about abortion. She participates in the Silent No More Campaign by sharing about her abortions. King is a pastoral associate and director of African American Outreach for Priests for Life and Gospel of Life Ministries — www.priestsforlife.org.

This year Saint Joseph County Right to Life's Pillar of Life Award went to Mary Reilly Hunt for her long-term service for the organization as well as Indiana and National Right to Life. The Annette M. Macknick Courage Award was presented to Joan

Mooney who has been a regular sidewalk counselor and office volunteer. Mary Daly was awarded the Brother John Lavelle CSC scholarship in recognition of her efforts from high school onward, her service as president of Notre Dame Right to Life and her organizing ND Response, the student group that opposed the honorary degree to President Barack Obama.

The next morning King was the featured speaker at a breakfast hosted by the Senior Men's Club at the Martin Luther King Center in

South Bend. In attendance were students from Washington High School. They belonged to three groups — the African American Male Leadership Group, Girlfriends (female leadership group) and the Latino Student Union.

King again educated the attendees about the black genocide. She urged the students to wait for marriage before having sex. She encouraged the girls to dress modestly. Noting that a lot had changed in 40 years since the Civil Rights movement, King observed, "People change; God doesn't change. So we say to President Obama, 'we don't want you to kill the babies.' The election of a brown skin president was a wonderful thing. Now that brown skin president needs to protect the babies." She urged the students to write the president about health-care reform and to ask him to specifically have written into the bills the exclusion of abortion and euthanasia.

At the conclusion of both events King led the participants in singing "This Little Light of Mine." She explained that the Civil Rights songs are based on Scripture. For example "We Shall Overcome" derives from Rev. 12:11 "They overcame him by the blood of the Lamb and by the word of their testimony," and 1 John 4:18 "Perfect love casts out fear."

The Parishioners of Saint Matthew Cathedral support the clear and consistent teaching of the Judaeo-Christian Tradition regarding the sanctity of human life and the obligation of believers to defend the most vulnerable members of society.



"Cease to do evil, learn to do good: seek justice, rescue the oppressed, defend the orphan, speak out on behalf of the widow."

Isaiah 1.17

"You shall not practice abortion nor harm the infant...nor plot to deceive your neighbor. You shall hate no one. You will correct some, pray for others, and some you will love more than your own life."

Didache 2 (c.110 AD)



Rev. Michael Heintz

Rev. Mr. Jacob Runyon

Rev. André Léveillé, CSC

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SAINT JOSEPH COUNTY

EDITORIAL

The role of the church in health care reform

Amid all the discussions surrounding the health care reform effort in Washington, one issue that has surfaced among Catholics regards the proper role of the church in the national debate over this hot button topic.

Some Catholics believe that the church is not doing enough to promote current reform measures that would make health care more affordable and accessible to lower income Americans. They voice the criticism that we should be hearing more in the pulpit and seeing more in church bulletins or newspapers about calling or writing our congressmen and senators to back reform. Other Catholics believe that the church is not doing enough to stop current reform measures due especially to their abortion mandates and expanded abortion coverage. They, too, voice the criticism that we should be hearing more in the pulpit and seeing more in church bulletins or newspapers about stopping the current reform measures.

What's the church to do?

Well, the answer begins with the acknowledgment that the church is not primarily a political action committee, but rather a community of faith, hope and love that is focused on teaching the truth, promoting prayer and the sacraments and inspiring service to one another. The fact is that in regard to health care reform, the church does not have its own specific plan that it is pushing — nor should it. Instead, the church proposes a series of principles that should serve to guide Catholics and other Americans of good will in shaping their decisions regarding genuine health care reform.

The reason for this is that the bishops of the church do not have any special competence to provide answers to every difficult social and political matter. Instead, they have been entrusted by God with teaching the principles of the faith and of the natural law. In fact, according to the teachings of the Second Vatican Council, it is up to lay men and women, especially those with knowledge or competence in a particular area, to faithfully take those principles that are taught by the church and to apply them conscientiously to sometimes very complex social and political matters.

For example, the church teaches that any reform measure must respect the principles of solidarity and subsidiarity. Solidarity refers to a firm and persevering determination to achieve universal access to basic health care. Subsidiarity, on the other hand, refers to the necessity of defending and promoting the freedom of individuals, families, healthcare professionals and institutions, associations and states to properly function and make health care decisions without unnecessary interference by the federal government.

While under the principle of solidarity we want to ensure basic health care to every person in the United States, we also want, under the principle of subsidiarity, to do so in a way that does not lead to a loss of free enterprise and initiative and to an inordinate increase of bureaucratic agencies. Solidarity keeps us from an individualistic indifference to the plight of the poor and uninsured. Subsidiarity keeps us from a socialist interference by the federal government in the health care arena.

Given our present climate of political polarization, it would seem that Democrats are especially focused on the principle of solidarity while Republicans are especially focused on the principle of subsidiarity. It is the job of Catholics of either or no party, to speak up for both these principles and not allow themselves to be co-opted by partisan approaches that marginalize certain principles of our faith.

Even so, in applying the principles of solidarity and subsidiarity, there is room for legitimate disagreement and for varying approaches in advancing genuine health care reform. Each citizen will have to weigh various factors and make prudential judgments about what best promotes the common good. However, some issues — like taking the life of innocent human beings by abortion — are beyond legitimate disagreement. They deal with intrinsic evils — evils which are always wrong and may never be advanced.

Should a final health care bill include measures that advance the killing of unborn children, then Catholics along with other religious Americans will rightly oppose it. Should a more bi-partisan bill emerge that is “abortion neutral” and attempts to properly address — even if imperfectly — principles such as solidarity and subsidiarity, then Catholics will be free to make up their own minds whether passage of the bill would overall better promote the common good or not.

Today's Catholic editorial board is Kay Cozad, 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

Religious Retirement Office grateful for support

Thank you for your diocesan check for \$143,636.98, which has been deposited in the Retirement Fund for Religious account. This brings your total diocesan contributions for all of the years of the collection to \$2,760,366.44. The money has been recorded as part of Appeal XXII for 2009.

Your generosity surely helps religious address the many challenges they face as they age. Religious today, as always, continue to make an impact on our society. Even as they age, their commitment to the ministry of their community, their prayer and spiritual lives are vibrant testimonies to the faithfulness they promised so many years ago. Your commitment to them is a heartfelt testimony to their faithfulness. Each religious, young and old, are grateful for your support.

Your support and the support of your Retirement Fund for Religious

coordinator, pastors, parish priests and deacons are essential to the fund's continued success. We are most grateful for all you do. You can surely rely on the prayers of over 35,000 religious now over age 70 and the ever-increasing numbers of religious who will be retiring very soon. May God bless you as only he can.

Sister Janice Bader, CPPS
Executive Director
National Religious Retirement Office
Washington, D.C.

Angels of God

BY FATHER DANIEL LEEUW

I recall from my grade-school days, sister teaching us about angels. She said, “Whoever we are, wherever we are, each of us has always a guardian angel at our side. He sees everything we do, therefore, we should be very careful not to offend or hurt him. We should ask him to intercede with God for us, and we should pray to him often, especially in time of temptation.”

Every day in school we prayed the Guardian Angel Prayer as a part of our Morning Prayer. I have retained this in my adult prayer life, and my guardian angel's name is Daniel.

Our guardian angels help us by praying for us, by protecting us from harm, and by inspiring us to do good. God has given them special care of us, watching over each from birth to death. They put good thoughts into our minds, moving our will to do what is good. They offer our prayers and good works to God, and they pray for us, and help us in our work and needs.

We recall the words of Psalm 90:11: “He has given his angels charge over thee, to keep thee in all thy ways.” It was angels who kept Daniel safe in the lions' den, and the three young men in the fiery furnace.

St. Augustine says, “Angel is the name of their office, not of their nature. If you seek the name of their nature, it is ‘spirit’; if you seek the name of their office, it is ‘angel’; from what they are, ‘spirit’; from what they do, ‘angel.’” With their whole beings the angels are servants and messengers of God.

St. Matthew says, “They always behold the face of my father who is in heaven.” They are the “mighty ones who do his word, hearkening to the voice of his word.”

Angels are commonly represented with wings to show the speed with which they pass from place to place. They are also shown as small children to show their innocence and perpetual youth. They have harps, to indicate their perpetual praise of God, and lilies, to symbolize their perfect purity.

Angels have been present since creation and throughout the history of salvation: They closed the earthly paradise; protected Lot; saved Hagar and her child; stayed Abraham's hand; communicated the law by their ministry; led the people of God in the Old Testament of the Bible as well as the New Testament; they assisted the prophets; and finally the Angel Gabriel announced the birth of Jesus.

From the Incarnation to the Ascension, the life of the Word incarnate is surrounded by the adoration and service of angels. Their song of praise at the birth of Christ has not ceased resounding in the church's praise in the Mass — “Glory to God in the highest!” And at the end of time when Christ returns, they will announce and serve at his judgment.

The whole life of the church benefits from the mysterious and powerful help of angels particularly in the Roman canon of the Mass. In the Byzantine liturgy there is the “Cherubic Hymn” that celebrates the memory of St. Michael, St. Gabriel, St. Raphael and the Guardian Angels. Every year on Oct. 2, the church celebrates in its liturgy the feast of the Guardian Angels.

From infancy to death human life is surrounded by the watchful care and intercession of angels. Beside each believer stands an angel as protector and shepherd leading him to life. At the end of earthly life, in the beautiful funeral liturgy, the last words of the priest before the coffin is carried to its place of burial are:

May the angels lead you into paradise;

May the martyrs come to welcome you

And take you to the holy city,

The new and eternal Jerusalem.

Father Daniel Leeuw is the Catholic chaplain of the Veterans Administration Medical Center.

Therese Lisieux

1873-1897

October 1



Left motherless at 4, she followed two older sisters into the Carmelites, entering at 15 as Sister Therese of the Infant Jesus. Poor health made her dream of missionary work impossible. In 1896 she contracted tuberculosis and died after months of suffering. Posthumous publication of her autobiography, “The Story of a Soul,” prompted popular devotion. The “Little Flower” is remembered for her “little way” of seeking perfection in the ordinary with a simple but total trust in God.

Christ wasn't old or handicapped; how does he know what it's like?

Over the years giving hundreds of seminars, retreats, etc. throughout the U.S. and Canada, people have made the above statements, though, perhaps, using different words. One hearing-impaired woman resentfully declared, "Christ had no handicaps at all. How does he know what it's like?" Some maturing people say, "I wish Christ had 'gotten old' so we could see how he handled problems that come with getting older."

But, did you know — Christ was the most handicapped-disabled person who ever lived!

That's right. Because he assumed a human nature, all the qualities he had as God were muted or couldn't be manifested at all. Talk about limitations. Sure, he worked some miracles, but he wasn't able to reveal his Godly abilities and qualities fully. "He was like us in all things but sin." (Heb. 4:15) That's handicapped!

That's disabled!

Genesis says God created humans in his image and likeness. We're a little less than the angels. When Christ offered to take a human nature, he took two steps down creation's hierarchy of beings. He didn't take the nature of an angel, but went below that level and chose to assume a human nature through which he'd bring the love of the Trinity to earth. He knew that by so doing, though limited, he'd rescue all humankind from destruction.

Imagine that you loved nature and wanted to do something to rescue it from the destruction of today's pollution. However, in order to do so you needed to take two steps down in the order of creation. This means that you would bypass being an animal and would need to assume the nature of an insect. You may be a perfect insect, but imagine the innumerable handicaps-disabilities you

SPIRITUALITY OF MATURING ADULTS

SISTER ANGELITA FENKER

would have simply by relinquishing full use of your human nature. Maybe you'd not get sick or old, but the fact remains — you'd be severely limited beyond imagination simply by your choice to assume the nature of an insect in order to fulfill your mission. Also, you'd have to die as an insect, terribly or not.

This seems like a far-fetched comparison, yet it may help us understand just how really handicapped-disabled Christ was when

FENKER, PAGE 20

Bringing God to human experience



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

27th Sunday in Ordinary Time Mk 10:2-16

The Book of Genesis, source of the first reading for this weekend, includes stories of creation, and precisely of the creation of women. Sadly, the Creation Narratives of Genesis have become such a battleground and are so badly misunderstood that people rarely turn to them for personal insight into reality itself.

Yet, the Creation Narratives abound in great wisdom and exceptional insight. For example, this reading reveals that women, as well as men, are of divine creation, that women are men's equals in human dignity since they share the same nature.

Even so, profound differences between genders pertain. This fact humbles neither gender. Instead, it proclaims the individuality of each person as real and physical, but it also says that all humans are in the one community of humanity.

Genesis does not take procreation for granted. Procreation is a God-given ability, and it requires the closest of bonds between a man and a woman. In this bond, if truly worthy of humans and of their sublime nature, love is the adhesive. So, procreation is the product of human love. In this, human procreation reflects God.

The Epistle to the Hebrews magnificently extols the majesty of Jesus, the Son of God made flesh. Jesus, the Son of God, the Savior, links with us in the unbreakable bond of human nature.

St. Mark's Gospel furnishes the last reading. This passage, somewhat but not exactly duplicated in the Gospel of Matthew, is one of the most discussed sections of the New Testament.

Intrigue lay behind the question put to Jesus as to whether or not divorce could be permitted. If nothing else, taking a strong stand, one way or the other, could plunge Jesus into a debate among Jewish religious scholars. (Divorce in first century Judaism was no great boon to women. It was an unregulated, strictly personal action, by husbands alone, and divorced women simply were cast out onto the mercy of society.)

Additionally, King Herod's family was riddled with infidelity. To denounce divorce easily could have been twisted to be a denunciation of the unforgiving Herod.

Instead, Jesus returned to the revelation of God about human life. Marriage is a bond between a man and woman that reflects the very life and reality of God.

Reflection

The Austrian emperor and Hungarian king, Karl, who saw his empire dismember and collapse in the First World War, and who died in exile, now has been beatified, recognized by the church not because of his political prowess but because of his personal holiness.

Several years before coming to the throne, Karl had married an Italian princess, Zita. She too, throughout her long life, was a devoted Catholic. (Her deep faith,

it was said, enabled her to bear her husband's humiliation and her own decades of widowhood.)

Before their wedding, Karl and Zita made formal, silent retreats. They made the retreats, they explained, because as husband and wife their chief responsibility would be to help each other attain heaven. This was paramount. It came before governing the vast empire. It even came before parenting. It came before everything.

It was a view of marriage that many now would regard as excessively religious, simply because our values, at least our cultural values, have become so outrageously irreligious.

The words of Jesus in this weekend's Gospel, as well as the story from Genesis, tell us that marriage is a profoundly religious reality, in which God must be first. It utilizes a great capacity of humans, to love, and also the ability to procreate. These are God's gifts. Humans possess these gifts for a purpose.

The purpose is to join with God, now and eternally, to bring God to human life and experience.

READINGS

Sunday: Gn 2:18-24 Ps 128:1-6 Heb 2:9-11 Mk 10:2-16

Monday: Jon 1:1-2:1,11 (Ps) Jon 2:2-5,8 Lk 10:25-37

Tuesday: Jon 3:1-10 Ps 130:1-4, 7-8 Lk 10:38-42

Wednesday: Jon 4:1-11 Ps 86:3-6,9-10 Lk 11:1-4

Thursday: Mal 3:13-20b Ps 1:1-4, 6 Lk 11:5-13

Friday: Jl 1:13-15; 2:1-2 Ps 9:2-3, 6, 8-9, 16 Lk:15-26

Saturday: Jl 4:12-21 Ps 97:1-2, 5-6, 11-12 Lk 11:27-28

CATEQUIZEM

By Dominic Campisson

Often the lives of popes do not contain a lot of sensational material. Luckily for the Catequiz'em this pope had several intriguing adventures.

1. Despite the generalized persecution of the Christians, Callistus who died in the third century was probably the first pope to be martyred since this original pope was killed
a. Paul b. Peter c. Linus

2. One odd story recounts how he was allowed to build a church (usually an illegal act) at the same site that other Romans wanted to build an inn because

- a. there was already an inn within a block.
- b. the emperor believed any god was better than another bar.
- c. the soil beneath the site subsided when any secular building was attempted.

3. In a similar way to how we know about Gnostics and heretics, we know most about Callistus from

- a. his enemies
- b. his autobiography "I was a Roman pope"
- c. DNA testing on his disinterred body

4. That he had a rather humble beginning is clear; in fact, Callistus was most likely

- a. Irish b. a plebian c. a slave

5. He started one of these which (not unlike today) rapidly failed

- a. a religion b. a bank c. a religious order

6. He was accused of being immoral because he had jumped into the sea to commit suicide. But it seems more likely he was just

- a. trying to escape his pursuers
- b. taking a bath
- c. looking for oysters

7. The next episode is just as strange; it was rumored that Callistus went to a synagogue and harangued the Jews. Some suggest a more rationale approach, that he

- a. was trying to convert the Jews.
- b. was attempting to recover some debts.
- c. had a great singing voice and wanted to be a cantor.

8. A fascinating set of accusations against Callistus shows how moral theology was developing at the time. He was accused of being a heretic because he

- a. granted Communion to people who had repented and confessed serious sins.
- b. granted marriage rights to Muslims to marry many wives.
- c. said that anyone could say Mass, it was not a problem.

9. Modern Catholic teaching would not find this a problem because

- a. Muslims who marry Catholics can marry up to five wives.
- b. people are returned to Communion by confession and absolution.
- c. while Masses are often said by priests, it is not a strict rule.

10. Another scandal by the standards of the day was that Callistus permitted marriage between

- a. midnight and dawn.
- b. different classes, even slave with free.
- c. people of different races.

11. One of his greatest critics was Tertullian. He eventually left the church to join these heretics:

- a. Montanists
- b. Gnostics
- c. Rosicrucians

12. Another issue (which does not have a modern remedy) was that Callistus permitted bishops

- a. to take part in pagan sacrifice to humor the emperors.
- b. to be chosen who were never baptized.
- c. to be selected who had been married more than once.

13. Callistus spent a spell in a penal colony in this unhappy island:

- a. Sardinia
- b. Ireland
- c. Manhattanus

ANSWERS

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

An NFP-supportive community

What can be done to pave the way for an NFP-supportive practice in your community?

- Recruit teachers and promote NFP. The more people who use NFP, the more likely that some of our students will be doctors. And the larger the patient base, the easier it is for a doctor to choose not to prescribe birth control.

- Network with users of other NFP methods to create a presence in the local community.

- Evangelize your doctors. "If women and couples can be more courageous about saying, 'We use NFP,' there may be a doctor who is on the verge of conversion," Dr. Kathleen Kobbermann, M.D., said. "They can be a voice of hope and plant a seed."

- Sponsor an open-minded doctor to attend CCL's physicians' seminar.

Since 2002, more than a 100 doctors have learned not only the method, but how to establish an NFP supportive practice. "We know of a couple cases where the seminar did encourage people to

get off the fence," said Rich Braun, CCL's seminar coordinator.

- Hit them in the pocketbook. Emphasize how many patients they could gain by supporting NFP. "When I stopped prescribing, I suddenly realized how many patients I had who didn't (use birth control)," Kobbermann said. "The support that they gave me was phenomenal. People specifically switched to me because I wasn't prescribing anymore."

- Encourage your bishop. Bishops can make NFP a priority at a diocesan level. Also, "There are thousands of Catholic docs out there," said Vince Sacksteder of One More Soul. "We think that direct contact with their bishop would turn most of them around."

- Pray.
- Take political action.

Although the period for public comment on conscience protection is now closed, future opportunities are likely to surface. As Dr. Brian Gosser said, "It takes good people doing nothing to result in problems." www.usa.gov/contact/elected.shtml offers links to contact

federal and state elected officials.

Furthermore, there are many physicians who are supportive of NFP, but who also prescribe hormones as a method of birth control. Often, such physicians can read an NFP chart and provide sound counsel to women.

If you cannot find an NFP-only physician in your area, seek one who fits this description. There are many instances in which these physicians eventually discontinued prescribing or recommending birth control, sterilization or abortion after seeing many patients who understand their fertility signs and apply NFP. Prayer and subtle encouragement are common actions that can lead to conversion.

Kathleen M. Basi, from "Family Foundations," Sept/Oct 2009, provided the answer to this week's question.

Job revisited: Notes of an Orioles fan

On Oct. 4, the Baltimore Orioles will take the field at Camden Yards against the Toronto Blue Jays and, win or lose, complete their 12th losing season in a row — which, for losing streaks, puts my beloved Birds in roughly the same category as the 10th century papacy under the Ottonian emperors. It was not always so; ample evidence for that admittedly counterintuitive claim is provided by a fine volume, "The Orioles Encyclopedia," compiled by Mike Gesker (who works for Catholic Relief Services) and published recently by the Johns Hopkins University Press. Books like "The Orioles Encyclopedia," and the love lavished on them by authors, editors and readers, make an important theological point, to which I shall avert in a moment. First, permit a brief trip down memory lane.

Hard as it may be to believe, after these last dozen years of futility, the Baltimore Orioles were the most successful team in the major leagues from the late 1950s through the early 1980s: more successful than the Yankees, Dodgers or Cardinals; more successful than anyone. They played in a rough-hewn old ballpark, Memorial Stadium, the splinters from whose wooden benches will likely be found in the bottom of my coffin someday; they played for a "middle market" city that, truth to tell, was coming unglued even as the Birds won six American League titles and three World Series between 1966 and 1983; the franchise was always on the brink of financial disaster. But the Orioles scouted wisely, built from within, traded shrewdly, emphasized pitching and defense, and won

more games than anyone over a quarter-century. Like Job, they enjoyed an ample share of the world's goods, and then lost it all — or, better, threw it away by abandoning the "Oriole Way," cheating on the farm system, and lusting for the fleshpots of the free agent market (see "Davis, Glenn" and "Belle, Albert").

As Mr. Gesker writes in his Orioles Encyclopedia, "Looking back at the championship year of 1983 from the vantage point of 2009, it's startling to imagine the amount of money a bettor would have won if, while the champagne was still flowing in the Birds' clubhouse, he proposed that the Orioles would not return to the World Series before the Boston Red Sox (twice) and the Chicago White Sox were crowned World Champions, and as two, yet-to-be-conceived expansion teams (Florida Marlins and Arizona Diamondbacks), and the Cleveland Indians, would appear in two World Series ... You can bet the fortune gained would have made Bill Gates look like a pauper."

Beyond the superstars — the Bradys and T.O.'s and Mosses, the Manning brothers, Big Ben, and the occasional defensive wizard like Ed Reed, Brian Urlacher and Troy Polamalu — football is a rather anonymous game. Baseball, by contrast, is strikingly personal. The hard drive of my memory may need a good cleaning, but, in reading through Mr. Gesker's encyclopedia, I was amazed at the hundreds of names I fondly recognized, from Jerry Adair to George Zuerink. And therein, I suggest, lies the theological lesson for the day.

Secular modernity teaches us



GEORGE WEIGEL

THE CATHOLIC DIFFERENCE

that we can only come to know and honor universal truths by stripping ourselves of our particularities. Precisely the opposite is true, as baseball demonstrates. No one comes to know and love "baseball." We come to know and love a particular team, composed of particular players. Through them, we come to love the game itself.

That truth has applications in the spiritual life. John Paul II was frequently criticized for being "too Polish," usually by people who thought that cherishing a particular place was an obstacle to embracing the complex worlds-within-worlds of the universal church, much less the whole world of humanity. Yet it was precisely his Polish experience that prepared Karol Wojtyla to become a universally beloved embodiment of paternity to an astonishing variety of people.

We learn to know what is abstract and universal through what is concrete and particular. We learn to love the big things through first loving the little things. There is no path to a broad empathy and sympathy that does not run through the person just in front of us.

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

SCRIPTURE SEARCH

Gospel for October 4, 2009

Mark 10:2-16

Following is a word search based on the Gospel reading for the 27th Sunday in Ordinary Time, Cycle B: a lesson about the sacrament of marriage. The words can be found in all directions in the puzzle.

IS IT LAWFUL	DIVORCE	HIS WIFE
MOSES	HARDNESS	HEARTS
CREATION	GOD MADE	FEMALE
REASON	MOTHER	JOINED
HOUSE	MARRIES	ADULTERY
CHILDREN	COME TO ME	KINGDOM
CHILD	BLESSED	HANDS

MEN, WOMEN, CHILDREN

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

CONTINUED FROM PAGE 19

he assumed a human nature. Christ came to bring the love of the Trinity to earth, to bring us life in abundance and eventually to take us to share perfect humanity with him in eternity. This was his love-mission. He neither compromised his commitment to the Father and the Spirit, nor to us. This is why he accepted death — his determination never to give up his passion to make God's love known. This inspired him through all human handicaps-disabilities to the final one of accepting death in his human nature — something he never could experience as Son of God. It was not an ordinary death either — as we know. His love for us fired him through all this.

Whether or not Christ ever got old as we know aging today, isn't important. He was considered older by the standards of his day where the average age for men was about 40. Whether or not he lost some eyesight or hearing doesn't matter. As man, these were already significantly impaired. Did he have arthritis, or similar ailments? He already had so many other aches and pains simply because he had a human nature,

that this didn't matter. He experienced bodily discomfort, tiredness, hunger, thirst, utter fatigue from his ministry (sleeping through a raging storm in an open boat), sleepless nights, headaches and heartbreaks from people not listening or responding to his love-message, rejections, denials, and eventually his murder. Don't you think these were handicaps-disabilities? He would never have suffered any of these had he not become one of us. As God's Son these couldn't happen. His limitations of body, mind and spirit made Christ the most handicapped-disabled person ever! Yet, he loved us through all of these to death ... on a cross.

Nowhere does Scripture state that Christ ever complained about the handicaps-disabilities of his human nature. His love was that great. In addition to not complaining, he prepared a place for us to celebrate with him forever in the perfection of our shared human nature.

What passionate, compassionate love.

So. Was Christ handicapped or disabled? What do you think?

Scripture: Find places in Scripture which illustrate Christ's handicaps and disabilities.

Reflection: Speak to Christ about your limitations; pray to accept them and not complain.

Sports

SAINT MARY'S STUDENTS TO HOST 5K FOR RILEY HOSPITAL FOR CHILDREN The second annual Trot for Tots 5K will be on campus on Sunday, Oct. 11 and raises money for Riley Hospital for Children, a Children's Miracle Network hospital in Indianapolis. Participants can run or walk the 5K, which will begin at 9 a.m. There will also be a half-mile Fun Run for kids at 10 a.m. Check-in and registration will begin at 7:30 a.m. in the Angela Athletic Facility. Pre-registration fees are \$20 for the 5K and \$5 for the Fun Run. Pre-register by e-mailing dmarathn@saintmarys.edu with name, T-shirt size, and whether you're interested in the 5K or Fun Run, and pay the pre-registration price at the race.



PROVIDED BY THE CARDEGLLES

The Fort Wayne Cardegles from St. Jude and St. Charles are shown in the photo above.

Cardegles make good progress in CYO cross country

BY MICHELLE CASTLEMAN

FORT WAYNE — In Catholic Youth League (CYO) cross country action, the Cardegles of St. Jude and St. Charles started their 2009 season with a bang running in several races to date.

Coach Dan Kaufman reports that his young team is making good progress after the loss of 17 eighth graders from a year ago. At the midway point, the boys' team has a record of 14-14 and the girls' have compiled a 12-11 start.

At the Huntington Catholic Invitational, the Cardegle girls won both the varsity and JV competition. The boys' varsity was second overall to Blackhawk Christian while the junior boys placed first. The Cardegles claimed two top place finishers in the JV races when Marie Lothamer edged teammate Eden Nitza by one second to win the girls' and Blake Malone won the

boys' competition.

Karen Eckrich came in second overall and Gabrielle Acree third for the girls' squad at the Huntington meet. On the boys' side, Scotty Jauch finished sixth, Tyler Johnson eighth and Kevin Wuest ninth.

The Fort Wayne Lutheran Middle Schools recently hosted a meet where the boys' JV team swept the top five spots led by Malone, Bryson Tretter, Tom Lonsway, Anthony Lorenger and Zach Campbell. The girls' were paced by Abby Brelage's third place finish. The Cardegle varsity runners finished second place overall in both the male and female category. Eckrich won the girls', while Obergfell checked in at the seventh position. Jauch, Wuest and Johnson earned the top spots once again for the boys.

The Cardegle Invitational is slated for Oct. 8 this season.

ICCL Crusaders triumph over Panthers

BY JOE KOZINSKI

SOUTH BEND — Big games are made up of big plays and even bigger players, the show down between the two unbeaten in the Inter-City Catholic League (ICCL) would embrace that philosophy and take it to a higher level.

No regular season game would mean so much as the mighty Holy Cross/Christ the King Crusaders would fight for the title against the talented St. Anthony/St. Joseph/St. Pius Panthers, both looking to wear the coveted crown.

Nerves would hit early and often as the opening kickoff drew a flag, one of many that would litter the field, it seemed as though the hype and excitement of the day and the concern for a coach lying in a local hospital weighed heavy on the Panthers. Head Coach Kevin Sandor was awaiting heart surgery, and prayers are requested.

Big players, there has been none bigger in the ICCL this season as the versatile running back for the Crusaders, Pierre Byrne.

With the huge offensive line opening holes, Byrne touched the ball three times in the four play opening drive highlighted by a 15-yard run and a masterful 54-yard jaunt to paydirt. The points after kick was good by the dominating kicker in the ICCL, Ryan Wobbe, making the score 8-0 just minutes into the game.

The Panthers settled in and with runs by Chris Lippert, Brian Mischler and passes by quarterback Alex Ward to receivers Denton Gillis and Eric Mossey found themselves within striking distance. The yips hit the Panthers again when an apparent first down was called back on a procedure penalty and left them with a third and long. This would prove costly as the next Ward pass was plucked out of the air by the Crusaders' Wobbe at the 19-yard line.

The Panther defense would dig in and return the favor as Crusader quarterback Matt Monserez was picked off by Lippert on a fourth down attempt.

Starting at the 50, the Panthers started to roll again. Mischler has a

nice 18-yard rush and Ward found Oliver Page for a 20-yard reception, again putting the team within scoring range. The next two plays would be huge. Crusader lineman Garrett Gutermuth came free and blindsided Ward knocking the ball loose and the alert Anthony Rulli pounced on it for the fumble recovery.

Only one word would describe the next backbreaking play, Pierre. The Crusader star back took the handoff from Monserez and with a huge block by Matt Madden, weaved and dashed 62 yards into the endzone. Wobbe's points after kick was true making the score 16-0 with 2:25 left in the half.

The Panthers would not go away, a one-two punch of Lippert runs and two amazing catches by Gillis; a one-handed 25 yarder and a 20-yard stretching snatch bringing the ball to rest at the Crusader two-yard line. Lippert bolted in with 35 seconds remaining to put the Panthers on the board. Norm Hezlep's kick never had a chance,

ICCL, PAGE 22

CYO pits two middle of the pack teams

BY MICHELLE CASTLEMAN

FORT WAYNE — Week after week, Catholic Youth League (CYO) football continues to provide hard fought grid-iron clashes and Week 6 was no exception.

Two middle of the pack teams collided in the first matchup of the day with the St. Joseph-St. Elizabeth/St. Aloysius/St. Therese (JAT) Knights downing the St. Jude Eagles, 36-8. Both teams are now 3-3 on the season.

The Knights' stingy defense

and high powered-offense were just too much for the "never-say-die" Eagles. JAT's scoring attack was led by their dangerous duo of hard-running Quinton Gardner (80-yard touchdown run) and workhorse Nic Morken (163 yards on 12 carries with three touchdowns) and their talented quarterback Trey Casaburo (101 yards rushing, 145 yards passing, one TD). For St. Jude, Gus Schrader scored the lone touch.

Next up, St. Vincent had their way with St. John, New Haven. The Panthers remained undefeated

with two rushing touchdowns apiece from Jordan Bly and Kyle Hartzog. Jeremy Kalonji added a scoring run and Stephen Colligan converted all four PAT attempts.

Later, Holy Cross slipped by St. Charles and finally, the St. John, Fort Wayne Eagles won over a feisty Queen of Angels/Most Precious Blood (QA/PB) team, 24-18. The Eagles' Tyrell Johnson and Brandon Volmerding each scored twice for the victors. After being blanked the past two weeks, Coach Jim Carroll explained, "It was a step in the right direction."



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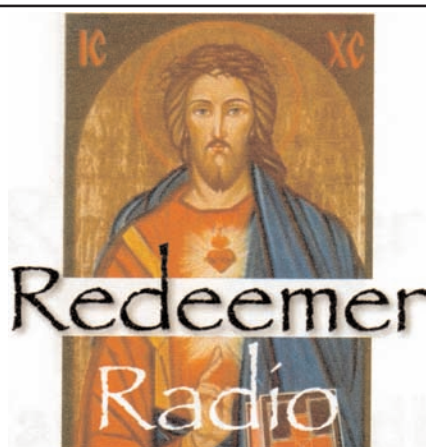


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ICCL

CONTINUED FROM PAGE 21

leaving the score at half, 16-6.

The second half would be about adjustments. The Panthers shadowed Byrne's every move and the Crusaders had to answer the length of the Maroon clad receivers.

The Crusaders countered with safety Sam DeTrempe helping the corners cover the cousins, Gillis and Mossey, and denying the duo their first half successes.

The Panthers put Byrne in a box and shut down his big plays giving them opportunities to let their potent offense throw the ball.

The answer for the Crusaders was to pound the ball with runningback Quinn Imus. Every yard was hard fought by the Panthers, but as each play was run, precious seconds ticked away. After both teams changed possessions with little advantage to either, it looked as if the clock would be the biggest adversary for the Panthers.

After a fumble recovery with just 24 seconds remaining, the Panthers, clinging to hope and down by two scores, saw their chance for the championship slip away as Madden picked off a Ward offering sealing the deal 16-6 for the triumphant Crusaders.

"This win was big for our kids, they have worked hard and played hard," commented Head Coach John Krzyzewski. "We made the necessary defensive adjustments

on them in the second half but our offense, to the Panther's credit, never found the continuity that we are capable of."

"I was however extremely pleased with the tough running of Imus in the second half and the push we were getting from our line," continued Krzyzewski. "The adjustments we made were simply remembering to do the things we do everyday in practice and then executing them on the field."

"We tried to take the things that have happened in the last week with our coach and convert the experience into a great effort," explained interim coach Mike Carmella. "They were big and powerful and we let Pierre get loose on two major plays."

"Ward did a good job all day finding Gillis and Mossey, but their safeties were there to disrupt our patterns in the second half," Carmella stated. "I was very proud of the way our kids competed, they never gave up and played hard until the final horn."

In other action, the St. Matthew, St. Jude, Our Lady of Hungry Blazers tied the Mishawaka Catholic Saints 16-16 at Otolski Field.

The Blazers were lead by Jonathon Wallisch's interception return for a score. Dominique Sanders added a 60-yard scoring run as Tyran Ottbridge made good on two points after attempts. Joe Kavanaugh and Dominic Ravotto each ran for touchdowns for Mishawaka Catholic and Alex Schlemmer converted on both points after tries to even the score.

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MISC. HAPPENINGS

Memorial Mass planned

Notre Dame — The Central Catholic High School class of 1951 will have a memorial Mass celebrated by Father Ken Grabner in honor of departed Holy Cross Brothers and classmates Friday, Nov. 6, at 5:30 p.m. at Holy Cross Village Chapel.

Banquet for life planned

Fort Wayne — A banquet for life will be held Monday, Oct. 12, at 6:30 p.m. at the Grand Wayne Center, 120 W. Jefferson Blvd. Keynote speakers will be Jill Stanek and U.S. Rep. Mark Souder. Tickets are \$40 by calling (260) 471-1849 or visit ichooselife.org.

Little Flower Holy Hour

Fort Wayne — Father Francis Chukwuma will celebrate the Little Flower Holy Hour on Tuesday, Oct. 6, at 7:15 p.m., to pray for vocations. Father Francis is the pastor of St. Joseph Parish in Bluffton.

St. Vincent de Paul Store plans sale

Fort Wayne — St. Vincent de Paul Store, 1600 S. Calhoun St., will have its 10th annual 99 cent coat sale Monday, Oct. 5 through Wednesday, Oct. 7. Store hours are 9 a.m. to 5 p.m. Call (260) 456-3561 for information.

FUNDRAISERS

Fish Fry

Warsaw — The Knights of Columbus Council #4511 will have a fish fry on Friday, Oct. 2, from 4:30-7 p.m. at the Knights Hall on Bell Drive. Tickets are \$8 for adults and \$4 for children ages 6-12. Fish, baked beans, green beans, cole slaw, apple-sauce and beverage are included.

Tenderloin Fry

Warsaw — The Knights of Columbus Council #4511 will have a tenderloin fry on Friday, Oct. 9, from 4:30-7 p.m. at the Knights Hall. Tickets are \$6 and includes tenderloin sandwich, fries, cole slaw and beverage.

Fish Fry

South Bend — The Knights of Columbus, 553 E. Washington St., will have a fish fry Friday, Oct. 9, from 5-7 p.m. Adults \$8, children under 12 \$3.50.

Fish Fry

Fort Wayne — St. Therese Parish will have a fish fry Friday Oct. 16, from 4:30-7 p.m. The menu includes Dan's fish, scalloped potatoes, macaroni and cheese, coleslaw, applesauce and choice of dessert. Proceeds will benefit the eighth-grade class trip. Tickets are adults \$8, children (5-12) \$4.50 and children under 5 eat free.

Spaghetti dinner planned

South Bend — The Knights of Columbus Council #5570 will have a spaghetti dinner, Thursday, Oct. 8, from 4-6 p.m. for the benefit of Right to Life of St. Joseph County. Tickets are adults \$7, children ages 5 to 12 \$2.50. The council is located at 5202 Linden Ave., one block east of Mayflower Road.

Knights plan fish fry

Fort Wayne — The Knights of Columbus Council 451, 601 Reed Rd., will have a fish fry on Friday, Oct. 2, from 5-7:30 p.m. The cost is \$7 for adults, \$3 for children 12 and under. Fish, two sides and beverage are included.

Knights plan fish fry

South Bend — The Knights of Columbus Council 5521, 61533 S. Ironwood Dr., will have a fish fry on Friday, Oct. 2, from 5 to 7 p.m. Adults \$7.50, children (5-12) \$3. Chicken strips for \$7.50 and shrimp for \$8.50 will be available.

Pumpkin festival welcomes fall

Garrett — St. Joseph School will have a pumpkin festival Sunday, Oct. 11, from 11:30 a.m. to 3 p.m. Carnival games, bake sale and raffles will be offered. A beef-and-noodle dinner will be \$5.50 for adults and \$3.50 for children with carry-out available. For information call the school at (260) 357-5137.

REST IN PEACE

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Robert L. McCoy, 84, St. Paul of the Cross

Fort Wayne

William M. Parr, 53, Most Precious Blood

Steven Jacobs, 44, Queen of Angels

Martha Smith, 58, St. Charles Borromeo

Skip Hanchar, 65, St. Therese

Huntington

Sister Theresa Egidy, OLVN, 101, Victory Noll

Mishawka

Mary Gale Adams, 69, St. Joseph

New Carlisle

Thomas J. Grabarek, 68, St. Stanislaus

Plymouth

Ruby E. Werner, 91, St. Michael

South Bend

Stephen T. McTigue Sr., 86, St. Joseph Chapel

Michael K. Sain, 72, Christ the King

Theresa M. Szalewski, 76, Holy Family

Walter E. Winenger, 68, St. Matthew Cathedral

Lorraine R. Opaczewski-Mady, 84, St. Adalbert

Syracuse

Robert K. Jennings, 65, St. Martin de Porres

Warsaw

Winifred E. Cardarelli, 94, Sacred Heart

Dominick M. Smith, 41, Sacred Heart

Yoder

Robert Allen Reuille, 43, St. Aloysius

St. Mary's Soup Kitchen fundraiser

Fort Wayne — St. Mary's Soup Kitchen, 1101 S. Lafayette St., will host music, dancing, 50/50, silent auction, karaoke, door

prizes, food and beer, wine or pop for \$10 per person Saturday, Oct. 10, from 7:30-11 p.m. All proceeds benefit the soup kitchen.

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Dr. Rice will also be signing copies of his books, including his recently released "**Whatever Happened to Notre Dame**" at 827 Webster Street, adjacent to the Allen County Public Library, from 3:00 to 5:30 on Friday, October 16.

For more details, a map, and free advance tickets, monitor:

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BOOK OF THE MONTH CLUB

This month's featured selection:

"Mistaken Identity," by Don and Susie Van Ryn and Newell, Colleen and Whitney Cerak

Reviewed by Kay Cozad

Today's Catholic offers a review of the book of the month choice "Mistaken Identity," by Don and Susie Van Ryn and Newell, Colleen and Whitney Cerak. Simon and Schuster ISBN: 978-1-4391-5355-0

"Mistaken Identity" is a true story based on two families' journey through grief and beyond. Covered extensively in the local and national news media, this high-profile accident, that claimed the lives of five victims, is well-known to area residents. The real life account of two young Christian women, Whitney Cerak and Laura Van Ryn, students at Taylor University, who were victims in that fatal van-truck accident and mistaken for each other is not only a factual record of the events that led to the discovery of the mistaken identity but a heartfelt narrative of the trauma and hope that each family member experienced from beginning to end.

What unfolds for the Van Ryn and Cerak families is every parent's worst nightmare — the death of their child. The book begins with a description of how and when the Ceraks learned their daughter, Whitney, believed to be fatally wounded in the accident, was still alive and in the hospital in Indiana. The following chapters reveal a detailed and intimate look into each family member's perception of the events that led to the discovery that one young woman had been mistaken for another.

After burying their daughter Whitney, the Ceraks

looked to the future through grieving eyes and prayed along with so many others for the recovery of Laura Van Ryn, who lay severely injured in the hospital. The Van Ryn family sat vigil around Laura's bed as she underwent surgeries, therapies and more on her difficult road to recovery. Then five weeks after the tragic accident, the truth revealed itself.

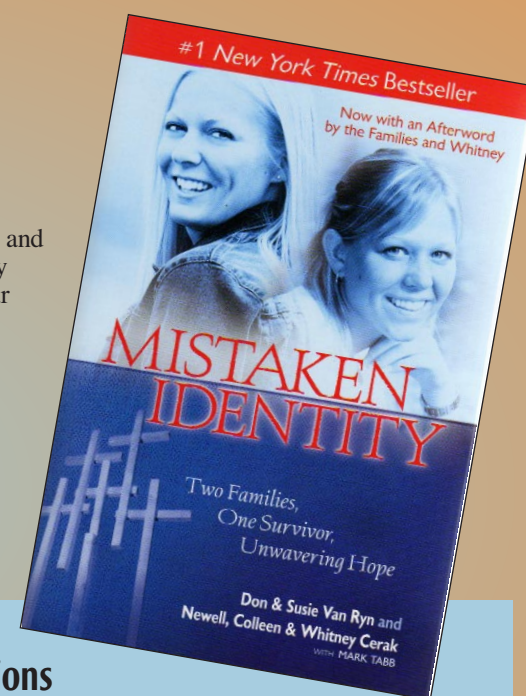
The raw emotions described throughout the story will bring tears to the eyes of even the most seasoned reader. Accounts of prayer support in the early days of the crisis with friends, family and students all lending comfort through their personal prayer and vigils sweep the pages. And the faith that each family member claims is truly inspirational in the face of this unbelievable tragedy.

Interspersed throughout the chapters are entries from Susie Van Ryn's prayer journal, Laura Van Ryn's daily blog, letters and comments exchanged and pertinent Scripture verses.

The faith that under girds the family members and friends certainly sustains them in this devastating life trauma and for this reader is the most prominent thread woven in the story. The knee-weakening joy and gut wrenching heartache exchanged between these families will give the reader pause.

Read "Mistaken Identity" to discover how these families coped with the grief and joy of these bizarre events that brought one daughter back from the grave in exchange

for another and let the story inspire your faith life.



Questions for discussion

- Carly, Whitney's sister, asks herself on page 25 if she can still love God if her sister is dead. Have you ever experienced a time when you asked yourself that same question? What was your answer? Explain.
- What is your belief in the afterlife? How do you think a trauma like their's would affect your faith?
- Have you experienced a loss in your life? How did it change you?

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