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# TODAY'S CATHOLIC

## Pope creates new cardinals, telling them authority means service

BY CINDY WOODEN

VATICAN CITY (CNS) — Pope Benedict XVI created 24 new cardinals, including two from the United States, and called them to be strong in spreading and defending the faith and promoting peace and tranquility within the Church.

Cardinal Donald W. Wuerl of Washington and Cardinal Raymond L. Burke, prefect of the Vatican's supreme court, joined other new cardinals from 13 countries Nov. 20 in formally professing their Catholic faith and fidelity to the pope.

After the oath, all but one of the new cardinals knelt before the pope to receive a red biretta, a three-cornered red hat, which the pope said, "signifies that you must be ready to act with strength, to the point of shedding blood, to increase the Christian faith, for the peace and tranquility of the people of God and for the freedom and growth of the holy Roman Church."

Cardinal Antonios Naguib, the Catholic Coptic patriarch of Alexandria, Egypt, received a new patriarch's hat with a thin red trim added to the traditional black veil.

Pope Benedict concelebrated Mass Nov. 21 with the new cardinals and gave each of them a cardinal's ring, telling them it was a sign "of your nuptial pact with the Church."

Rather than precious gems, the gold rings feature a crucifix, which, "for the same reason your clothes

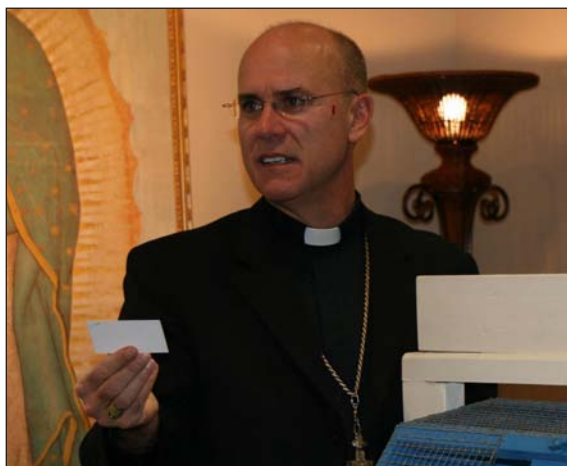


CNS PHOTO/PAUL HARING

Pope Benedict XVI places a red hat on U.S. Cardinal Raymond L. Burke during a consistory in St. Peter's Basilica at the Vatican Nov. 20. The pope created 24 new cardinals.

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### AND THE WINNER IS ...



KAY COZAD

Bishop Kevin Rhoades drew the winning ticket for the World Youth Day car raffle on Nov. 22. Ronald Crook of St. Matthew Cathedral won the car donated by Fort Wayne's Glenbrook Dodge/Hyundai and will donate it to a friend in need.

## Football fever rages in the diocese as diocesan teams head to state

### Three diocesan high schools go for state titles

This Thanksgiving weekend, three diocesan high schools — Bishop Dwenger, Bishop Luers and Saint Joseph's — will be thankful to bring home a coveted state football championship and an opportunity to play at Lucas Oil Stadium in Indianapolis. All three will compete in the 38th Annual IHSAA (Indiana High School Athletic Association), presented by the Indianapolis Colts at Lucas Oil Stadium.

On Friday, Nov. 26, Fort Wayne Bishop Luers (13-1) will play North Putnam (14-0) at 7 p.m. for the Class 2-A state championship at Lucas Oil Stadium.

The Bishop Luers Knights defeated Rensselaer Central on Nov. 20, 41-21, for the semi-state title at a game played at Luers Field.

On Saturday, South Bend Saint Joseph's (9-5) will play Indianapolis Bishop Chatard

(10-4) at 12 p.m. for the Class 3-A state championship title. Saint Joseph's will be the first South Bend area football team to compete for a state title at Lucas Oil Stadium since it opened in 2008.

The Saint Joseph's Indians defeated Leo High School on Nov. 19 at Saint Joseph's, 27-7.

Fort Wayne Bishop Dwenger (13-0) will play Indianapolis Cathedral (11-3) at 3:30 p.m. at Lucas Oil Stadium for the Class 4-A state championship crown.

The Bishop Dwenger Saints beat host Hammond Morton, 48-12, on Nov. 20.

Lucas Oil Stadium will open its gates to fans beginning one hour prior to kickoff to the first game each day. On Friday, gates will open at 2:30 p.m. On Saturday, gates open at 11 a.m. Tickets are \$15 per person.

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# Bishops elect new leadership, pass agreement on baptism

BALTIMORE (CNS) — The 2010 fall general assembly of the U.S. Conference of Catholic Bishops was devoted primarily to internal matters — the election of new conference leaders, discussion of how their own statements should be produced, budgetary and structural questions and information about how they can better integrate new media into diocesan structures.

They also affirmed an historic agreement to recognize baptisms in four Protestant church communities.

Public sessions made up the first two days of the Nov. 15-18 assembly, with the bishops spending the remainder of the meeting in executive session.

The last public action the bishops took was a nearly unanimous vote Nov. 16 to approve the preparation of a brief policy statement on assisted suicide, which they will debate and vote on at their spring assembly in June.

Before the afternoon vote Cardinal Daniel N. DiNardo of Galveston-Houston, chairman of the bishops' Committee on Pro-Life Activities, outlined the "increasingly urgent threat" posed by the wider use of assisted suicide in the United States.

The one surprise of the meeting came Nov. 16 when the bishops voted for new leaders of their conference. Breaking with precedent, the sitting vice president, Bishop Gerald F. Kicanas of Tucson, Ariz., was not elected to succeed Chicago Cardinal Francis E. George, who was completing his three-year term as president.

Bishop Kicanas lost to New York Archbishop Timothy M. Dolan 128-111 in third-ballot voting.

It marked the first time since the bishops' conference was reorganized in 1966 following the Second Vatican Council that a sitting vice president who sought the presidency did not win election. In two elections, in 1974 and 1977, circumstances dictated that the vice president did not rise to lead the conference.

"I'm surprised, I'm honored, I'm flattered and a tad intimidated," Archbishop Dolan told Catholic News Service shortly after being elected.

In a statement, Bishop Kicanas said he respected the wisdom of his "brother bishops in choosing their new president and vice president. I greatly appreciated their expressions of thanks to me for my service as vice president." He said that being vice president was "a marvelous experience" and he now looked forward to focusing on the needs of his own diocese.

During the executive session Nov. 17, Cardinal George named Bishop Kicanas chairman of the board of Catholic Relief Services, the U.S. bishops' overseas relief and development agency. Archbishop Dolan held the post but had to vacate it upon his election as president.

In other voting Nov. 16, the bishops also chose treasurer Archbishop Joseph E. Kurtz of Louisville, Ky., as vice president and Bishop Michael J. Bransfield of Wheeling-Charleston, W.Va., as treasurer. They also selected chairmen-elect for six committees. Archbishop Kurtz and Bishop Bransfield took office at the conclusion of the meeting, while the chairmen-elect were to be in charge their committees beginning in November 2011.

The election of officers and chairmen-elect took place by electronic voting, with the results available almost instantaneously. But the bishops used a secret ballot to pick the next general secretary of the USCCB. They chose Msgr. Ronny E. Jenkins, a USCCB associate general secretary since 2006.

A priest of the Diocese of Austin, Texas,



CNS PHOTO/NANCY WIECHEC

**Miami Archbishop Thomas G. Wenski, New York Archbishop Timothy M. Dolan and Archbishop Joseph E. Kurtz of Louisville, Ky., answer questions from the media during the U.S. Conference of Catholic Bishops annual fall meeting in Baltimore Nov. 15. Archbishops Wenski and Dolan took questions about the church's involvement in post-earthquake Haiti.**

Msgr. Jenkins will succeed Msgr. David Malloy at the close of the bishops' spring assembly in June.

The other candidate for general secretary was Msgr. David Kagan, vicar general of the Diocese of Rockford, Ill.

In other action Nov. 16, the bishops, by a 204-11 vote, affirmed the "Common Agreement on Mutual Recognition of Baptism." It was drawn up over the past six years by a team of scholars from the Catholic-Reformed dialogue group, made up of representatives of the USCCB, Christian Reformed Church in North America, Presbyterian Church (USA), Reformed Church in America and United Church of Christ.

Archbishop Wilton D. Gregory of Atlanta, chairman of the bishops' Committee on Ecumenical and Interreligious Affairs, called the bishops' vote "a milestone on the ecumenical journey."

The bishops approved a \$180 million balanced budget for the USCCB in 2011, but they refused to agree to an increase in the assessment on dioceses to fund the conference's work in 2012.

The bishops also agreed, with little discussion, to an extension of the conference planning cycle for one year to provide time for evaluation of the 2007 conference reorganization and a revised policy on the issuance of USCCB statements and publications. The extension was approved 218-9 and the new guidelines on statements and publications by a vote of 219-3.

Five USCCB offices — Catholic Education, National Collections, Pro-Life Activities, Justice, Peace and Human Development, and Migration and Refugee Services — had requested exceptions to plans submitted earlier, and the Committee on Priorities and Plans had approved them.

The bishops approved changes for the first four offices a 214-15 vote and then in a separate vote, after some discussion, approved the changes for MRS.

Cardinal George opened the first day of the meeting with his farewell presidential address. In it he criticized those who define the Church's usefulness by whether it provides "foot soldiers for a political commitment, whether of the left or the right."

He devoted much of his talk to reviewing

the debate over healthcare reform earlier this year and the "wound to the Church's unity" caused by differences over the final legislation.

In discussing health reform in his address, Cardinal George said "developments since the passage of the legislation" have confirmed that "our analysis of what the law itself says was correct and our moral judgments are secure." He did not specify what those developments were.

The USCCB opposed passage of the final health reform legislation, saying it would permit federal funding of abortion, inadequately protect the conscience rights of healthcare providers and leave out immigrants. Other Catholic groups, including the Catholic Health Association and many orders of women religious, said the final bill and an executive order signed by President Barack Obama would exclude any possibility of federal money going to pay for abortions under the health plan.

The cardinal addressed several other issues in his outgoing speech, among them concern for Christians in the Middle East. He said Christians were "uniquely ... without protection in the wake of the American invasion of Iraq."

"As bishops, as Americans, we cannot turn from this scene or allow the world to overlook it," Cardinal George said. The bishops also affirmed a Nov. 9 letter he sent to President Barack Obama, urging the U.S. government to "redouble its efforts to assist Iraqis" in providing safety for its citizens, especially religious minorities.

The bishops heard reports on the record donations by U.S. Catholics for reconstruction in Haiti; preparations for World Youth Day in Spain in August 2011; the need for the bishops to embrace social media to effectively evangelize the "digital continent"; and the work of the bishops' Ad Hoc Committee for the Defense of Marriage to promote traditional marriage in the face of legislative efforts to legalize same-sex marriage. The committee also was upgraded to be a subcommittee of the bishops' Committee on Laity, Marriage, Family Life and Youth.

**Contributing to this roundup** were Nancy O'Brien, Patricia Zapor, Mark Pattison, Carol Zimmermann and Julie Asher.

# Dolan: 'I'm surprised, I'm honored, I'm flattered ... a tad intimidated'

BY PATRICIA ZAPOR

BALTIMORE (CNS) — New York Archbishop Timothy M. Dolan was as surprised as anyone that he was elected president of the U.S. Conference of Catholic Bishops Nov. 16.

"I'm surprised, I'm honored, I'm flattered and a tad intimidated," Archbishop Dolan told Catholic News Service shortly after being elected in an unprecedented departure from the USCCB's normal tradition of electing the conference vice president to the presidency.

He beat current vice president Bishop Gerald F. Kicanas of Tucson, Ariz., 128-111 on a third-ballot vote and takes office at the end of the bishops' meeting Nov. 18.

Saying he didn't know what was behind his win, and in keeping with the sense of humor for which he is known, he joked that the only thing he might have done to "campaign" for the presidency was to make one offer: "I did promise we'd have Dunkin' Donuts at the morning coffee break (of the bishops' meetings) and Haagen-Dazs sundaes at the break in the afternoon, but apart from that I didn't make any promises."

Archbishop Dolan is a Missouri native who was ordained for the Archdiocese of St. Louis in 1976. He studied for the priesthood at Cardinal Glennon College, St. Louis, and at the Pontifical North American College and the Pontifical University of St. Thomas, which are both in Rome.

After ordination, he completed his doctorate in American Church history at The Catholic University of America, writing his dissertation on the late Archbishop Edwin O'Hara, a founder of the Catholic Biblical Association.

He told CNS he's currently reading "Decision Points," the autobiography of former President George W. Bush.

At a news conference following the election, he cited Archbishop O'Hara and his predecessor as archbishop of New York, the late Cardinal John O'Connor — whose gold pectoral cross he wears — as among his models as bishops.

Archbishop Dolan's election marked the first time since the bishops' conference was reorganized in 1966 following the Second Vatican Council reforms that a sitting vice president who sought the presidency did not win election. In two elections, in 1974 and in 1977, circumstances dictated that the vice president did not rise to lead the conference.

Amid some public criticism in recent weeks about the election process, he suspects bishops might have begun to "bristle" a bit at the notion the results were a foregone conclusion.



CNS PHOTO/NANCY WIECHEC

**New York Archbishop Timothy M. Dolan let out a chuckle during a press conference at the annual fall meeting of the U.S. Conference of Catholic Bishops Nov. 16. Archbishop Dolan was elected conference president and Archbishop Kurtz was elected vice president during the meeting.**

"I love Bishop Kicanas and I presumed he was going to be president," the archbishop said. "I do think the bishops take these elections so seriously there's a sort of bristling that anybody would be thought of as a shoo-in."

"I think a lot of bishops said maybe it's time that the vice president doesn't automatically become the president," he continued. "That is a surprise. You can see Bishop Kicanas got a great vote. He enjoys high esteem."

He added that the vote "was hardly a landslide," and that he doesn't think it was a personal reflection on Bishop Kicanas.

At a news conference following the bishops' morning session, he pointed out that he and Bishop Kicanas had been the final candidates for vice president three years earlier. The Tucson bishop won that vote of 128-106.

Archbishop Dolan, 60, said he's a bit daunted to be succeeding Cardinal Francis E. George as president. In the CNS interview, he called Cardinal George "an amazing cocktail of wit, perceptive intelligence and pastoral savvy."

Archbishop Dolan also admitted, "I'm not all that good at meetings," so the prospect of being in charge of the flow of a meeting is a little intimidating.

"Even my brother bishops tease me, because they watch me at these meetings and they know my patience level isn't all that high, that I'm one of the ones that often goes for coffee in the middle of a session. I'm not going to be able to do that anymore," he joked. "I'm stuck up at the bench."

Archbishop Dolan said he regrets having to give up his chairmanship of Catholic Relief Services, which he said he's found exhilarating for the sense it has given him of the universal Church.

Archbishop Dolan has been head of the New York Archdiocese since his installation in April 2009. He said he's "loved every day of it," and acknowledged there's been a steep learning curve in becoming head of one of the largest U.S. archdioceses but sees it as good preparation for becoming the national representative of his fellow bishops.

He likened his surprise over his election to his appointment to New York in February 2009. He had been archbishop of Milwaukee since 2002.

"I didn't ask to be archbishop of New York, and when I got the word the Holy Father wanted me to be, I asked if I could indicate why I shouldn't be that person," he said. "And the nuncio said, 'That wasn't what I asked you. I didn't ask if you should, I asked if you would, because the Holy Father wants you.' So there's an immense trust in God's grace and mercy, and that's unfailing."

He remembered telling his mother at the time that he didn't know if he had the right attributes for the New York post. Her response was, "Relax, obviously the people in charge think you do."

"I guess my brother bishops feel the same way," he added about his election.

He said he gets "a kick out of the fact that people out there usual-

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## PUBLIC SCHEDULE OF BISHOP KEVIN C. RHOADES

- Sunday, Nov. 28, 9:30 a.m. — Mass at St. John the Baptist, New Haven
- Monday, Nov. 29, 11 a.m. — Visit to Matthew 25, Fort Wayne
- Tuesday, Nov. 30, 12:05 p.m. — Mass at Cathedral of the Immaculate Conception, Fort Wayne
- Tuesday, Nov. 30, 3:30 p.m. — Provincial Meeting of Indiana Bishops, Indianapolis
- Wednesday, Dec. 1, 10:30 a.m. — Meeting of Indiana Catholic Conference, Indianapolis
- Thursday, Dec. 2, 10:30 a.m. — Meeting of Presbyteral Council, Sacred Heart, Warsaw
- Friday, Dec. 3, 8:30 a.m. — Mass and Pastoral Visit at St. Charles Borromeo School, Fort Wayne
- Saturday, Dec. 4, 8 a.m. — Mass for Fort Wayne District Council of St. Vincent de Paul Society, St. Mary Church, Fort Wayne
- Saturday, Dec. 4, 5 p.m. — Mass at St. Mary of the Presentation, Geneva

## Pope's new book addresses sex abuse, condoms, possible resignation

BY JOHN THAVIS

ROME (CNS) — Pope Benedict XVI's book-length interview is certain to spark global attention, and not only for his comments suggesting that condom use might be acceptable in some circumstances.

In the 219-page book, "Light of the World: The Pope, the Church and the Signs of the Times," the German pontiff spoke candidly on the clerical sex abuse scandal, relations with Islam, papal resignation and the "threatening catastrophe" facing humanity.

The wide-ranging interview was conducted by German writer Peter Seewald, who posed questions in six one-hour sessions last summer. The book was to be released Nov. 23 at the Vatican, but ample excerpts were published three days earlier by the Vatican newspaper.

The book reveals a less formal side of the pope, as he responds simply and directly on topics as diverse as the joy of sex and the ban on burqas. Much of the conversation focuses on the pope's call for a global "examination of conscience" in the face of economic disparity, environmental disasters and moral slippage.

The pope repeatedly emphasized that the Church's role in a largely broken world is not to impose a "burden" of moral rules but to open the doors to God.

Even before the book's release, media attention centered on the pope's remarks on condoms in AIDS prevention. While repeating his view that condoms cannot be the only answer to the

AIDS epidemic, the pope allowed that in some specific cases — for example, that of male prostitutes — use of a condom could be a step toward taking moral responsibility for one's actions.

An entire chapter and parts of others were dedicated to the clerical sex abuse scandal. The pope called it "a great crisis" that left him "stunned by how wretched the Church is, by how much her members fail to follow Christ."

"It was really almost like the crater of a volcano, out of which suddenly a tremendous cloud of filth came, darkening and soiling everything, so that above all the priesthood suddenly seemed to be a place of shame," he said.

He expressed optimism about the Church's recovery from the scandal, saying God continues to raise up Catholic saints. But he also said he understands why some Catholics, particularly victims, have responded by leaving the Church in protest.

"It is difficult for them to keep believing that the Church is a source of good, that she communicates the light of Christ, that she helps people in life — I can understand that," he said.

The pope said media coverage of the abuse scandal was partly motivated by a desire to discredit the Church. But he added that the Church must be "grateful for every disclosure" and said the media could not have reported in this way "had there not been evil in the Church."

The pope pointed to the Church's new rules and policies on sex abuse, but he appeared to

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# Contraception, sterilization not preventive health services, panel told

BY NANCY FRAZIER O'BRIEN

WASHINGTON (CNS) — Contraception and sterilization should not be included among mandated "preventive services" for women under the new health reform law, a spokeswoman for the U.S. bishops told an Institute of Medicine committee Nov. 16.

"As you study the vital question of preventive services for women under the Patient Protection and Affordable Care Act, I urge you to focus on services that will offer authentic care and save lives," said Deirdre McQuade, assistant director for policy and communications at the bishops' Secretariat of Pro-Life Activities.

The Institute of Medicine's Committee on Preventive Services for Women is charged with recommending to the Department of Health and Human Services a list of preventive services for women that will be mandated for all health plans under the new health reform law. HHS is to announce that list next August.

Addressing the committee at its first meeting, McQuade echoed a letter sent by the Office of the General Counsel of the U.S. Conference of Catholic Bishops to HHS Sept. 17.

"The conference has a particular concern that contraceptives and sterilization not be mandated as 'preventive services,'" she said. "To prevent pregnancy is not to prevent a disease — indeed, contraception and sterilization pose their own unique and serious health risks to women and adolescents.

"In addition, contraceptives and sterilization are morally problematic for many stakeholders, including religiously affiliated healthcare providers and insurers," McQuade

said.

HHS' interim final rules for women's preventive services include such medical services as blood pressure and cholesterol screening; diabetes screening for hypertensive patients; various cancer and sexually transmitted disease screenings; routine immunizations; and counseling related to aspirin use, tobacco cessation and obesity.

Those services "pose little or no medical risk themselves, and they help prevent or ameliorate identifiable conditions that would pose known risks to life and health in the future," McQuade said.

But the use of prescription contraceptives "actually increases a woman's risk of developing some of the very conditions that the 'preventive services' listed in the interim final rules are designed to prevent, such as stroke, heart attacks and blood clots ..., so a policy mandating contraceptive services as 'preventive services' would be in contradiction with itself," she added.

McQuade also said the mandated inclusion of contraception and sterilization would violate the freedom of conscience of those employers and insurers who object to them and of the insured who prefer that their policies not include them.

"Thus the administration's promise that Americans who like their current coverage will be able to keep it under healthcare reform would become a hollow pledge," she said.

The Institute of Medicine is "an independent, nonprofit organization that works outside of government to provide unbiased and authoritative advice to decision-makers and the public," according to its website. It is an arm of the National Academy of Sciences.

## BOOK

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acknowledge that more might have been done. He noted that in 2002, the Vatican and U.S. bishops established strict norms to curb sex abuse in U.S. dioceses.

"Would it have been Rome's duty, then, to say to all the countries expressly: Find out whether you are in the same situation? Maybe we should have done that," he said.

The pope said that in responding to sex abuse allegations against the founder of the Legionaries of Christ, the late Mexican Father Marcial Maciel Degollado, "unfortunately we addressed these things very slowly and late." The allegations were eventually substantiated and the order has been placed under Vatican leadership for a period of reform.

Pope Benedict said Father Maciel remains for him "a mysterious figure," one who lived an immoral and twisted life but who built up his religious order with dynamism — a "false prophet" who nevertheless had a "positive effect." As for the future of the Legionaries, the pope said it was basically sound but needed corrections that do not destroy the enthusiasm of its members.

The pope was asked if he considered resigning in the face of such burdens as the sex abuse crisis. He responded: "When the danger is great one must not run away. For that reason, now is certainly not the time to resign." But he added that if a pope is no longer physically, psychologically and spiritually capable of handling the duties of the papacy, he has a right and perhaps an obligation to resign.

The pope spoke candidly of his age and health, saying his schedule of meetings and trips "really overtaxes an 83-year-old man."

"I trust that our dear Lord will

give me as much strength as I need to be able to do what is necessary. But I also notice that my forces are diminishing," he said.

The pope laughed when Seewald suggested that he looked good enough to be a fitness trainer, and said he has to conserve energy during his busy days. Asked whether he uses an exercise bicycle a doctor had given him, the pope replied: "No, I don't get to it at all — and don't need it at the moment, thank God."

He said he spends his free time reading, praying and sometimes watching DVDs — typically with religious themes — with members of the papal household.

Much of the book dealt with the pope's strategy for presenting the Church's message in a largely skeptical world. The essential problem today, he said, is that the prevailing model of economic and social progress that leaves out God, and thus omits the ethical aspect.

Impending climactic disaster actually provides an opportunity to evangelize and promote moral decisions, he said. The problem, though, is that populations and countries seem unwilling to make sacrifices — which is where the Church can make a difference, he said.

It is urgent to "bring the question about God back into the center," he said. "The important thing today is to see that God exists, that God matters to us and that he answers us."

He said the Church can do this only if its own members live the faith in their daily lives. He said that simple task should be the priority today, rather than embarking on major initiatives like a third Vatican Council.

The pope said the Church's task is threatened by a "new intolerance" that would limit religious expression in the name of non-discrimination, for example in banning the display of crucifixes in public schools, or in condemning specific Church teachings.

"When, for example, in the

name of non-discrimination, people try to force the Catholic Church to change her position on homosexuality or the ordination of women, then that means she is no longer allowed to live out her own identity," he said.

In that regard, the pope said other religions face similar pressures. He said, for example, that he saw no reason for Western countries to ban the burqa, the Islamic veil, as long as it is worn voluntarily.

On other topics, Pope Benedict had this to say:

- He defended the 1968 encyclical "Humanae Vitae," which taught that artificial contraception in marriage is morally wrong, but said the Church needs to find ways to help people live the teaching and show tolerance to those who have problems with it.

The pope noted that the Church accepts natural regulation of conception. He said that method presupposes that couples take time for each other, and is far different from taking a pill "so that I can jump into bed with a random acquaintance." In general, he said, the Church has to return to the "genuinely Christian attitude" of joy, as well as discipline and responsibility, in sexuality.

- He said dialogue with Muslims has improved during his pontificate, in part because Muslim scholars accept that Islam needs to clarify its relation to violence and its relation to reason.

- The pope took issue with critics of the wartime policies of Pope Pius XII, saying that he "saved more Jews than anyone else" by quietly opening doors to Church institutions.

- He said he began distributing Communion on the tongue during papal Masses not because he was opposed to Communion in the hand, but to "send a signal" about respect for the real presence of Christ in the Eucharist.

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# DOLAN

CONTINUED FROM PAGE 3

ly try to read more into the elections than we do.”

He said bishops are “so laudably absorbed in the governance of their own dioceses that a lot of the speculation and stuff, I don’t think we have much time for it. I’m not naive enough to not know that is on people’s minds, I don’t know the answer.”

He several times quoted Cardinal George in saying he doesn’t see the role of president as “bishop of the bishops,” but as someone there to serve the interests of the bishops.

Archbishop Dolan said he didn’t think being on the presidential slate would lead anywhere except possibly to election as vice president. “No bishop runs for office,” he said. “In fact we run from it.”

The archbishop said he didn’t expect to bring about any significant change in the way the USCCB operates. He said changes made over the past 15 years, scaling back on the bishops’ involvement in a wide range of public policy issues, have put the conference into a healthy balance between public policy and pastoral concerns.

He said Cardinal George and his predecessors, retired Spokane Bishop William S. Skylstad and Archbishop Wilton D. Gregory of Atlanta, in particular, set a model for the USCCB president in finding that balance.

“I think there has been a welcome rethinking, a welcome tempering of the position and the role of the conference,” he said. “There’s been a reclaiming of our Catholic polity, that when it comes to the governing of the Church you have the bishop of Rome, you have the bishops in our dioceses and you have our pastors. And the conference is at the service of the bishops.”

“Its doctrinal or moral authority would only come from the fact that the bishops would come and proclaim what we do in our own dioceses,” he continued.

That said, however, he said there’s a clear role for the Church to guide people beyond the strictly pastoral concerns. “Our forte is the realm of the spirit, but the kingdom of God, the call to conversion, the teaching of Jesus and his Church does have implications in every part of life, including the political and economic sphere.”

He cited the list of issues: the sanctity of human life, the protection of marriage and family, the protection of immigrants and the poor, the promotion of a civilization of love and a culture of life, and “being on the side of justice and peace.”

“I think the high point of this meeting was certainly not my election but Cardinal George’s eloquent consideration of the suffering in Iraq,” for example.

“Nothing is alien to the heart of Christ. There is nothing in the political and economic sphere that would not be part of the light of Christ.”

# Speaker accounts for Church’s love and respect for women

BY ANN CAREY

NOTRE DAME — The Catholic Church’s teachings on abortion, sex, marriage and contraception were the topic of a Nov. 11 lecture at Saint Mary’s College by Erika Bachiochi, theologian, lawyer and mother of five.

Bachiochi attracted the rapt attention of her mostly female student audience of 125 as she recounted her own transformation from an out-of-control teenager who thought Church teachings on sexuality were anti-woman, to a young adult who came to realize that these very teachings demonstrate the Church’s love and respect for women.

Bachiochi said that she grew up “nominally Catholic” with a mother who married and divorced three times, so she never had a chance to bond with her father. As a teen, she used alcohol and drugs and sought out male attention through casual sexual encounters. The suicide of two of her friends led her to a 12-step program that helped her realize how much her out-of-control behavior damaged her emotionally and physically.

As a freshman at Middlebury College, she embraced radical feminist causes, for she thought the feminists on campus were the only people who were more interested in real life issues than in pursuing the “party” lifestyle she had recently rejected. Of course, abortion rights were a part of the feminist agenda because babies were seen to be “a drag” on women who had important things to do in life.

“I had taken for granted that women’s equality required abortion,” Bachiochi said.

However, during her junior year of college, she interned with a think tank in Washington, D.C., that assisted state legislatures in their effort to reform welfare. Then, she began to question the secularist feminist agenda when she studied the role of abortion in the lives of poor women. Suddenly, the pursuit of truth became more important to her than the pursuit of self.

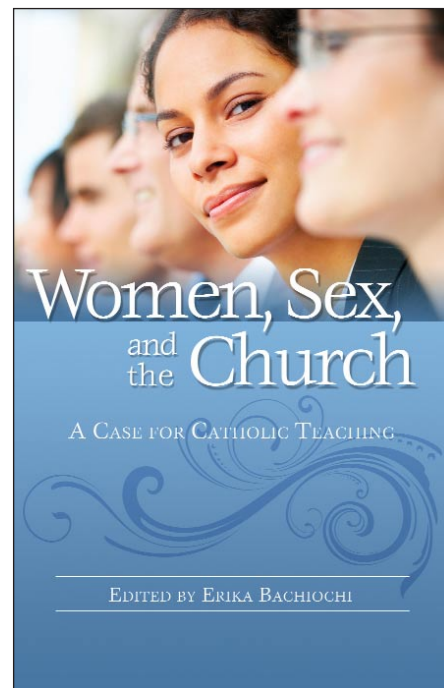
“As I became more and more immersed in the problems of the poor, especially poor women, I became more and more disgusted with the argument put forth by abortion advocates that the availability of abortion would assist poor women on the road out of poverty,” Bachiochi recounted.

She said she was “haunted” by a solution to helping the poor that was based on helping them rid themselves of their own children. She also came to see the fallacy of the 1970s feminist mantra that bearing a child diminished a woman’s equality. In fact, she said, the unique ability of women to bear children does not take away from a woman’s fundamental human equality, but rather should be “honored and cherished” as the “most profound human experience” rather than ignored or, as in the case of abortion, rejected.

“Abortion is the problem, not the cure,” Bachiochi said. “Abortion eliminates the incentive to make institutional change” and is “a weapon to manipulate and abandon women.”

The real remedy for the women, she continued, is to “Rectify the imbalance of parental responsibility as well as the marketplace mentality that disfavors family obligation.” She suggested that society would be far better served if the energies expended by pro-abortion supporters would instead be focused on challenging “wayward men” to be fathers and challenging employers to be more flexible and family-friendly.

After her internship, Bachiochi returned to Middlebury a pro-life




feminist and changed her major to political science. She rediscovered her Catholic faith, and came to see the Church teachings on sexuality not as repressive, but rather as “signposts” that “marked off dangerous territory,” teachings that protected women and were “liberating

and dignified,” seeing fertility as a gift, not a burden. The departure from Church teachings has had a “devastating” effect on society, she continued, with abortion and contraception leading to the collapse of marriage and empowering men to use women merely as objects of pleasure.

Bachiochi recounted: “I came to see that the Catholic world view provided a far more satisfactory and compelling explanation of life as I knew it” than did radical feminism. “Like it or not, I was now playing for the other team.”

Playing for the Catholic “team” led Bachiochi to a master’s degree in theology from Boston College and a law degree from Boston University. She is a popular speaker, and has edited two books on life issues: “The Cost of ‘Choice’: Women Evaluate the Impact of Abortion” (Encounter Books, 2004) and “Women, Sex and the Church: A Case for Catholic Teaching” (2010, Pauline Books and Media).

Bachiochi’s lecture at Saint Mary’s was sponsored by the student club SMC for Life, Saint Mary’s Student Government Association, Saint Mary’s Campus Ministry and the Notre Dame Fund to Protect Human Life.



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## US trafficking law has led to more awareness of slavery, say advocates

WASHINGTON (CNS) — Carmen Maquilon never expected she'd be on the frontlines of fighting crime. Her specialty: human trafficking. Her task: advocating on behalf of trafficking victims and their families in a battle to combat modern-day slavery — considered the fastest growing criminal activity in the world. As director of immigrant services at Catholic Charities of the Diocese of Rockville Centre, N.Y., Maquilon, a native of Colombia, and her staff have worked with dozens of trafficking victims since 2003. Their first big case came in 2004 after a raid on a Long Island factory uncovered 60 Peruvians working under grueling conditions and with little hope of escaping. "It turned into 125 because of the family members and others who came forward," Maquilon told Catholic News Service during a break in a training program on the needs of crime victims in Washington Nov. 17. Maquilon's office faced the daunting task of finding housing, providing counseling and ushering the Peruvians through legal proceedings so they could remain in the United States. Fortunately, she said, her agency had a useful tool on its side: the highly regarded Trafficking Victims Protection Act of 2000. The law gave the staff the ability to provide a wide variety of services that previously had been limited because of a lack of money. The Rockville Centre program is one of 108 nonprofits across the United States and its territories that have been subcontracted by Migration and Refugee Services of the U.S. Conference of Catholic Bishops to provide vital services to foreign-born trafficking victims.

## Survey says dioceses getting the hang of new media, but slowly

BALTIMORE (CNS) — Dioceses are getting the hang of a multiplatform media universe, according to the results of a survey conducted by the U.S. Conference of Catholic Bishops' Office of Communications. The increase in media awareness is at least evident in those dioceses who responded to the survey. Of 189 U.S. diocesan communications offices surveyed, 89 returned the questionnaire. Among those dioceses who completed the survey, "there is great variation in the use of new media," said the executive summary of the report, "Survey of Diocesan Media Usage," which was dated October 2010. The dioceses were queried earlier in the fall. Copies of the report were available at the U.S. bishops' Nov. 15-18 general meeting in Baltimore. "Some are just entering new media, others are immersed in it," the executive summary said. "Therefore, diocese-

## YOUNG PEOPLE CARRY WORLD YOUTH DAY CROSS



CNS PHOTO/PAUL HARING

Young people carry the World Youth Day cross during a procession in Zamora, Spain, Nov. 13. The procession of the WYD cross and Marian icon ended in a dramatic service led by the local bishop in the town square. The cross is traveling throughout Spain in advance of the Aug. 16-21, 2011, international Catholic youth gathering in Madrid.

san needs related to new media will also vary widely." Of the 89 dioceses that returned the survey — although not every diocese answered every question — 70 said they posted audio files on the diocesan Web site, and 72 said they provided video files. Fifty-one dioceses reported they had a "corporate presence" on Facebook, while 37 said they had such a presence on Twitter and 33 on YouTube. In each instance, it was a majority of dioceses answering the question. By a 6-to-1 margin, dioceses do not use social media for fundraising, although one diocese said it was using a mobile phone app for fundraising.

## Journalist: US penchant for marijuana, guns fuels Mexico's violence

SAN ANTONIO (CNS) — A top journalist who is a veteran of covering violent conflict in Mexico and Central America has a sober warning for anybody who smokes marijuana: If it comes from south of the border, "it's heavy with the blood of innocent people." Robert Rivard, editor and executive vice president of the *San Antonio Express-News*, who has lost colleagues killed in violence in countries where he has been posted, told an audience at St. Mary's University of San Antonio that

buying pot feeds and finances the ongoing violence on the U.S.-Mexico border and elsewhere. It is the same, he said, for the thousands of weapons that make their way from Texas across the border and into the hands of the drug cartels' gunmen every year. According to Rivard, another factor in the escalating violence is police and government corruption and an atmosphere in which there are no consequences for breaking the law. Rivard spoke at the university earlier this fall as part of its 2010 President's Peace Commission series, which focused on violence on the border. The series was prompted by stories professor William Israel heard last year from students in his communication studies class who came from the border towns of El Paso, Eagle Pass, Laredo and Brownsville. Their personal accounts of the magnitude and reach of drug-related violence were an education for him and their classmates, he said.

## Executive orders spell out details of faith-based federal fund programs

WASHINGTON (CNS) — Executive orders issued by President Barack Obama Nov. 17 won both praise and criticism from organizations with an interest in how the initiatives of the

White House Office of Faith-based and Neighborhood Partnerships affect federally funded social services. The six pages of orders affirmed fundamental principles for policies such as "no organization should be discriminated against on the basis of religion or religious belief" and that organizations which receive federal funding are prohibited from discriminating against beneficiaries of social services on the basis of religion. The orders followed many of the major recommendations in a 106-page report sent to the White House in March by the President's Advisory Council on Faith-based and Neighborhood Partnerships. The orders spelled out that faith-based organizations may participate in federal programs "without impairing their independence, autonomy, expression outside the programs in question or religious character." Specifically, they cannot be required to remove or alter religious art or other symbols of faith from facilities where federally funded services are provided. Institutions also may include religious terms in their names, may select board members on a religious basis and include religious references in documents such as mission statements. People who receive social services also will be entitled to be referred to another organization if they object to the religious character of a provider. And each beneficiary should

receive written notice of that option. The changes affect operating principles in place since President George W. Bush created the predecessor to the organization and Obama renamed the office and gave it a somewhat broader focus in 2009.

## Pope, at audience, recalls St. Juliana, feast of Corpus Christi

VATICAN CITY (CNS) — The feast of Corpus Christi is an important occasion for Catholics to renew their faith in the true presence of Jesus Christ in the Eucharist, Pope Benedict XVI said. Speaking about the life of the little-known medieval nun who was the first to promote the creation of a feast celebrating the sacrament, Pope Benedict also said that frequent participation in Communion "is essential to the path of faith." At the regular weekly audience Nov. 17, Pope Benedict praised the "zeal for the eucharistic cult" of St. Juliana of Mont Cornillon, Belgium. During her life from 1193 to 1258, the pope said, she was educated by Augustinian nuns, became one herself and served as abbess of an Augustinian convent. The pope explained how, beginning at age 16, St. Juliana had a series of visions in which she was instructed to establish a feast day to exalt the sacrament of the Eucharist. She kept the vision secret for some 20 years until she found others who would help her promote such a celebration. Pope Benedict said St. Juliana convinced the bishop who would later become Pope Urban IV to create a special feast. After her death, Pope Urban created the feast of Corpus Domini, also known as Corpus Christi, and celebrated it for the first time in Orvieto, Italy, in 1264. Pope Benedict said that the feast of Corpus Christi "has had a marvelous development and is still very much felt by Christian people."

## Bishop Soto named chairman of bishops' CCHD subcommittee

BALTIMORE (CNS) — Bishop Jaime Soto of Sacramento, Calif., was named chairman of the bishops' Subcommittee on the Catholic Campaign for Human Development. The appointment to oversee the domestic anti-poverty program was announced Nov. 17 during the executive session of the bishops' fall general assembly in Baltimore. "I am honored to have the confidence of my brother bishops as I assume the chair for the subcommittee for the Catholic Campaign for Human Development," Bishop Soto said in a statement. "CCHD has been an important national pastoral enterprise dedicated to infusing American society with the Catholic values of human dignity, solidarity and communion." Bishop Soto succeeds Bishop Roger P. Morin of Biloxi, Miss., who has led the subcommittee since 2007.

## St. Thomas School students help neighbor

ELKHART — St. Thomas the Apostle School students from Beth Camp's and Mary Lucchese's eighth-grade classrooms decided that helping a school neighbor in a time of need was a worthwhile service project.

O.J. Pippenger's property is attached to the property south of St. Thomas the Apostle School in Elkhart. He has had a long standing relationship with the school and parish community. The playground is right next to his driveway and he enjoys listening to the children play and enjoy their time spent outdoors.

Pippenger, who is now spending most of his time visiting his wife in a local nursing home, is no longer able to work in his yard and around his house.

The eighth-grade students grabbed rakes and took charge in cleaning up his yard. This is the second year in a row the eighth grade has taken care of Pippenger's fall clean up, and the school will continue to help their neighbor as needed.

One student commented after finishing the yard work that the eighth grade should also be in charge of removing the snow from his sidewalks and driveway and that is just what these students will be doing when the snow begins to fall.

## National Junior Honor Society supports troops

FORT WAYNE — The National Junior Honor Society (NJHS) of St. Joseph-St. Elizabeth School (SJSE) of Fort Wayne, is made up of 37 students who are nominated by teachers based on their service for others, leadership and academics.

As their first project for 2010-2011, the NJHS students participated in the second annual Hiking for Heroes on Nov. 6, at New Haven High School.

Hiking for Heroes, hosted by the Northeast Indiana Marine Family Support Group, is a fundraising event that honors deployed troops of all branches of the military and helps with morale. Through donations, many needed items are collected for care packages and postage sent to deployed soldiers in Iraq or Afghanistan. Through other fundraising efforts, the Northeast Indiana Marine Family Support Group, also raised just over \$3,000 to help pay for the postage.

The National Junior Honor Society of SJSE held a three-week long donation drive for items such as canned foods, playing cards, shampoo and lotion. The NJHS members also asked all the students in the school to write letters to the soldiers thanking them for their service, and took part in the "walk a mile in their boots," where students walked a mile around New Haven High School's track with their donated items in their backpacks, representing the soldiers who walk all day with backpacks on their backs.

Upon completion of their mile walk, the NJHS students helped

# AROUND THE DIOCESE

## CATHOLIC STUDENTS PERFORM IN 'ANNIE'



KAREN CLIFFORD

A Mishawaka production of "Annie" includes several children and teenagers from area Catholic schools and parishes including St. Pius X, St. Joseph, South Bend, Our Lady of Hungary, Queen of Peace and Saint Joseph's High School. Brynn Harty from St. Pius X plays Annie. The musical will run on Dec. 2 and 3 at the Battell Community Center in Mishawaka at 7:30 p.m. Tickets are \$10. For further information contact directors Lori and Jim Robinson at (574) 277-0744 or (574) 271-1118.

box up some of the 150 care packages.

## St. Anthony De Padua to hold open house

SOUTH BEND — St. Anthony de Padua Catholic School will be holding an open house for prospective students and their parents on Sunday, Dec. 5, from noon until 2 p.m.

St. Anthony's welcomes all denominations and offers education from pre-kindergarten, age three through eighth grade. The school is located in South Bend on the corner of Ironwood and Jefferson. Faculty, students and parents will be available to answer questions, provide tours and meet with interested families. Refreshments will be available. Information about the school, its policies, activities and academics will be available and open registration is being offered to all prospective families.

St. Anthony's has a growing pre-school program for ages 3, 4 and 5, full-day kindergarten and incorporates the principles of faith into everyday decision making.

## Hall of Fame honors Fed Challenge Team

SOUTH BEND — Saint Joseph's High School's National Championship Fed Challenge Team was honored at the community Hall of Fame dinner on Wednesday, Nov. 10, at Century Center.

Over 500 business and community leaders were on hand at the Hall of Fame dinner to honor this year's selected recipients. Saint Joseph's High School was among those chosen for a Distinguished Achievement Award. The plaque they were presented reads, "Distinguished Achievement Award presented to Saint Joseph's High School Fed Challenge Team for outstanding achievement as national champions of the Fed Challenge Competition, bringing honor and recognition to its school and community."

This award was presented by the South Bend Alumni Association Community Hall of Fame committee. Mayor Steve Luecke congratulated the team and displayed the National Championship sign that will be placed at the entrances to the city.

## USF Feeds the Fort

FORT WAYNE — Around 34,000 food items were collected Nov. 16 at the wrap-up of the third annual USF Feeds the Fort, a food drive conducted by the University of Saint Francis to restock the shelves of local food banks to provide emergency food relief in time for the holidays for those in need. Items were delivered to Community Harvest Food Bank, the Associated Churches of Fort Wayne and St. Mary's Soup kitchen.

USF Trustee Ian Rolland conceived of Feed the Fort in 2008, and this year's drive began campus- and community-wide in September, under the organization of USF's School of Creative Arts (SOCA).

Early in October, USF students constructed and occupied cardboard "shanties" east of the Hutzell Fitness Center along Leesburg Road as a visual representation of the struggles of homelessness. During a 12-hour period, they used the shanty town as a site for the public to donate canned and non-perishable food items for USF Feeds the Fort, as well as gently-used coats and blankets for the Fort Wayne Rescue Mission homeless shelter.

Local businesses, individuals and the campus community also made money donations to USF Feeds the Fort, and members of SOCA also banked \$5,000 for distribution to the food banks.

Colleen Huddleson, assistant to SOCA Dean Rick Cartwright, said the campus community teamed on diverse efforts like pie-in-the-face events and passing the hat at football games to raise food and dollars for the drive.

## Saint Mary's continues to be recognized for study abroad efforts

NOTRE DAME — Saint Mary's College continues to gain ground in its goal to increase the number of students who participate in study abroad experiences, and national organizations are taking notice. The 2010 Open Doors Report, published by The Institute of International Education (IIE), ranks Saint Mary's College No.15 among all baccalaureate colleges in the country in the total number of students studying abroad for an academic year in 2008/09.

Additionally in a report released in August, *U.S. News & World Report* included Saint Mary's College among the top 100 institutions in its list "Best Colleges: Most students studying abroad." Saint Mary's came in at 99 with 42 percent of the college's 2009 graduates participating in study abroad programs.

Strengthening the college's internationalization is a priority for President Carol Ann Mooney and one of the top 10 recommendations in her five-year strategic plan titled "The Path to Leadership 2012." Under the recommendation, 50 percent of Saint Mary's students would participate in study abroad programs by the time they graduate. The College's Center for Women's Intercultural Leadership (CWIL) oversees the study abroad program.

Saint Mary's strategic plan also calls for increasing the number of international students on campus and expanding the international aspects of the on-campus curriculum.

Currently, the college, which has a student body of about 1,550, has 16 international students, including five exchange students. They are from China, South Korea, Myanmar, Vietnam, Poland, Bolivia, Peru, Mexico and Australia. Efforts are underway to attract more international students. For a list of International Week activities at Saint Mary's College, go to [www.centerforwomeninleadership.org/event/international-education-and-modern-languages-week-2010](http://www.centerforwomeninleadership.org/event/international-education-and-modern-languages-week-2010). For more on the Open Doors 2010 report, visit [www.iie.org/en](http://www.iie.org/en).

## Adoration listing added

SOUTH BEND — Corpus Christi Parish offers Eucharistic Adoration daily in the chapel from 5 a.m. to 10 p.m. The adoration program has been going on for over 25 years.

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# U.S. Catholics Key To Bringing “Sweeping Positive Change” To Haiti’s Desperately Poor Rural Villages

After visiting the desperately poor families who live in the rural parts of Haiti, Msgr. Michael Flanagan has dedicated himself to rallying support in America for their urgent needs.

Msgr. Flanagan believes that he and other Americans can play a unique role in the recovery of Haiti’s impoverished countryside. He urges U.S. Catholics to seize this opportunity to help this sister parish overseas.

“In Matthew 25:31-46, Jesus gave us a preview of the final judgment, and the power of those words burned in my soul as I walked through the rural villages of Haiti,” Msgr. Flanagan said. “When Jesus related the last judgment of mankind, he made the shocking revelation — that help given to the poor would equate to help given to him, and that those who ignored the poor would be judged as if they had ignored Christ himself. The connection to Haiti is obvious to all who will listen. These destitute villages are where Christ abides today. He is there among the poor, calling for our help.”

Flanagan also encourages Catholics to see the Judgment story in Matthew as a blessing rather than as a source of anxiety or fear.

“Who among us wouldn’t be joyful to serve our Lord if he were to appear here among us now? We shouldn’t see our actions in Haiti as simply feeding a child here or building a home for a poor family there. We should see our outreach as a

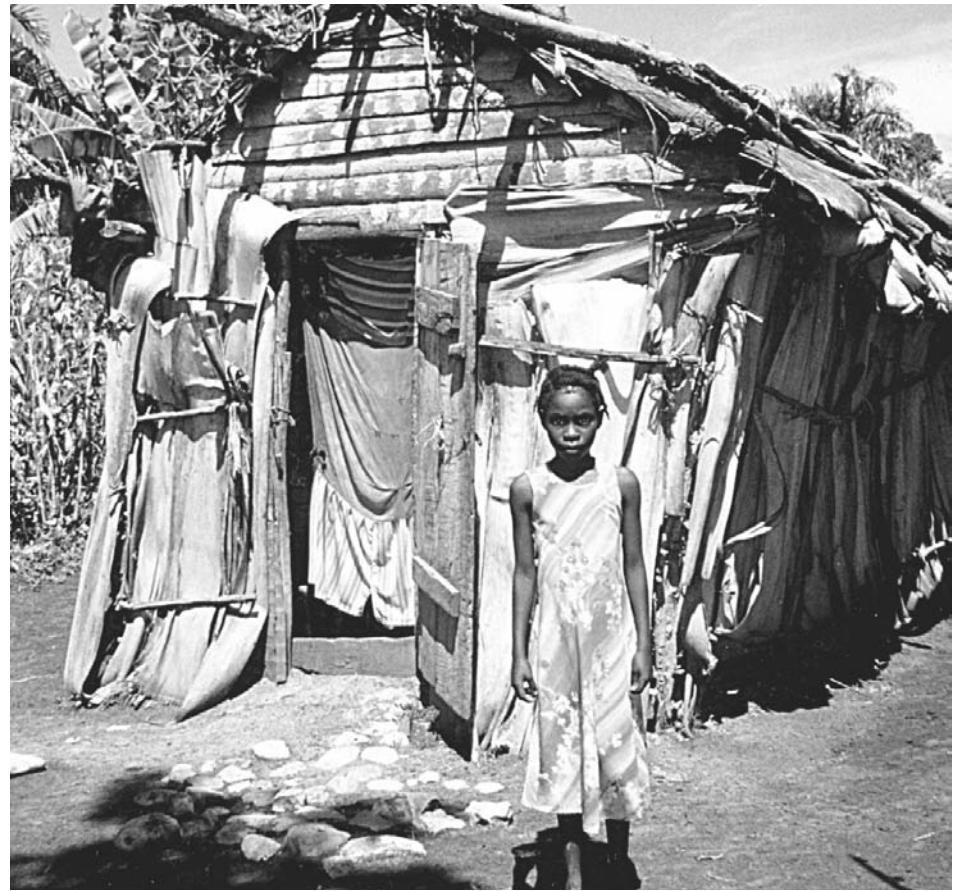
loving response to Jesus himself. That’s what’s so amazing about our Lord’s revelation in Matthew 25. He is showing us a tangible way to demonstrate our love for him here and now — in our modern world,” Flanagan said. “What could be more inspiring than that?”

Flanagan also pointed to other key verses in scripture that magnify the importance of the poor in God’s plan for blessing his people.

“Isaiah 58:5-11 is another powerful passage. It explains that we are most pleasing to God when we help the needy and bring relief to the poor,” he said. “And it contains a powerful promise to those who reach out in compassion — ‘then your light will break forth like the dawn and your wound shall quickly be healed; Your vindication shall go before you and the glory of the Lord shall be your rear guard. Then you shall call, and the Lord will answer; you shall cry for help, and he will say: Here I am!’ As Catholics, we rightfully respect the Eucharist and other Sacraments as important means of grace. Here, God is showing us another way we can be blessed — by responding in love to people in need.”

Ultimately, a generous response from American Catholics to the needs in rural areas of Haiti could have a tremendous impact, he added.

“If we rise to this occasion and help the poor in these troubled spots in Haiti, we can create sweeping positive changes



*Typical housing in Haiti’s Central Plateau — a leaky patchwork of canvas, old plastic and scraps of wood.*

in those villages. The sick can be healed, the hungry fed — lives literally can be saved,” Msgr. Flanagan said. “Remember Matthew 25:31-46. When you feed the hungry and care for the sick in Haiti, you will be responding to Christ himself!”

**To support Cross and its special outreach programs throughout Haiti, send your tax-deductible contribution to: Cross International Catholic Outreach, Dept. AC00702, PO Box 63, Akron, OH 44309-0063.**

## Cross Recognized, Endorsed by Nearly 50 U.S. Catholic Bishops

As Cross International Catholic Outreach (CICO) continues its range of relief work to help the poor overseas, its efforts are being recognized by a growing number of Catholic leaders in the U.S.

“We’ve received an impressive number of endorsements and letters of support from American Bishops and Archbishops — nearly 50 Catholic leaders at last count,” explained Jim Cavnar, president of Cross International Catholic Outreach. “They’re impressed by the fact that we’ve done outreaches in more than 40 countries and that we undertake a variety of projects; everything from feeding the hungry and housing the homeless to supplying safe water and supporting educational opportunities for the poorest of the poor.”

Archbishop Robert Carlson of St. Louis sent one of the more recent letters of encouragement, writing: “It is my hope that this ministry will continue to flourish and reach as many people as possible. I will inform the priests of the Archdiocese of St. Louis of the important work that Cross International Catholic Outreach does

and elicit their prayerful and financial support for the service you provide to the less fortunate around the world.”

Bishop Kevin Vann of Fort Worth was just as enthusiastic about Cross Catholic and its mission. “I also know that many of the Bishops in Texas think very highly and endorse the work and mission of Cross International Catholic Outreach — as well as do other Bishops whom I know from my days of graduate studies in Rome. Please know of my prayers and support for this vital work...”

In Archbishop Gregory Aymond’s case, the endorsement came with a personal note of thanks for the role Cross Catholic played in helping families hit hard by Hurricane Katrina.

“I’m happy to acknowledge that Cross International Catholic Outreach was of tremendous help to the Archdiocese of New Orleans after Hurricane Katrina,” he said.

Bishop Thomas Rodi of Biloxi had similar praise.

“Your quick response to the needs of the people in south Mississippi in the aftermath of Hurricane Katrina will



*Bishop Kevin W. Vann, a director on the board of Cross International Catholic Outreach, at a recent meeting with Pope Benedict.*

always be remembered and greatly appreciated,” he said. “Thank you for all the good you do, and may God bless you and your ministry.”

In addition to praising the work CICO accomplishes, many of the Bishops and Archbishops are also impressed by the unique collaborative relationship Cross has with the Pontifical Council Cor Unum

in Rome. This allows the charity to participate in the mercy ministries of the Holy Father himself. In his praise of CICO, Archbishop Dennis Schnurr of Cincinnati underscored this unique connection.

“Cross International Catholic Outreach’s close collaboration with the Pontifical Council Cor Unum is a source of encouragement,” the Archbishop said. “The Holy See has unique knowledge of local situations throughout the world through its papal representatives in nearly two hundred countries and through its communications with Bishops and others who care for the poor and needy in every corner of the world.”

CICO president, Jim Cavnar, explained the significance of this connection.

“Our collaboration with Cor Unum allows us to fund outreaches in virtually any area of the world, and we have used that method in special cases — to help the victims of natural disasters, for example,” he said. “It only represents a small part of our overall ministry, but it can be a very important benefit in those special cases.”



PAID ADVERTISEMENT

## Missionaries Seek Support For Their Efforts to Help Haiti's Poor

"Before God sent the missionaries here, we had lost hope," says Roland Dersaint, a 36-year-old father of three. "The children here in Kobonal were dying of sicknesses. Many families were surviving only by eating green mangos. But it wasn't enough to save the weakest. We often saw families walking down the road with tiny coffins — sometimes as many as five little ones would be buried in a single day."

A few years ago, Roland and Mary Dersaint pulled a tiny coffin of their own down the long dirt road. Inside was their nine-month old baby, Rosalie.

"Typhoid took her," Roland explains, looking away to hide his grief.

In the years before the missionaries came, circumstances like these defined life — and death — in Kobonal, Haiti. This isolated section of Haiti's Central Plateau is plagued by hunger, illness and the other marks of extreme poverty. In fact, before the missionaries came, as many as one out of three children died before reaching age five.

Roland and Mary Dersaint's story of loss is very typical in this part of Haiti, according to Father Glen Meaux. When Fr. Meaux and other members of the Society of Our Lady of the Most Holy Trinity (SOLT) came to Kobonal from America more than 10 years ago, they were shocked by the severity of poverty in the Central Plateau. In fact, as the group was driving up to the Kobonal villages for the very first time, they passed a group of families with tiny coffins coming down from the mountains to bury their children.

"It was heartbreaking, but it was also an important experience for us because it humbled us and showed us how difficult life is for the poor. It taught us that our ministry to preach the Gospel must also include a significant outreach to the poor," Fr. Meaux explains.

In the years since, the missionaries have worked hard to bring both the Gospel's hope — and Christ's ministry of mercy — to the struggling families living in Kobonal. At times, they have faced serious, even life-threatening challenges.

"We had some extremely difficult days in the beginning," Fr. Meaux recalls. "The voodoo priests didn't want us in Kobonal, and the poverty we all lived in made it very hard for everyone involved. But this is where God wanted us, and we set our minds and spirits on doing His will," he says. "Today, voodoo is no longer practiced in the areas we serve, and the poor have new hope. God has been good! Because we made a commitment to Him and remained faithful, He has blessed the work of our hands. That's how we see it."

The fact that these missionaries have

given up comfortable lives in America to help the poor in Haiti is a testament to their strong faith and abiding love of Christ.

"God created us all — Americans and Haitians. And Christ died for us all. We are all brothers and sisters; His children. As brothers and sisters, we should love one another and share what we have with those in need," the priest explains. "That is what motivates us. And, frankly, it should motivate every Catholic. Expressing compassion and serving others are at the very heart of the Gospel. As Catholics, we preach it and we should be living it out."

When the Kobonal Mission was founded, Father Meaux first sought to eliminate the hunger and malnutrition that plagued Haiti's Central Plateau. His group launched a special program to provide food for the poorest of the poor, including vulnerable women and young children. That program was recently expanded through support from Cross International Catholic Outreach and its family of donors.

After responding to this basic human need for food, the missionaries looked for ways to create a lasting change in the area — ways to help the poor break the cycle of poverty and become self-sufficient.

"We discovered that many poor families wanted to grow crops, but they had no land of their own to cultivate. We looked for ways to acquire land and to supply these families with the help they needed to begin a small farm," the priest explains.

This idea impresses Cross International Catholic Outreach's president, Jim Cavnar, and he hopes to encourage American Catholics to support the project.

"When I heard about their plans to help these poor families, I immediately thought of that powerful passage in Isaiah 58, where the Lord promises to bless those who respond to the poor with compassion. From verse 6, it reads: 'This, rather, is the fasting I wish: releasing those bound unjustly, untying the thongs of the yoke; setting free the oppressed, breaking every yoke; sharing your bread with the hungry, sheltering the oppressed and the homeless; clothing the naked when you see them, and not turning your back on your own. Then your light shall break forth like the dawn, and your wound shall quickly be healed; your vindication shall go before you, and the glory of the Lord shall be your rear guard.' The Kobonal Mission exemplifies this spirit of mercy in action," Cavnar says. "Cross seeks out partners like this — ministries that are clearly led by the spirit of God, and leaders who find innovative ways to address the needs of the poor."

Cavnar went on to explain the details of the Kobonal Mission farming project.

"Through this program, a poor family receives a half-acre plot of fertile land



and a simple but sturdy house. They also get a small subsidy to purchase tools and seeds for the first few years, after which point the farm will allow them to be self-sufficient," Cavnar explained. "The amazing thing is the cost. The total budget for the package is just \$6,070 — that's all it takes to provide a family with a small home, land and the tools to begin a little farm."

On behalf of the Kobonal Mission, Cross International Catholic Outreach will be approaching American Catholics and U.S. parishes with this appeal, hoping to find enough sponsors to fund all 41 Haitian families that the missionaries have identified for help in the first phase of the project.

"You need not sponsor the full amount to make a meaningful difference. Every gift, large or small, is important to our goal. For example, a gift of \$40 covers the start-up expense for the farm, providing the seed and the use of the oxen to till the land," Cavnar explains. "So you can give \$40 and know that your gift has

had a big impact on the lives of these desperately poor families."

Broken down, the various parts of the outreach include: \$500 for the half acre of land; \$5,500 for the house; \$40 for the first year subsidy, and \$20 and \$10 for the second and final year's support.

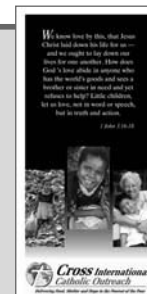
"We're asking American Catholics to prayerfully consider making a substantial gift to help these Catholic missionaries," Cavnar says. "Father Meaux and his group have a wonderful heart and an amazing plan to help Haiti's poor, but they can't achieve their goals without our help. We need to do our part."

The priest raises his face to heaven, thankful that Cross International Catholic Outreach and its family of benefactors in the U.S. will continue to help the Kobonal Mission develop its outreach to the poor.

"Praise God!" he says. Then bowing his head as if in prayer, he quietly adds, "What a blessing this will be for Kobonal. These poor families have suffered for too long."

### How to Help...

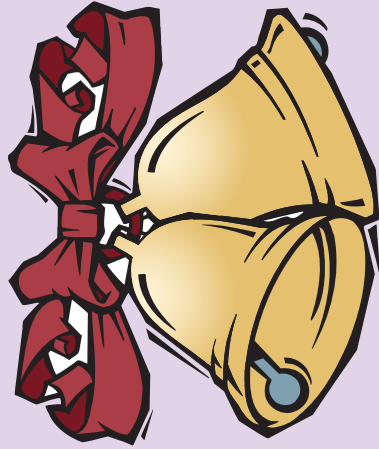
Your help is needed for Cross Catholic to bring Christ's mercy to the poor of Haiti. Use the enclosed postage-paid brochure to mail your gift or send it to Cross International Catholic Outreach, Dept. AC00702, 490 White Pond Drive, PO Box 63, Akron, OH 44309-0063. **God bless you.**





# Advent

The Advent season can be a time of family togetherness or singular meditation as the Church and its people prepare to celebrate the Savior's birth. Today's Catholic offers this Advent calendar as a daily reminder to take the time to focus on the season and deepen faith in the anticipation of the coming of the Lord. Each day offers an activity that will enrich these 27 days of Advent.



Give meaning to a special season

BY KAY COZAD

## November

28

### First Sunday of Advent:

Create a family Advent wreath. Light the first candle as you read and discuss Luke 1:5-25, the infancy narrative.

5

### Second Sunday of Advent:

Light second candle of your Advent wreath as you read and

## December

30

Google the origin of the Nativity after putting out the family Nativity scene. Hide baby Jesus until Christmas.

1

Pray for those who are unemployed during the holiday season.

2

Put up indoor Christmas decorations while playing Christmas music.

3

Take food to a local food pantry or church.

4

Invite a single neighbor or friend to dinner.



7

Go Christmas shopping. Buy an extra gift for a needy child.

8

Bake Christmas cookies. Share them with friends or family.

9

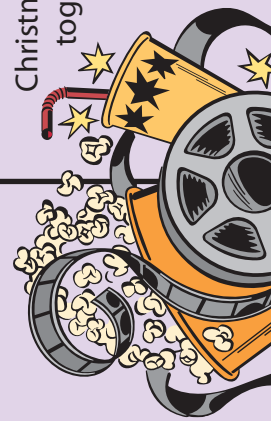
Create homemade Christmas cards for shut-ins.

10

Take homemade cards (See Dec. 9) to a shut-in or friend in a nursing home.

11

Pop some corn and gather to watch "It's a Wonderful Life" or another favorite Christmas movie together.



discuss Luke 1:26-39, the announcement of the birth of Jesus. Put shoes out in anticipation of St. Nicholas day.

12

**Third Sunday of Advent:** Light third candle of Advent

wreath as you read and discuss Luke 1:39-56, Mary visits Elizabeth. Then sit in quiet expectation together.

13

String popcorn for your Christmas tree.

14

Read a Christmas story book aloud to a child or a friend.

15

Drive around your area and look at Christmas lights.

16

Make homemade eggnog (see recipe) to share with friends.

17

Wrap Christmas presents. Say a prayer of thanksgiving for your blessings.

18

Sing Christmas hymns and carols with friends.

19

**Fourth Sunday of Advent:** Light fourth candle of Advent

wreath. Watch "The Nativity" movie together.

20

Bake Christmas bread or make candy to share with your mailman or neighbor.

21

Call a friend you haven't contacted recently and wish them a Merry Christmas.

22

Gather together and light a candle as you pray for your deceased loved ones. Share heartwarming memories of them.

23

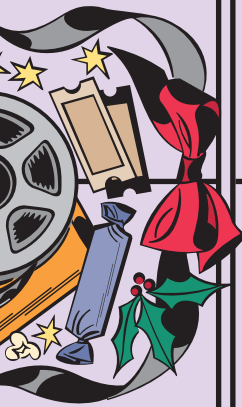
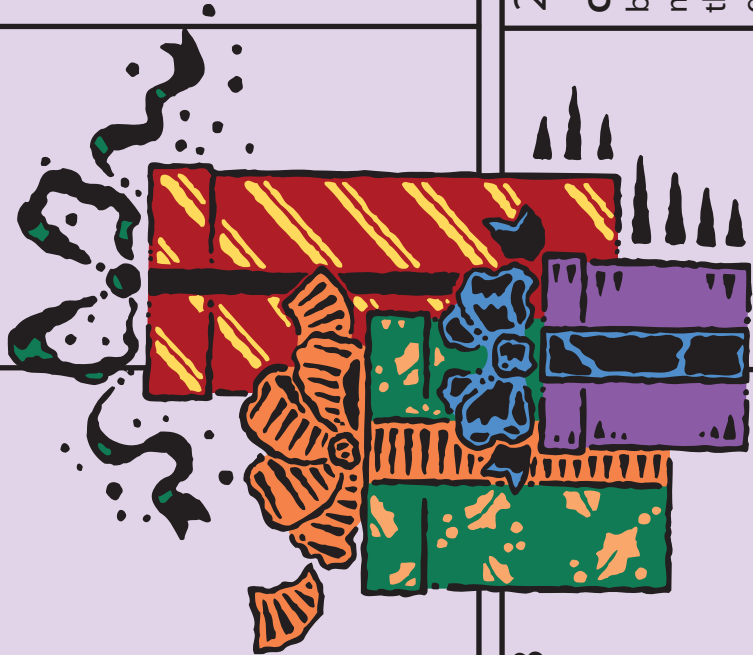
Pray and meditate on the Luminous Mysteries of the rosary.

**Homemade eggnog recipe**

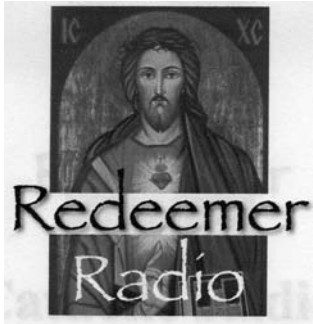
- 4 eggs
- 1/2 cup sugar
- 1/8 teaspoon salt
- 4 cups milk
- 2 teaspoons rum extract
- 1/2 teaspoon nutmeg
- 1 cup whipping cream

**Directions:**  
Beat eggs, sugar, and salt in top of double boiler until stiff cook, stirring frequently, until mixture barely coats a metal spoon. Chill.

Stir in extract and nutmeg. Fold in stiffly beaten whipping cream. Pour into glasses and serve. Sprinkle lightly with nutmeg, if desired. This recipe from CDKitchen for Non-Alcoholic Eggnog serves/makes 6



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Oplatek is in!

# Lessons and Carols to offer second service this year

BY ALICIA SMITH

MISHAWAKA — Audience members of the Festival of Lessons and Carols can prepare to take a brief journey through salvation history, Joe Higginbotham, director of liturgy and music at St. Bavo Church said.

The service, which was first held in 2005, has traditionally been offered once per year. With a full house last year, Higginbotham said the service is expanding, offering two dates and locations.

"Last year we had a full church, so it's really been growing," he said. "The kids really do a great job so people really look forward to it. I've got a lot of wonderful feedback from it."

Higginbotham said the Festival of Lessons and Carols has grown each year, estimating that about 250 attended in 2005 and about 400 last year.

Hopes are high for this year's attendance, and Higginbotham said he estimates about 700 to 750 people will be present.

According to Higginbotham, the second service was created to offer the Festival of Lessons and Carols to more members of the community.

"The second service will allow more people the opportunity to come because no matter when you have it, some people can't come. ..." Higginbotham said. "Plus (when) you have it at a different place, it expands the possibilities."

The Festival of Lessons and Carols incorporates nine Scripture readings, leading the audience through the history of salvation in the Catholic Church. Higginbotham said the lessons start with a reading from the Book of Genesis, and end with a reading from the Book of John.

"Those are just Scripture readings that really are generally peo-



ALICIA SMITH

Joe Higginbotham directs the choir during rehearsal for the Festival of Lessons and Carols on Nov. 14.

ple's favorites," he said. "They're really powerful about who we are as a Church and where we've been and where we're headed. Those are just our stories, so to speak."

Father Bob Lengerich, parochial vicar at St. Pius X Church in Granger, will preside at both services.

"Father Lengerich is awesome. He does a brief reflection, a couple minutes or so, after each of the nine readings," Higginbotham said.

According to Higginbotham, the audience can also expect to listen to a variety of carols, including "Joy to the World" and "Angels We Have Heard on High." In addition, two original songs written by Higginbotham will be presented at the service.

"There're about 18 pieces of music," he said. "There're generally about two carols or anthems after each reading."

The choir is composed of students from the Antioch Youth Group and Marian High School. He expects about 35 members for the choir and the instrumental

accompaniment.

Higginbotham said the Festival of Lessons and Carols dates back to 1880.

"The first outline was drawn up in like 1880 by Edward White Benson, and he later became archbishop of Canterbury," he said. "He wanted to come up with a new service for Christmas Eve that would make it some variety to the service at his cathedral."

According to Higginbotham, people are drawn to the Festival of Lessons and Carols because the service allows for reflection.

"People just really love the beauty and the power and the humility of the whole Christmas story," Higginbotham said. "It's just a really special time of year. People do generally get a little bit more reflective. I think it's just a really special season. People are a little bit more aware of religion."

The first service will be held on Dec. 5 at 3 p.m. at St. Joseph Church, located at 255 S. Mill St. in Mishawaka. The second will be Dec. 19 at 3 p.m. at St. Bavo Church, located at 511 W. Seventh St. in Mishawaka.

## ST. MONICA SCHOOL CELEBRATES VETERANS' DAY



PROVIDED BY ST. MONICA SCHOOL

Nancy Mast, from the Hugs Project, spoke to St. Monica School, Mishawaka, students about how they could help the troops. Students will be collecting items to send overseas in care packages. The Hugs Project includes a special item called a "Hug," which provides the soldiers a way to cool off in the extreme heat of the desert. Paul DeKeizer, a soldier who recently returned from Afghanistan, shared stories and pictures from his time at Base Salerno in Khost Province.

GUEST COMMENTARY BY MSGR. MICHAEL HEINTZ

# Greeting Christ as the One who comes

## Reflections on the liturgical season of Advent

The earliest evidence we possess concerning the season of Advent comes from around the 4th century. In Spain and France, Christians celebrated a six-week fast preceding the celebration of Christmas (just as they also practiced a Lenten fast, as we still do today, preceding Easter, though the emphasis of the Advent fast seems to be the inculcation of ascetical discipline rather than as a liturgically-oriented process of preparation for Baptism). A synod held at Saragossa (Spain) in AD 380 reminded the faithful that they should attend church daily from Dec. 17 through Jan. 6, Epiphany.

A century later in France, there is evidence of a three-day per week fast (on Mondays, Wednesdays, Fridays) beginning on the feast of St. Martin (Nov. 11) and extending to Christmas; this season was frequently referred to as "St. Martin's Lent."

St. Gregory the Great (+ AD 604), bishop of Rome, records a cycle of four Sunday celebrations just prior to Christmas — much like our four Sundays of Advent. This indicates the Roman preference for a shorter (four weeks) as opposed to longer (six weeks, as in Spain and parts of France) Advent season. In any case, it seems that these early Christians understood the "heart" or "core" of the Advent season to be the octave preceding Christmas itself (Dec. 17-24).

Recent scholarship has dismissed the overly-facile idea that Christians simply adapted a pagan feast, the "sol invictus," for their own purposes. The historian of the liturgical year, Thomas Talley, has suggested that, in fact, the Christmas celebration on Dec. 25 quite possibly pre-dated the Constantinian toleration of Christianity, and thus the choice of the date, while later a convenient competitor to the pagan feast, nevertheless does not have its origins in paganism.

Advent, derived from the Latin "adventus," meaning "coming" or "arrival," is, of course, more than just a preparation for Christmas.

Theologically, there is a two-fold focus to the season of Advent, and this is revealed in the prayers and readings used at Mass and in the Liturgy of the Hours.

For the first three weeks in particular, the focus of the prayers and readings is on the coming or arrival of Christ at the end of time as Judge of the living and the dead as we profess every Sunday in the Creed. We are called to focus on the "advent" of Jesus who comes to bring to completion the kingdom He began with His life and ministry. Often, this eschatological dimension of the season is absorbed or lost entirely in the midst of the frenetic activity of preparing for Christmas.

In most Catholic households, influenced by a secular culture of consumerism and materialism, the "season" of Christmas begins even before the civil holiday of Thanksgiving, with decorations and advertising prematurely proclaiming the coming of the Christmas season.

In fact, many Catholics are unaware of this eschatological focus of early Advent. Like the last few Sundays of Ordinary Time, which helpfully provide a segue to the eschatological component of the Advent season, there is an emphasis on vigilance and the removal of those obstacles — most obviously sin, which impede the believer from such vigilance. The collects and readings are about readiness and reception: readiness to greet Christ and the capacity to receive Him with gladness when He comes. For the believer, it is an excellent opportunity to reflect about the Church's hope — and perhaps to correct many misconceptions about Catholic teaching on the return of Christ in glory and the fruition of His Kingdom.

Current fascination — even among Catholics — with the "Left Behind" series as well as curiosity about "the Rapture" or "the Tribulation" (dubious concoctions of two late 19th-century evangelicals, J.N. Darby and C.I. Scofield) provide ample warrant for such an approach. The early days of Advent then are an ideal time to reflect upon the Church's teachings on the last things, in particular the general judgment and, at the same time, to reinforce the perils of any attempt to "read" world events in such a way as to predict the day or the hour.

By the Fourth Sunday of Advent (or on Dec. 17, whichever comes first), the emphasis has clearly shifted. The "advent" we now hear about and pray for is the coming of the Incarnate Son of God at the Nativity, that particular moment in human history when Jesus was born of Mary. We hear in the readings at Mass the prophecies concerning His birth, and the prayers used at Mass reflect this, as well.

In fact, the collects for Mass, particular to each weekday, offer a precis of our faith in Christ's coming and themselves offer hints for the preacher. December 17-24 provides a particularly intense experience of this Advent focus. In the 7th century, what are now called the O Antiphons were composed for prayer in preparation for the solemn feast of the Nativity at Christmas, and are more popularly known today as the verses of the hymn "O Come, O Come, Emmanuel."

If we rely on the Church's liturgy (as we should) to provide us with some pointers about how we can live and pray the season of Advent in our own lives, we discover a number of profound themes: preparation, readiness, expectation, joyful hope, a spirit of penitence, reformation of life, and the beauty of the Incarnation.

# 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

## Facing terminal illnesses realistically

In modern times, dying is more and more often portrayed as a cold, clinical reality to be kept at arm's length, relegated to the closed doors of a hospital, almost hermetically sealed from the rest of our lives. When it comes to the event itself, we diligently work to avoid confronting it, addressing it, or acknowledging it. Because of this cultural backdrop, patients receiving a diagnosis of a terminal illness can be tempted to indulge in unrealistic expectations about what lies ahead, clinging to unreasonable treatment options and hoping for highly improbable outcomes.

The patient-survival curve for various terminal diseases often shows patients clustered around a median survival time of perhaps several months or a year or two, with survivability extending out along a more slender tail into the future for an ever smaller number of people. Yet rather often, that long tail seems to become the focus, even the obsession, of so many patients and doctors. As Dr. Atul Gawande put it recently in a thought-provoking essay in *The New Yorker*:

"There is almost always a long tail of possibility, however thin. What's wrong with looking for it? Nothing, it seems to me, unless it means we have failed to prepare for the outcome that's vastly more probable. The trouble is that we've built our medical system and culture around the long tail. We've created a multi-trillion-dollar edifice for dispensing the medical equivalent of lottery tickets — and have only the rudiments of a system to prepare patients for the near-certainty that those tickets will not win."

One is reminded of the words of the old platitude: "No one gets out of this life alive." Because clinicians tend to view death in terms of failure, and because our medical system generally values doing something over doing nothing, even when it may be futile to do so, rational, measured decision-making at the end of life can become difficult, as Dr. Gawande emphasizes:

"The simple view is that medicine exists to fight death and disease, and that is, of course, its most basic task. Death is the enemy. But the enemy has superior forces. Eventually, it wins. And, in a

war that you cannot win, you don't want a general who fights to the point of total annihilation. You don't want Custer. You want Robert E. Lee, someone who knew how to fight for territory when he could and how to surrender when he couldn't, someone who understood that the damage is greatest if all you do is fight to the bitter end."

Trying every option in the face of terminal illness, pursuing all medical possibilities no matter how unlikely to succeed, and raging against death can easily become the default position in a culture that hesitates to acknowledge or discuss death openly. Yet approaching our own mortality with a greater dose of realism helps us make better decisions about when to roll back the medical interventions and focus our energies on preparing for death. Hospice and palliative care can be important and helpful adjuncts in this process. When done well, these approaches allow us to focus on improving the remaining time for those with a terminal illness. Pain management, comfort care, acknowledgement of the coming death, family support and an opportunity for spiritual reconciliation are essential elements in these approaches. Far from abandoning the needs of patients, hospice and palliative care seek to properly acknowledge that in some cases, efforts at curing should be scaled back while efforts at caring for the patient should be scaled up.

Terminally ill patients who choose to discuss end of life treatments with their families and doctors more often opt for palliative care or hospice care, leading to more appropriate medical care near death, and better overall outcomes and satisfaction. They also tend to



MAKING  
SENSE OF  
BIOETHICS

FATHER TAD PACHOLCZYK

spend less money and do not die significantly earlier. Rather they often die more peacefully than those receiving aggressive interventions, which tend to be associated with a poorer standard of life and a worse bereavement adjustment.

Our instincts so often tell us that facing death means facing fears about loss of control and dignity, increasing dependence on others, intractable pain, dying too soon (or not soon enough), increasing costs, being alone and fear of the unknown. Because we die only once, we have little or no experience to draw upon when these matters come upon us in the first person. Yet when doctors and nurses are willing to have the hard discussions and say what they have seen, when families become willing to acknowledge death and mortality, and when spiritual preparations are allowed to hold priority of place, patients can better and more peacefully prepare for what lies ahead when they receive the summons of approaching death in the form of a terminal illness.

**Father Tadeusz Pacholczyk, Ph.D.** is a priest of the Diocese of Fall River, Mass., and serves as the director of education at The National Catholic Bioethics Center in Philadelphia.



Cecilia

third century  
November 22

Cecilia was honored as a martyr from about 545. According to a written legend, "The Passion of St. Cecily," she was a Roman Christian of the patrician class betrothed to the pagan Valerian. But she told him she had made a vow of virginity, and persuaded him to convert. His brother, Tiburtius, also became a Christian; the brothers were martyred. When Cecily refused to perform an idolatrous act, she too was martyred. She is the patron of musicians; the Cecily "Passion" has her singing to God "in her heart" on her wedding day.

# Surviving the holidays

**G**rieving the loss of a loved one is never an easy task. And the journey may become even more daunting as the holidays approach, with the anticipation of seasonal celebrations without a loved one almost paralyzing to some.

I faced my first Christmas without my husband, who brought cheer in a big way to every holiday, with a heavy heart and a cascade of emotions. As I walked numbly through the motions of established holiday traditions, my two young daughters were just as confused as I. We stumbled through the gatherings, crying all the way, that first year. And I am not ashamed to admit that I was relieved when the often bemoaned January doldrums once again took over our days.

The second holiday season found me more prepared as I began to understand my grief and reestablish my family as "three."

Many of our traditions and gatherings continued to bring us a sense of the season, however, I soon learned that we had the ability — and the need — to establish new traditions that would work for us.

The girls and I began to take quiet times away from the hustle-bustle of Christmas to read or cry or just remember their father. The expression of our shared grief lifted the burden just a bit.

Our favorite holiday tradition even now, 20 years later, is to light a candle for Trent and watch home videos of his antics. We connect with him in our laughter and our gratitude.

We gave ourselves permission to do what we needed to do to survive. And we tried to surround ourselves with those who understood our need to remember and just "be."

For those who are newly bereaved and are facing the deep longing of your loss, I'd like to



## HOPE IN THE MOURNING

KAY COZAD

share a few tips for holiday survival that I have learned along my journey of grief:

- Plan ahead. Be aware of the feelings, from reluctance to glee, that may rise up, and how you and others will respond. Have an action plan to take care of yourself.

- Be gentle with yourself. Give yourself permission to take a break from the activities and festivities. Find a quiet place to just "be." Rest your body periodically.

HOPE, PAGE 15

# Coming of Jesus is personal experience



## THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

### 1st Sunday in Advent Matt 24:37-44

The Church organizes the biblical readings at Mass into three cycles, A, B and C. This weekend, that of the First Sunday of Advent, begins the new Church liturgical year. Therefore, the readings for this weekend, and until Advent 2011, will be within Cycle A.

Predominantly the Gospel readings will come from the Gospel of Matthew. Because of this emphasis, this forthcoming year will be an opportunity to learn about, and reflect upon, Matthew's Gospel.

This weekend's first reading is from the first section of the Book of Isaiah. Inevitably all of Isaiah is eloquent and profound.

In this, Isaiah is blunt and frank. Isaiah often warned the people that if they did not return to religious fidelity doom awaited them. This is a theme of the first section.

While forbidding, the reading is not hopeless. Isaiah also reassured the people that if they reformed, God would protect them. The faithful should never despair.

After all, such was the ancient Covenant. God promised to protect and secure the people, although the people themselves could, at least for a while, bring catastrophe upon themselves by their sins.

The almighty God will judge

the good and the bad. Such is the divine right. It also, pure and simple, is logical; all behavior must be balanced against the justice and love that are in God. All must conform to God's law. The faithful hasten the day of their security by loving God and obeying God.

St. Paul's Epistle to the Romans is the source of the second reading.

Always, Paul called upon Christians to live as authentic followers of Jesus. While stressing the need to be faithful models of Christ in human living, the Apostle urged disciples to set their priorities by the standard that eternal life is the goal. Moreover, each Christian may face the end of earthly life at any time. Every human will face the end of earthly life. For the Roman Christians of this era, the end very well might come in the form of a gruesome death after being convicted of the crime of Christianity. So, Paul had a genuine task to accomplish in encouraging and challenging is Roman congregation.

The Gospel of Matthew, the last reading, predicts the final coming of Jesus. Beneficial reading of the Gospels requires realizing three perspectives: 1) The Gospel event in the actual time of Jesus; 2) The event as its implications came to be understood in the time when the Gospels were written, decades after Jesus; and, 3) The place that the event occupies in the general literary structure of the individual Gospel.

Composed generations after Jesus, Matthew was written for Christians who yearned to be relieved of the burden, and indeed peril, of living amid harshly antagonistic circumstances by experiencing the second triumphant coming of Jesus. Recalling the Lord's own words, the Gospel reminded those Christians, and

reminds us, that indeed Jesus will come again in glory.

### Reflection

Advent, begun in the liturgies of this weekend, calls us to prepare for Christmas. Preparation is much, much more than addressing Christmas cards and decorating Christmas trees. It means actually working to make the coming of Jesus into earthly life, commemorated on Christmas, a truly personal experience when the Lord comes into our loving hearts.

So, the Church calls us to be good Christians and to rid ourselves of anything standing in the way.

It calls us to set our priorities. Regardless of Christmas 2010, Jesus will come again to earthly existence in a most glorious, victorious and final sense. We will meet the Lord, as God's judge, after death. We must prepare to meet the Lord. We must refine ourselves as honest disciples of the king born in Bethlehem. We must shape our lives with priorities in mind.

### READINGS

**Sunday:** Is 2:1-5 Ps 122:1-9 Rom 13:11-14 Mt 24:37-44

**Monday:** Is 4:2-6 Ps 122:1-9 Mt 8:5-11

**Tuesday:** Rom 10:9-18 Ps 19:8-11 Mt 4:18-22

**Wednesday:** Is 25:6-10a Ps 23:1-6 Mt 15:29-37

**Thursday:** Is 26:1-6 Ps 118:1, 8-9, 19-21, 25-27a Mt 7:21, 24-27

**Friday:** Is 29:17-24 Ps 27:1, 4, 13-14 Mt 9:27-31

**Saturday:** Is 30:19-21, 23-26 Ps 147:1-6 Mt 9:35-10:1, 5a, 6-8

# The New Translation of the Holy Mass:

## The First Sunday of Advent

**S**everal weeks ago, we published an introductory article about the new English translation of the Roman Missal, the prayer book for the Holy Mass. All of us will start using this new translation in one year, on the First Sunday of Advent (Nov. 27) in 2011. Advent is the beginning of the Church's liturgical year, therefore offering an ideal time for such an important change, which has been four decades in the making.

There will be a great many benefits to the new translation of the texts of the Mass, and we will examine them in detail in this series of articles. The prayers will be much closer to the original Latin, which remains the official language of the Roman Catholic Church. By fidelity to the Latin, we will also find that our liturgical prayer in English is much closer to what is being prayed in other languages. All the vernacular translations of the Mass are meant to reflect the Latin texts, which are many centuries old and have a tremendous history behind them.

The prayers of the Mass are also very Scriptural in their origins, and the new translation will more effectively draw out the biblical references that have not been as clear in our current translation. Again, accuracy in translation will be a hallmark of the new Missal, and this will bring with it stronger theological content and catechetical opportunities.

Another fruit of the new translation will be its beauty. It will feature a rich, dignified and often poetic language — markedly different from our everyday conversational English today, or from the style of our current Mass prayers.

The advantages of the new texts are best illustrated by example. The following is the current opening prayer for Mass this Sunday, the First Sunday of Advent:

**All-powerful God,  
increase our strength of will for  
doing good  
that Christ may find an eager  
welcome at His coming  
and call us to His side in the  
kingdom of heaven ...**

Now, when we begin using the new texts in a year, the same prayer from the same Mass will look like this final draft translation:

**Grant, we pray, almighty God,  
that your faithful may resolve to  
run forth with righteous deeds  
to meet your Christ who is coming,  
so that, gathered at His right hand,  
they may be worthy to possess the  
heavenly kingdom ...**

## THE NEW MISSAL



BY BRIAN MACMICHAEL

What is immediately striking about the new prayer is its eloquence. It is also longer than the current translation, because the translators who worked on the new Missal made every effort to preserve and convey the full content of the Latin. The result is the much grander imagery of not simply waiting to welcome Christ, but running forth to meet Him "with righteous deeds."

This beautiful prayer is appropriate on several levels. First, it is a terrific way to begin the Advent season, which is actually meant to be a penitential time during which we prepare ourselves for Christmas. We properly welcome the incarnate Messiah by repenting of our sins and seeking Him out, as did the shepherds and the Magi in the Gospels. Imitation of Christ is the goal of our entire lives as Christians, with the ultimate hope of joining the saints in His "heavenly kingdom."

It also reveals an eschatological trajectory to the Church's calendar ("eschatology" is the theological focus on the "last things" — death, judgment and eternity). At the end of the liturgical year is the Solemnity of Christ the King, which we celebrated just last Sunday. Christ is the alpha and the omega; the beginning and end.

Finally, this prayer will set a very good tone at its inaugural use on the First Sunday of Advent next year, as we welcome the new English translation of the holy Mass and seek to draw closer to our Lord through a renewed sense of reverence in the sacred liturgy. In the meantime, I encourage individuals or families to consider collecting examples of these new texts to pray at home.

May we resolve to enter more deeply into the words of the Mass over the next 12 months, in the interest of an ever more fruitful encounter with Jesus Christ.

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

# As we take Holy Communion, we are given a taste of eternal life

**Does taking Communion guarantee entrance into heaven? MH, Fort Wayne**

The answer is yes and no. Certainly, we cannot take Holy Communion and then do whatever we want, morally speaking. Those who die in a state of grace go to heaven, and if we die in a state of mortal sin, unrepentant of our sins, then heaven is not open to us no matter how many Communion we may have taken.

On the other hand, the taking of Holy Communion is transformative for those in a state of grace. It is an antidote to the tendency to sin, and those who receive this heavenly food grow in the desire not to sin. It certainly does not take away our free will. We are still capable of mortal sin, but the grace of the Eucharist turns us from our selfishness and helps us to begin living a heavenly life even now.

As Jesus says in the Gospel of John, "He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day." Notice that Jesus does not say "He who eats my flesh and drinks my blood will have eternal life ... "but 'He who eats my flesh and drinks my blood HAS eternal life ....'" So even now as we take Holy Communion, we are given a taste of eternal life, and once we have tasted eternal life, we want nothing else.

**What is the difference between adoration (idolatry) and veneration regarding imagery including relics? Catholics in the Southwest celebrate festivals revering certain saints and have processions carrying figures related to the celebration. In Tucson, radical religious fundamentalists use crafty gimmicky schemes to challenge Catholics using such customs by condemning them for worshiping statues and thus winning converts. JG, Tucson**

First it must be said clearly that we Catholics do not worship saints. We worship God alone. However, it is truly good and right to honor saints. By honoring the saints we honor God because we honor what God did in them to make them holy.

Statues and other images of saints are used to help us honor them. Humans communicate through the senses, and to have images of the saints helps us through our senses to bring to our minds and hearts the holiness of the saints and their continual intercession for us. To do this is to honor God who made them holy and who desires that they should continue to intercede for us. It is also clear that we as Catholics do not worship the statues themselves, as the pagans did with their many "gods."

Finally, regarding relics, we believe that as we live the

## THAT'S A GOOD QUESTION

Christian life, God wishes to "divinize" us, as the early fathers of the Church put it, that is, that God wishes to make us like Himself. This process of divinization will be perfect when we get to heaven and will include our own bodies resurrected after the second coming of Jesus.

Divinization occurred in the saints to such a high degree even while they lived on earth that it permeated even their bodies. We venerate their remains as a sign of the high degree of heavenly life that permeated even their bodies. A sign of this to us from heaven is the fact that some saints' bodies do not decay after death or sometimes parts of the bodies of saints do not decay, for example, the tongue of St. Anthony of Padua and the body of St. Catherine of Bologna.

**Father Mark Gurtner**, pastor of St. Anthony de Padua Parish in South Bend, answered this week's questions.

## SCRIPTURE SEARCH

Gospel for November 28, 2010

Matthew 24:37-44

Following is a word search based on the Gospel reading for the First Sunday of Advent, Cycle A: a lesson on the sudden second coming of the Lord. The words can be found in all directions in the puzzle.

THE DAYS SON OF MAN THE FLOOD MARRIAGE TAKEN MILL THE THIEF	NOAH THOSE DAYS EATING THE ARK TWO WOMEN DO NOT KNOW HOUSE	COMING BEFORE DRINKING FIELD GRINDING YOUR LORD BROKEN INTO
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## UNEXPECTED

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E A T G N I M O C F S W
D O N O T K N O W T E K
G N I D N I R G M I L L
    
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# Volunteers – On a mission

It all began, simply enough, with a community service project in high school, helping out and doing whatever needed to be done at a nursing home. Then as now, there was no shortage of chores the young student was called on to undertake. And then, as she recalls today, "little by little" she came to see how much the elderly residents appreciated her care. Little by little, too, she began to realize how important the work was. And thus were the first seeds of a vocation born – a vocation that would flourish, and one day would affect the lives of thousands of others.

That girl of years ago was Joan Raber, the school was Presentation High School in San Francisco, and the residence where she volunteered was St. Anne's Home, conducted by the Little Sisters of the Poor. Today Joan Raber is Mother Celine de la Visitation, Mother General of the entire Little Sisters community – nearly 3,000 strong, staffing 203 homes in 32 countries around the world. These days, when she speaks of the value of volunteers to the community – and she does that often – the thought that she was once a volunteer herself is rarely far from her mind. If anything, it deepens her appreciation of the important role that volunteers play.

The Little Sisters are quite an organization. They were founded in France in 1839 by St. Jeanne Jugan (canonized by Pope Benedict XVI last year), who took an elderly and destitute woman into her home – toted her up the stairs, the story goes – and took care of her there. That heroic act of volunteerism would be the building block for what became the Little Sisters of the Poor, for that one woman was followed by another, and then several, and soon Jeanne needed more volunteers to help her – and so a community was born.

The mission of the Little Sisters of the Poor is uncomplicated. They take care of the elderly poor, period. They give them a loving home, prepare their meals, care for them if they're sick, and journey with them when they're dying. In an age of billion-dollar deals and trillion-dollar budgets, they support themselves the old-fashioned way: by begging. That's right, begging. They're serious about it, going from business to business, merchant to merchant with outstretched hands and loving hearts, grateful for gifts large and small – anything that helps the mission go forward.

And always, there are those volunteers. I caught up with Mother Celine when she visited



## LIGHT ONE CANDLE

**GERALD COSTELLO, THE CHRISTOPHERS**

one of the Little Sisters' homes, in northern New Jersey. "I can't say there's nothing to do," she told me with a smile. "Our needs are more pressing than ever."

Maryknoll Father James Keller had something in common with Jeanne Jugan; they both understood the value of volunteers. "Alert, bright and generous" was the way Father Keller thought of volunteers, relying on their help when he founded The Christophers in 1945 – making them, in fact, a cornerstone of his movement. Jeanne Jugan thought of them in the same way, and so does Mother Celine today.

"There was a time," Mother Celine said to me, "when the Little Sisters did everything. There were no employees, no volunteers – we did it all. Now, of course, it's different. Now we rely on others to help us." She paused before she added, "And we're so thankful that they're there."

# HOPE

CONTINUED FROM PAGE 14

cally to maintain energy levels.

- Give yourself and others permission to talk about your loved one. Family and friends may be reluctant to speak about your loss, but when you break the ice, they will most likely join in. If some choose not to, remember, each grief journey is unique and worthy of honoring.

- Don't feel obligated to attend any function with which you are uncomfortable. However, be mindful to resist isolating yourself during this special time of celebrating family and friends.

- Following regular traditions may be painful without your loved one. It's okay to eliminate any activities for a time and to establish a new tradition or two, if you like.

- Allow yourself to feel all the feelings, from sorrow to joy, that come with anticipating a holiday. Find healthy ways to express them.

- As you recognize your feelings and work to express them, consider seeking support from others. Talk with your family and friends or join a support group and ask for what you need.

- Give yourself permission to have fun during the holidays even in your grief. Connect with

your loved one through your joy.

- Find a way to remember your loved one in a special way for the holidays. Light a candle at a family gathering, make a special ornament or photo album, say a prayer or invite others to tell stories. You loved one can be forever part of your holiday experience, just in a different way.

- Discover what you are truly grateful for. Write your blessings down or tell a special friend or family member. Acknowledging gratitude, especially for your loved one, warms the heart.

Sandy Goodman, author of "Love Never Dies: A Mother's Journey from Loss to Love," wrote this wish for Christmas, "... My wish for you is this: That you find a quiet moment during the sometimes magical but often horrendous season upon us and relax. ... Close your eyes and envision your friend, child, parent, sibling, spouse, grandparent or partner. ... That you accept that dead doesn't mean 'gone.'" I couldn't have said it better myself.

**Kay Cozad** is a certified grief educator and the news editor/writer of *Today's Catholic* newspaper.

# All Diocese Team

Today's Catholic joins the Serra Club in sponsoring a new feature, the All-Diocese Team, highlighting athletes from Catholic high schools in the Diocese of Fort Wayne-South Bend. These student-athletes are recognized in character, sportsmanship, leadership, athletics and Catholic values. The athletes are selected by their coaches.

## SAINT JOSEPH'S

### Football



Connor Demairis, senior, Christ the King, TE/LB



Mario Aversa, senior, Corpus Christi, OL/DL



Max Mathews, senior, Christ the King, Quarterback



Joey McCombs, senior, Holy Cross, RB/CB



Collin Hickey, junior, St Anthony de Padua, WR/CB

### Cross country



Darby Mountford, junior, St. Joseph



Joey Zielinski, junior, Holy Family

### Girls' soccer



Abby Toth, junior, St. Joseph, MF



Karoline Langhenrich, junior, MF



Jessica Hall, junior, D

### Boys' soccer



Ian Lewis, senior, St. Joseph, D



Kyle Wieschhaus, senior, Christ the King, GK



Frank Busch, senior, St. Joseph, GK

### Volleyball



Meredith Mersits, senior, Holy Cross, OA



Sarah Neeser, junior, Christ the King, OA

### Tennis



Will Corrigan, senior, St. Joseph



Anthony Lupresto, senior, St. Anthony de Padua

### Golf



Mechele Fredlake, senior, Christ the King



Abby Godollei, senior, St. John the Baptist

## BISHOP DWENGER Football



Greg German, senior, St. Vincent de Paul, Tight end/free safety



Patrick Ryan, senior, St. Vincent de Paul, Quarterback



Tony Springmann, senior, St. Vincent de Paul, Offensive line-man/defensive end



Remound Wright, senior, Running back/corner back



Mike Yoder, senior, St. Vincent de Paul, Guard/defensive end

### Girls' cross country



Julia Lee, senior, St. Elizabeth Ann Seton



Sarah Colligan, junior, St. Vincent de Paul

### Boys' cross country



Anthony Cox, senior, Queen of Angels



Daniel Niezer, senior, St. Elizabeth Ann Seton

### Girls' golf



Nellie Lee, freshman, St. Elizabeth Ann Seton



Julie Mueller, sophomore, St. Vincent de Paul

### Boys' tennis



Nathan Fenker, senior, St. Charles Borromeo



Luke Welch, senior, St. Vincent de Paul

### Girls' soccer



Sally Allgeier, senior, St. Charles Borromeo, Midfield



Emma Collis, senior, St. Jude, Forward/midfield



Caroline Kilbane, senior, St. Jude, Midfield

### Boys' soccer



Scott Zimmerman, senior, St. Vincent de Paul, Defense



Michael Nix, junior, Our Lady of Good Hope, Defense



Cameron Schenkel, junior, St. Charles Borromeo, Defense



**Volleyball**



Maddie Mayers, junior, St. Jude, Middle blocker



Katie Rosswurm, junior, St. Charles Borromeo, Outside hitter



Hank Blum, senior, St. Matthew

**Girls' soccer**



Grace Costello, senior, Holy Family



Nicole Walter, senior, St. Joseph, Mishawaka



Lauren Garatoni, junior, St. Pius X



Ruth Liddell, junior, St. Anthony



Ellen Makris, junior, St. Joseph, Mishawaka

**Volleyball**

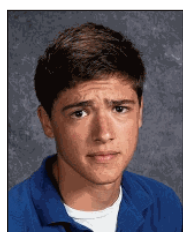


Mollie Pajakowski, senior, St. Pius X



Meredith Farkas, senior, St. Anthony

**Boys' cross country**



Karl Koch, senior, St. Matthew



Jack Feighery, senior, St. Anthony

**Girls' cross country**



Maggie Pendergast, sophomore, St. Matthew



Katherine Alexander, senior, St. Anthony

**Boys' tennis**



Markus Creachbaum, senior, St. Thomas



Evan Merryman, senior

**BISHOP LUERS Football**



Eric Sorg, senior, St. Aloysius, safety-punter



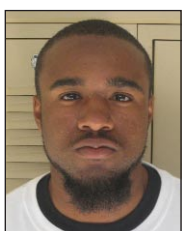
Austin Krouse, senior, St. John the Baptist, Off line



James Knapke, junior, St. Joseph-Hessen Cassel, Quarterback



Steve Kiermaier, senior, St. Joseph-Hessen Cassel, Rb-Lber



Deangelo Fincher, senior, St. Mary, Fort Wayne, Rb-Db

**Boys' tennis**



Hunter Tobe, senior, St. Joseph-Hessen Cassel, doubles team



Ryan Pyle, senior, St. Mary, Huntington, doubles team

**Girls' soccer**



Annie Kebede, senior, St. Jude, Defender



Kailyn Baumgartner, senior, St. Joseph, Fort Wayne, Defender



Anna McNamara, senior, St. Joseph, Fort Wayne, Midfielder

**Boys' soccer**



Alex Stroncsek, senior, St. John the Baptist, Fort Wayne, Forward



Tim Wyss, senior, St. John the Baptist, Fort Wayne, Midfielder



Nick Schenkel, senior, St. Joseph, Fort Wayne, Midfielder

**Volleyball**



Taylor Gillie, senior, St. Joseph, Fort Wayne, Middle blocker



Abby Bireley, senior, St. Therese, Setter

**Boys' Cross country**



Billy McManus, senior, St. John the Baptist, Fort Wayne



Sean Driscoll, senior, St. Joseph, Fort Wayne

**Girls' cross country**



Rachel Crouch, junior, St. John the Baptist, Fort Wayne



Alyssa Knuth, senior, St. Therese

**Girls' golf**



Amanda Vankoski, senior, St. Elizabeth Ann Seton



Alexandra Eagleson, senior, St. Joseph, Fort Wayne

**MARIAN Football**



Chase Parker, senior, St. Matthew, LB



Matthew Thomas, senior, St. Matthew, FB



Thomas Krueger, senior, St. Matthew, QB



Patrick Russell, senior, St. Matthew, DE



Anthony Rice, junior, St. Joseph, Mishawaka, WR/DB

**Boys' soccer**



Jimmy Smogor, senior, St. Anthony



Derek Henry, senior, St. Monica

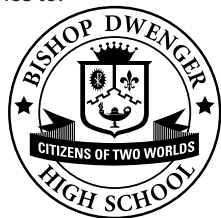
# HELP WANTED

## Seeking Part-time Data Entry Specialist

Bishop Dwenger High School has an opening for a part-time (10-15 hours per week) Data Entry Specialist in our Development and Alumni Relations Office. This person will be responsible for the data entry of information in regard to students, families, alumni, and donors, and all related reporting, as well as other administrative duties. We are looking for someone who possesses a positive, can-do attitude, pays amazing attention to detail, and has at least two years experience with database management, preferably with eTapestry donor software.

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# Dwenger cheerleaders sweep state, make history

BY MICHELLE CASTLEMAN

FORT WAYNE — For the first time ever in the state of Indiana, one high school grabbed all three titles at the state cheerleading competition championships. The Bishop Dwenger squads, varsity, junior varsity and freshman, swept the coveted trophies for their respective divisions at the high school competition held in Anderson on Oct. 23.

The freshman and junior varsity groups each claimed a state title for the second year in a row. Then on Nov. 6, the varsity squad was crowned the Class 3-A state champions. The title marks the fifth time in the record books that the Saints' dominating program has won.

With 50 on their roster, Coach Amy Gonzagowski could not be more proud of her group, "It



PROVIDED BY BISHOP DWENGER HIGH SCHOOL

Bishop Dwenger High School cheer squads are shown above.

requires a lot of dedication."

The girls start practice in July four days per week. Once classes begin, the workouts continue two days per week plus another day of

gymnastics. One week prior to the state competition, the varsity team must compete at a qualifier.

Gonzagowski creates the junior varsity and freshman routines while the expertise of Morton Bergue of California is called upon to choreograph the varsity performances.

Gonzagowski feels the Saints stand out because of their skills and unique routines. "We pride ourselves on being innovative," she explains.

The 2010-2011 season consisted of four other competitions prior to the state showdown. The varsity squad will continue preparing for national level competition in February 2011 where they were reserve grand champions a year ago in Orlando, Fla.

The Saints are led by their exceptional seniors — Audi DiDomenico, Morgan Eifert, Jessie Paladino, Victoria Myers, Alana Richardson and Grace Grutsch. Myers was named to the elite group of 12 from the entire state to the Indiana All-State team. For her accomplishment, Myers will receive a \$250 college scholarship.

Of the 22 young ladies on the varsity team, 16 junior varsity members and 12 freshman, there are five sets of cheer sisters.

First as an assistant for 19 years, Gonzagowski took over the head coaching position four years ago from her mother, Vicki Kuker, who still assists. Doris Derheimer also assists.

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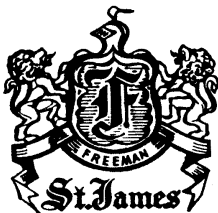
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# WHAT'S HAPPENING?

**WHAT'S HAPPENING** carries announcements about upcoming events in the diocese. Send in your announcement at least two weeks prior to the event. Mail to: Today's Catholic, P.O. Box 11169, Fort Wayne 46856; or e-mail: fhogan@fw.diocesefwsb.org. Events that require an admission charge or payment to participate will receive one free listing. For additional listings of that event, please call our advertising sales staff at (260) 456-2824 to purchase space.

## FUNDRAISERS

### Knights plan fish fry

Fort Wayne — The Knights of Columbus Council 451, 601 Reed Rd., will have a fish fry on Friday, Dec. 3, from 5 to 7:30 p.m. The cost is \$7 for adults, \$3 for children 12 and under.

### Knights plan fish fry

South Bend — The Knights of Columbus Council 5521, 61533 S. Ironwood Dr., will have a fish fry on Friday, Dec. 3, from 5 to 7 p.m. Adults \$8, children (5-12) \$3. Chicken strips for \$8 and shrimp for \$8.50 will be available.

### Cookie candy sale

Monroeville — The St. Rose Ladies Guild will have a Christmas cookie and candy sale Saturday, Dec. 11, from noon to 3 p.m. in the school basement. Items will be sold by the pound.

### Ladies Night Out

South Bend — Our Lady of Hungary, 735 W. Calvert, will have a ladies night out Friday Dec. 3, with Bingo and snacks. Doors open at 5:30 p.m. Tickets are \$10 and includes 10 Bingo games with two cards and snacks. Sponsors include Scentsy, Tastefully Simple, Cookie Jewelry, Pampered Chef,

Willow House, Mary Kay. Drinks available for purchase. Prizes from the sponsors or place special orders.

### Rosary Society plans cookie walk

Mishawaka — The St. Monica Rosary Society will have a cookie walk Saturday, Dec. 11, from 9 a.m. to noon in the lower level of the church, 222 W. Mishawaka Ave. Cost is \$5 per pound for cookies of your choice.

### Breakfast with Santa

Fort Wayne — The St. Vincent Scouts will have breakfast or lunch with Santa Saturday, Dec. 11, at 9 a.m. or noon at the Scout Lodge. Doors open 15 minutes before event. Cost is \$5 per person by Dec. 6. For more information or to register call or email: svboyscouts@svboyscouts.org (260) 489-1763

### Cookie walk announced

Waterloo — St. Michael's Altar Rosary Society will have a cookie walk Saturday, Dec. 11, from 8 a.m. to noon at St. Michael School. Cookies may be purchased for \$4 per pound. Contact Kathy at (574) 936-4935.

### Winter bazaar

South Bend — St. Augustine Parish will have a winter bazaar

Dec. 4-5 from 8 a.m. to 3 p.m. featuring a bake sale, white elephant, Christmas items and food.

## DEVOTIONS

### Advent day of recollection

Fort Wayne — Robert L. Deck will offer a one-day retreat "A Journey through Advent," Saturday, Dec. 4, from 9 a.m. to 3 p.m. in the spiritual center at St. Vincent de Paul Church. Lunch meal will be potluck style. Free-will donation will be taken for materials. Call (260) 490-9571 to register.

### Advent Lessons and Carols

Notre Dame — Advent Lessons and Carols, featuring all basilica choirs, will be Sunday, Dec. 5, at 7:15 p.m. in the Basilica of the Sacred Heart. One-hour service will include Advent readings, hymnody and musical reflections by the ND Liturgical Choir, Women's Choir, Folk Choir, Basilica Schola and Handbell Choir. Free admission. Call (574) 631-9326 for more information.

### Vespers

Mishawaka — Queen of Peace Parish will pray candlelight Vespers each Sunday of Advent at 5 p.m. in the church. Vespers will be led by Father Daniel Scheidt. All are welcome.

## REST IN PEACE

### Avilla

Margaret Elizabeth Ley, 84, St. Mary of the Assumption

### Fort Wayne

Harriet Portmann Jackson, 87, St. Charles Borromeo

Joseph A. Doak, 81, St. Patrick

Gerald P. Venderley, 80, St. Charles Borromeo

Mary Ellen McDonald, 78, Our Lady of Good Hope

Edna L. Williams, 103, St. Peter

Robert F. Troutman, 85, St. John the Baptist

### Mishawaka

Marcella D. Bottorff, 79, St. Joseph

Elsie J. Weaver, 99, St. Bavo

### Monroeville

James L. Simshauser, 63, St. Rose

### Notre Dame

Sister M. Patrick Gallagher, CSC, Our Lady of Loretto

Gerald S. Soleta, 85, Sacred Heart

### South Bend

Edward J. Kruszewski, 83, St. Stanislaus

Carol Elaine Van Kirk, 65, St. Anthony de Padua

Dolores H. Devereau, 82, Holy Family

Evelyn M. Gratzol, 90, Our Lady of Hungary

Bernard Wisniewski, 96, St. Adalbert

Joseph W. Krochmal, 78, St. Adalbert

Brother James Roth, CSC, 88, St. Joseph Chapel, NY. Brother taught at Holy Cross College.

### Advent program

Huntington — Victory Noll Center presents the Advent program "Waking Up to Presence," from 9 a.m. to 3 p.m. on Saturday, Dec. 4. The cost is \$35 and includes lunch. Registration is required by Nov. 27. Call (260) 356-0628, ext. 174.

### Prison Ministry plans Angel Tree party

Fort Wayne — The Prison Ministries Angel Tree program for children with parents that are incarcerated will have a party Saturday, Dec. 11, at 12:30 p.m. at St. Henry's community center. Donations are still being accepted. Call (260) 622-4042.

### Day of Reflection

Mishawaka — A day of reflection will be held at St. Francis Convent (across from Marian High School) Wednesday, Dec. 15, from 9:30 a.m. to 2:30 p.m. The theme for the day is "Trees, Deserts and Other Holy Places." Bring a Bible. The cost of the

day is \$15 and includes lunch. Register by Dec. 10 to Sister Barbara Anne Hallman at (574) 259-5427.

### First Saturday devotions

The First Saturday Devotions on Dec. 4, will be held at these locations: Fort Wayne, St. Charles — 8 a.m.; Sacred Heart — 7:30 a.m. (English Mass) and 11:30 a.m. (Latin Mass). Our Lady of the Angels Friary — 9 a.m.; Albion, Blessed Sacrament — 8 a.m.; Arcola, St. Patrick — 7:15 a.m.; Garrett, St. Joseph — 9 a.m.; New Haven, St. John — 6:55 a.m.; Monroeville, St. Rose — 8:10 a.m.; Warsaw, Sacred Heart — 8 a.m.; North Manchester, St. Robert — 8 a.m.

### All family rosary

Fort Wayne — The all family rosary will be recited on Sunday, Nov. 28, from 3:30-4:15 p.m. at St. Mother Theodore Guérin Chapel. The intention is for all families.

## TV MASS SCHEDULE FOR DECEMBER

2010	Feast Day	Fort Wayne 10:30 a.m. WISE-TV, Ch. 33	South Bend 10:30 a.m. WNDU-TV, Ch. 16
Dec. 5	2nd Sunday In Advent	Rev. Cyril Fernandes St. John the Baptist Fort Wayne	Rev. John M. D'Arcy Bishop-emeritus Fort Wayne-South Bend
Dec. 12	3rd Sunday In Advent	Rev. Joseph Gaughan Most Precious Blood Fort Wayne	Rev. John VandenBossche, CSC Notre Dame
Dec. 19	4th Sunday In Advent	Rev. Thomas Shoemaker St. Jude Fort Wayne	Rev. David Porterfield, CSC Notre Dame
Dec. 25	Nativity of the Lord	Christmas morning Mass Live from University of Saint Francis 10:30-11:30 a.m. Most Rev. Kevin C. Rhoades	Christmas morning Mass Pre-recorded 7-8 a.m. and noon-1 p.m.
Dec. 26	Feast of the Holy Family	Rev. Robert D'Souza St. Jude Fort Wayne	Rev. Leroy Clementich, CSC Notre Dame



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# CARDINALS

CONTINUED FROM PAGE 1

allude to blood, is a symbol of life and love" as demonstrated by Christ's ultimate sacrifice for the salvation of all, the pope said.

During the consistory Nov. 20, the pope assigned the new cardinals a "titular church" in Rome, making them members of the Rome diocesan clergy, which is what the Church's first cardinals were. Cardinal Burke's titular church is St. Agatha of the Goths; Cardinal Wuerl's is St. Peter in Chains, the church famous for hosting Michelangelo's statue of Moses.

The consistory to create new cardinals took the form of a prayer service in St. Peter's Basilica. With the exception of the pope's homily and the prayers of the faithful, the service was in Latin. It was the first papal service featuring the new director of the Sistine Chapel Choir, Msgr. Massimo Palombella, and the musical innovations included a brass section and the Psalm sung by a trio.

Outside the basilica a storm was approaching and as Pope Benedict announced the name of the new Cardinal Laurent Monsengwo Pasinya of Kinshasa, Congo, the applause for him was accompanied by a roll of thunder.

At the end of the service, the College of Cardinals numbered a record 203 members, with 121 cardinals under the age of 80 and eligible to vote in a conclave to elect a new pope. With the induction of Cardinals Wuerl and Burke into the College of Cardinals, the United States has 18 cardinals, 13 of whom are under the age of 80.

Only Italy has more cardinals. With 10 new cardinals, Italy has a total of 48 members of the college, 25 of whom are under 80.

In his homily, Pope Benedict said he chose as cardinals "pastors who govern important diocesan communities with zeal,

prelates in charge of dicasteries of the Roman Curia or who have served the Church and the Holy See with exemplary fidelity."

The Gospel reading used for the prayer service was St. Mark's account of the disciples vying for a place of honor with Jesus, and Jesus telling them, "Whoever wishes to be great among you will be your servant; whoever wishes to be first among you will be the slave of all."

Pope Benedict told the new cardinal's that Jesus' "style of living became the basis of new relationships within the Christian community and of a new way of exercising authority."

Even after Jesus explained to the disciples that following him would involve suffering, they demonstrated that they had "expectations and plans for greatness, authority and honor in the eyes of the world," the pope said.

Jesus was patient with them, he said, but he also made it clear that to be his disciples they must be totally obedient to God and follow "this road that passes through humiliation, suffering and death for love."

Pope Benedict told the new cardinals they must recognize that becoming "unique and precious" collaborators in the papal mission to serve the Church is not an honor they can take credit for, but is a vocation to which they are called.

Jesus' teaching that authority means humble service is a message that continues to be valid for the Church, "especially for those who have the task of guiding the people of God," the pope said. "It is not the logic of domination, of power according to human criteria, but the logic of bowing down to wash feet, the logic of service, the logic of the cross, which is at the basis of every exercise of authority."

Cardinal Angelo Amato, the prefect of the Congregation for Saints' Causes who worked closely with the pope as secretary of the Congregation for the Doctrine of the Faith, addressed the pope on behalf of his fellow new cardinals.

He told the pope that being called to the College of Cardinals "gives rise in us to feelings of awe for the magnanimity and love of the Holy Father for us. With trepidation we recognize our limits before the awareness of the great dignity with which we are being clothed and which we are called to give witness to with our lives and our activities."

Meeting reporters after the consistory, Cardinal Wuerl said it was "a glorious day" with the basilica filled with people from around the world, showing the universality of the Church.

"Every believer, every Catholic has a tie with the pope, but the cardinals — because they are asked to work very, very closely with him — have a special bond," he said, and the visible sign of that is the red hat.

The cardinals, with their family members and faithful, met Pope Benedict again Nov. 22 during an audience reserved for the new cardinals and the groups who traveled with them to Rome for the consistory.

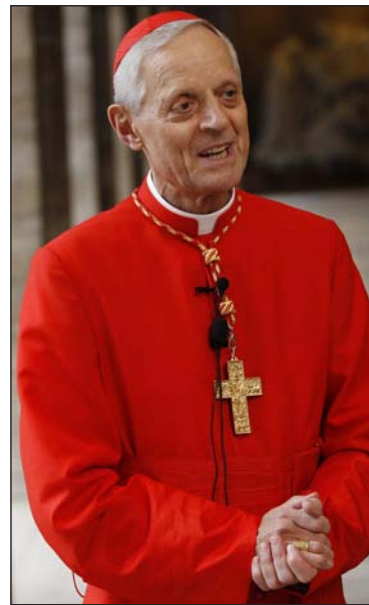
Speaking Italian, French, English, German, Spanish, Portuguese and Polish, the pope congratulated each of the 24 new cardinals. He also asked the family members and faithful to support the new cardinals with "your constant prayers and your cooperation in their efforts to build up the Body of Christ in unity, holiness and peace."

At the end of the audience, each of the new cardinals was allowed to present to the pope two adults in his entourage; most of the new cardinals introduced their siblings to Pope Benedict.



CNS PHOTOS BY PAUL HARRING

Pope Benedict XVI places a red hat on U.S. Cardinal Donald W. Wuerl of Washington during a consistory in St. Peter's Basilica Nov. 20.



Newly installed U.S. Cardinal Donald W. Wuerl of Washington addresses the media at the Pontifical North American College in Rome Nov. 20.



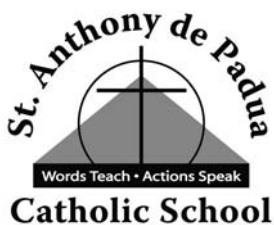
Newly installed U.S. Cardinal Raymond L. Burke carries a scroll he received from Pope Benedict XVI during a consistory in St. Peter's Basilica at the Vatican.

# AQUINAS

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