



August 12, 2007

Serving the Diocese of Fort Wayne-South Bend

# TODAY'S CATHOLIC



## The Eucharistic Congress

The diocesan event you won't want to miss

BY KAY COZAD

NOTRE DAME — The Diocese of Fort Wayne-South Bend whirls in action with final preparations for one of this year's highlights in celebrating the Sesquicentennial Jubilee, the Eucharistic Congress. This day of spiritual renewal will be held on the campus of the University of Notre Dame on Saturday, Aug. 18, and all are invited to attend.

The Eucharistic Congress day begins at 10 a.m. with an ecumenical service at the Basilica of the Sacred Heart and will include morning and afternoon workshop sessions presented by local and national speakers on faith issues of interest for adults, youths and families alike throughout the University of Notre Dame campus.

Over two dozen exhibitors including merchants and religious orders as well as diocesan offices will be represented in the Joyce Center where participants are welcome to peruse their information tables as well as view the Catholic art exhibit. The exhibit will feature artwork from diocesan high schools and universities as well as stunning photographs of the historical artwork and icons of the parishes around the area taken by Sharon Little. Other ongoing special activities around campus include recitation of the rosary at the grotto, Stations of the Cross, reconciliation found across campus under the yellow umbrellas, eucharistic adoration and much more.

Following the final afternoon workshops a cele-

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program guide  
in this issue**

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of the  
Blessed Virgin Mary**

Wednesday, Aug. 15, is  
a holy day of obligation

## OLD GOLD AND GHOSTS ...



MARK WEBER

Among the jewels, papal rings and items of special value in the Cathedral Museum is this chalice, which carries the engraved name of H. J. Alerding, who was the fourth bishop of this diocese. He died in 1924. His chalice is a 19th century gothic-design tulip chalice. The Cathedral Museum is located in the Archbishop Noll Catholic Center at 915 S. Clinton St. in Fort Wayne. It is open Tuesdays through Fridays from 10 a.m. to 2 p.m. There is no admission charge.

## It's the last free issue delivered to registered homes

BY TIM JOHNSON

FORT WAYNE — Four times this year, registered Catholics in the Diocese of Fort Wayne-South Bend have received *Today's Catholic* in a mass mailout directed toward one aspect of the Sesquicentennial Jubilee year. This is the final mailout, but it is very important.

Inside this issue is a program guide, which we ask you to bring to the Eucharistic Congress at the University of Notre Dame on Saturday, Aug. 18. This insert is the official guide for the day and contains the information you will need to get the most from the Eucharistic Congress. The insert contains information about the events of the day — general information, the workshops with their designated buildings and room numbers, prayers for eucharistic adoration, the rosary at the grotto, Stations of the Cross, reconciliation and places of interest on campus. A color map is located on the center of the guide and contains the directions to Notre Dame, parking for the event, bus stops, buildings associated with the event, reconciliation locations and places to eat.

A limited number of extra guides have been printed and will be at the information table at the Joyce Center.

The day's opening ecumenical prayer

service at 10 a.m. in the Basilica of the Sacred Heart will be a time for all Christians to join together in prayer.

At 4:30 p.m. everyone will gather for a closing Mass at the Joyce Center. Doors open at 3:30 p.m. The prelude, featured in this issue of *Today's Catholic*, will be a highlight with a slideshow set to music by the diocesan choir.

If you have not yet registered for workshops you may check at the information table for possible workshop seats still available.

*Today's Catholic* will feature the highlights of the Eucharistic Congress in the Aug. 26 issue — an issue sure to be a collector's item. If you are not a subscriber or your subscription has lapsed, we would invite you to subscribe or renew.

For only \$20 a year, *Today's Catholic* comes to your home with news of the vitality of the Catholic Church here at home in the Diocese of Fort Wayne-South Bend, in the United States and throughout the world. *Today's Catholic* offers a digitally transferred issue through e-mail that looks exactly as the print version. *Today's Catholic* Podcast, a 15-minute newscast, can be downloaded through iTunes, listened to directly from the www.diocesefwsb.org or on Sunday afternoons on Redeemer Radio — Catholic Radio 1450 AM in Fort Wayne.

Visit www.diocesefwsb.org for more information about the Eucharistic Congress.

## TODAY'S CATHOLIC

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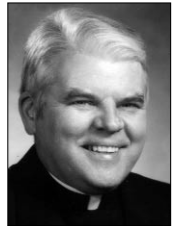
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# Eucharistic Congress will bring many blessings upon our diocese



## NEWS & NOTES

BISHOP JOHN M. D'ARCY

### The Eucharistic Congress

Like so many of you, I look forward to this special day. Let us all pray for good weather. Modeled in part after the World Youth Day, we expect that, rain or shine, thousands will descend on the beautiful campus of the University of Notre Dame. I thank Father John Jenkins, CSC, Father Richard Warner, CSC, and all the Notre Dame staff for working closely with the diocese to make possible this observance of our 150th Anniversary. It is entirely proper that we should be at Notre Dame, where, in 1842, Father Edward Sorin, CSC, set up his camp by the lake near the St. Joseph River to establish his great adventure. This singular day will bring many blessings upon our diocese, for it is a day of prayer, worship and teaching.

### Worthy of the Gospel of Christ

It was always my hope, and the hope of others as well, that a history of this diocese, which was commissioned over five years ago, could be completed before, or even during, this Jubilee Year. It is completed. Only last week, Greg Erlandson, president of Our Sunday Visitor, brought me the first copy. Joseph White, PhD, who received his doctorate in history from the University of Notre Dame and is a resident of Indianapolis, is the author. I wrote a short "afterword" of about 14 pages concerning my years as bishop.

Dr. White, who many years ago wrote the history of the Basilica of the Sacred Heart, begins the story with the earliest presence of Jesuit missionaries preaching to the native Americans. Drawing on the records in our own diocese and the excellent archive collection at the University of Notre Dame, along with other sources, he has presented the full story of our diocese. His book is a splendid component of our jubilee celebration. I am delighted to indicate that it will be on sale at our Eucharistic Congress, at our Cathedral Bookstore and at other local bookstores as well. There will be a 20 percent discount for those who purchase it at the Cathedral Bookstore or at the Eucharistic Congress. Dr. White himself will be at the Eucharistic Congress since he will be giving one of the presentations on the history.

We will also be honored by the presence of Archbishop Daniel Buechlein, OSB, who will help us begin the day with an ecumenical service at the Basilica of the Sacred Heart. I am also pleased that Bishop Dale Melczek of the Diocese of Gary will be

with us. It is appropriate that both be there. Our diocese was born years ago from the Archdiocese of Indianapolis, and the Diocese of Gary was taken from this diocese just 50 years ago.

Please note that, by special act of Pope Benedict XVI, the papal blessing will be given to all those who come. This includes a plenary indulgence. The concept of this indulgence and the conditions are explained in the special program guide.

I will see you all at Notre Dame on Saturday, Aug. 18, 2007.

### Culture of vocations

This is what we are trying to build. It takes time — years, effort and prayers. Two recent events have been inspiring. Just before going on vacation, I took part in a retreat, organized in great part by our seminarians — 23 young men, all high school graduates, attending — at Donaldson, Ind. I was very impressed by one question and also by an answer. The question of a young man who is a senior in college followed a presentation which I had given. The presentation followed the celebration of Sunday Mass. This young man spoke of being in love with a wonderful young woman and yet the desire to give himself to Christ as a priest remained. So he broke off the relationship to pray more. This was the second year he had been at this retreat. He said he was drawn in both directions and was

The caliber of our seminarians is helping us. I have always believed that if we choose young men of good caliber and only such, when they become priests, they will draw similar candidates. The seminarians themselves are proving that by example, word and work, they can help to draw other young men to the priesthood.

struggling.

I gave a response, but the response from one of our seminarians was better than mine. He said that his own experience had been similar. He counseled the student to search for which of these two roads gave him the greater peace. The young man went to the seminary after two years of college and completed his work at the seminary college. He said that after extensive prayer he found that for him the seminary and the pursuit of the priesthood gave him a deeper peace. This relates clearly to the Catholic tradition of spiritual discernment.

After returning from vacation, through the efforts of our Vocation Office, led by Father Bernie Galic and his assistant, Mary Szymczak, within a week, I attended two Andrew Dinners. The first was at Holy Family Parish, South Bend, and the second was in a beautiful setting in the new rectory at Our Lady of Good Hope Parish, Fort Wayne, hosted by Father Mark Gurtner.

About 25 young men attended these two events. The remarkable new film, "Fishers of Men," with its great tribute to Pope John Paul II, was presented at the Fort Wayne meeting. It brought one of the young men to tears. There were excellent questions at both events. Short presentations were made by our seminarians, and I said a few words at the end urging them to become followers of Christ, to stay close to him and seek his help.

Some excellent questions followed, and the young men stayed around to meet the seminarians. The caliber of our seminarians is helping us. I have always believed that if we choose young men of good caliber and only such, when they become priests, they will draw similar candidates. The seminarians themselves are proving that by example, word and work, they can help to draw other young men to the priesthood. Keep this intention always in your prayers.

### A visit with a friend

Archbishop Alfred Hughes of New Orleans is scheduled to come to us this week. As you know, we have a program in which every parish receives one missionary each year and a collection is taken up for that missionary. Most come from around the world, but sometimes priests or religious come from within our own country. Indeed, the whole world is missionary now. Archbishop Hughes and I were colleagues for many years at St. John's Seminary in Brighton. We were spiritual directors. He is an admirable priest and has led his flock with wisdom and courage during and after the great Katrina tragedy. He lost churches and schools. The Catholic schools were opened in a very short time, and opened their doors to everyone. But the losses were great both from a human point of view and in real estate. We want to help them. It is our obligation. So, the archbishop will speak at all the Masses at St. Vincent de Paul Parish, Fort Wayne, this weekend. It will be my privilege to accompany him at one of these Masses.

I am in the midst of two responsibilities which I undertake each summer. The first is a visit with every one of our candidates in the seminary. I find these visits both important and helpful. The second task is the installation of newly appointed pastors in a number of our parishes. The first great responsibility of a bishop is the decision about who should be ordained. A second great responsibility is the assignment of priests. The best thing a bishop ever does for a parish is to send a good priest.

Seven games ahead on Aug. 5, knowing always that the dreaded Yankees are lurking.

See you at Notre Dame for the Eucharistic Congress.

## CONGRESS

CONTINUED FROM PAGE 1

bration Mass will be concelebrated by Bishop John M. D'Arcy and many of the diocesan priests. A prelude will begin at the Joyce Center with a brass and hand bells performance at 3:55 p.m. At 4 p.m. music performed by a special diocesan choir will begin as a corresponding slide presentation is displayed.

### The prelude celebration

The music, specially chosen and organized by Jeremy Hoy, director of music and liturgy at St. Pius X Parish in Granger, and diocesan music committee members, will include sections of songs with a eucharistic theme and a Marian theme. The Litany of Saints will also be included in the presentation. The Sesquicentennial Jubilee song commissioned for this celebration year, "Tree of the Savior," written by Steve Warner, will also be performed by the choir of over 200 participants who represent nearly every parish of the diocese, including 50 children.

In an effort to truly bring the face of Christ to the faithful, a slide presentation of diocesan parish art will correspond to the special sections of music.

Specific musical sections will highlight parish artwork according to their names, says Jeremy Hoy. "Parishes named after saints will have their artwork displayed on screen during the Litany of Saints and those named with a Marian theme will have their artwork presented during the Marian portion. Parishes bearing the title of Christ will have their artwork display during the Eucharistic section."

Gervaise Bastian has been

instrumental in acquiring the photographs of the artwork from around the diocese that will be displayed in an art exhibition "Behold the Face of Christ" by Sharon Little in the Joyce Center during the congress.

"The art is from 82 parishes, five religious communities and 11 schools and universities," says Bastian. The goal, she adds, was to choose photos that are inspirational and depict the face of Christ during the presentation.

Jeanna Hagen has utilized her graphic arts background in the arrangement of the photos for on-screen display to correspond with the specific sections of music. "It has been wonderful to arrange other people's work. It will be stunning when it's done," she says.

There are nearly 100 photos in the 30-minute presentation that will draw the faithful into the celebration of the Eucharist.

The grand finale, says Hoy, will flash the art photos of the parishes on the screen as the choir performs "Come to the Living Stone." This, he adds, is symbolic of "all of us as church."

The prelude to the closing celebration Mass promises to be a spectacular event, with the purpose, says master of ceremonies Jim

Fitzpatrick of transforming the Joyce Center into a place of prayer.

Hoy agrees, saying, "People will see the face of Christ from our entire diocese through the artwork. It will prepare us for Mass as one body."

Following the prelude, diocesan youth will carry the Jubilee Pilgrim Cross into the Joyce Center in an entrance procession including the honor guard of the Knights of Columbus and a native Miami Indian tribe, along with Bishop John M. D'Arcy and the clergy of the diocese.

So mark your calendar now for Aug. 18. You won't want to miss this exciting faith-filled day.

"People will see the face of Christ from our entire diocese through the artwork."

JEREMY HOY

## Father Eugene Kazmierczak dies at 81

BY KAY COZAD

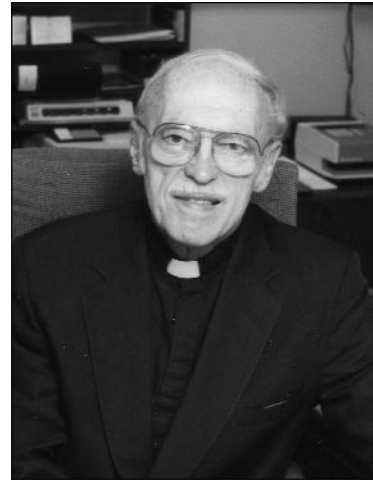
SOUTH BEND— Father Eugene Kazmierczak, known to many as Father Gene, died in his home on the St. Joseph River, Aug. 1 after a long illness. He was 81. He leaves a legacy of compassion and ecumenism.

Born on May 13, 1926 in South River, N.J., the only child of Ann and Walter Kazmierczak, Father Kazmierczak attended Catholic grade school and public high school before entering Syracuse University to become a chemistry teacher. Following a visit to the seminary at Orchard Lake, Mich., he transferred to St. Mary's College at Orchard Lake, where he earned a degree in liberal arts. He entered the Ss. Cyril and Methodius Seminary at Orchard Lake in 1947, and was ordained to the priesthood by Bishop John F. Noll at the Cathedral of the Immaculate Conception in Fort Wayne on May 19, 1951.

Father Kazmierczak's first assignment took him to St. Adalbert Parish in South Bend as assistant pastor. He also served as pastor of St. Mary Presentation in Geneva and St. Aloysius, Yoder, before returning to South Bend to St. Adalbert Parish in June of 1972 where he was pastor for 19 years. In 1991, Father Kazmierczak's health challenges forced him to reduce his workload, and he was assigned to St. Patrick in Walkerton where he ministered for two years. His final assignment was at St. Stanislaus Kosta in New Carlisle.

Failing health finally forced Father Kazmierczak into retirement during which time he moved back on the water of the Mississippi in Fulton, Ill. Five years later he moved back to Indiana and set up house on the St. Joseph River. It was here that he and his longtime friend and caregiver Barbara Mireles lived for the past two years.

Mireles, who met the priest while in first grade at St. Adalbert School, says of Father Kazmierczak, "He had a great love for being a priest. He was very



FATHER EUGENE KAZMIERCZAK

compassionate and would do anything for his people."

She recalls his compassion toward the sick and dying, when shortly after returning home following his own harrowing surgery, he ministered to a neighbor whose husband was dying. "He never had an answering machine. It never mattered what time it was. It was his desire to be there, not his duty."

Father Kazmierczak was devoted to caring for his mother as well, until her death in 1996.

Lou Ciesielski considers his friend Father Kazmierczak "the voice of the Polish community" who was, he says, very proud of his Polish heritage. It was in the 1950s that the Polish priest assisted with displaced Polish refugees, teaching them English and finding them homes and jobs.

Today's Catholic contributor Ann Carey recalls, "I was covering the arrival of some Polish refugees at the airport, and Father Kazmierczak was there with a group of parishioners to greet the new arrivals. I'll never forget the look of relief on their faces when Father Gene approached them and greeted them in Polish. You could just tell they knew they had found a welcoming home and a parish where they would be comfortable and cared for."

He was also chosen to travel to Poland to present Lech Walesa of the Solidarity Party an honorary degree from the University of

Notre Dame, which landed him in jail for a night. Undaunted, this champion of social justice completed his task and made his way home again. He was also instrumental in leading St. Adalbert School toward racial integration.

Father Kazmierczak enjoyed working in the flower garden and assisted in the creation of a grotto. He was instrumental in offering his parish leisure trips to Chicago where those in attendance would join him for a baseball game. He was also known to encourage vocations wherever he went.

Fluent in Polish, Father Kazmierczak offered many sermons in the language. "In preaching, he always said, 'Use your talents and gifts to serve others and God,'" says Ciesielski, who is involved in several of the societies of St. Adalbert Parish. "He encouraged us to reach out from our groups, to serve others and to make Christ known."

Ciesielski, who the priest asked to be a pallbearer at his funeral, said, "He liked to have the parish involved in parties and dinners. That way we would get to know each other. He wanted the parish to be people of God ... and he succeeded."

Elaine Wituski, who worked as organist and choir director for 17 years under Father Kazmierczak's tutelage at St. Adalbert Parish, says the priest was very ecumenically minded. "We enjoyed multi-ethnic liturgies. It was very interesting."

As a boss, she adds, "He was demanding and appreciative at the same time." She was the organist at Father Kazmierczak's funeral.

Father Kazmierczak lived a colorful life according to his friend Mireles. "I believe he paved the way for Father Cox with the refugees," she says, adding, "It was his biggest privilege in life to be a priest. He always did what he thought Christ would do. I will miss him dearly."

A Mass of Christian burial was held for Father Eugene Kazmierczak on Saturday, Aug. 4, at St. Matthew Cathedral.

## Black Catholics inspired by workshops at national congress

BY MAY LEE JOHNSON

BUFFALO, N.Y. — The drummers drew participants out of their seats, and the choir gospel songs were well received by members of the crowd with "amens" and "thank you, Jesus" as the 10th National Black Catholic Congress opened in Buffalo, N.Y., on July 12-15.

Twenty-four Catholics from the Diocese of Fort Wayne-South Bend joined the 2,500 in attendance at the National Black Catholic Congress, with 96 dioceses represented in all.

The Black Catholic Congress began in 1889 in Washington D. C. when Daniel Rudd, one of the first black Catholic newspaper men came up with the idea after traveling around the country meeting other black Catholics. It made

black Catholics one of the first religious groups in the country to hold a national conference for lay people.

The congress, which is held every five years, works to establish a plan for the evangelization of black Catholics and to ensure their continued full participation in church and society.

This year's theme was Christ Is With Us: Celebrating the Gifts of the Sacraments. Attendees were challenged to look at ways the sacraments are related to the congress' concerns for Africa, Catholic education, HIV/AIDS, parish life, social justice, racism, spirituality, youth and young adults.

Planners included a special youth track focusing on "Communion and Love," "Commitments," and "We Sin. We Reconcile. We Heal."

"I've been to every congress so

far and have really enjoyed each of them," said Thelma Schulte of Fort Wayne. "It's because of the kindness of Bishop John M. D'Arcy that we were able to attend."

"I especially enjoyed hearing Archbishop Wilton D. Gregory, who spoke to us about how important the sacraments are to our lives. That was one of the highlights for me of this congress."

With Buffalo hosting the congress for the first time, New York's black Catholic population grew — at least for a few days.

For many, it was an chance to examine the church's progress and inroads into the black community, which historically had a slow start in the U.S.

"Personally I consider it a honor to be taking part in this congress," said Francine Henley of South Bend. "Just to be among all these Catholics makes me behold

the fact that there are Catholics all over the world that are of African-American descent and that we truly are part of the church."

Blacks are a minority in the Catholic Church, numbering about 2.5 million. According to Maryon Habermaria from Wichita, Kan., the black parishioners at her church are fighting to become a bigger part of the Catholic Church.

"We started a choir, but it's going very slowly," she said. "It depends on the choir director, and if we can sing songs that all the people will enjoy. But believe me, it going very slowly because our church is just not ready for any big changes."

Holy Cross Brother Roy Smith, says the workshops at the congress were great.

"I attended a workshop on immigration by Rev. Clarence Williams, CPPS, who has served

for more than 30 years in the Archdiocese of Detroit and it was very well done and received," he said.

Bishop John H. Ricard of the Diocese of Pensacola in Florida reminded all in attendance of the role western New York played in helping blacks during slavery and with the civil rights struggles.

"Here Buffalo was the terminus of the Underground Railroad. Here in Buffalo, the Niagara Movement began, which birthed the NAACP," he said. "You can find in the place the spirit of Harriet Tubman and of W.E.B. DuBois."

Several participants from the diocese said they simply enjoyed worshipping and fellowship with such a large group of Catholics.

"This is my first congress," said Jane Wick of Fort Wayne. "Being here has renewed my appreciation of my faith."

# Hundreds gather in prayer for victims of Minneapolis bridge collapse

BY CHRIS WILLIAMS AND  
JULIE CARROLL

ST. PAUL, Minn. (CNS) — Hundreds gathered Aug. 2 at the Cathedral of St. Paul in St. Paul and St. Olaf Church in Minneapolis to pray for victims of the Interstate 35W bridge collapse in Minneapolis Aug. 1.

Coadjutor Archbishop John C. Nienstedt of St. Paul-Minneapolis led the cathedral prayer service, while Father Kevin McDonough, vicar general, presided at a Mass at St. Olaf.

At the cathedral, Archbishop Nienstedt said in his homily that God was not at fault for the disaster.

"That was the fault of human causes," he added. "Indeed, my dear brothers and sisters, you and I together and all the citizens of these Twin Cities find ourselves today in the depths of distress."

He acknowledged the "quick and professional response of the city and state officials, police officers and fire personnel, the (American) Red Cross and all those volunteers who assisted those afflicted in this horrible experience."

"In moments of urgent need, it is a consolation to know that there are those who are ready, willing and able to lend a helping hand," he said.

"In the face of this seemingly senseless tragedy, words fail to capture all that our hearts wish to say," he added. "That is why we gather here today, to speak not with human words, but to allow God to speak in his own words."

The bridge collapse, Archbishop Nienstedt said, points to "our finiteness and our limitedness as human beings."

"Yes, this has been a catastrophe of historic proportions," he said. "But out of such a tragedy, there is something for all of us. We are humble enough to admit to our own limitations and surrender our lives unto God, who has loved us from the beginning."

After the homily, parishioners



CNS PHOTO/ERIC MILLER, REUTERS

A collapsed section of the Interstate 35W bridge is seen from above as the search for victims continued Aug. 2 in Minneapolis. The highway bridge over the Mississippi River collapsed during rush hour the previous evening.

prayed and reflected quietly. During closing prayers, the archbishop told those gathered to take every opportunity to love their family members, neighbors and friends.

"This tragedy is another prime example of not knowing when the last time to reach out and say you love someone will be," Archbishop Nienstedt said.

After the service, Dr. John Wheeler, a retired internal medicine physician and parishioner at St. Thomas Aquinas in St. Paul Park, reflected on the reason he was there.

"In simple words, I felt I had to do something," said Wheeler as he wiped away tears. "I think there is just a real profound sadness that I found pervasive. In my neighborhood, I went for a walk this morning and I bumped into a few neighbors in St. Paul

Park and they felt as I did."

"I also thought about the tragedies that happen elsewhere in the world," Wheeler told *The Catholic Spirit* archdiocesan newspaper. "We seem so insulated from that, like this couldn't happen here. When we think about war-torn countries, like Iraq, every day a tragedy like this happens. We have become numb to that."

At St. Olaf, people dressed in business attire filled the downtown church located just blocks from the tragedy. Before the noon Mass, they prayed quietly, lit candles and offered encouraging words to one another. One woman laid a bouquet of yellow roses next to a statue of Mary.

"We are brought home again to the reality today that we live life with a certain contingency, precariously," Father

McDonough said during his homily. "Things that we trust, roads and bridges and so on, are subject, because all of life is subject, to failure."

"You can turn that into a message of fear," Father McDonough added. "I don't want it to be that for me, and I hope it's not for you. Rather, it's a reminder of how precious the day that we are given today is, the love that we live in today is, the gift of family and friends and, yes, work and play — how precious all of these things are."

Father McDonough suggested that everyone take the opportunity to let people in their lives know that they love them.

Joan Eskew, a parishioner of St. Leonard of Port Maurice in Minneapolis who attended the Mass, said she relies on her faith to get her through difficult times.

"Heavens, yes, my faith helps me get through times like this," she said. "You just have to believe it's for a reason. God wouldn't do this just to punish you. ... I'm just praying for (those involved)."



CNS PHOTO/JOSHUA LOTT, REUTERS

Molly Shelton, center, wipes tears from her eyes during an Aug. 2 prayer service at St. Olaf Catholic Church in Minneapolis for victims of the Interstate 35W bridge collapse. Prayer services for people of all faiths were held at St. Olaf and the Catholic cathedral in St. Paul the day following the rush-hour tragedy.



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# Bridgefolk helps Catholics, Mennonites grow together in Christ

BY HEATHER GRENNAN GARY

ELKHART — More than 115 peace-minded Catholics and sacramentally minded Mennonites came to Associated Mennonite Biblical Seminary in Elkhart in late July for the sixth annual Bridgefolk Gathering.

Participants from as far as Nova Scotia and Hawaii listened to presentations on baptism and identity, took part in service projects and tours and talked with each other for hours on the conference's theme, "Who do we think we are? Catholics and Mennonites growing together in Christ."

Bridgefolk is a grassroots group that comes together to "celebrate each other's traditions, explore each other's practices and honor each other's contribution to the mission of Christ's church." Local chapters have sprouted up in a handful of locations, including Kansas, Ohio, Minneapolis-St. Paul and Winnipeg, Manitoba, Canada. The Michiana Bridgefolk group is one of the strongest, according to Gerald Schlabach, the organization's executive director and an associate professor of theology at the University of St. Thomas in St. Paul, Minn.

Part of that is due to northern Indiana's unique religious history and geography. In the 1840s and '50s, as Holy Cross priests and sisters settled in St. Joseph County and opened the University of Notre Dame and Saint Mary's College, Mennonite and Amish settlers were moving to nearby Elkhart and LaGrange counties, which continue to have a strong Anabaptist presence. Still, little ecumenical interaction occurred

between the two groups until Bridgefolk was formed.

"This is something neither Mennonites nor Catholics could have imagined just 10 years ago," said Marlene Kropf, director of the Office of Congregational Life for Mennonite Church USA and co-chair of the Bridgefolk board along with Benedictine Abbot John Klassen of St. John's Abbey in Collegeville, Minn.

Father Chris Smith, pastor of St. John the Evangelist Church in



**Sister Louisita Welsh, CSC, introduced the Roman Catholic experience in Michiana at the 2007 Bridgefolk gathering.**

Goshen, read a letter of welcome from Bishop John M. D'Arcy at the conference's opening session: "The history of the relationship between our two communities, especially on the international level, has often been painful. But in you the Holy Spirit has found people who respect and honor prayer together, along with conversation, as a way of obtaining greater com-



PHOTOS BY MARY E. KLASSEN

**Mary Lehman Yoder, pastor at Assembly Mennonite Church, Goshen, talks with Guadalupe Zepeda, a Catholic campus minister at Goshen College, during the 2007 Bridgefolk gathering on the campus of Associated Mennonite Biblical Seminary in Elkhart.**

munion with the hope that the pain of the past can be put aside forever and be replaced by a communion of love."

Mennonites trace their roots back to the Anabaptist movement of the 16th century, when early leaders like Menno Simons — a former Catholic priest — challenged the Protestant Reformation for not going far enough. Anabaptists faced decades of persecution from both Catholics and Protestants for their beliefs, which included separation of church and state, adult baptism, nonviolence and the importance of discipleship over doctrine. Today more than a million people belong to the Mennonite church.

Lupita Zepeda works for the diocese as a Catholic campus min-

ister at Goshen College, a Mennonite school, and attended the conference because she wanted to learn about the beliefs of her many Mennonite friends. "I didn't know about the history, about the Mennonite culture and tradition," she said.

A trip to the Menno-Hof Amish-Mennonite Information Center in Shipshewana was a highlight, but she said the entire experience left her feeling hopeful and gave her the tools to talk with other Catholics, Latinos in particular, about their Mennonite neighbors. "We have a lot of similarities," Zepeda said. "Most importantly, they focus on Jesus Christ and we do, too."

Many Bridgefolk participants are strongly committed to their

own denomination but are interested in learning about the other, while some feel called to both traditions. A handful of the participants are in Catholic-Mennonite marriages. Abbey Dupuy of Luray, Va., is Catholic, and her husband is a Mennonite pastor. She points to the Mennonite commitment to peace and justice as something of a reminder for her.

"Peace and justice work is part of our Catholic tradition, too, and we could do more to follow the church's social teachings," she said. "Also, there's such a strong sense of community among the Mennonites I know. They truly care for one another and share each other's journeys. This inspires me to want to reach out to people in my Catholic parish and to be more connected to them."

Dupuy says she also appreciates the gift of music that Mennonites shared at the conference. "I often wish we could help more Catholics to feel comfortable with congregational singing!"

Dupuy's husband, George, finds parallel treasures in the Catholic Church. "Since many of the early Anabaptist reformers were Catholic clergy, our task is one of recovering what we lost, not simply learning something new," he said. "We relearn the beauty of mystery and holiness in liturgy from the Mass, and the gift of contemplation and silence from the mystics."

Bridgefolk scheduled its next gathering a year from now at St. John's Abbey in Minnesota. Brenda Bellamy of Seattle, Wash., hopes to be there. "What we're doing won't change the whole church," she said, "but it's a small step toward unity."



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## French Cardinal Lustiger, Jewish-born promoter of dialogue, dies

VATICAN CITY (CNS) — Cardinal Jean-Marie Lustiger, the Jewish-born former archbishop of Paris who defended the right of believers to have a say in public debates, died at the age of 80. He had been the voice of French Catholics for nearly a quarter-century and spoke out against anti-Semitism, as well as promoted Catholic dialogue with Jews and with the nation's growing Muslim community. He died Aug. 5 in Paris after a long illness. The funeral was to be held Aug. 10 at the French capital's Notre Dame Cathedral. Pope Benedict XVI called the cardinal a "perceptive intellectual" and "passionate pastor" who "put his gifts at the service of the faith" in order to bring the Gospel to all aspects of life and society. In a telegram sent to Archbishop Andre Vingt-Trois of Paris, the pope said Cardinal Lustiger was a "great figure of the church in France." The late cardinal was "a man of faith and dialogue," the pope said, praising his generous commitment to "fostering ever more fraternal relations between Christians and Jews."

## Supporters in Detroit pray for beatification of Father Solanus Casey

DETROIT (CNS) — Donald Veryser, a member of Our Lady Star of the Sea Parish in suburban Grosse Pointe Woods, was among the many supporters of Capuchin Father Solanus Casey's cause for sainthood who came to St. Bonaventure Monastery in Detroit July 28-29 to pray for his beatification. Supporters of Father Casey's cause filled the chapel of St. Bonaventure Monastery near downtown Detroit four times that Saturday and Sunday for Mass and novena prayers for his cause, at the 50th anniversary of his death. Veryser, 53, who was with one of his sons, Daniel, 12, said he was there "for the opportunity to make prayer requests and to say thank you for the sale of my business and industrial buildings in a terribly depressed market." He said he had grown up hearing about praying to Father Casey from an aunt who was a Sister of the Immaculate Heart of Mary. "All these years I've been praying for the health of our family business, for safety in the workplace and for our employees, and I have so much to be grateful for. And now I'm praying for job security, now that I'm an employee rather than an employer," Veryser said.

## Pope to visit Holocaust memorial, Marian shrine in Austria

VATICAN CITY (CNS) — During his visit to Austria, Pope Benedict XVI plans to stop at a Holocaust memorial in Vienna and to celebrate the 850th anniversary of Austria's most important Marian shrine in Mariazell. The Vatican Aug. 3 released the official schedule of the pope's Sept. 7-9 visit to

# NEWS BRIEFS

## PRO-LIFE WALKERS PRAY INSIDE INDIANAPOLIS CHURCH



CNS PHOTO/MARY ANN WYAND, THE CRITERION

Pro-life walkers Alzbeta Voboril of Wichita, Kan., Beth Ann Flessner of Madison, Miss., Tina Hardy of Buffalo, N.Y., and Jason Handcock, a seminarian for the Diocese of Sacramento, Calif., pray during a July 21 Mass at St. Michael the Archangel Church in Indianapolis. The group was participating in Crossroads Pro-Life Walk Across America.

Austria. It will be the seventh foreign trip of his pontificate. After his arrival in Vienna, the pope will pray at a 17th-century monument marking a victory of the Catholic Habsburgs during the Thirty Years' War and stop at a Holocaust memorial in Jews' Square. He will meet the country's president and diplomats in the Hofburg Palace. Pope Benedict will celebrate Mass Sept. 8 outside the basilica of the Shrine of Our Lady of Mariazell, 80 miles southwest of Vienna, and lunch with Austria's bishops. He will hold an evening prayer service with priests, deacons and members of religious orders. The pope will lead a procession in Vienna Sept. 9 and celebrate Mass in the city's St. Stephen's Cathedral, after which he will recite the Angelus prayer in the square outside the cathedral. He will visit the 12th-century Cistercian Abbey of the Holy Cross outside Vienna and meet with volunteers before returning to Rome.

## Hong Kong Diocese revises translation of letter to Chinese Catholics

HONG KONG (CNS) — The Hong Kong Diocese has revised the Vatican's Chinese translation of Pope Benedict XVI's letter to Catholics in China. Cardinal Joseph Zen Ze-kun of Hong Kong told the Asian church news agency UCA News that the original Chinese text contains many mistakes and that the revision was to "help those (Chinese) who don't know foreign languages understand the letter's original intentions." The cardinal, who presided over sessions at three parishes in mid-July to explain the papal letter's content and context, spent a week revising the Chinese transla-

tion with experts. The revised text, which contains 20,086 characters including footnotes, was published in the July 15 issue of *Kung Kao Po*, the diocesan Chinese weekly. In addition, 30,000 booklets of the revised text in traditional Chinese characters and another 30,000 in simplified characters were printed for free distribution. The Vatican issued the papal letter June 30 in the original Italian and in English, French and traditional and simplified Chinese translations. The Chinese versions each had 19,763 characters.

## Catholic leader cheers U.N. decision on peacekeeping force for Darfur

WASHINGTON (CNS) — The United Nations' decision July 31 to send a peacekeeping force to the Darfur region of Sudan drew cheers from Caritas Internationalis, the Vatican-based confederation of Catholic relief, development and social service organizations. The U.N. resolution, which authorized up to 26,000 peacekeepers in the long-troubled region, was hailed as a "welcome breakthrough" by Caritas in an Aug. 1 statement. "It is too early to tell if the U.N. resolution for peacekeepers in Darfur means an end to the suffering of the people there, but it sends a strong signal to all the warring parties to stop fighting and to enter into meaningful negotiations," said Caritas Internationalis Secretary General Lesley-Anne Knight. "The force should go a long way in providing protection for civilians and access and security for humanitarian operations. If the peacekeepers can achieve these goals, then there is good reason for hope," she said.

## Bulgarian accused, absolved of involvement in plot to kill pope dies

SOFIA, Bulgaria (CNS) — Sergei Antonov, accused by Pope John Paul II's would-be assassin of being part of a Soviet-bloc plot to kill the pope in 1981, was found dead in his Sofia apartment. Bulgarian police confirmed the death of the 58-year-old Antonov Aug. 1, but said his death had occurred several days earlier. He apparently died of natural causes. Antonov was deputy manager of the Bulgarian state airline's Rome office in the early 1980s. Mehmet Ali Agca, the Turk captured in St. Peter's Square moments after shooting the pope and convicted of attempted murder for the crime, had told Italian investigators that Antonov and two employees of the Bulgarian Embassy in Rome were involved in the shooting. He said the Bulgarians were acting on instructions from the Soviet secret police. Antonov was arrested, but an Italian court ruled in 1986 that there was not enough evidence to convict the Bulgarians.

## World must come together to address poverty, ex-U.N. official says

INDIANAPOLIS (CNS) — Some 850 million people in the world — half of them children — are hungry every day. A sixth of the world's population is hungry, malnourished and lives in poverty. Every day, 25,000 people — including 18,000 children — die of malnutrition. Those sobering and heartbreaking statistics can be eliminated,

according to James Morris, if more individuals, churches, community organizations and companies support poverty-relief efforts in the U.S. and abroad. Morris, an Indianapolis resident who served as executive director of the United Nations' World Food Program, shared compelling stories about his international humanitarian ministry in a talk on "Connecting to Children: The Importance and Responsibility of Living in a Global Community and How Nutrition Impacts Kids" at St. Joan of Arc Parish and School in Indianapolis. Morris served as the 10th executive director of the world's largest food aid organization from 2002 to 2007. During 2006, the World Food Program fed 88 million people in 78 countries with \$2.9 billion in contributions.

## Cardinal Rodriguez to chair group dedicated to new evangelization

DALLAS (CNS) — Cardinal Oscar Rodriguez Maradiaga of Tegucigalpa, Honduras, has agreed to succeed Cardinal Nicolas de Jesus Lopez Rodriguez of Santo Domingo, Dominican Republic, as chairman of the New Evangelization of America. Retired Bishop Charles V. Grahmann of Dallas, president of the organization, said Cardinal Rodriguez also would be the keynote speaker at its February 2009 conference. "Cardinal Rodriguez's distinguished contribution to evangelization and communications make him a tremendous asset to NEA," Bishop Grahmann said in a statement. "We look forward to his leadership bringing even greater vitality to the organization." Founded in 1998 as a follow-up to the world Synod of Bishops for America the year before, the New Evangelization of America is focused on the evangelization of the Americas through mass communication.

## Pope says farewell to Alpine villages, heads to papal summer villa

LORENZAGO DI CADORE, Italy (CNS) — Pope Benedict XVI left the Italian Alps July 27, flying to Rome and then driving to the papal summer villa at Castel Gandolfo. On the eve of his departure from Lorenzago di Cadore, the pope met with the mayors of the 22 small towns in the region and with the police and forest rangers, who assured his safety and privacy since he arrived July 9. "I can only say, with all my heart, thanks to each and every one of you for your service and commitment," the pope told the group gathered on the lawn in front of the house where he had been staying. "Your silent, discreet and competent presence day and night gave me the space needed for an unforgettable period of rest, rest for the body and the soul," he said. "Here we are surrounded by divine goodness visible in the beauty of the mountains," the pope told them. "But during this whole time, I also was surrounded by the human goodness, your goodness. For me, you really were like guardian angels, invisible, silent, but always present and available," Pope Benedict said.

## Sister marks 50 years with Victory Noll congregation

HUNTINGTON — Our Lady of Victory Missionary Sister Rose Zita Rosonke, is in her golden jubilee year as a member of the congregation. Born in Carroll, Iowa, Sister Rose Zita entered the congregation from Our Lady of Mt. Carmel Parish in Mt. Carmel, Iowa.

During Sister Rose Zita's 50 years with the Victory Noll congregation, she has served in religious education and youth ministry in Michigan, California, Nevada, Utah, Wyoming, Colorado, Indiana (Fort Wayne and Victory Noll) and New Mexico. She was the religious education coordinator at Most Precious Blood Parish, Fort Wayne, from 1992-1996. For the past seven years she has ministered among her sisters at the motherhouse in Huntington in chapel ministry. At present Sister Rose Zita is participating in a sabbatical renewal program as preparation for ongoing life and ministry.

## Sister Rita Musante celebrates golden jubilee

HUNTINGTON — Sister Rita Musante, OLVM, celebrated her 50 years with the Congregation of Our Lady of Victory Missionary Sisters on Aug. 4.



SISTER RITA MUSANTE, OLVM

Father Edward Ruetz presided at the eucharistic celebration that took place in the Archbishop Noll Memorial Chapel at Victory Noll.

Sister Rita was born in Warren, Pa., and entered the community from St. Joseph Parish. She has served in California, Utah, Michigan and Indiana (San Pierre, Fort Wayne and at Victory Noll). Her ministries have included catechetics, pastoral associate in spiritual development, liturgist and hospital chaplain. She was the director of Elizabeth House of Prayer, Fort Wayne, from 1996 to 2006, and she served as pastoral associate at St. Vincent Parish from 1990 to 1994. Currently she resides at Victory Noll where she assists in liturgy and other motherhouse services and at the Victory Noll Ministry Center providing retreats, spiritual direction and other prayer and spiritual ministries.

## Schedule announced of priest presenters on Redeemer Radio

FORT WAYNE — Priests presenting "Reading and Reflections" on Redeemer Radio — Catholic Radio 1450, will be the following:

- Aug. 6-10, Father Robert D'Souza, St. Jude, Fort Wayne
- Aug. 13-17, Father Glenn Kohrman, St. Mary of the Lake, Culver
- Aug. 20-4, Father Jonas Benson Okoye, visiting priest from Nigeria
- Aug. 27-31, Father Edward

# AROUND THE DIOCESE

## HUNTINGTON YOUTHS OFFER NEIGHBORLY HELP



PROVIDED BY JON STOTTS

Huntington youths recently spent part of their summer doing volunteer work in Nebraska. As part of the Young Neighbors in Action experience in Winnebago, Neb., the Ss. Peter and Paul Parish, Huntington, youth team was assigned to work for the Winnebago Housing Authority, which manages the low-income housing available for residents of the Winnebago tribe reservation. The team's task was to restore the inside of a house — priming, painting and cleaning. The five-person team, shown in the photo, includes Jon Stotts, the team leader and assistant youth coordinator at Ss. Peter and Paul, Mike Hinen, Danny Scher, Haley Strass and Allie Zahm. More about Young Neighbors in Action is available at [www.youngneighbors.org](http://www.youngneighbors.org).

Fernando, Cathedral of the Immaculate Conception, Fort Wayne

- Sept. 3-7, Father Ron Rieder, OFM, Cap., Ss. Peter and Paul, Huntington
- Sept. 10-14, Father Kenneth Sarrazine, St. Joseph, Roanoke
- Sept. 17-21, Bishop John M. D'Arcy, bishop, Diocese of Fort Wayne-South Bend
- Sept. 24-27, Father Anthony Steinacker, St. Charles, Fort Wayne

## Kyle Grabowski honored as Eagle Scout

FORT WAYNE — Boy Scout Troop 20 recently honored Kyle M. Grabowski for his achievement of Eagle Scout at a Court of Honor in the Msgr. Faber Activities Center at Queen of Angels Church. Kyle is the son of Robert and Julie Grabowski of Fort Wayne. The family are active members of the parish, especially the Scouting program.

An Eagle Scout designation has always carried with it a special significance. Not every boy who joins a Boy Scout troop earns the Eagle Scout rank; in fact, only about 5 percent of all Boy Scouts do so. To earn the Eagle Scout rank, a Boy Scout must fulfill requirements in the

areas of leadership, service and outdoor skills. Additionally, an Eagle Scout must have completed at least 21 merit badges and organized a service project that benefits his church, community or school.

Kyle directed the design and installation of a handicap-accessible pew in the congregational area of Our Lady Of Good Hope Church, Fort Wayne.

Kyle joined Scouting in 1997. As a Cub Scout, he earned the Parvuli Dei religious award in 2001, and in 2002 earned their highest award, the Arrow Of Light. As a Boy Scout, he has earned the Den Chief Service Award in 2003 and the Ad Altare Dei religious award in 2004.

Kyle is a junior at Bishop Dwenger High School.

## Our Sunday Visitor to host regional stewardship conference in Ohio

HUNTINGTON — Our Sunday Visitor, Inc., a leader in Catholic stewardship initiatives, is hosting their first one-day stewardship event, A Day of Living Catholic Stewardship, to be held at the Cleveland Crowne Plaza-City Centre in downtown Cleveland, Ohio. The event is set for Friday, Nov. 16, and marks a new mile-

stone in Our Sunday Visitor's dedication to providing practical and affordable stewardship education.

A Day of Living Catholic Stewardship is designed to answer the large demand for continued stewardship education in the Ohio Region. This is Our Sunday Visitor's first day-long event and is modeled after the success of previous three-day, national Living Catholic Stewardship conferences in Indianapolis (2006) and Louisville, Ky. (2007).

"There was an enormous calling in the area for additional stewardship education," said Julie Kenny, stewardship services manager with Our Sunday Visitor, Inc. "Our goal is to supply an affordable regional solution to parishes and dioceses by providing relevant workshops and expert speakers in the form of a one-day event."

The lineup for A Day of Living Catholic Stewardship boasts stewardship experts from the region and around the country. Regional presenters include Father Edward Estok, Marian Rubin, Lyn Schott and Father Ron Wearsch. National stewardship experts Jim Kelley, Mark Mogilka, Father Dan Mahan, and keynote speaker, and Bishop Robert Morneau of Green Bay, will also be presenting. Workshops are similar to those offered in Indianapolis and

Louisville including sessions on prayer, laity, spirituality, multiple parish ministry, parish communication materials and the stewardship process.

For registration information on A Day of Living Catholic Stewardship, please visit [www.osvenvelopes.com](http://www.osvenvelopes.com), or call (800) 348-2886 ext. 2590.

## Missionaries of the Precious Blood launch public phase of Missionary Hearts Campaign

CARTHAGENA, Ohio — The Missionaries of the Precious Blood are in the midst of a \$7 million comprehensive fund-raising campaign, their first major fund-raising effort in 45 years and only the second such effort since the congregation arrived in this country in 1844.

The campaign, entitled Missionary Hearts: Serving the People of God Today and Always, is meant to raise money for continued improvements to St. Charles Center in Carthagen, Ohio; for the support of retired members; to educate candidates to become priests and brothers; and to establish an endowment fund for the congregation's missions and ministries in the U.S. and abroad.

Missionary Hearts will help the congregation realize its dreams for coming generations of church ministers, and will help ensure that its traditional ministries will continue, said Father Angelo Anthony, provincial director of the Cincinnati Province of the Missionaries of the Precious Blood.

"The success of our Missionary Hearts campaign will not be reached by the dollar goal of the campaign, but through our ability to involve many, many others in the mission and ministry of the congregation," said Father Anthony.

Missionaries minister in 45 parishes in the U.S., primarily in Ohio, Indiana — including St. Gaspar Del Bufalo in Rome City — and Florida, where they serve nearly 70,000 people. They sponsor two colleges, Saint Joseph's College, Rensselaer, and Calumet College of St. Joseph in Whiting. They administer the Sorrowful Mother Shrine in Bellevue, Ohio, which is visited by over 100,000 pilgrims each year. They have established missions in Chile, Peru and Guatemala and are exploring a new mission in Colombia.

The congregation would welcome any gifts from individuals who are moved to help with the Missionary Hearts campaign. "We know that our priests and brothers have been an important part of a lot of people's spiritual journeys," said Father Larry Hemmelgarn, a Missionaries of the Precious Blood who is the director of mission advancement. "This could be a way to honor them and to help them extend their ministry to others."

For more information on Missionary Hearts or on the congregation, contact Father Hemmelgarn at (937) 228-9263 or [mission-dir@cpps-precious-blood.org](mailto:mission-dir@cpps-precious-blood.org)

# The rosary ... a weapon for peace?

BY DIANE FREEBY

As we head into August and the celebration of two Marian feast days — the Assumption of the Virgin Mary on Aug. 15 (a holy day of obligation) and the Queenship of the Blessed Virgin Mary on Aug. 22 — we might take time to ponder the life of Jesus through the eyes of the person closest to him, the Blessed Mother.

“The rosary is by its nature a prayer for peace, since it consists in the contemplation of Christ, the prince of peace, the one who is ‘our peace’ (Eph. 2:14),” wrote Pope John Paul II in his 2002 encyclical, “Rosarium Virginis Mariae.”

More than a mere repetition of Hail Marys and Our Fathers, the rosary is a contemplative prayer designed to bring us closer to Jesus.

“The contemplation of Christ

has an incomparable model in Mary,” explains Pope John Paul II. “Mary lived with her eyes fixed on Christ, treasuring his every word: ‘She kept all these things, pondering them in her heart.’ (Lk 2:19, 51). The memories of Jesus, impressed upon her heart, were always with her, leading her to reflect on the various moments of her life at her Son’s side. In a way those memories were to be the ‘rosary’ which she recited uninter-

ruptedly throughout her entire earthly life.” without feeling caught up in a clear commitment to advancing peace, especially in the land of Jesus, still so sorely afflicted and so close to the heart of every Christian.”

In order to attain peace in our world, we must first attain peace in our own families. This is sometimes

easier said than done, with our busy lives often pulling us in different directions. When families do come together, frequently the television is the focal point. Yet, the old saying “the family that prays together stays together” still holds true.

Pope John Paul II emphasized, “Individual family members, in turning their eyes toward Jesus, also regain the ability to look one another in the eye, to communicate, to show solidarity, to forgive one another and to see their covenant of love renewed in the Spirit of God.”

In praying the rosary, as both a scriptural meditation on the life of Christ and as supplication, we receive untold graces.

Pope John Paul II explained, “When in the rosary we plead with Mary, the sanctuary of the Holy Spirit (Lk 1:35), she intercedes for us before the Father, who filled her with grace, and before the Son born of her womb, praying with us and for us.

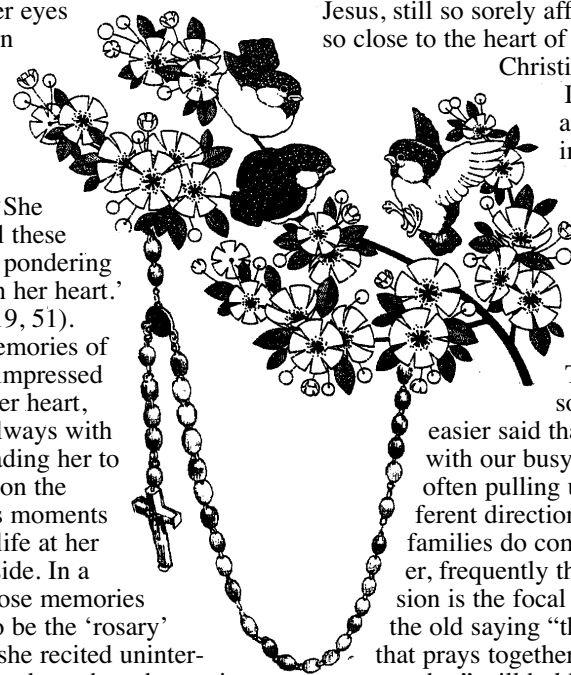
“One cannot recite the rosary

So how can praying the rosary have meaning for us in our modern, fast-paced and often anxious world?

We need look no further than two things most threatened by evil: Peace and the family. Reflecting on the terrorist attacks of Sept. 11, 2001, the pope referred to this as a “millennium which witnesses fresh scenes of bloodshed and violence.”

“To rediscover the rosary means to immerse oneself in contemplation of the mystery of Christ who is ‘our peace,’ since he made ‘the two of us one, and broke down the dividing wall of hostility’ (Eph 2:14).”

Pope John Paul II continued,




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# Bishops embrace initiative to build culture of marriage

BY LAUREN CAGGIANO

Can a few simple random acts of kindness every now and then improve a marriage? The Catholic Church seems to think so.

## The NPIM

According to the Web site [www.ForYourMarriage.org](http://www.ForYourMarriage.org), in response to several factors, which include the high divorce rate, an increase in cohabitation and a declining marriage rate. Catholic bishops nationwide have gathered to address the need of building a culture of marriage in today's society. The outcome of the bishops' concern was the formation of the National Pastoral Initiative on Marriage (NPIM), a seven-year project aimed at communicating the meaning and value of married life for the church and society. The bishops launched the media phase of the initiative at the annual meeting of the National Association of Catholic Family Life Ministers in Denver.

But why are the bishops acting now in particular?

In introducing the initiative in 2004, Bishop J. Kevin Boland said: "As leaders of the Catholic Church in the United States, we can help to create a positive climate that places healthy marriages at the heart of strong families, a strong nation and a strong and holy church. This is a pas-

toral moment we should seize upon."

## The campaign

Their media campaign has gained recent attention for its grassroots ecumenical approach. According to the Web site, the campaign includes three 60-second television messages, three 30-second television messages, three 60-second radio messages and four 30-second radio messages. The campaign will be released in three phases, each with a different series of TV and radio messages, over an 18-month period. The first phase has been released to approximately 1,200 television stations, 500 cable stations, broadcast and cable networks and 5,000 radio stations, beginning in late June 2007.

## 'What Have You Done For Your Marriage Today?'

The television ad campaign features ordinary couples from a variety of ethnic backgrounds sharing what they have done lately to enrich their marriages. Click on the "View TV Spots" section on the Web site and you'll hear a few of the testimonies.

A husband shares how he watched the baby while his wife worked. One wife got up with the baby while her husband slept. Another thoughtful husband left a

reassuring note on the mirror in response to his wife's anxiety over a hair cut gone wrong. These gestures are nothing life changing, but they are sweet reminders of marital love and commitment.

The messages end with an invitation to visit [www.ForYourMarriage.org](http://www.ForYourMarriage.org) for its practical resources for people of all faiths and in all phases of marriages, including those preparing for marriage. As the Web site's tag line states, couples can find "resources for living happily after."

Sheila Garcia, the associate director at the USCCB (U.S. Conference of Catholic Bishops), said the spots' clear message and light hearted approach is what appeals to people.

"It's the little things that can make a difference," according to Garcia. "What have you done for your marriage today?" is a question you can ask yourself everyday. "What kind of a person do I want to be?"

Furthermore, Garcia said the For Your Marriage Web site is well received because the content can be easily understood and implemented in couples' daily lives.

"It's a real Web site with real issues," she said. "The content was written by people who have experience (with marriage). That's why it rings true," she added.

The For Your Marriage public service advertising campaign and Web site were created for the USCCB by Crosby Marketing Communications of Annapolis, Md. Catholic dioceses nationwide will have the opportunity to create custom versions of the messages with local contact information. Funding for the service project was provided by the Catholic Communication Campaign (CCC), an activity of the USCCB which develops media programming, public service announcements and other resources to promote Gospel values. The budget for the campaign and Web site was \$600,000.

## What's next?

The media campaign is the second phase of the bishops' three-part initiative. The current communications phase of the campaign followed a period of research and consultation with

married couples from 2005 to 2007. The bishops are expected to vote on a pastoral letter on marriage in November of 2008. The campaign is scheduled to wrap up in 2011 with the implementation and development of pastoral resources followed by an evaluation.

**To stay informed** about the initiative's progress, visit the NPIM's Web site at [www.usccb.org/npim](http://www.usccb.org/npim). The site is continually updated to include all the research and consultation reports, current information and related documentation. Those interested are also encouraged to check out [www.ForYourMarriage.org](http://www.ForYourMarriage.org) to view the TV spots and learn more about the campaign.

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# Diocesan history: the Pursley years

BY ANN CAREY

The Diocese of Fort Wayne-South Bend, with a grant from Our Sunday Visitor, has commissioned Dr. Joseph M. White to write a history in celebration of the Sesquicentennial Jubilee Year.

The following is excerpted from "Worthy of the Gospel of Christ: A History of the Diocese of Fort Wayne-South Bend," by Joseph M. White:

"After Archbishop (John) Noll's death, Catholics across the diocese waited five months for news about their new bishop. On Jan. 2, 1957, Archbishop Amleto Cicognani announced from Washington, D.C., that Pope Pius XII had on Dec. 29, 1956, appointed the diocese's apostolic administrator, Bishop Leo Pursley, as the sixth bishop of Fort Wayne. The announcement included the momentous news that the Holy See had designated four northwestern Indiana counties — Lake, Porter, LaPorte and Starke comprising 1,807 square miles, with 124,000 Catholics — to form the Diocese of Gary. ...

"This long overdue partition of the Fort Wayne diocese's most populous area had been postponed while Archbishop Noll lived. Pursley, then, began his work as ordinary of a diocese reduced in area and halved in Catholic population. As centers of Catholic population, the diocese had populous Allen and St. Joseph counties among its 14 counties comprising 5,792 square miles, with 124,000 Catholics. In the first phase of Pursley's leadership — 1957 to 1965 — the steady increase of the Catholic

population and the growth of church activity coincided with a strong adherence to the inherited patterns of worship, education, services and lay activities.

"In response to the diocese's recently altered boundaries, Pursley obtained from the Holy See a change of its formal title to that of 'Diocese of Fort Wayne-South Bend,' in a decree from the Congregation of the Consistory dated July 22, 1960. He sought the change 'to procure the good of souls more effectively, to honor South Bend for the religion and charity conducted there, and to more effectively unify the clergy, religious and laity in common support of diocesan causes, as well as general interests and objectives of the church.' With the diocese's renaming, the new St. Matthew Church in South Bend was promoted to the rank of the diocese's co-cathedral.

"The nation's postwar 'baby boom' was reflected in the diocese's continued population growth, especially in St. Joseph and Allen counties. ...

"The first decade of Pursley's administration — dating from his appointment as apostolic administrator in March 1955 — prompted him to reflect on the diocese's material progress, especially of schools. He reported that in the past 10 years the diocese had built 25 new churches, 29 new and enlarged grade schools, three new high schools ... 25 new parish convents, 18 new rectories, and 10 new parish halls. Construction costs amounted to \$24,756,768. Equipment added \$4,652,700 for a total of \$29,409,468 — for a "decade of development perhaps more rapid

and certainly more costly than any previous period" in the diocese's history.

"(On Oct. 18, 1976, Bishop Pursley) retired to Huntington, halfway between relatives in Fort Wayne and his native Hartford City.

"An extraordinarily conscientious man, Pursley was trained for an era in the life of the Catholic Church that was not destined to last until the end of his active years. At age 63 in 1965 when Vatican II ended, his familiar world of ecclesiastical certainties, with its sure lines of authority from top to bottom, gave way to a more complex one. Ideas came from many directions. Sorting them out would challenge the most able and thoughtful. Yet in the decade preceding his retirement, Pursley carried out to the best of his ability the reforms of Vatican II and, in keeping with the new definition of the church as the 'People of God,' implemented the new direction of involving the laity as well as clergy and religious in taking a greater responsibility for the church with the creation of councils at parish and diocesan levels. It was an honorable legacy that he left."

Bishop Pursley died at Fort Wayne on Nov. 15, 1998.

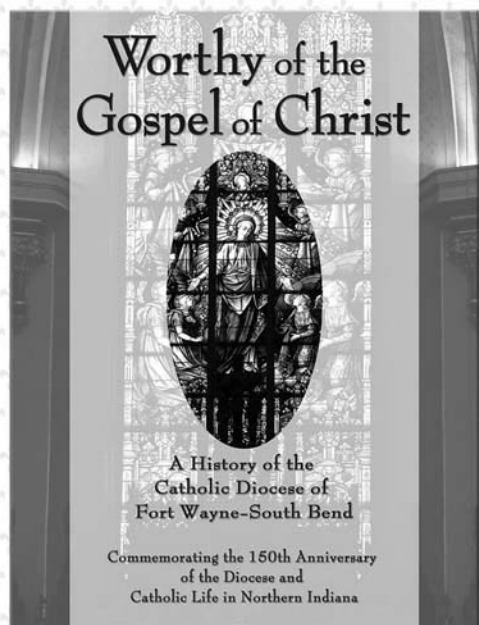
## World and diocesan timeline

### World events

1957 St. Gaspar Del Bufalo, Rome City Queen of Peace, Mishawaka St. Charles Borromeo, Fort Wayne	1957 Jan. 20 — Dwight D. Eisenhower inaugurated for a second term as president of the United States. Nov. 1 — The Mackinac Bridge opens to traffic connecting Michigan's two peninsulas.
1958 St. John Bosco, Churubusco St. Robert Bellarmine, North Manchester	1958 July 7 — President Dwight D. Eisenhower signs the Alaska Statehood Act into U.S. law. Oct. 9 — Pope Pius XII dies. Oct. 28 — Pope John XXIII succeeds Pius XII as 261st pope
1960 St. Isidore, Nappanee	1960 April 18 — On the campaign trail in West Virginia, presidential candidate Sen. John F. Kennedy says in reply to a question about his Catholic faith, "I don't think that my religion is anyone's business."
1961 Corpus Christi, South Bend	1961 Jan. 20 — John F. Kennedy becomes 35th U.S. President March 1 — Peace Corps established Dec. 11 — The War in Vietnam officially begins as American helicopters arrive in Saigon.
1966 St. Martin de Porres, Syracuse	1966 Nov. 8 — Actor Ronald Reagan, a Republican, is elected governor of California.
1969 Our Lady of Good Hope, Fort Wayne	1969 Jan. 20 — Richard Nixon succeeds Lyndon Johnson as the 37th president of the United States. March 28 — Former U.S. general and president Dwight D. Eisenhower dies.
1972 Our Lady of Guadalupe, Warsaw	1972 May 28 — Watergate first break-in. Aug. 12 — The last U.S. ground troops are withdrawn from Vietnam.
1975 Faith, Hope, Charity Chapel, South Bend	1975 Sept. 14 — Elizabeth Seton is canonized becoming the first American saint.

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# St. John the Evangelist's publishing duo's latest release

BY DENISE FEDOROW

GOSHEN — St. John the Evangelist Parish's dynamic publishing duo, author Adan Zepeda and illustrator Nancy Glon, has released the second book in their "Mouse Family" series, "The Land of Cheese, La Tierra de Queso." The author and the artist have collaborated on three prior projects, "Apples for Life" (and the Spanish language version "Manzanas por Vida"); "The Old Dog and Coyote" and book one in the "Mouse Family" series, "The Mouse Ark."

The books have all been self-published and printed by a local printer, Evangel Press in Nappanee. The duo has been working on the creation, development and marketing of their books since they met in 1994 when the Glons moved to Goshen. They discovered each other's talents while Nancy was doing some art classes and Adan was working in maintenance at St. John the Evangelist School.

Their first book together was "Apples for Life," now in its second printing. "Apples for Life" was born from Zepeda's experience as a migrant worker in the local apple orchard, Kercher's Sunrise Orchards that is owned and operated by another St. John the Evangelist family. It was that work that brought Zepeda to the area from Texas, and in the book, Zepeda writes about his firsthand experience with the growth process of an apple and answers questions about some of the things a child might see in the apple orchard.

have given numerous school presentations, 40 in the state of Texas, using visuals and props, including an apple picker's bag and color transparencies of the illustrations.

The book was first published in 1996 followed by the Spanish language edition in 1999. In May, 2003 Purdue University selected "Apples for Life" and developed a unit on capital resources, an economics program for use in the classroom. Zepeda has also been a keynote speaker for an Indiana state migrant worker bilingual organization.

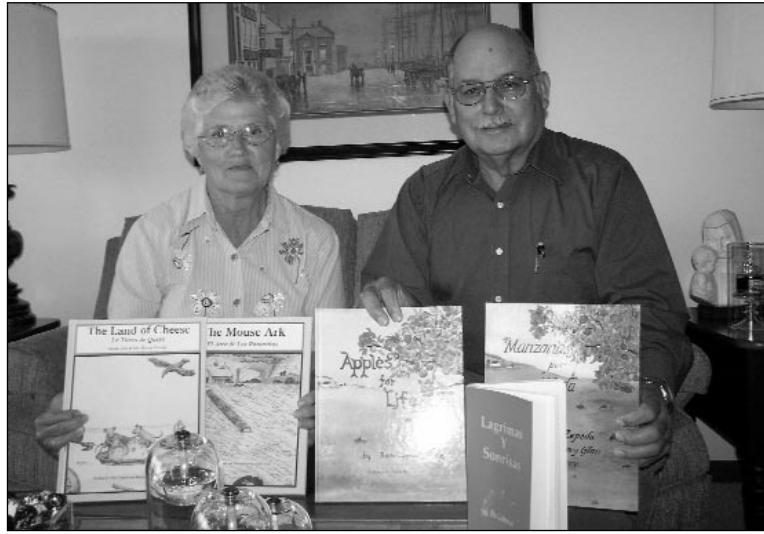
"It was an experience," he said. "I thought, 'What am I doing?' I went to school in Mexico for about a year and a half, I came here with no education; learned ABC's picking cotton in West Texas. When I was 17, I could read a little. No way (did I think) I'd do writing. I started writing at 45 years old. Something inspired me to write and write and write. I wrote while I was driving a truck."

But Zepeda said he never

thought when he started writing that he'd write a book. His first published writing was a book of poetry, "Lagrimas y Sonrisas" ("Smiles and Tears") in 1983.

The book is a collection of poems, jokes, short stories and songs written in Spanish for adults.

Their latest project, the "Mouse Family" series was inspired by the floods in Mississippi in the mid 1990s. "I saw on the news the National Guard helping ranchers



DENISE FEDOROW

Nancy Glon and Adan Zepeda show copies of the books they've published together as well as Zepeda's first published work.

and helping farmers get the animals out, even lifting the cows up with a helicopter and I thought, 'What about the little animals no one cares about?' like this family," Adan explained.

In book one, "The Mouse Ark," papa mouse is away and mama mouse puts the children in a log for safety. They spend the story traveling around in their log, the "ark."

In the most recently released book "The Land of Cheese," the log lands the family on a landfill. The "Mouse Family" is a four-book series — "The Land of Crows" will be book three and the final story will be "Papa's Story." The manuscripts are written. However, the comple-

tion of the books is a lengthy process for two reasons, the illustrations and the translation. The "Mouse Family" books are bilingual.

The translation process has proven to be a challenge. "Every part of Mexico has different dialects and I want words the kids understand, not big words," Zepeda said.

And that means sometimes the word in Spanish is not what the author meant in English. Zepeda said when he first began writing he composed his work in Spanish, but over the years that has changed to predominately English.

"He (Adan) always tells me we can have a word for word translation, but it's like cooking without spices." The translator of the book must understand the message and picture Adan is trying to paint with his words.

Nancy started drawing and creating artwork when she was eight years old with no formal training, "But I can remember sitting behind my mom's chair scribbling

in the dark when I was supposed to be in bed."

In addition to the books she's illustrated for Adan she illustrated two others, "Little Field on the Corner" and "The Little Fir."

She says, "The Land of Cheese" took two years to illustrate. "One picture on the page can take three to four days, longer if it's more detailed."

Some of the illustrations have local and personal connections like Adan's name and address on a torn envelope in the landfill. The illustrations in the "Mouse Family" books are pencil illustrations and 24 different pencils were used from hard to soft depending on the detail needed. When asked why these books were in black and white the answer was simply a matter of economics. "It cost at least two times more to print in color" and the pair preps for publishing their books and recoup their investment with the sales of the book.

Some of the books are listed on Amazon.com, Barnes and Noble and are found in local bookstores and libraries. However most of the sales are handled by the pair, by word of mouth, book signings, presentations and participation in the annual Spring into Arts Festival in Nappanee.

Something else the author and the illustrator have in common is a shared kinship with St. Teresa of Avilla. Adan's father is originally from Avilla, Spain, and he believes there is a family connection somewhere with the mystical saint. St. Teresa of Avilla has always been Nancy's patron saint.

The message of the "Mouse Family" books is one of families sticking together, looking out for one another and of hope, just like these two, who believe in sharing the gifts God graced them with despite the challenges of the publishing world.

"I want words the kids understand, not big words."

ADAN ZEPEDA

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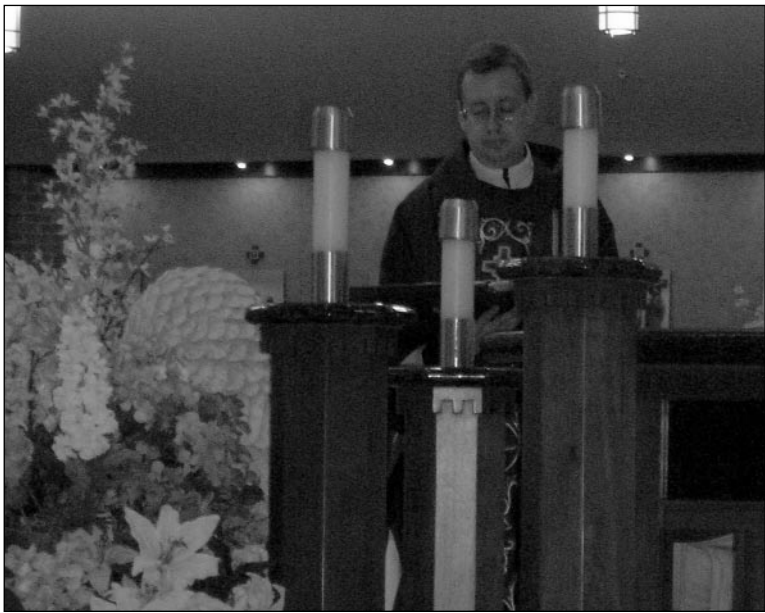
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KATHY DENICE

Bishop John M. D'Arcy installed Father David Ruppert as pastor of St. Therese Parish in Fort Wayne July 29. A happy Father Ruppert told the congregation that the day was like Christmas morning for him. This is Father Ruppert's first parish as a pastor. As a deacon he served one summer at St. Therese and says he feels at home in his new pastorate.



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## EDITORIAL

## Reverence is found in the heart

In all the publicity and discussion about Pope Benedict's decision to allow wider use of the Tridentine Mass, one common thread seems to reappear: Most of the people who prefer the old Latin Mass speak about liking the sense of reverence inspired by the old Mass form.

Reverence is a sense of respect, awe and even love, according to the dictionary. However, as one liturgist pointed out, reverence isn't found in the rite; it's found in the heart.

Unfortunately, when we don't practice reverence regularly, it is easy for us to become complacent and sloppy. Contrast, for example, the reverence exhibited by the second grader making her first Communion, to the lack of reverence by adults who approach the Eucharist with gum in their mouths and shirt tails flapping.

Pope Benedict said that the new Mass of the Missal of Paul VI would continue to be the ordinary form for celebrating Mass, and we think most Catholics will continue to prefer the new Mass. However, the pope's document reminds us that reverence isn't something peculiar to the old Mass: People in the congregation as well as priests need to practice a deep sense of reverence celebrating either Mass form.

Indeed, the pope goes on to say: "The celebration of the Mass according to the Missal of Paul VI will be able to demonstrate, more powerfully than has been the case hitherto, the sacrality which attracts many people to the former usage. The most sure guarantee that the Missal of Paul VI can unite parish communities and be loved by them consists in its being celebrated with great reverence in harmony with the liturgical directives."

So, rather than expecting the Mass form to make us more reverent, we need to look at reverence in our own hearts and learn how to practice it. We would like to see parish-wide and even diocesan-wide discussions and education about how to achieve that sense of appropriate solemnity for priests and people.

### A terrible tragedy provides a reminder

The terrible tragedy of the bridge collapse in Minnesota provides some important reminders for all of us:

It reminds us that we never know when we will be called to our eternal destination, and so we must live in the state of grace and be prepared to account for our lives each and every day.

It reminds us that the routine "goodbyes" to loved ones may turn out to be the final goodbye, so we should depart the house each day with an "I love you" rather than a grudge.

It reminds us of the basic goodness of our fellow citizens who rushed to help the victims. News reporters routinely used the term "Good Samaritan" to report these actions, and surely this is what Jesus meant for us to do.

And it reminds us that out of every tragedy, good can come when we reach out to help other people either by direct action or by offering sympathy and prayer.

### A short pilgrimage

We see in the news that Italian Premier Romano Prodi wants to revive and restore several of the routes used by medieval Christian pilgrims to reach Rome. He's particularly interested in restoring the Via Francigena, which started in Canterbury, England, proceeded through France and crossed the Alps to Rome.

The Via Francigena covered about 1,200 miles, and it normally took medieval Christians about three months to make the journey. Medieval people made pilgrimages to be in the presence of a holy person, or to do penance or to offer thanksgiving for graces received. And the pilgrims witnessed their faith to all the people they encountered along the way just by their presence.

Regrettably, most Catholics in this diocese won't have the opportunity to tread any of the famous pilgrimage routes in Europe. However, we all have the opportunity to make the short pilgrimage to the Eucharistic Congress this Saturday at the University of Notre Dame. We assume holy people will be there, and we know that everyone could stand to do a little penance and thank God for his graces.

At the very least, our presence at the event will, in itself, witness to our faith, and we don't even have to climb a mountain to get there.

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

# COMMENTARY

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

## 'Summorum Pontificum' is to serve as a movement toward reconciliation

In the July 29th edition of *Today's Catholic*, "Benedict's summer splash," Father James Seculoff is quoted as saying that greater usage of the Tridentine Mass in the diocese could be detrimental to the small community who attend the Tridentine rite. "I wouldn't want to split that," Father Seculoff is quoted as saying.

With due respect to Father Seculoff and this position, I believe that in many ways this goes against the spirit of "Summorum Pontificum." Since

the publication of the Missal of Paul VI in 1970 and more recently since John Paul II issued "Ecclesia Dei," the "Latin Mass" communities have to a large degree existed outside of what we might call the mainstream of the life of the church.

I believe that the purpose of "Summorum Pontificum" is to bring the Tridentine Mass into the mainstream of the life of the church. This surely does not mean that it will become the dominant rite in the church, rather it is to be seen as a recognition of what the Tridentine rite has to offer the church in the modern world.

The Tridentine rite must be rescued from its home in cliques. I believe that the Tridentine rite should be integrated into the life of parishes in which it

is requested by the people. In this way, we will have an integration of both rites and of individuals.

The Second Vatican Council has caused many divisions in the life of the church. I hope and pray that universal indulgent in regard to the Missal of John XXIII (Tridentine rite) will lend itself toward mutual understanding and healing of some of these divisions.

As Mr. Clemmer observes in the article, "Summorum Pontificum" is to serve as a movement toward reconciliation, "reconciliation between traditionalist Catholics and the rest of the church, affirming that there are different ways to express the liturgy of the church."

Justin D. Aquila  
Fort Wayne

## Lord, please don't hear this prayer: a reprise

While back, I noted with a touch of asperity that the "Prayer of the Faithful" too frequently deteriorates into serial sermonettes, an AmChurch innovation without foundation in the church's liturgical tradition. I was particularly scornful of petitions that politicize the liturgy by promoting, as self-evidently desirable objects of the Lord's attention, various planks in the Democratic platform. The same objection would, of course, apply to petitions drawn from the Republican playbook; but given the ambience from which most mass-produced liturgical "aids" emerge these days, that's not likely to be a big problem any time soon.

It is, perhaps, an unhappy indicator of this column's influence that things on the petition front have arguably gotten worse.

Moreover, numerous readers have asked me to revisit the issue, so here we go again. Try these two gems, to which I was recently subjected; they were taken from a canned set of petitions for weekday Mass:

"For a transformation of world vision, which will put the needs of human beings before capital gain and create policies which manifest Jesus' love for the poor, let us pray to the Lord..."

"For the leaders of the United Nations, may they effectively design programs to provide aid to the people who experience the greatest suffering, let us pray to the Lord..."

I trust the Lord wasn't listening.

The first petition cited is soft socialism masquerading as intercessory prayer. It ignores the fact that incorporation into global markets is the key to economic development and the empowerment of the poor, as post-World War II western Europe and Japan, Singapore, Hong Kong, Taiwan, South Korea, post-Cold War east central Europe, and now India

demonstrate. In his 1991 encyclical, "Centesimus Annus," John Paul II stressed that the moral obligation of the wealthy is to bring the global poor into those "capital-gain" driven networks of productivity and exchange that our petition-writer deplures. So why set "capital gain" over-against "Jesus' love for the poor," as if the two were mutually exclusive?

As for those "leaders of the United Nations" who are the objects of the second petition's concern, anyone familiar with the actual functioning of the U.N. might suggest that U.N.-related petitions to the Almighty would be better directed at ending the rape of children by U.N. "peacekeepers" in Sudan. Or perhaps our (private) prayers might seek the

So why set 'capital gain' over-against 'Jesus' love for the poor,' as if the two were mutually exclusive?

conversion of the hearts and minds of the "leaders of the United Nations," so that, having read the scientific evidence, they're moved to abandon their salvation-through-late approach to the AIDS pandemic. As for "people who experience the greatest suffering," they're far beyond the reach of "U.N. leaders," for the greatest suffering in this world is moral and spiritual, and alleviating that is not, the last time I looked, a mandate of the U.N. Charter. In any case, none of this belongs in the people's common prayer at Mass.

These petitions are not, in fact, prayers. They may be expressions of conventional liberal pieties. They may be guilt-trips aimed at suburban congregations. They may even be



THE  
CATHOLIC  
DIFFERENCE

GEORGE WEIGEL

subtle advertisements for the Carter Center. But they're not prayers of the sort envisioned by the Second Vatican Council when it mandated that, in the reformed liturgy, "intercession will be made for holy church, for the civil authorities, for those oppressed by various needs, for all mankind, and for the salvation of the entire world." (Which raises another question: When was the last

time you heard a petition that used the phrase "holy church," or that invoked the divine mercy "for the salvation of the entire world"? Not recently, I bet.)

What to do? The answer, as I suggested before, is auster-

ity: the integrity of the liturgy requires us to use simple, even formulaic, petitions — for the universal church; for the local church; for civil authorities; for special local needs; for peace; for Christian unity; for the salvation of the world; for the dead — and leave it at that.

Like the refugees at the beginning of Casablanca who look longingly, and heavenward, at that overflying DC-3, we wait. And wait. And wait.

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

# Ecology: Key to teaching young people about Christian morality

VATICAN CITY (CNS) — Pope Benedict XVI believes ecology could hold the key to teaching young people about Christian morality.

The papal intuition is sparked by the fact that ecology is a widely accepted moral concern, but one that points much deeper: Nature itself teaches that some things are naturally right and some are naturally wrong.

Appropriately, Pope Benedict had Alpine peaks and meadows as a backdrop when he added the environmental twist to his oft-repeated call for a moral education of the young based on a recognition of natural law.

When a priest in northern Italy asked him July 24 for suggestions on how to educate the moral conscience of the young, the pope began with a rather philosophical explanation of conscience and natural law.

In the Christian view, the natural moral code is not an arbitrary list of do's and don'ts thought up by religious leaders or resulting from a majority vote, but is part of human nature and the result of being created by God, the pope

said. Humans are special creatures precisely because they have the ability "to listen to the voice of the Creator and, in this way, know what is good and what is bad."

In helping people understand the natural moral law, the pope said, the first step is to help them recognize that within themselves there is "a moral message, a divine message, which must be deciphered" and obeyed.

More concretely, "I would propose a combination between a secular way and a religious way, the way of faith," he said, before launching his new idea.

"Everyone today can see that man could destroy the foundation of his existence — his earth — and, therefore, we can no longer simply use this earth, this reality entrusted to us, to do what we want or what appears useful and promising at the moment, but we must respect the inherent laws of creation," the pope said.

People must "learn these laws and obey these laws if we want to survive," he said.

The destruction of the environment, the pope said, is a stark example of how future survival

## THE VATICAN LETTER

CINDY WOODEN

requires that people obey the laws of nature, especially when everyone else is taking shortcuts that may increase their pleasure at the moment, but are obviously damaging in the long term.

The first thing young people can learn is that "our earth speaks to us, and we must listen if we want to survive," the pope said.

Pope Benedict said it might not be that great of a reach to help young people understand that the same natural voice telling them littering is bad, clear-cutting a forest is a shame, and that water and clean air are precious resources is really saying that life is precious.

"We must not only care for the

LETTER, PAGE 15

# Jesus urges disciples to be prepared



## THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

### 19th Sunday in Ordinary Time Lk 12:35-40

The Book of Wisdom is the source of the first reading for this weekend. Nighttime was when the Exodus began their flight from Egypt where they had been enslaved.

God rescued them from their misery and guided them to life and hope, through the instrument of Moses.

Very much a part of the story was the people's homage to God.

This book of Scripture, along with the other books of the Wisdom literature, presents itself as the fruit of human logic, as well as of faith, stressing that there is no conflict between the two.

The second reading for this weekend is from the Epistle to the Hebrews, written very much for Jewish converts to Christianity who faced the same difficulties as those experienced by pagan converts in the first generations of the church.

After the Jews' rebellion against Rome, quashed so brutally by the Romans in A.D. 70, the legal system of the empire was no friendlier to Jews than it was to Christians. Christians were beginning to face persecution because they defied laws requiring worship

of the Roman gods and goddesses, including the emperor.

This epistle encouraged and challenged these Jewish converts to Christianity.

The reading literally sings about the majesty and power of faith, continuing one of the themes in the previous reading. By acknowledging God, and by receiving Jesus, the Son of God, believers affirm the fact that God is, and has been active through the centuries, in human life. Abraham realized this. God gave Abraham and Abraham's wife, Sarah, a child. Their prayers were answered. From this child, their son Isaac, descended the Hebrew people.

St. Luke's Gospel provides the last reading. It is always important to realize that the Gospels were composed not during the Lord's time on earth, but decades after Jesus lived and preached.

This is no way diminishes its validity but says that the evangelist knew the stresses facing Christians at the time when the Gospel was composed. This would mean knowing the looming persecution and certainly the struggle between the Gospel and the pagan culture.

So, the words of Jesus chosen by the evangelist and read during this weekend's Masses are encouraging. They also warn.

The Lord urges disciples to be prepared. The Lord will take care of them. However, surviving on earth is not the ultimate. Believers will be vindicated by Jesus in the heavenly kingdom. Jesus is the bridegroom. The wedding banquet is the celebration of love and life in heaven.

### Reflection

Only two things are certain in life, they say, namely death and

taxes. People spend much time thinking about taxes, filing returns on time, paying what is due, watching withholding statements, and resisting political efforts to raise taxes.

However, few people think very much about death, even though death is the fate of every living organism. It is too frightening to consider. It is easy to turn a blind eye.

These readings are blunt and utterly realistic. Death awaits us all. Aside from final death, we can create for ourselves the living death of despair.

God wills that we live with peace in our hearts now and that we live forever. He gave us Moses and Abraham. He gave us Jesus, the very Son of God. Jesus will come, intended to take us to the wedding banquet.

As the Gospel tells us, as the Hebrews longing for deliverance told us, we must prepare ourselves to go with Jesus by being faithful and by loving God above all. God alone is our security and hope. He has proved it.

### READINGS

**Sunday:** Wis 18:6-9 Ps 33:1, 12, 18-22 Heb 11:1-2, 8-19 Lk 12:32-48

**Monday:** Dt 10:12-22 Ps 147:12-15, 19-20 Mt 17:22-27

**Tuesday:** Dt 31:1-8 (Ps) Dt 32:3-4, 7-9, 12 Mt 18:1-5, 10, 12-14

**Wednesday:** Rv 11:19a; 12:1-6a, 10ab Ps 45:10bc, 11-12ab, 16 1 Cor 15:20-27 Lk 1:39-56

**Thursday:** Jos 3:7-10a, 11, 13-17 Ps 114:1-6 Mt 18:21-19:1

**Friday:** Jos 24:1-13 Ps 136:1-3, 16-18, 21-22, 24 Mt 19:3-12

**Saturday:** Jos 24:14-29 Ps 16:1-2, 5, 7-8, 11 Mt 19:13-15

## CATEQUIZ'EM

By Dominic Camplisson

In August the church commemorates the Transfiguration. This quiz examines that holy mystery.

### 1. What is a Transfiguration?

- a. same as the Resurrection
- b. forgiveness
- c. transformation in appearance

### 2. Matthew's Gospel tells us this happens after six days. Six days after what?

- a. after Jesus rebuked Peter for saying the Passion would not occur
- b. after Jesus delivered the "bread of life" sermon
- c. after the arrest and trial of Jesus

### 3. Jesus took three apostles with him; which three?

- a. Peter, James and John
- b. Matthew, Mark and Luke
- c. Paul, Saul and Mary Magdalene

### 4. Where did they go?

- a. into Jerusalem
- b. into a boat
- c. up a mountain

### 5. Two figures appeared. Who were they?

- a. Mary and Joseph
- b. Moses and Elijah
- c. Isaiah and Jeremiah

### 6. What happened to Jesus' face?

- a. It became red from the sun.
- b. It shone like the sun.
- c. It was rendered invisible.

### 7. His clothing (robes) also changed; in what way?

- a. They became bright white.
- b. They were transformed into silk and purple (dyed clothing of the elite).
- c. They were smooth and wrinkle free.

### 8. One of those accompanying Jesus offers to set up three of these

- a. tents
- b. pints of beer
- c. altars

### 9. There was then a voice. Where did it come from?

- a. from the crowd at the foot of the mountain
- b. from a cloud
- c. from a burning bush

### 10. What did it say about Jesus?

- a. "Take up your cross and follow me."
- b. "Forgive them."
- c. "This is my beloved Son."

### 11. The voice also noted that it was pleased with Jesus and those present should

- a. worship him
- b. listen to him
- c. crucify him

### 12. The apostles reacted this way:

- a. They ran away to tell the other disciples.
- b. They lay down in fear.
- c. They organized a party.

### 13. Jesus reassured them and told them

- a. not to be so loud.
- b. not to drink so much early in the day.
- c. not to be afraid.

### 14. Jesus further admonished them to

- a. tell no one what they had seen until his Resurrection.
- b. write down everything they had seen and publish it in the Bible.
- c. pretend it was only a vision, in case the other apostles got jealous.

### 15. What military event was apparently the cause of this feast becoming official in the Catholic Church?

- a. the victory of the Muslims over Constantinople 1453
- b. the victory of the Christians over the Turks at Belgrade 1457
- c. the victory of the Christians over the Turks at Jerusalem 1492

### ANSWERS:

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

# Marian devotion traces its history to the Gospels and tradition

## How did Marian devotion develop in the history of the church? Anonymous

In the early church, the Gospels of the New Testament tell us of the Annunciation of the angel Gabriel to the Blessed Virgin Mary saying that she is full of grace and will bear the Son of God. In Bethlehem, Mary then gives birth to Jesus in a cave, and he is honored by local shepherds and even Magi from the East.

Later on outside the walls of Jerusalem, Mary stays at the foot of the cross where Jesus dies, bears the body of Jesus in her arms and follows the body to its burial place. Early pilgrims flocked to these holy sites out of devotion. Soon churches were built over these Christian locations, namely the Church of the Annunciation, the Church of the Nativity and the Church of the Holy Sepulcher.

Besides these Gospels, other apocryphal writings appeared in the early church about Mary that prompted devotion to her. A. Buono mentions that the "Gospel of James" from the second century speaks of the announcement of Mary's birth by an angel to her parents Sts. Joachim and Anne, the birth of Mary, the Presentation of Mary in the Temple at age 3, Mary's betrothal to Joseph, the

Annunciation to Mary, the birth of Jesus, and the slaughter of the Holy Innocents. This work encouraged the Marian feasts of the Immaculate Conception, the birth of Mary and the Presentation of Mary.

The "Gospel of Nicodemus" from the fourth century mentions Mary meeting Jesus on the road to Calvary and Veronica wiping the face of Jesus. So these episodes of tradition entered the Stations of the Cross. The "History of Joseph the Carpenter" from the fourth century portrays Mary comforting Joseph on his deathbed. The "Passing of Mary" in A.D. 400 speaks of her going to heaven.

We see early devotion to Mary in Egypt. A. Buono says a Greek papyrus from the early third century was found heft with the Marian prayer "Sub Tuum Praesidium" or "Under Your Patronage."

The prayer "Hail Mary" goes back to the fourth century and was inscribed in Greek on a column in the Byzantine church of the Annunciation at Nazareth. In the second century, paintings of Mary were inscribed on the catacombs of Rome and an inscription under St. Peter's portrayed Mary as protecting the departed.

Early church writers spoke of Mary. St. Ignatius of Antioch in

## THAT'S A GOOD QUESTION

Syria (A.D. 107) speaks of Mary as virgin and mother. Bishop Abercius of Hierapolis in Turkey (A.D. 150) speaks of Mary's holiness and her relationship to the Eucharist. St. Justin Martyr (A.D. 150) speaks of Mary as the New Eve. St. Irenaeus of Lyons in France (c. A.D. 150) speaks of the role of Mary in our redemption. St. Cyprian of Carthage in Tunisia (c. A.D. 250) says Christians should have confidence in Mary. St. Ambrose of Milan in Italy (A.D. 370) holds up Mary as a model for women.

There were early churches in honor of Mary, such as the Church of St. Mary Across the Tiber River founded at Rome in A.D. 217 and the Church of St. Mary Major in Rome founded in A.D. 352 by Pope Liberius I. The Byzantine Akatbist Hymn in honor of Mary ("Rejoice, through you joy rings out again") was introduced in the

East in A.D. 300.

The earliest known Liturgy of Mary was composed in Syria in A.D. 370. Then the Council of Ephesus in Turkey (A.D. 431) declared Mary to be the Mother of God. In A.D. 451 the empress Pulcheria of Constantinople collected relics of Mary.

The "Dictionary of Mary" mentions her early feasts: the Commemoration of the Virgin (A.D. 400), the Annunciation (A.D. 400), the Birth of Mary (550 A.D.), the Dormition (falling asleep) or Assumption (A.D. 550), the Conception of Mary (A.D. 800), Mary's Compassion (A.D. 1000), the Visitation (A.D. 1389), and the Sorrows of Mary (A.D. 1423).

About A.D. 800 the Benedictine monk Alcuin composed Masses of Mary to be used on Saturday.

Early hymns and prayers to Mary were: "Regina Coeli" (A.D. 900), "Hail Holy Queen" (A.D.

1000), "Alma Redemptoris Mater" (A.D. 1050), Litany of Mary (1100 A.D.), "Stabat Mater" (A.D. 1260), "Angelus" (A.D. 1269), "Memorare" (A.D. 1400). The rosary was approved by Pope Alexander VI in 1495.

**Father Richard Hire**, pastor of St. Martin de Porres Parish, Syracuse, answered this week's question.

**Today's Catholic** welcomes questions from readers. E-mail your questions to editor@fw.diocese-fwsb.org or mail them to *Today's Catholic*, That's A Good Question, P.O. Box 11169, Fort Wayne, IN 46856. Include your name, city and an e-mail address or phone number so we can contact you if necessary. Anonymity will be preserved upon request.

## Set to sail

It hit me last night. We have only two weeks until the two oldest boys head (back) to college. I was in the Target store, picking up a couple pair of shorts for my ninth grader, and I witnessed an influx of moms with their presumably college-aged kids, buying extra long twin bedding, wastebaskets and such. That's when it occurred to me. I've been ignoring the inevitable. My boys are leaving soon.

Oh sure, they'll be home for visits at Thanksgiving and Christmas, but likely those will be whirlwind trips during those busy times of year. In and out, they'll come. They'll cram in visits to high school friends. They'll squeeze in work on weekends so they can make it financially through the next semester. It won't be until next summer again that they are really back here under our roof.

I know. Some moms have sent sons their age off to war, and my boys will be in the seemingly safe environment of a Catholic campus and in a network of friends I like and approve of. But they won't be here, and that's why this mother's heart aches.

I like being with them. I like the full house and the noise. The boys' bedroom is directly below my husband and mine, and many a night after telling one another good night, I can hear their voices talking and laughing (or a guitar strumming) as I fall asleep. I love the activity in the morning as I ready the younger ones for swim team and the older ones head off to work.

"What time will you be home?" "Will you be eating dinner with us?" I try not to be bossy as I ask them these questions, careful not to word it in a too controlling way because they are, after all, not little



## EVERYDAY CATHOLIC

Theresa A. Thomas

children any more. I even like that. They are growing into fine young men.

Often this summer I knocked on their door. I planted myself on the little loveseat in the middle of their room and just sat and talked with them. Fortunately they didn't seem to mind.

I got in my lecturing mode a couple times, hoping to implant one more virtuous idea in their heads before they leave, hoping to make one more impression on them before college life engulfs them. Will they keep their Catholic faith? Will they remember the daily catechism we taught them as little children? Do they call to mind the Sunday night "family meetings" of their youth? Have I done enough? Did I nag too much? Can we make that transition from hovering and doting parent to adult mentor and friend? I wondered.

Jesuit Father John Hardon once wrote of three ways to keep kids Catholic: Be a channel of grace to them. Pray with and for them every day. Train them to understand what they believe.

Being a channel of grace is trying to be an authentic Catholic myself. It is modeling behavior and attitudes, which I hope to see in them.

Praying with them may be tougher when they are at school, but praying for them is not. I can encourage my sons to call, e-mail or text when they need extra prayers. I can find out ahead of

time the Mass and confession schedule and venue on campus to make it easier for them. I can make contact with some good priests and introduce them so they will have allies there. I can encourage involvement in Catholic clubs and organizations. I might even send some money to support the dues.

Finally, I can encourage them to share their experiences and ask questions to help them discern how to put their faith in action. I will acknowledge the difficulty of living for Christ on a college campus and let them know I will always be here to support them.

"A ship is safe in a harbor, but that is not where ships are meant to go." I remember seeing this on a poster. Yes, boys are destined to be men. And mothers are supposed to help them reach their potential, not wistfully pine for their ever presence. So, in a couple weeks I will help them pack their J.C. Penney sheets and Target fan, and Wal-Mart notebooks and pens into their car heading for campus.

With a hug and a kiss I will release them to God and let them sail. I'll also let them know I'll be in the port, waiting, whenever they come home.

**Theresa Thomas**, parishioner of St. Matthew Cathedral Parish in South Bend, is the mother of nine children and wife of David. Visit her Web site at [www.theresathomas.typepad.com](http://www.theresathomas.typepad.com).

## SCRIPTURE SEARCH

By Patricia Kasten

Gospel for August 12, 2007

Luke 12:32-48

Following is a word search based on the Gospel reading for the Nineteenth Sunday in Ordinary Time, Cycle C: a lesson about behavior to prepare for the kingdom. The words can be found in all directions in the puzzle.

NOT BE AFRAID	FLOCK	TREASURE
IN HEAVEN	MOTH	OPEN
BLESSED	PETER	PARABLE
FOR US	FAITHFUL	PRUDENT
PUT IN CHARGE	ALLOWANCE	PROPER TIME
TRULY	DELAYED	COMING
DRUNK	BEATING	ENTRUSTED

## ENTRUSTED

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

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## LETTER

CONTINUED FROM PAGE 14

earth, but we must respect one another," he said. "Only with absolute respect for this creature of God, this image of God which is man, only with respect for living together on this earth can we move forward."

Pope Benedict said that once people understand human freedom involves the entire human community and not just what one individ-

ual feels like doing at any one time they can be led to see how the Ten Commandments also are expressions of truth about human nature and about the regulations needed for living together on this earth.

The pope said priests should try to use "the obvious paths" opened up by secular moral concerns, such as ecology, to lead Christian young people to "the true voice of the conscience," which is communicated in Catholic moral teaching.

"Through a journey of patient education, I think we can all learn to live and to find true life," he said.

# Brothers of Holy Cross celebrated June jubilees

NOTRE DAME — Eighteen Brothers of Holy Cross celebrated their jubilees of religious profession at Sacred Heart Basilica, Notre Dame on Saturday, June 16. The celebration included one brother with 70 years of religious profession, two with 60 years, 12 with 50 years and three with 40 years. A dinner followed the Mass in the North Dining Hall for invited guests.

Father Hugh W. Cleary, CSC, Superior General of the Congregation of Holy Cross was the celebrant and homilist for the Mass of Thanksgiving. Brother Robert Fillmore, CSC, provincial of the Midwest Province of the Brothers of Holy Cross, accepted the brothers' renewal of vows. Brother Daniel Kane, CSC, of Gates Mills, Ohio, was the musical director and organist.

Along with the Brothers from the Midwest Province celebrating, were Brothers Simon Scribner, 75 years of religious profession, Eamon Schaffer, 70 years, and Frederick Williams, 50 years, all from the South-West Province.

The following brothers have served in the Diocese of Fort Wayne-South Bend:

## 60 years

• **Brother Edward Courtney, CSC** — Ask who is the best known Brother of Holy Cross in the South Bend area, and it has to be Brother Edward Courtney. Over the years he has shown his patriotism by flying the American flag and waving to cars on US 933 across from the WNDU Studio. Now a resident of Dujarie House, his personal flag waving days are over, but a flagpole with an American Flag stands along US 933 as a memorial to his

patriotism.

Over the years the majority of Brother Edward's assignments would be on or close to the University of Notre Dame campus. He served in maintenance at the Community House, now Columba Hall at Notre Dame from 1948-1949. From 1950-1970, he was a canvasser for the Ave Maria Press. Over the years a number of brothers traveled the country, living in parish rectories, selling subscriptions to the *Ave Maria* magazine, a weekly published by the community.

From 1981-2003 he was on the staff at Columba Hall, Notre Dame, where he was the area community mailman. It was during this time Brother Edward began flying the American flag as a sign of respect.

In 2003 Brother Edward moved to Schubert Villa, Holy Cross Village, and on April 25, 2005, he moved full-time into Dujarie House. These moves didn't stop Brother Edward from being Grand Marshall of the St. Patrick's Day Parade in South Bend in 2006.

• **Brother Frederick Choquette, CSC** — Brother Frederick's first assignment was at the Community Infirmary at Notre Dame from 1948-1950. For the next 18 years, from 1950-1968, he would be a canvasser for the Ave Maria Press at Notre Dame. The life of a canvasser was a lonely one, living in different rectories from month to month and rarely being able to share community life. However, the canvassers were the few brothers to make face-to-face contact with laypersons prior to Vatican II.

From 1972-1990 Brother Frederick did maintenance at Dujarie House, Notre Dame. Brother Frederick retired to part-time volunteer work at Dujarie House until 1997 when he moved

to the Helen Schubert Villa assisted living wing in Holy Cross Village at Notre Dame.

## 50 years

• **Brother Donald McIntyre, CSC** — For the first seven years after serving his novitiate year at St. Joseph Novitiate, Rolling Prairie, he was assigned as a cook at the community house, Columba Hall, at Notre Dame. Brother Donald then spent a year as a canvasser for the Ave Maria Press, another year as a cook at Columba Hall, and assistant mission promoter for the Midwest Province from 1966-1969. From 1997-2001 Brother Donald was on the staff of Dujarie House, Notre Dame, then a patient in St. Joseph Medical Center, South Bend, and Dujarie House. He now lives at Columba Hall, Notre Dame.

• **Brother Richard Hillis, CSC** — Brother Richard Hillis said that he recently read a quotation by Mother Theresa who said, "Unless you give your life over to the service of others, your life is wasted." Brother Richard says that he comes from a family that places a high priority on the service of God and the church. Over the years Brother Richard has served others as cook (including Columba Hall, Notre Dame), mail clerk, groundskeeper, maintenance man, housekeeper, and general assistant.

Brother Richard then served as a clerk at the Notre Dame post office for two years; a year working for the Leadership Program at Notre Dame; eight years of maintenance at Holy Cross Junior College; and director of house-keeping at Dujarie House and Schubert Villa.

• **Brother Lawrence Stewart, CSC** —

Of his 50 years as a Brother of Holy Cross Brother Lawrence said, "I've spent 45 years as a college instructor after getting my degrees from Notre Dame and the University of Texas. My first assignment was at St. John's College in Sekondi, Ghana, West Africa, for nine years; then at Holy Cross Junior College, Notre Dame, Ind. for two years; Saint Mary's College, Notre Dame, Ind., seven years; Ball State University, Muncie, Ind., seven years; Our Lady of Holy Cross College, and Tulane School of Medicine, New Orleans, La., 17 years; and St. Edward's University, Austin, Texas, three years."

Brother Lawrence went on to say, "My usual teaching joys were a variety of biology courses, but particular favorites were psychology and ecology. I've always been interested in studying, researching, and writing about health and wellness topics and enjoy practicing what I preach through a variety of physical activity pursuits."

• **Brother Edward Dailey, CSC** — The Midwest Province is honored to have Brother Edward Dailey serving as general secretary for the Congregation of Holy Cross in Rome, Italy, during this time when founder Rev. Basile Mary Moreau will be beatified in LeMans, France, Sept. 15, 2007. Brother Edward began his second assignment to Rome in the fall of 2006. Brother also served as general secretary for the congregation from November 1986-September 1998. His fluency in Italian, French and English and his attention to details make him a logical choice for the position of general secretary.

Following a five-month sabbatical in 1998 he joined the provincial office staff at Notre Dame. From 2000-2006 he was administrative assistant to the provincial at Notre Dame.

• **Brother Michael Becker, CSC** — Brother Michael Becker is a Brother of Holy Cross who has preferred to avoid the limelight and live his life in the service of others. Brother Michael said, "I have no degrees and no awards, I just enjoy living a hidden life like St. Joseph in service to my brothers in community." It is clerical

work by Brother Michael and others like him that keep the community running.

Michael Becker was born in Huntington, March 22, 1937.

From 1983 up to the present day, Brother Michael has been in the provincial business office at Notre Dame, Ind. It's Brother Michael's responsibility to track all of the province's medical bills and programs.

• **Brother William Mewes, CSC** — Brother William Mewes is a brother who has been a defender of social justice causes here at home or around the world. Brother has moved over 26 times during the past 50 years always in search of spreading his message of social justice.

Brother William said, "My service in Holy Cross has been a real blessing to me, and I hope to others as well. I have been involved in teaching on the secondary and university level, spiritual formation work, social justice work, social work, parish work and various types of volunteer work. Being a Holy Cross Brother has involved overcoming the fear of making commitments, including a permanent life-long commitment. It has also involved keeping this commitment, because for me it is the best way I can love and serve my God, my neighbor and myself."

Since 2003 Brother William has been a resident of Columba Hall and the community house of discernment there, Bessette House. During the past year brother has been a minister and visitor to the residents of Holy Cross Village. He is an area coordinator of the Associates of Holy Cross.

• **Brother Kenneth Allen, CSC** — Brother Kenneth Allen came from farm country. His family operated a mink farm in Wisconsin. After his novitiate year Brother Kenneth remained at Silver Lake Farm for two years. For the next 13 years he was a mechanic and farmer at St. Joseph Farm, Granger, about seven miles from Notre Dame.

• **Brother Timothy O'Connell, CSC** — After a semester at St. Edward's University in Austin, Texas, Brother Timothy went to Dujarie Hall, Notre Dame, Ind., for a year as a scholastic. While at Dujarie he

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worked in the office at Ave Maria Press, Notre Dame. For seven years, from 1978-1985, he was an administrative assistant at the Holy Cross Sisters' Infirmary, Notre Dame. In 2001 he ministered to Holy Cross Village, Notre Dame. There he has served on the transportation staff of Dujarie House, as assistant director of Andre Residential Services, and religious superior of Andre Residential Services. Brother retired in 2006 and is living in Holy Cross Village.

• **Brother Francis Rotsaert, CSC** — Brother Francis' strength as a teacher was in the field of English, especially literature. From 1967-1980 Brother Francis was at Saint Joseph's High School, South Bend, where he taught English, was assistant principal, assistant superior of the Brothers of Holy Cross at St. Joseph's, and from 1973-1980 was a very effective principal of Saint Joseph's High School.

Following his years at Saint Joseph's, Brother Francis attended the University of Toronto, Toronto, Canada, for a year before becoming the rector of Holy Cross Hall at the University of Notre Dame from 1981-1985. While rector of Holy Cross Hall he spent a year teaching at Holy Cross Junior College, Notre Dame, and three years teaching at the University of Notre Dame. In 2003, Brother Francis suffered the seriously incapacitating stroke that brought him to reside at Dujarie House at Holy Cross Village, Notre Dame, where he undergoes therapy as his daily routine. Brother Francis continues to be engaged with the local community maintaining his usual zeal and considerable grace in adjusting to deficits from the stroke.

• **Brother Thomas Shaughnessy, CSC** — Brother Thomas Shaughnessy is the chairman of the governing board of Holy Cross Village at Notre Dame. Holy Cross Village is currently involved in an 18-month, \$40 million dollar building program including the construction of a new chapel for Schubert Villa and Dujarie House residents, a 96-unit apartment building for senior citizens, a memory care addition to Dujarie House and a 30-unit addition to Schubert Villa assisted living unit. The buildings are bond financed and will be paid off by the residents of Holy Cross Village.

From 1981-1983 Brother Thomas served as director and then vice-president of Family and Children's Center, Inc., Mishawaka. For two years he then was the executive director of Community Services North West in Bellingham, Wash. He next was director of Catholic Social Services in South Bend for a year-and-a-half.

From 1991-1999 Brother Thomas was director of Dujarie House, Notre Dame. While at Dujarie House he was founder and a member of the staff of Holy Cross Counseling Group, South Bend, from 1993-1995.

From October 1996-February 1999, Brother Thomas was administrator and then business manager of Helen D. Schubert Villa, Notre Dame. From May 2000-May 2006 he was religious superior of Columba Hall, Notre Dame. He currently lives at Columba Hall.

## 40 years

• **Brother Shawn Gray, CSC** — After two years as a student at Holy Cross Junior College, Notre Dame, Brother Shawn in 1969 was assigned for the next 34 years to LeMans Academy in Rolling Prairie. For three years from 1986-1989 he was the superior of the Brothers of Holy Cross stationed at LeMans. During the 1992-1993 school year he served as assistant headmaster at the school.

Between 1993-1995 Brother finished his studies at Bethel College, Mishawaka, in hopes of someday becoming headmaster at LeMans Academy. While studying at Bethel College Brother Shawn stayed at the Brothers' Center and worked at LeMans on weekends and during vacation periods.

Following the sale of the LeMans property in 2003 Brother Shawn spent six months at Columba Hall, Notre Dame and at Sangre de Cristo Center, Santa Fe, N.M. Since August, 2004 he has been an administrative assistant at St. Stanislaus Kostka School, Michigan City.

• **Brother John Tryon, CSC** — John Tryon was born in Mansfield, Ohio, June 26, 1948. For the three years Brother John served at the Family and Children's Center, Mishawaka. From 1990-1992, he was on the staff of Saint Joseph's High School, South Bend.

From 1994-1996 he was a student at DePaul University, Chicago, and then for four years the director of vocations for the Midwest Province. During this time he was also director of the Holy Cross Associates.

Since 2000 Brother John has been on the faculty of Holy Cross College and lives at Holy Cross Village, Notre Dame.

Other brothers from the Midwest Province celebrating jubilees were Brother Donard Steffes, 70 years; Brother Eugene Phillipp and Gerald Nettesheim, 50 years and Brother Joseph Tsiquaye, 40 years.

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# Exploring small Christian communities

BY GINNY KOHRMAN

## Opening prayer

Lord, open my eyes, my ears, my will and my heart that I may grasp more fully the love revealed to me through your word. Amen.

## Scripture:

Paul, a prisoner for Christ Jesus, and Timothy our brother, to Philemon, our beloved and our coworker, to Apphia our sister, to Archippus our fellow soldier, and to the church at your house. Grace to you and peace from God our Father and the Lord Jesus Christ. I give thanks to my God always, remembering you in my prayers, as I hear of the love and the faith you have in the Lord Jesus and for all the holy ones, so that your partnership in the faith may become effective in recognizing every good there is in us that leads to Christ. — Phlm 1:1-6 (New American Bible)

## Commentary

There are certain things in life that we never grow tired of ... a favorite song, the smell of fresh-baked bread, a good back rub, a walk on the shore at sunset or the first bite of a freshly baked and warm chocolate-chip cookie. There are also the two or three favorite movies that we watch repeatedly to help soothe us into a gentler world at the end of a long busy work week. As Catholics we never get enough of well-planned liturgies,

favorite prayers, candles glowing, or a church unlocked and the quiet presence of the Blessed Sacrament. In addition, we love the powerful, replenishing words of Scripture that repeatedly connect us to the heart of God at Mass each Sunday.

For the past several years, my husband and I have belonged to a small Christian community within our parish. We have yet to grow tired of our dear Catholic friends or the Scriptures we share. In fact, we eagerly look forward to each meeting and the joy, hope and love that we receive in our homes with friends absorbed in the Scriptures.

## Our small Christian community

Our small Christian community is what some catechists might call an intergenerational adult group. I say that because the age range of our group members includes a 40ish "energetic with four small children" couple, a 50ish "mid-life crisis" couple, a "second-wind world travelers" 60ish couple, and a "we still love each other more than ever" 80s couple. Everyone within our group is actively involved in our parish in any number of different ways — proclaiming the word, ushering, finances, Annual Bishop's Appeal, the diaconate, RCIA or the parish picnic, just to name a few. We all love the Lord and find strength not only through the sacramental life of the church but also in our small group that gathers twice monthly in homes to break open the word of God. Our two-hour meeting

includes praying, sharing the good news of our lives, reading and meditating on the Sunday readings and reflecting on how the message of these Scriptures can be integrated into our lives and work. Of course, there is always time for a good piece of pie or some other scrumptious new dessert at the end of the evening. We cherish our "partnership in faith" and the spiritual growth that continually "leads us to Christ."

## The word of God

The Catechism of the Catholic Church tells us, "What Christ entrusted to the apostles, they in turn handed on by their preaching and writing, under the inspiration of the Holy Spirit, to all generations, until Christ returns in glory" (96). The church teaches that both sacred tradition and sacred Scripture "make up a single sacred deposit of the word of God" (97) in which God's love, through Jesus Christ, is revealed. The apostles, filled with the Holy Spirit, initially proclaimed the Gospel of Jesus Christ orally. They were witnesses of faith in Christ and called others to hear and obey God's word, to form communities of believers, to gather for Eucharist, and to care for the poor. These communities that followed Jesus eventually found it necessary to write down the teachings, parables and preaching of Jesus.

With the help of the Holy Spirit, the Gospels were written for the benefit of the church to secure the message of Jesus Christ. The apos-

ties also appointed men to be bishops who would succeed them and continue to spread the good news of Jesus Christ. Today the pope and our bishops as successors of the apostles, with the help of the Holy Spirit, take on the responsibility of authoritative teaching for the church. The United States Catholic Catechism for Adults concludes, "Tradition is the living transmission of the message of the Gospel of the church. The oral preaching of the apostles and the written message of salvation under the inspiration of the Holy Spirit (Bible) are conserved and handed on as the deposit of faith through the apostolic succession in the church" (p.25).

It is important to remember, when we gather in small Christian communities to read and reflect on the Scriptures, that we do so within the living tradition of the church. We are to be mindful of what God reveals regarding our salvation through the inspired written word of the authors. Yet, with the divine gift of faith and the guidance of the Holy Spirit, we also continue to learn as God's people who never cease to receive and reflect on the word of God.

## Why should you join?

The reasons for joining a small Christian community are numerous. Let me mention a few of my favorite reasons. First, the small Christian community creates an ongoing environment in which we study and reflect upon the Scriptures and church teachings.

Small Christian communities, through the word of God, help us to discern appropriate Gospel responses to concrete situations of life. The Scriptures and the Christian community encourage us in our Catholic faith and hold us accountable for our actions. With appropriate materials and resources, pastoral education, scriptural commentaries and informed discussions, we more fully learn and form our faith. The SCC is an extended family-in-Christ in which mutual support can be found during times of crisis or spiritual growth.

When it comes to my small Christian community, I feel a little like St. Paul when he wrote, I give thanks to my God always, remembering you (my small Christian community) in my prayers, as I hear of (and experience) the love and the faith you have in the Lord Jesus.

## Evangelization and action

- Consider joining a small Christian community in your parish.
- Explore the possibility of starting small Christian communities within your parish by talking with your pastor.
- If you are in a small Christian community, invite someone new to join your group.

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**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.

**Summerfest announced**

Yoder — St. Aloysius Parish will hold its Summerfest on Saturday, Aug. 11 and Sunday, Aug. 12. Saturday features a hog roast beginning at 11 a.m., softball tournament and BBQ chicken dinner. A euchre tournament will begin with registration at 6:30 p.m. The Gator Gallop 5K run/walk will begin at 7 p.m. with registration at 6 p.m. Sunday events include Ed Fox broasted chicken dinner from 11 a.m. to 2 p.m. and bingo from noon to 5 p.m. Both days will include a silent auction, country store, flea market, children and adult games, horseshoes and raffle. For information call Chad or Kathy Ware at (260) 744-0290 or (260) 466-4272.

**Rummage sale**

Kendallville — Immaculate Conception Parish will have a rummage sale on Friday, Aug. 10, from 9 a.m. to 6 p.m. and on Saturday, Aug. 11, from 9 to 11:30 a.m. \$1.50 a bag sale on Saturday.

**Little Flower Holy Hour**

Fort Wayne — Father Daniel Durkin will celebrate the Holy Hour at MacDougal Chapel on Tuesday, Aug. 7, at 7:15 p.m. Father Durkin is pastor of St. Henry and Sacred Heart Parishes.

**Back to School clothing sale**

Bristol — St. Mary Parish, 411 W. Vistula, will have a clothing sale on Friday and Saturday, Aug. 10 and 11, from 8 a.m. to 4 p.m. All clothing priced \$1 or less.

**Holy Name Society sponsors fish fry**

South Bend — Our Lady of Hungary will have a fish fry at the school, 735 W. Calvert, on Friday, Aug. 17, from 5 to 7 p.m. Tickets are \$7 day of sale, \$6.50 presale, \$4.50 children 6-12, under 6 free. Pre-sale tickets may be purchased at the rectory (574) 287-1700.



**merciful Lord,**  
*turn toward us and listen to our prayers. Open the gates of Paradise to Your servants and help us who remain to comfort one another with assurances of faith, until we all meet in Christ and are with You forever. We ask this through Christ our Lord. —Amen.*

—from The Order of Christian Funerals, Catholic Publishing 1989



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Larry Hormann, left, and Peter Lupkin, right, of William L. Lupkin Designs, Inc., assemble the stained-glass window, which was donated to the Archbishop Noll Catholic Center in Fort Wayne by the Sisters of St. Francis of Perpetual Adoration in Mishawaka. The stained glass, dating to the late 1800s was designed by the FX. Zettler in Munich, Germany. Bill Lupkin told *Today's Catholic* the glass was carefully cleaned, soaking for 10 days to two weeks in the design studio, and restored before its relocation last week to the Archbishop Noll Catholic Center in downtown Fort Wayne. The two-story cased and lighted stained glass is located near the chapel and main floor conference rooms.



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ST. VINCENT DE PAUL SOCIETY — SIMPLE LIVING RAFFLE TICKET ORDER FORM  
 Return to 3408 Ardmore Trail, South Bend, IN 46628  
 c/o Simple Living Raffle

Name: \_\_\_\_\_  
 Address: \_\_\_\_\_  
 Phone Number: \_\_\_\_\_  
 E-mail: \_\_\_\_\_

To purchase tickets by credit card please call (574)234-6000 (ext. 108 or 127).  
Please make checks payable to Saint Vincent de Paul Society.

Please send \_\_\_\_\_ raffle ticket(s) for the Simple Living Raffle.  
 (\$5 each, 3 tickets for \$10 or 7 tickets for \$20.)  
 TOTAL DUE: \$ \_\_\_\_\_