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November 25, 2007

Serving the Diocese of Fort Wayne-South Bend

TODAY'S CATHOLIC

St. Mother Theodore Guérin commemorated at cathedral ceremony



MARK WEBER

A Mass in the Cathedral of the Immaculate Conception celebrating the first anniversary of the canonization of St. Mother Theodore Guérin on Sunday, Nov. 18, was attended by Sisters of Providence, alumnae of Saint Mary-of-the-Woods College and alumnae of St. Augustine Academy for Girls. Gift bearers were, from left, Sisters of Providence Adele Mann, Joan Mary Schaefer, Lois Ann Stoiber and Mary Ann Fox.

BY BONNIE ELBERSON

FORT WAYNE — The 2006 canonization of Indiana's first saint, Mother Theodore Guérin, was celebrated Sunday by Bishop John M. D'Arcy at a commemorative Mass at the Cathedral of the Immaculate Conception in downtown Fort Wayne.

St. Mother Theodore Guérin is recognized as the foundress of the Sisters of Providence congregation of Saint Mary-of-the-Woods, near Terre Haute, in 1839, shortly after she emigrated from her native France. Her century-and-three-quarter path to sainthood culminated on Oct. 15, 2006, when she was canonized by Pope Benedict XVI in a ceremony in St. Peter's Square in Rome.

An air of expectation and joyful anticipation prevailed before Sunday's Mass as several Sisters of Providence were in attendance along with throngs of Saint Mary-of-the-Woods alumnae. Greetings were exchanged among the many sisters who had traveled from the motherhouse near Terre Haute and alumnae women who had gathered from throughout northeast Indiana for the special event.

Bishop John M. D'Arcy had only praise for St. Mother Theodore Guérin, whom many writers have described as a woman of joy and good spirit. She was said to possess "heroic holiness," he noted, but she described herself as "very ordinary." She was called by

GUERIN, PAGE 5

All Catholic parishes to participate in reconsecration of diocese to Mary

BY VINCE LABARBERA

FORT WAYNE — On Dec. 8, the feast of the Immaculate Conception and the patronal feast of the Diocese of Fort Wayne-South Bend — as well as of all of America — Bishop John M. D'Arcy has asked that every priest at every Mass celebrated for the feast, recite — together with the congregation — a Prayer of Entrustment of the diocese to the Blessed Virgin Mary.

Bishop D'Arcy also said it would be most appropriate if every parish had a nine-day novena in honor of Our Lady, consisting of short prayers said before or after daily Mass, beginning on Thursday, Nov. 29, through Friday, Dec. 7.

As the 150-year Jubilee Year of the diocese draws to a close, Bishop D'Arcy said the "blessed holy year" brought many graces upon the diocese.

"We have learned much, especially from our people," he said. "If we look at one event during the year, the Eucharistic Congress (on Aug. 18 at the University of Notre Dame), we see the following spiritual elements — devotion to the holy

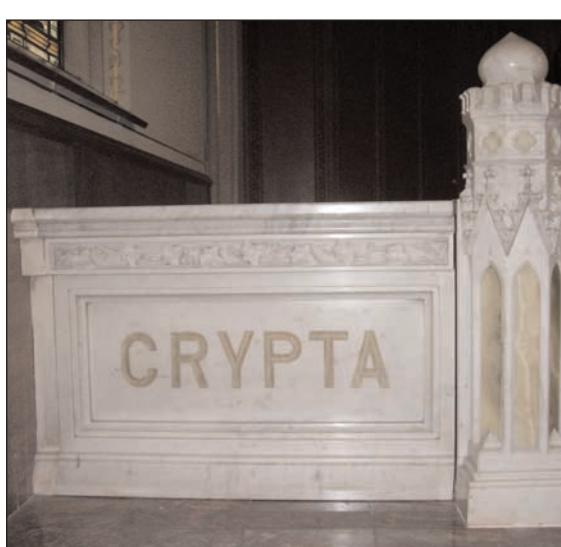
Eucharist and to the sacrifice of the Mass — treasures in the lives of our people. We see their love to pray in the presence of the Blessed Sacrament. We see devotion to Our Lady in the hundreds who flocked to the grotto at Notre Dame. We observe their hunger for forgiveness in the sacrament of penance."

In a letter addressed to the priests of the diocese, Bishop D'Arcy said, "I thank all of you for your wonderful help in seeing that our observance of the Sesquicentennial Jubilee Year was carried out with such devotion and faith."

Through the centuries, the Catholic Church has become ever more aware that Mary, "favored" by God (Lk 1:28), was redeemed from the moment of her conception (Catechism of the Catholic Church, 491). Immaculate Conception is the title of the Blessed Virgin Mary as being sinless from the first moment of her existence. Her freedom from sin was an unmerited gift of God or special grace, and an exception to the law, or privilege, which no other created person has ever received. The solemnly proclaimed dogma of the Immaculate

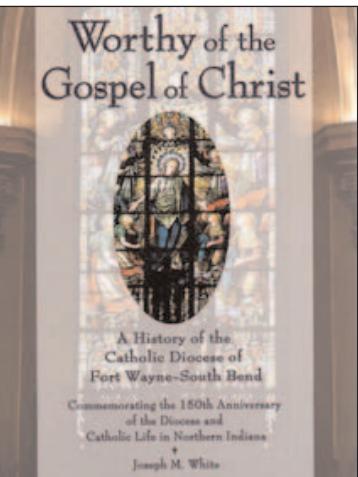
MARY, PAGE 3

MASS FOR DECEASED



MARK WEBER

About 20 priests joined Bishop John M. D'Arcy at an annual memorial Mass for deceased bishops and priests at the Cathedral of the Immaculate Conception on Nov. 16. In his remarks, Bishop D'Arcy remembered fondly those who died this year; Deacons Art Bleau, Dean Tucker, Pat Walsh, Joseph Zickgraf, Msgr. Robert Contant, Father Eugene Kazmierczak and Father Terry Place.



Book with historical proportions

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TODAY'S CATHOLIC

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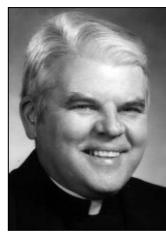
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NEWS & NOTES

BISHOP JOHN M. D'ARCY

Five days in Baltimore

The first diocese in this country was Baltimore under the extraordinary Bishop John Carroll. Later, in 1808, four dioceses were taken from this original diocese; namely Boston, New York, Philadelphia and Bardstown (now Louisville). Later came the Diocese of Portland in Oregon as the church began to construct its life in this country.

But the bishops were in this historic city for a responsibility. To be honest, I have always found our meetings tiring. We start at 9 a.m. each morning and finish at 5 p.m. with a break from 12:30 to 2:00 after reciting the Angelus. We offer morning and midday prayer together and the Eucharist as well. In Washington, we would go once to the Basilica of the Immaculate Conception for a beautiful Mass. All our liturgical prayers this year were held in the hotel.

Two documents were most significant. The first related to a presentation we make every four years. Referred to as Faithful Citizenship, this year the letter took a different turn. It is a document on the formation of conscience and follows the church's ethical and moral tradition for making choices. It is made clear that it is not the task of Catholic bishops and priests to tell people how to vote. As you know, there are many other Christian groups that do that, or come very close to it.

This is not the role of the church. It is not, as sometimes said in the press, that we avoid partisanship so as not to lose our tax-exempt status. Pope Benedict XVI, with that clarity which is so characteristic of him, has put it this way:

"The church cannot and must not take upon herself the political battle to bring about the most just society possible. She cannot and must not replace the state. Yet at the same time she cannot and must not remain on the sidelines in the fight for justice. She has to play her part through rational argument and she has to reawaken the spiritual energy without which justice, which always demands sacrifice, cannot prevail and prosper. A just society must be the achievement of politics, not of the church. Yet the promotion of justice through efforts to bring about openness of mind and will to the demands of the common good is something which concerns the church deeply."

— "God is Love," 28

Our letter, then, is a deciding document about the formation of conscience on the matter of voting, which each citizen exercises when they enter the voting booth. It is to be hoped that the careful reading of this letter, when combined with prayer for light, will help our citizens to make sound decisions on the matters that lie before our country in the coming year.

The other important document was a curriculum for the religious education of high

school students. It was not a catechism, but rather a guideline for those who will write the catechism. In our parishes, we have much to do for our public high school students.

education of children as Sisters of Providence. We consider her a foundress of Catholic education in our diocese, and it was a joy to have the sisters with us for this celebration.

A day with our own saint

Invited by the saintly and devoted Julian Benoit, Mother Theodore Guérin came to Fort Wayne to establish the first Catholic school in the area. Msgr. Benoit had just returned from what has been called "the trail of tears," a journey he had taken with the Native Americans as they were sent away from their heritage, from the land of their fathers. Many said they would not go if the black robe did not come with them. When he returned, he hastened to bring Mother Guérin and the Sisters of Providence to Fort Wayne. Here is what is discovered about this critical moment in our recently published history written by Joseph M. White, Ph.D.

"Sixty girls enrolled in the sisters' St. Augustine Academy including 'Dark haired South German Catholics, American Protestants, Canadian French, bearing the names of the early French fur traders...' Also among the students were Miami Indian girls from the families that had held on to their lands along the Wabash. ..."

— "Worthy of the Gospel of Christ: A History of the Catholic Diocese of Fort Wayne-South Bend," pg. 49

Thus did she arrive at what is now Cathedral Square with three other members of her congregation. Thus came a woman now declared by the church to be a saint; that is, someone now in heaven who lived a life of heroic sanctity. Thus began the extraordinary story of the Sisters of Providence in the city

**Late on a Friday night,
the church was desecrated
— the tabernacle broken open.
The sacred oils were spread
in the benches in an attempt to light a fire.**

of Fort Wayne. Unfortunately, there are only a few here now; but at one time, they taught in the following Fort Wayne parish schools of St. Jude, St. Patrick, St. John, Cathedral, as well as Central Catholic High School.

We honored them on Sunday with a beautiful Mass, and we honored the saint who was their founder. We were especially honored by the presence of Sister Denise Wilkinson, SP, provincial superior, and Sister Diane Ris, SP, two exemplary and splendid Sisters of Providence along with many other sisters, some of whom were natives of Fort Wayne and others who taught here. The church gives us saints not only to testify to their virtue, but to help all of us. Mother Theodore Guérin had great devotion to the holy Eucharist and to prayer in the presence of the Blessed Sacrament; also, to the cross, for she knew suffering in her life. A joyous person with great energy despite problems with health, she had great devotion to Our Lady, and in her own lifetime, hundreds of young women came forth to give their lives to the Catholic

A night in Auburn

What happened in the Immaculate Conception Church, Auburn, was most painful. Late on a Friday night, the church was desecrated — the tabernacle broken open. The sacred oils were spread in the benches in an attempt to light a fire. Carefully observing the proper ceremony, as laid out by the church and put together with great reverence by our Office of Worship under our fine new director Brian MacMichael, we gathered solemnly in the church. This was a ceremony of reparation and sorrow. Interestingly, the proper document encourages parishioners to receive the sacrament of penance. It is not that they had done anything wrong, but as members of the body of Christ, we shared in the responsibility to do penance for this sin.

How wonderful that the church was almost full. The people told me how painful they found this experience and how grateful they were to their pastor, Father Babasino Fernandes, for his steadfastness through these days.

Once we found through research that there should be no celebration of the Eucharist in the place that was violated, everything was moved to the nearby hall until a service of reparation and dedication would take place. After the Mass, in accordance with the rite, we had solemn benediction, and we all left the church with a feeling that a purification had taken place and a fitting penance had been done.

Despite what happened, I urge all pastors to keep the churches open during the day so there can be prayer before the Blessed Sacrament. I was especially pleased that Father Adam Schmidt and Father Ray Balzer, the former pastor, were present. Under Father Balzer, a program of eucharistic adoration in a nearby small chapel was initiated and continues to this very day with people coming even late at night for worship and prayer.

Congratulations to the Saint Joseph's Indians and the Bishop Luers Knights, both of whom will play for the state championship in Indianapolis. And, congratulations to the Bishop Dwenger Saints who lost a heart-breaker after an extraordinary season of 13-1, during which they won their conference, as well as the sectional and regional championships.

Congratulations, also, to Notre Dame on their first home victory of the year.

I hope you all have a blessed Thanksgiving, and I look forward to being with you next week.

Jubilee Novena Prayer

On the occasion of the entrustment of the Fort Wayne-South Bend diocese to Mary, patroness of our diocese, our country and all of America

Novenas are prayers of devotion that are offered for nine days (or over some other period of time with a factor of nine). They had their origin in ancient Rome as times of prayers for the dead, essentially as prayers of mourning and commendation of the soul to the mercy of God. In the early Middle Ages, novenas became ways of preparing for great liturgical events, especially Christmas. Over time, novenas began to be associated with Our Lady, particularly in France and Spain.

Since Jesus himself counseled persistent prayer in his parables, it became obvious that novenas could be used as intercessory prayers, asking for particular needs. Christ says, "Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you" — Lk 11:9.

When Jesus ascended into heaven, he told the Apostles to "wait for the gift" he promised, the Holy Spirit. The apostles did as they were commanded. "They all joined together constantly in prayer, along with the women and Mary, the mother of Jesus and with his brothers" (Acts 1:14). Nine days pass; during which time they waited in faith and continued to pray. They received the gifts of the Holy Spirit as promised.

May we all share in their faith as we pray this novena and mention our requests with trust and faith in God.

— Taken from "Mention Your Requests Here), The Church's Most Powerful Noveenas" by Michael Dubruiel, Our Sunday Visitor, 2000.

Praying the novena

Each day, pray together the opening verse from the Te Deum. The leader reads the short reflection and the petition for the day.

The following prayer is recited together after the petition each day for nine days.

ALL (use as the Concluding Prayer): Almighty God, we offer this novena to honor the Blessed Virgin Mary. She occupies a place in the church, which is highest after Christ and yet very

close to us, for you chose her to give to the world the life which renews all things, Jesus Christ. And so we pray as Mary: "My soul proclaims the greatness of the Lord, my spirit rejoices in God, my savior, for he has looked with favor on his lowly servant. From this day all generations will call me blessed: the Almighty has done great things for me, and holy is his name." — Lk 1: 46-49.

First Day, Thursday, Nov. 29, 2007:

Verse from the Te Deum:

ALL: You are God: we praise you; You are the Lord: we acclaim you; You are the eternal Father: all creation worships you.

Leader: "I will put enmity between you and the woman and between your offspring and hers; he will strike your head, and you will strike his heel." — Gen 3:15.

Through God's loving foresight, Mary was placed, so to speak, on a path different from that on which all of humanity, born with original sin, entered the world. The light of the cross illuminated Mary's life. Thus, she is worthy to be blessed among women.

O Mary, conceived without sin, pray for all believers who seek the truth with faith, hope and love.

(Concluding prayer)

Second Day, Friday, Nov. 30, 2007:

Verse from the Te Deum:

ALL: To you all angels, all the powers of heaven, Cherubim and Seraphim, sing in endless praise: Holy, holy, holy Lord, God of Power and Might, Heaven and earth are full of your glory.

Leader: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God." — Lk 1:35.

Grace in a soul is like a root from which a plant develops its branches, flowers and fruits. Virtues grow in proportion to grace. We can understand why Mary reached the highest degree of virtue and holiness: she was full of grace!

O Mary, conceived without sin, pray for the descendants of

our father Abraham and Christians everywhere that one day we may all share in one banquet for all peoples.

(Concluding Prayer)

Third Day, Saturday, Dec. 1, 2007:

Verse from the Te Deum:

ALL: The glorious company of apostles praise you. The noble fellowship of prophets praise you. The white-robed army of martyrs praise you.

Leader: "She gave birth to her firstborn son and wrapped him in bands of cloth, and laid him in the manger, because there was no place for them in the inn." — Lk 2:7.

Mary gives Jesus to all the world, represented by the Magi who came to the crib in Bethlehem. She offers him to us: the Way, the Truth and the Life.

O Mary, conceived without sin, pray for all the families in our diocese as they live the paschal mystery of life-death-and-resurrection in faith.

(Concluding Prayer)

Fourth Day, Sunday, Dec. 2, 2007:

Verse from the Te Deum:

ALL: You, Christ, are the King of Glory, the eternal son of the Father.

Leader: "His mother treasured all these things in her heart." — Lk 2:51.

The presentation of the Lord encourages us to live as Mary in holiness, detached from worldly things, striving for purity in our minds and hearts. Once we know our vocation, we must follow it and live it faithfully until we are called to heaven.

O Mary, conceived without sin, pray for those discerning their vocation in life that they may follow where God calls them to be.

(Concluding Prayer)

Fifth Day, Monday, Dec. 3, 2007

Verse from the Te Deum:

ALL: Throughout the world the holy church acclaims you: Father of majesty unbounded, your true and only Son, worthy of all worship, and the Holy Spirit, advocate and guide.

Leader: "This child is destined for the falling and the rising of

Wayne was established in 1857 by Pope Pius IX, it, too, was dedicated providentially to Mary under the title of her Immaculate Conception.

Beginning one year later in

many in Israel, and to be a sign that will be opposed ... and a sword will pierce your own soul, too." — Lk 2:34-35.

Jesus Christ saw Mary at the foot of his cross, sharing in his passion. In suffering a person can attain great nobility of character; indeed, the sufferer can become a real witness for Christ.

O Mary, conceived without sin, pray for all those broken in mind, body or spirit that they may be comforted and healed.

(Concluding Prayer)

Sixth Day, Tuesday, Dec. 4, 2007

Verse from the Te Deum:

ALL: You overcame the sting of death and opened the kingdom of heaven to all believers.

Leader: "Standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene." — Jn 19:25.

Mary, Mother of God and our mother, shared Christ's mission and passion with him. She set an example of unselfish love, trusting in God in all things, even as she watched her son die on the cross.

O Mary, conceived without sin, pray for Pope Benedict XVI, Bishop John D'Arcy and all the bishops and priests with them.

(Concluding Prayer)

Seventh Day, Wednesday, Dec. 5, 2007:

Verse from the Te Deum:

ALL: When you became man to set us free, you did not spurn the virgin's womb.

Leader: "When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.' Then he said to the disciple, 'Here is your mother.'" — Jn 19:26-27.

When things looked the darkest for the disciples and those who loved Jesus, he offered hope to humanity through his mother with these words: "Here is your mother." (Jn 19:26) She became the mother of us all, interceding for us through Christ, her son.

O Mary, conceived without sin, pray for mothers and fathers, teachers and preachers, men and women religious, and all who spread the good news of salvation

in our diocese.
(Concluding Prayer)

Eighth Day, Thursday, Dec. 6, 2007:

Verse from Te Deum:

ALL: Come then, Lord, and help your people, bought with the price of your own blood, and bring us with your saints to glory everlasting.

Leader: "All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers." — Acts 1:14.

Mary lived a life of prayer from her first "yes" to the archangel's request. We would do well to consider and follow her as our model. "I say 'yes,' my Lord, to every word you say."

O Mary, conceived without sin, pray for the needs of our diocese as we strive for justice, peace and reconciliation within ourselves, in our families and communities, and in our world.

(Concluding Prayer)

Ninth Day, Friday, Dec. 7, 2007:

Verse from Te Deum:

ALL: You are seated at God's right hand in glory. We believe that you will come, and be our judge.

Leader: "Mary Immaculate, the ever-virgin Mother of God, having finished the course of her earthly life, was assumed body and soul into heavenly glory." — Pius XII, November 1950.

After the death of her son, Mary accompanied the apostles with her prayers and good example. She was with them during the first years of evangelization, as she had been with Jesus in his mission. She lived her life in faithfulness, and she gloriously entered heaven to spend eternity with Jesus, her son.

O Mary, conceived without sin, pray for the Diocese of Fort Wayne-South Bend as we joyfully celebrate the Sesquicentennial Jubilee Year that we may spread Christ's message throughout northern Indiana in all we do and say.

(Concluding Prayer)

MARY

CONTINUED FROM PAGE 1

Conception by Pope Pius IX, on Dec. 8, 1854, states:

"We declare, pronounce and define that the doctrine which asserts that the Blessed Virgin Mary, from the first moment of her conception, by a singular grace and privilege of almighty God, and in view of the merits of Jesus Christ, savior of the human race, was preserved free from every stain of original sin is a doctrine revealed by God and, for this reason, must be firmly and constantly believed by all the faithful" (DS 2803).

Our nation's relationship with Mary actually began prior to the Vatican's solemn definition. In May 1846, the bishops of the Sixth Provincial Council of Baltimore asked the Holy See to proclaim Mary, under her title of Immaculate Conception, to be the principal patroness of the Catholic Church in the United States. This spiritual bond between Mary and our nation was formalized in 1847 when Pope Pius IX entrusted America to her protection.

When the Diocese of Fort

Wayne was established in 1857 by Pope Pius IX, it, too, was dedicated providentially to Mary under the title of her Immaculate Conception.

Beginning one year later in

This spiritual bond between Mary and our nation

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1858, Mary appeared 18 times near Lourdes, France, to 14-year-old Bernadette Soubirous. When

asked by Bernadette, Our Lady identified herself as: "I am the Immaculate Conception."

In 1884, the Third Plenary Council of Baltimore determined the feast was to be a holy day in all the dioceses of the United States. This action was confirmed by Rome in 1885.

When completed, the Cathedral of the Immaculate Conception in downtown Fort Wayne was dedicated to the greater honor and glory of God on Dec. 8, 1860, the feast of the Immaculate Conception. In

Mary's honor, it was named with this title.

The 36-foot east window in the apse of the cathedral is graced with one of the most beautiful stained-glass images of Mary to be found anywhere. It contains a representation of the Immaculate Virgin in a luminous cloud of glory, surrounded by angels and encircled by many Christian symbols. This image of Mary, as well as the other 12 elegant and priceless 28-foot stained-glass windows, all depict scenes in the life of Mary, the Mother of God. At the time of their installation in 1896-1897 by the artists of the Royal Bavarian Art Institute for Stained Glass in Munich, Germany, they were described as "the finest of their kind in the western hemisphere."

Pentecostal preacher finds fullness of truth in Catholic Church

Leads 54 others from his congregation to Catholicism

BY JENNIFER MURRAY

It is Easter Vigil. The small parish in Detroit has gone several years without any new members entering the faith. But this night they are expecting new members — 54 new members.

That is amazing for any parish, especially a small parish that seems to be shrinking rather than growing each year. But these 54 members were all African Americans and they came from the same church, Marantha Christian Church, an independent Pentecostal Church. They were led to the Catholic Church by their pastor Alex Jones.

As he was drawn to Catholicism, he lost many of his friends and colleagues. A rift developed with some of his family. He had to sell the church and watch some of his beloved flock walk away. He had to give up being a pastor, his livelihood and his purpose for much of his life. He was 60 years old when God asked him to take a journey to a different place, much like Abraham. He answered the call. Why?

Because on Easter Vigil, April 14, 2001, he held his God in his hands and experienced the closest communion possible. Because in the Catholic Church, he found the fullness of truth.

Today, he is Deacon Alex Jones. He ministers to two parishes in the Archdiocese of Detroit and his story of conversion inspires many throughout the country as he travels to give his testimony. On Friday, Nov. 16, he spoke at Benoit Academy and Bishop Luers High School during the day. That



JENNIFER MURRAY

Deacon Alex Jones, who was a Pentecostal preacher in Detroit, spoke about his conversion to Catholicism at talks at Sacred Heart and St. Henry parishes in Fort Wayne Nov. 16-17.

evening he talked about his journey to the church at Sacred Heart Church. On Saturday afternoon, he talked to people at St. Henry Parish about the importance of evangelization.

While Jones has wholeheartedly embraced the Catholic faith, he continues to hold dear the faith traditions of his childhood and most of his adult years.

"I don't really understand why so many converts to Catholicism bash the faith that birthed them to Christ," he said.

With the Catholic Church his faith is whole but in the Pentecostal Church, he learned about Jesus. At age 16, "the Spirit was poured into my heart. ... I learned to pray as a Pentecostal. ... I learned the word of God that was the heart of our faith ... we devoured it. ... Once I had touched

the infinite God, or rather he had touched me, I wanted to know more about God."

As Jones grew older, he became more evangelical. He loved the closeness with Christ, but he could not keep this love to himself.

"I knew I had been so touched by God, and I wanted to tell someone," he said. "We wanted to be a spark of hope to those in our community who had no hope. ... I had this tremendous desire to share God."

Studying the word of God was another strength of the Evangelicals that drew Jones. When he started a church, the Marantha Christian Church, he brought the strengths of the two traditions, Pentecostal and Evangelical, with him as a pastor. He loved to teach about the word

of God and it was his Wednesday night Bible study that drew him unwittingly into the Catholic Church. He asked his congregation if they would like to "experience church" as Christians did in the first and second century. He turned to the witnesses of those days, the Fathers of the Church. The more he read, the more he desired to learn.

"I was not looking for the truth. I believed I already knew the truth with my whole heart," Jones said.

Still he could not shake the realization that St. Ignatius of Antioch saw in that bread and wine not a symbol but the flesh and blood of Jesus Christ.

"I discovered that the church was not only charismatic, but also liturgical ... (with) eucharistic worship," Jones said. "The Eucharist, Jesus himself, has always been the center of Christian worship."

But Jones was not ready to become Catholic. He had just discovered worship in the apostolic tradition (not Catholic).

He found the model for the worship service by reading the works of Justin Martyr, and so he designed a new service for his church, just like that of the early Christians.

Afterwards, the deacons came to him asking if he was going to become Catholic. He assured them that he was apostolic, not Catholic.

But having discovered the worship of the earliest witnesses of Christ, he could not return to the model he had grown up in. He continued adding elements that looked more and more Catholic.

It was two of Christ's promises that led Jones to reconsider his position — when Jesus promised Peter that the gates of hell would not prevail against his church and when he assured his disciples he would not leave them orphans, but the Holy Spirit would guide them into all truth. Jones had grown up believing that the true Christian church disappeared between Constantine and the Reformation, but how could this be if Christ's promises were true?

He called a meeting with his church and told them his plans to become Catholic and asked that

they join him. For the next six months he taught about Mary, purgatory, intercession of saints, apostolic succession and all the other Catholic doctrines that became stumbling blocks for the Christians of other traditions. Many of his church left, but 54 joined him on the journey to become Catholic, including his wife, sons and daughters-in-law.

It has not been an easy transition. Jones said, "We were not welcomed into the church. People left the parish, would not shake hands."

Many of the parishioners were afraid of the changes that might take place. They worried that the converts would try to convert them with their Pentecostal traditions. However, as the years have passed, many of the former members of the Marantha Church have found a home in their new parish and their new faith.

On Oct. 1, 2005, Jones was ordained as a permanent deacon and serves St. Suzanne and Our Lady Gate of Heaven parishes in Detroit. He has been on EWTN, given talks at countless parishes and has a book with his and his wife's conversion stories titled "No Price Too High."

Deacon Jones said for African Americans, or any culture, to feel welcomed, they need to see their face on the liturgy. They need to see saints around the church from their ethnic background, hear music that touches their heart and really feel a part of the liturgy. He suggests that anytime a parish is trying to evangelize to the community around it, the leaders need to take the time to figure out what appeals to the people.

Jones believes that many African Americans would love to become part of the Catholic Church, that they would embrace traditions such as praying the rosary and other devotions. However, "You've got to talk to African Americans," Jones said.

Catholics need to remember: "We exist to evangelize. ... We exist as the church of Jesus Christ to evangelize. ... We exist to build the kingdom of God."



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

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Dr. Ray Guarendi returns to speak on teens at St. Elizabeth Ann Seton Parish

BY KAY COZAD

FORT WAYNE — Parents, grandparents and others interested in practical ideas on child discipline will fill the sanctuary of St. Elizabeth Ann Seton Church on Dec. 2-3 when Dr. Ray Guarendi will speak on the joys and challenges of parenting in today's world.

Guarendi is a clinical psychologist, author, public speaker and radio host and has an extensive background and experience. He is a regular on Redeemer Radio — Catholic Radio 1450 AM, with "The Doctor Is In." He and his wife, Randi, are raising 10 adopted children ranging in age from eight to 20 and are members of Little Flower Parish in Canton, Ohio.

This will be a return visit to the parish after receiving rave reviews from his talk on parenting last February. Guarendi, who has authored books that include "Discipline That Lasts a Lifetime," "You're a Better Parent Than You Think!" and "Back to the Family," has recently released his latest book titled, "Good Discipline, Great Teens," written in an easy reading question-answer format.

His December talk will focus on taking charge of pre-teens and standing strong with teens. "I'll talk of confidence and authority," says Guarendi, adding that writing a book on parenting teens was strictly coincidental to raising his

children into teen age and beyond. The two-part series promises to be informative and uplifting with the doctor's winning humor.

Jim Kitchens, business manager of St. Elizabeth Church, says Guarendi focuses on keeping the Catholic faith in family issues and parenting, and the parish community, comprised largely of young families, seeks this kind of information.

"Dr. Ray has been here before and was well received," Kitchens says. "The parish council looked at what the people of the parish were needing and wanted to offer more on parenting."

Dr. Guarendi, who was raised Catholic but left the church for 10 years, has returned with a fervor. He says, "I realized there is one question that matters in life, 'Is there a God and what does he wish?'"

And though trained secularly in counseling, he admits that his world views enter into his work. Concerning his personal view, he says, "You've got to answer that question to raise kids. Raising kids with morals and character is harder. If I can work with people who have a faith context, I feel I can do much more good."

He adds that without a moral context it is much more difficult to understand why a child is being raised in a certain way. A higher percentage of people seeking counseling want to work within their faith perspective, he says, which reflects that they are feeling

"culturally besieged."

Speaking on families and teens at St. Elizabeth will offer the audience a new awareness of the toxicity of today's culture, says Guarendi. "The lack of God and morals, materialism ... and the media are toxic. As a result we now think differently as a culture."

Utilizing the goals he laid out for his new book on teens, Guarendi hopes to show that teens are not automatically broody, but culturally are expected to behave abrasively. He says, "100 years ago teens were not like that," adding that western materialism has changed the culture. Additionally, Guarendi offers that most parents are not strong enough with teens today. He hopes to assist the parents in raising the standards for their teens and making them stronger.

On returning to St. Elizabeth the doctor says, "I was totally impressed with the number of people who came out (last February). It is a reflection of the people ... they are an active bunch!" His talk, he says, will be interwoven with faith and he offers, with his signature humor, "They won't be bored!"

Dr. Ray Guarendi will speak from 6:30-8 p.m. on Dec. 2-3 in the church sanctuary. A reception will follow in the parish hall. To register for childcare call St. Elizabeth office at (260) 432-0268. Registration deadline is Nov. 28.

give us a brick house with a small meadow."

The sisters were needed to teach at St. Augustine's Academy, the "brick house" which stood on the grounds of the cathedral square. When it opened in September that year, 60 day students and 15 boarders were enrolled.

And that was only the beginning, as Sisters of Providence continued to staff several Catholic schools in the city through succeeding decades. For that reason, said Bishop D'Arcy, St. Mother Theodore Guérin is recognized as the patroness of Catholic schools in Fort Wayne.

Indeed, provincial superior Sister Denise Wilkinson also acknowledged in her remarks that the Sisters of Providence and Fort Wayne have a "deep and lasting

"She had a sense of mission, of bringing Jesus Christ to others," he continued, and we remain a missionary diocese bringing the faith to others in her memory.

St. Mother Theodore herself pointed out the path to sainthood. "What is necessary to become a saint?" she asked. "Nothing extraordinary, only what you do every day in the service of God," she answered.

Rite of Reparation restores peace to Immaculate Conception

BY KAY COZAD

AUBURN — Following the recent arson fire that left much of the church filled with smoke and ashes, the Immaculate Conception church community joined their pastor, Father Babasino Fernandes and Bishop John M. D'Arcy in the celebration of the Rite of Reparation held Friday, Nov. 16. The rite was a special liturgy used to complete the church's transition back to divine worship.

Intruders that set the Nov. 3 fire, which caused damage to church carpet and cloth also ransacked the tabernacle and poured the sacred oils over many of the pews. Religious education classrooms were also broken into where petty cash was stolen.

Due to this serious event, Masses at Immaculate Conception had been held in the parish hall until the rite was celebrated. And according to Father Fernandes, the parishioners have become united due to the close proximity of the limited parish hall space.

"The best part of this is that the people have felt closer together because they rubbed shoulders in the parish hall during the recent Masses," said Father Fernandes. "The hall was overflowing with people. And after Mass they stayed in the hall to chat."

Although the break-in at Immaculate Conception Church in Auburn occurred during the night when the church was locked, Bishop John M. D'Arcy told *Today's Catholic*, "We want to keep the churches open during the day."

He said, "There was a period of time after Vatican II when the churches were closed. Some parishes are able to keep open a chapel ... where people can pray in the presence of the Blessed Sacrament."

But he added, "The tradition of praying in the presence of the Blessed Sacrament is a great Catholic tradition — adoration and prayer. So we want to do that if we can."

If a chapel was not available, the bishop encouraged churches to be unlocked during the day, but secured at night. He said insurance risk managers would be available

to audit some parishes for tightening security and making them less accessible for break-ins.

Father Fernandes added that the Immaculate Conception finance committee is meeting to discern the future of the church's security.

The Ceremonial of Bishops, a guide book of special rites and ceremonial Masses, reports, "A church is desecrated by actions that are gravely injurious in themselves and a cause of scandal to the faithful."

Father Fernandes added that the ceremony called for prayer for their negligence and for those who committed the crime. "We pray that God will change their hearts and for forgiveness for them," he said.

The service began in the parish hall as a procession moved into the sanctuary while voices were raised in the Litany of Saints. Once inside the church, stripped bare to symbolize the theme of penitence, the bishop blessed the sanctuary and altar with solemn words and holy water. Altar cloths, candles and floral decorations were arranged as the church began to return to its original state of grace. Following the Liturgy of the Word and Liturgy of the Eucharist, exposition and a special benediction by the bishop closed the rite.

New sacred oils were presented to the church as well.

According to Brian MacMichael, director of the Office of Worship, the rite was public recognition of the violation of the sacred and a communal restoration of divine worship. He added that the church community is asked to pray for those who committed this serious act.

MacMichael cautions that the Rite of Reparation is not a punishment focused toward the church community but rather a blessing to restore the church to its normal state.

"It was a returning back to normal. To have the bishop there is a strong show of the communal nature of the diocesan church," he said, adding, "It sets the parish back at peace."

Tim Johnson contributed to this story.

GUERIN

CONTINUED FROM PAGE 1

others a model of virtue and a source of inspiration and hope. Hers is a story of strength and prayer; challenge and humility; sorrow and peace, many said.

Bishop D'Arcy reminded his listeners that Fort Wayne has a strong connection to the newly canonized saint as well.

In 1846 Father Julian Benoit called the Sisters of Providence to this city, he said, which prompted St. Mother Theodore to pen these words to the bishop of Le Mans, France, "We shall take a new mission, Fort Wayne, in the northern part of the state. They intend to

friendship" forged over the years.

Bishop D'Arcy said in conclusion that a saint is given to us that we may take something from her life for our own pursuit of holiness. We find an "extraordinary sense of God's providence" in the life of St. Mother Theodore Guérin, he pointed out, and the way to honor her is to live better lives in imitation of her.

"She had a sense of mission, of bringing Jesus Christ to others," he continued, and we remain a missionary diocese bringing the faith to others in her memory.

St. Mother Theodore herself pointed out the path to sainthood. "What is necessary to become a saint?" she asked. "Nothing extraordinary, only what you do every day in the service of God," she answered.

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Veteran Vatican diplomat named to head U.S. military archdiocese

WASHINGTON (CNS) — Pope Benedict XVI has named Archbishop Timothy P. Broglio, a Cleveland native who is apostolic nuncio to the Dominican Republic and delegate to Puerto Rico, to head the U.S. Archdiocese for the Military Services. The appointment was announced in Washington Nov. 19 by Archbishop Pietro Sambi, apostolic nuncio to the United States. Archbishop Broglio, 55, succeeds Archbishop Edwin F. O'Brien, who was installed as head of the Baltimore Archdiocese Oct. 1. "I am indeed privileged to take the reins from Archbishop O'Brien," said Archbishop Broglio at a Nov. 19 news conference at the military archdiocese's headquarters in Washington. The new military archbishop, who has never been in the armed forces, said he has encountered members of the military in countries where he served in the diplomatic corps. He said his primary goal as military archbishop will be to find more chaplains. Currently there are about 300 Catholic military chaplains serving U.S. troops.

Pope to Kenyan bishops: Welcome repentant women who had an abortion

VATICAN CITY (CNS) — Abortion can never be justified, but women who repent after having an abortion should be welcomed back into the Catholic Church, Pope Benedict XVI told the bishops of Kenya. Meeting the bishops Nov. 19 at the end of their "ad limina" visits to report on the status of their dioceses, the pope decried "campaigns by agencies promoting abortion" to change Kenyan law, which allows abortion only when the life of the mother is in danger. "This direct destruction of an innocent human life can never be justified, however difficult the circumstances that may lead some to consider taking such a grave step," the pope said. He told the bishops that they must remind their people that the right to life is absolute and applies to each human being without exception. "The Catholic community must offer support to those women who may find it difficult to accept a child, above all when they are isolated from their family and friends," the pope told the bishops.

Retired Bishop Niedergeses of Nashville dies

NASHVILLE, Tenn. (CNS) — Retired Bishop James D. Niedergeses, the ninth bishop of Nashville who also was a pastor and teacher, a prison and hospital chaplain, and friend and mentor to many, died Nov. 16 at St. Thomas Hospital in Nashville. He was 90. Bishop Niedergeses suffered from various illnesses in recent years and had been hospitalized several times. He was admitted to St.

NEWS BRIEFS

PRIEST CELEBRATES MASS IN HALL OF HINDU TEMPLE



CNS PHOTO/ANTO AKKARA

Father Reju Kannampuzha of the Syro-Malabar Catholic Church delivers a homily at a Nov. 4 Mass inside the hall of a Hindu temple in New Delhi. The colorful portrait of Hindu deities in the hall is covered with a white curtain during the Mass. A church representative said celebrating Mass there was necessary because the Eastern-rite Catholics were denied access to liturgies in a Latin-rite Catholic church.

Thomas Nov. 14 for treatment of a blood clot in his leg when his condition worsened and he began bleeding internally. A funeral Mass was to be celebrated Nov. 20 at Nashville's Cathedral of the Incarnation, with Archbishop Joseph E. Kurtz of Louisville, Ky., as the main celebrant, followed by interment at Calvary Cemetery in Lawrenceburg. "We give thanks for Bishop Niedergeses' many years of faithful, dedicated service to God's people in the Diocese of Nashville," said Bishop David R. Choby, current head of the diocese. "In his kindness, faithfulness, dedication and energetic service, he was an inspiration to me personally as well as the other priests of the diocese."

Pope, at audience, encourages Christians to read Bible

VATICAN CITY (CNS) — To know God and to know how to live their lives, Christians must read the Bible, Pope Benedict XVI said. "Drawing close to the biblical texts, especially the New Testament, is essential for believers because 'ignorance of the Scriptures is ignorance of Christ,'" the pope said, quoting St. Jerome. At his Nov. 14 weekly general audience, the pope continued a talk begun the week before about the importance of the teaching of St. Jerome, the fourth-century doctor of the church. Reading the Bible teaches believers the way they are to live their lives, the

pope said, but the Scriptures must be read in a spirit of prayer and must be understood the way the church understands them. "For Jerome, a fundamental criterion for the interpretation of Scriptures was harmony with the magisterium of the church," he said. Pope Benedict said the books of the Bible "were written by the people of God, under the inspiration of the Holy Spirit," so "only in harmony with the faith of this people can we understand the sacred Scripture."

Youths at national conference in Ohio keep their faith alive

COLUMBUS, Ohio (CNS) — During the National Catholic Youth Conference in Columbus Nov. 8-10, about 20,000 youths had the chance to sing, pray, ask questions about their faith, meet new people and even play dodge ball. Bishop Matthew H. Clark of Rochester, N.Y., told participants during the closing ceremony that he hoped the experience was a "profoundly confirming time for you and an expression of the deep love of the church for you." He added, "And I hope that when you return, you share your experience and tell how your being together in these wonderful days in Columbus has spoken to your heart. The folks back home are very anxious to hear what you have learned and shared about Christ." Bishop Clark served as celebrant for the closing ceremony in place of Columbus Bishop Frederick F.

Campbell who was recovering from foot surgery. The Washington-based National Federation for Catholic Youth Ministry was the conference's sponsor, and the Columbus Diocese was the conference host. The Rochester bishop also addressed the sadness that overshadowed the conference because of the death of conference participant Veronica Gantt, 16, of Las Vegas, who was killed by a hit-and-run driver in Columbus Nov. 8.

Catholic Charities USA officials urge government to do more for poor

WASHINGTON (CNS) — Just last year, Catholic Charities agencies across the country provided services for one out of every 10 people living in poverty. Although the agencies are proud of the work they do, they would like to see that number of people in need decrease. But that is not going to happen, according to Catholic Charities officials, until the federal government steps up its efforts to help the country's poor. "The federal government must do its part" because "we can't continue to provide at this level," said Father Larry Snyder, president of Catholic Charities USA during a Nov. 15 press conference in Washington where a report titled "Poverty in America: Beyond the Numbers" was released. What the report shows about services provided to the poor is "impressive,

but alarming," said Father Snyder. He described the current state of poverty in the United States as both "unacceptable" and a "moral crisis." The report, based on a 2006 survey of local agencies, provides a state-by-state look at the types of services local Catholic Charities agencies provide.

Knights' donation of 2,000 wheelchairs to veterans totals \$1 million

WASHINGTON (CNS) — In ceremonies Nov. 9-10 in Washington, Chicago, Los Angeles and Bonham, Texas, which is near Dallas, the Knights of Columbus distributed 2,000 wheelchairs to military veterans. "As our nation pauses to honor these men and women on Veterans Day, we are honored to be able to reach out to help veterans in need," Supreme Knight Carl A. Anderson said. Veterans Day was Nov. 11. "This wheelchair distribution continues our long-standing tradition of service to our service men and women, both those who are on active duty and those who are retired," he said in a statement in Washington. The Knights of Columbus partnered with the Wheelchair Foundation to distribute the wheelchairs. Five hundred were distributed in each of four cities in ceremonies that drew hundreds of people. A press release from the Knights said the Chicago ceremony began with Boy Scouts wheeling veterans into the auditorium of the Edward Hines Jr. Veterans Affairs Hospital in new "Ferrari red" wheelchairs, escorted by an honor guard of 76 fourth-degree Knights.

Cardinal-designate from Texas credits region's growth for elevation

BALTIMORE (CNS) — The first cardinal from Texas and the first one named from the South or Southwest since 1991 is convinced that his inclusion on the list was far more about the archdiocese he heads, Galveston-Houston, than about himself. Cardinal-designate Daniel N. DiNardo, 58, said until two days before the announcement was made Oct. 17 he never imagined he would join the select group of men who choose popes and advise the Vatican. "I'm sure the reason behind it is the intense growth of the Catholic population in the Southern and Southwestern United States, especially in Texas," he told Catholic News Service Nov. 14 during a break in the annual fall meeting of the U.S. bishops in Baltimore. The last cardinal named from the southern half of the country was Cardinal Roger M. Mahony of Los Angeles in 1991. He has been the only U.S. cardinal serving in an archdiocese west of the Mississippi or south of Washington, D.C. That will change with the Nov. 24 consistory at the Vatican when his Texas colleague and 22 others will be elevated as cardinals.

Our Lady of Good Hope to host Catholic-Lutheran Advent Vespers Service

FORT WAYNE — The Lutheran-Catholic Dialogue Committee is sponsoring the sixth annual Catholic-Lutheran Advent Vesper Service of Light on the first Sunday of Advent, Dec. 2, at Our Lady of Good Hope Catholic Church in Fort Wayne.

The 5 p.m. service will include clergy of both communities in the procession. Featured in the service will be a combined adult choir from area Catholic and Evangelical Lutheran Church in America congregations.

Refreshments and fellowship will follow in the church hall. Our Lady of Good Hope is located at 7215 St. Joe Rd.

Father Scully honored as outstanding educator

NOTRE DAME — Holy Cross Father Timothy R. Scully, professor of political science and director of the Institute for Educational Initiatives at the University of Notre Dame, has been recognized as an outstanding teacher with a Crystal Apple Award from Michigan State University's College of Education. He received the award and delivered the keynote address at a dinner reception held last month in East Lansing, Mich.

Father Scully is one of 25 educators to receive this year's Crystal Apple Award, presented annually to teachers, professors, administrators and counselors who represent excellence and commitment to the teaching profession.

A fellow of Notre Dame's Helen Kellogg Institute for International Studies, Father Scully's research and teaching focus on comparative political institutions, especially political parties and democratic governability. He oversees the work of the University's Center for Research on Educational Opportunity and the Alliance for Catholic Education (ACE), Notre Dame's signature program that provides hundreds of Catholic school teachers to under-served communities across the country, which he founded in 1993.

Father Scully served as Notre Dame's executive vice president from 2000 to 2003, and as vice president and senior associate provost from 1994 to 2000. He serves as a Fellow of the University.

Ordained a Holy Cross priest in 1981, Father Scully was graduated from Notre Dame in 1976 and earned master's and doctoral degrees in political science from the University of California, Berkeley. He is a member of the Trinity Foundation Board in Dublin, Ireland, the Woodrow Wilson Center Board and the Inter-American Dialogue in Washington, D.C., as well as the New York Council on Foreign Relations. He serves as a trustee of the University of Notre Dame, Australia.

AROUND THE DIOCESE

VETERANS HONORED AT ST. ANTHONY SCHOOL



PROVIDED BY ST. ANTHONY SCHOOL

Veterans gathered at St. Anthony de Padua School in South Bend for a presentation by the fifth- and sixth-grade students on Thursday, Nov. 8. The morning began with Mass followed by a special salute from members of the American Legion Post 284, which included the explanation of a veteran, prayer, the playing of Taps and a 21-gun salute. Afterward the veterans were treated to a reception and a variety of patriotic songs sung by the students.

Peace scholar receives award from Swedish city

NOTRE DAME — The Swedish city of Uppsala has announced it will award Notre Dame professor Peter Wallensteen a 2007 honorary medal "for his commitment to peace and peace research, which has generated appreciation and respect nationally and internationally."

Uppsala is Sweden's fourth largest city and leading center of higher education in Scandinavia and Northern Europe. Wallensteen, the Richard G. Starman Sr. Research Professor of Peace Studies at Notre Dame's Kroc Institute for International Peace Studies, also is the Dag Hammarskjold Professor at Uppsala University.

Wallensteen is one of the founders of Uppsala University's Department of Peace and Conflict Research. He is the director of the university's Conflict Data Program, a searchable database of armed conflicts worldwide that is widely consulted by scholars, international policy makers, negotiators and journalists.

Wallensteen is the author of "Understanding Conflict Resolution: Peace, War, and the Global System," published in English and Arabic, as well as many books and articles on the causes of war, targeted economic sanctions and reform of the United Nations. He joined the Kroc Institute in 2006 and spends every fall semester at Notre Dame.

The award ceremony will take place in the State Hall of Uppsala Castle on Nov. 23.

Holy Cross College Social Concerns Committee brings Thanksgiving to neighbors in need

NOTRE DAME — The Holy Cross College Social Concerns Committee has made an impact on the college and the community as well. One of their biggest events of the year is the Thanksgiving food drive. Each November this committee holds a school-wide food drive where students, faculty and staff are encouraged to donate canned goods. Other food items, such as turkeys, are then purchased and baskets are assembled.

Each basket contains everything necessary for a traditional Thanksgiving meal. These are then hand delivered by volunteers to families in need.

Claire Humphrey, president of the Social Concerns Committee, says this is a very important service.

"Last year, I delivered a Thanksgiving food basket to a family that had moved to South Bend from New Orleans due to Hurricane Katrina. The family was so thankful, and the mother told me that if we hadn't helped, they would not have had a Thanksgiving meal. This committee has taught me the meaning of commitment and perseverance, but most importantly it has taught

me to be grateful for everything God has given me."

The Social Concerns Committee delivered baskets on Monday, Nov. 19.

Bishop Dwenger world hunger food fast

FORT WAYNE — Bishop Dwenger students and staff will be participating in a 24-hour food fast sponsored by the Bishop Dwenger Social Justice Club and Catholic Relief Services on World Human Rights Day, Monday, Dec. 10. The fast from food will raise awareness about world hunger and its causes.

This event will enable participants to join in solidarity with the poor and hungry all around the world by fasting and learning more about what can be done to help.

As a practical application of the fast, sponsorships from friends and family are being sought. The money raised will aid Catholic Relief Services, the official international relief and development agency of the U.S. Catholic Conference.

Catholic Relief Services assists the poorest of the poor in 80 countries in Africa, Asia, Eastern Asia, Eastern Europe, Latin America and the Middle East. They work with the poor and disadvantaged to foster dignity and economic self-sufficiency, and empower them to help themselves. To sponsor a student or join in this fast, please contact Melissa Wheeler at (260) 496-4700 or e-mail mwheeler@bishopdwenger.com.

Students improve writing skills with online help

FORT WAYNE — Students at St. Joseph School, Hessen Cassel, are working on improving writing skills as one of their school wide goals. Among stressing proper skills in the classroom and encouraging student ideas through 6+1 writing techniques, St. Joseph has adopted an online writing critique called Criterion.

Here students are given a prompt and asked to write about a specific topic. Students are graded on grammar, usage, mechanics, style, organization and development. This unique program gives students and teachers instant feedback. Students are able to see their mistakes and work to improve their essays.

Teachers and parents have seen students' awareness of how they write improve. One student who is excelling with this program is Georgia Gladding, an eighth grader at St. Joseph who enjoys creating stories that will take her readers to distant and interesting places. She is an avid reader of many different types of literature.

Christ Child Society launches Clothe a Child

SOUTH BEND — For the 60th consecutive year, the Christ Child Society of South Bend launched its Clothe a Child campaign in the South Bend area to help provide crib blankets, undershirts, booties and assorted clothing.

In addition to helping provide clothing for infants and small children, the society will also distribute hundreds of layettes for newborn infants.

The society receives no local, state or federal funds, and their staff is not paid. All money raised during the campaign is used directly for clothing children. — EJD

Monroeville offers history book of parish, school

MONROEVILLE — The HASA team of St. Joseph School is offering for sale a history book. This book contains a dateline of the Diocese of Fort Wayne-South Bend, history of Monroeville, history of St. Rose of Lima Parish and history of St. Joseph School in Monroeville. The book is 265 pages and contains many pictures of members of St. Rose Church, teachers and Sisters of St. Francis who teach or taught at St. Joseph School, plus nearly all of the eighth grade class pictures of graduates of St. Joseph School from 1924 to present. The book

offers a picture history of many families who have lived in Monroeville and attended St. Joseph School, making it of value and interest to more than just current St. Rose parishioners. To obtain a copy of the "Dateline of Catholic Roots in Monroeville, Indiana" history book, send a \$35 check made out to St. Rose Church and mail it to HASA Book, 13828 Morgan Rd., Monroeville, IN 46773. The book will be mailed by priority mail. To ensure delivery by Christmas, order before the first of December.

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- Steve Henderson, '08, Student Government Association President

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Lessons and Carols set for St. Bavo Dec. 2

BY SUSAN BAXTER

MISHAWAKA — A favorite Advent custom returns to St. Bavo Parish Sunday, Dec. 2, as the Marian Liturgical Choir joins with readers from the Antioch Catholic Youth Group in the annual "Service of Lessons and Carols." The service begins at 7 p.m.

Though an old tradition rooted in medieval Christian worship, choir director Joe Higgenbotham promises to mix the old with a little new music this year.

"I have written a new song, 'Come, O Come Emmanuel,' that will be sung by the choir and congregation this year," Higgenbotham said. "We are also doing some other songs that we did not do last year."

But the "stars" of the evening will be the old favorites; the traditional carols proclaiming Christ's birth, which are centuries old. Higgenbotham said the event will also feature "Creator of the Stars of Night," in ancient plainchant. According to the Catholic Encyclopedia, plainchant is the beginnings of Catholic liturgical music. Often called "Gregorian Chant" after St. Gregory I, this musical form began in the early Middle Ages, before the advent of polyphony, and remains "the church's own music" to this day.

The charming Austrian Carol, "Still, Still, Still," will also be included this year, as will a tune written by Higgenbotham's daughter Claire, "For God so Loved the World."

Carols, though now a regular part of Christmas celebrations, were once banned by Oliver

Cromwell in 17th-century England. The Service of Lessons and Carols was formalized by the Anglican Church in 1918.

The music frames nine readings from Scripture that follow the Messianic prophecies through the Incarnation, and the fulfillment of God's promise of the Messiah. The Scripture will be proclaimed by Antioch youth lectors.

"The kids seem to really love doing this event," Higgenbotham said. "It means a lot to them."

Higgenbotham said the event will be special for the group in many ways. Soloist Rachel Holland will be graduating this year, and will not be singing at St. Bavo as regularly.

"She has a great deal of talent," he said.

Though they have been rehearsing hard for the event, the group, which includes youth musicians, strives to put the emphasis on prayer.

"To keep it prayerful, we pray before each rehearsal," Higgenbotham said.

"The readings and reflections help tremendously in showing that it is much more a prayer service than a concert," Higgenbotham added.

As Advent approaches and the evening falls more quickly each night, the Marian Liturgical Choir, youth musicians and readers say they hope to share their love for the infant Jesus with the world.

"The kids ... really think about what they are singing, to make it a prayer," Higgenbotham said. "(They) sing it like they mean it."

The service is free and open to the public.



SUSAN BAXTER

Members of the Marian Liturgical Choir, under the direction of Joe Higgenbotham, rehearse for the annual "Service of Lessons and Carols" scheduled for Sunday, Dec. 2, at St. Bavo. The traditional prayer service will feature new songs, familiar carols and hymns with nine lectors from the Antioch Youth Group proclaiming Scripture that tells the story of Christ's birth. The service begins at 7 p.m.

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An interview with Joseph White, historian, writer, scholar

INDIANAPOLIS — Joseph M. White, Ph.D., was the historian, writer commissioned to write "Worthy of the Gospel of Christ: A History of the Catholic Diocese of Fort Wayne-South Bend." Today's Catholic asked White a few questions about the research and background of this historical piece for the 150 year anniversary of the diocese.

TC: Joe, tell us about your background as an historian, your education and interest in church history.

White: From childhood, the stories my parents told about our 19th-century Catholic immigrant Irish and German ancestors fascinated me. Immigrants including my forebears in my hometown of Indianapolis built the U.S. Catholic Church. I naturally wanted to learn the "inside story" of U.S. Catholic and immigrant history with graduate studies at Notre Dame under influential scholars such as Jay P. Dolan and Philip Gleason. Through my historical writing, I hope to preserve the memory of the past for a Catholic community that operates with little active historical memory or at best a selective memory.

TC: Have you done similar histories such as "Worthy of the Gospel of Christ?" If so, what were they?

White: After receiving the Ph.D. in history at Notre Dame, I worked there at the Cushwa Center for the Study of American Catholicism

through the 1980s. My project was a history of Catholic theological education funded by the Lilly Endowment and resulted in the book, "The Diocesan Seminary in the United States: A History from the 1780s to the Present" (Notre Dame, 1989).

Then, from my home in

Indianapolis, I took on writing projects such as assisting a retired archbishop in the East draft his memoirs. Despite a good memory, the man lacked work habits to think about what he wanted to say so this project collapsed. I then went on to other commissioned books: "Sacred Heart Parish at Notre Dame: A Heritage and History" (1992), "Where God's People Meet: A Guide to Significant Religious Places in Indiana" (1997), "An Urban Pilgrimage: A History of the Catholic Community of Holy Cross, Indianapolis, 1896-1996" (1997); and "A Work Never Finished: A History of the National Organization for Continuing Education of Roman Catholic Clergy" (1998). I produced a large institutional history, "Peace and Good in America: A History of Holy Name Province, Order of Friars Minor, 1850s to 2000" (2004) — an account of a large group of Franciscan friars. I have also been an associate editor and contributor to the journal, U.S.

Catholic Historian, since 1986.

TC: In your research of the diocese, how did you begin?

White: Writing about the diocese's oldest parish, Sacred Heart at Notre Dame, had introduced me to northern Indiana's Catholic history. Recently published works on Notre Dame and its founder, Father Edward Sorin, were very helpful. Because the early bishops of the parent diocese (Vincennes) and the 19th-century Fort Wayne bishops' papers have been largely destroyed, I relied on their letters to Rome — available on microfilm for the 19th century at the University of Notre Dame Archives. The Fort Wayne bishops' letters to the Archbishop of Cincinnati at the same archives were also useful.

TC: What sources did you rely on with your research?

White: The lack of 19th-century bishops' letters and records of early diocesan institutions turned me to newspaper research. I surveyed every issue of Indiana Catholic newspapers published in Indianapolis from the 1870s to 1926. In 1926, Bishop Noll started a diocesan newspaper so I switched to surveying each issue of that paper up to 2005. Newspaper stories provide the public announcements, dates of events, and data on institutions that bishops' and chancellors' papers in the diocesan archives usually lacked. It took an enormous

diocesan institutions such as the orphan asylums, the newspaper, the school office, Catholic Charities, and so forth were apparently lost. There was no interest in documenting lay activities such as mutual benefit and fraternal societies that flourished into the 20th century or the National Councils of Catholic Women/Men at diocesan, deanery and parish levels from the 1920s. There was no vision for collecting these data to preserve memories.

The Diocesan Archives holds correspondence of Bishop Herman Alerding from 1908 to his death in 1924, but mostly outgoing letters and only a few incoming ones.

Bishop Noll's papers at Notre Dame deal mostly with his national activities and editorial work. He relied on his chancellor to administer the diocese so Noll left few papers for the Diocesan Archives.

Bishop Pursley's papers are extensive, but he or his secretary saved his letters but often discarded supporting documents accompanying letters.

Bishop William McManus'

Providence, and others. I was particularly taken by the number of hospitals that women's religious communities established across northern Indiana.

TC: Tell us something you believe was intriguing about each bishop you researched.

White: The first Bishop, John Luers, a Cincinnati pastor and protégé of that city's Archbishop John B. Purcell, was 37 when he came to Fort Wayne in 1858 and took an instant dislike to the city. But for

his new diocese of

42

tle, kind man. It has been said that he had difficulty making hard decisions. He actively led the diocese for only five years and three months before he had a serious stroke. He died a year later in January 1900 at age 58.

A successful Indianapolis pastor, Bishop Herman Alerding, at age 55 began a 24-year tenure as bishop in 1900. He was very short, unfailingly gracious in manner — a beloved figure. During his years, the diocesan population more than doubled with the arrival of new immigrants from eastern and

southern Europe to work in industries especially in Lake, St. Joseph, and Allen counties.

The number of parishes increased sharply. With most U.S. bishops, he feared workers' attraction to socialism that prompted a suspicion of labor unions and strikes.

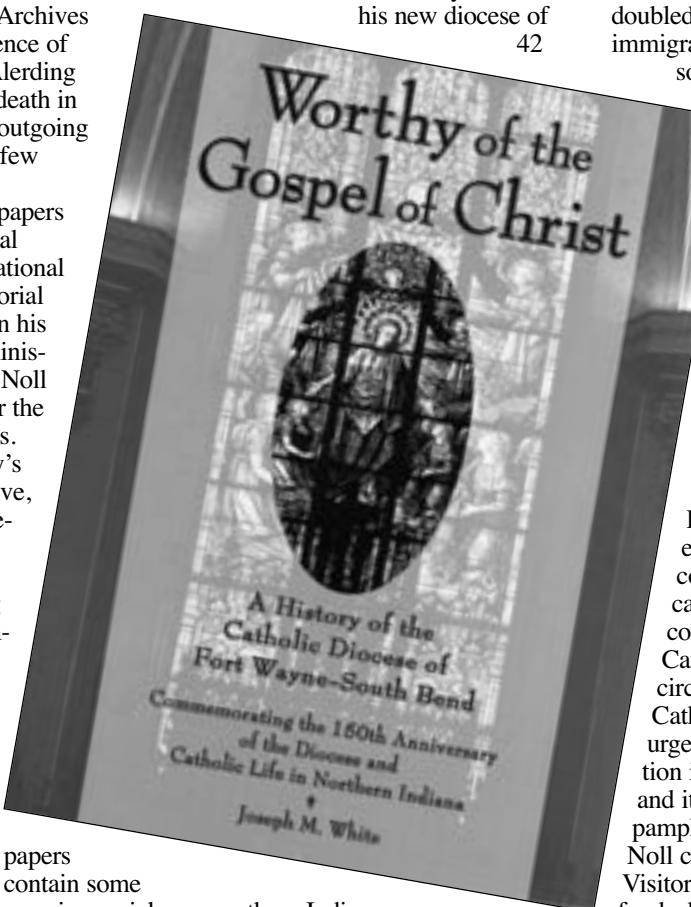
Bishop John F. Noll, an influential national leader, served as ordinary 1925-1956. In 1912 at Huntington, he had founded *Our Sunday Visitor* to combat anti-Catholic publications and movements with correct information about Catholicism. His nationally circulating paper instructed Catholics about their faith and urged them to greater participation in the church. The *Visitor* and its publication of books and pamphlets was a great success.

Noll continued to direct the *Visitor* while bishop. With *Visitor* funds, he helped debt-burdened parishes during the Depression, and he built the great Central Catholic High School in Fort Wayne. By his accounting, he funneled \$4,231,000 of *Visitor* funds to diocesan causes. He displayed great strengths as an apologist and benefactor. Unfortunately, he revealed a lack of prudence and intellect by associating with Father Charles Coughlin, the famed "radio priest" of the 1930s who espoused wild economic theories and anti-Semitism. Noll also attached the *Visitor* to the controversial "America First" movement before U.S. entry into World War II. Noll arranged for a partition of the diocese in 1944 when 24 counties were separated to form the new Lafayette diocese.

Noll had handpicked Father Leo J. Pursley, an energetic pastor, as his auxiliary bishop in 1950. Bishop Pursley succeeded Noll as ordinary in 1957. His appointment coincided with another reduction of the diocese with the separation of four counties to form the Gary diocese. Pursley presided over Catholic population growth with expansion of institutions and services. After 1965, the Catholic population leveled off, and he faced the challenges of implementing Vatican II renewal in the diocese.

Bishop William E. McManus, auxiliary bishop of Chicago, became ordinary in 1976 at age 62. He faced the challenge of being an "outsider" from another city. With aplomb, he struggled with issues arising from Vatican II

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Bishop to sign books

Bishop John M. D'Arcy will be signing the diocesan history book, "Worthy of the Gospel of Christ: A History of the Catholic Diocese of Fort Wayne-South Bend," on Saturday, Dec. 1, from 11 a.m. to 1 p.m. at the Cathedral Bookstore in the Archbishop Noll Catholic Center, 915 S. Clinton St. in downtown Fort Wayne. The bishop will sign books prepurchased or purchased the day of the signing.

amount of time and was hard on the eyes reading newspapers on microfilm at reader-printers and copying relevant pages. Other published and manuscript sources available at the diocesan and religious-order archives were used.

TC: What was the most difficult aspect of the research?

White: Accepting the fact that so many sources had been destroyed was difficult. It saddened me that a succession of bishops and chancellors were indifferent or perhaps even hostile to diocesan history. Holdings at the Diocesan Archives consist largely of materials that crossed the bishops' and chancellors' desks — so they offer a selective view. Through most of the 20th century, no diocesan leader said, "There is a need to document every aspect of diocesan history because we cherish our history. Let there be records management policies to bring documents to a well managed Diocesan Archives under the care of a professionally-trained archivist." Instead, records of

Diocesan Archives recently created from records and papers in storage and now properly maintained in the Archbishop Noll building. He hired the diocese's first professional archivist, Janice Cantrell, who knows modern archival science and applies it.

TC: What was the most fascinating thing you learned about the Diocese of Fort Wayne?

White: Fascinating aspects abound: the multiethnic urban dimension that burgeoned from the 1890s in Lake County — now the Gary Diocese — along with the same in South Bend and Fort Wayne. No other U.S. diocese has an institution of national influence such as the University of Notre Dame. I was fascinated with the contributions of major religious communities active in the diocese, the Congregation of Holy Cross, Sisters of St. Francis of Perpetual Adoration, Ancilla Domini Sisters, Franciscan Sisters of the Sacred Heart, Our Lady of Victory Missionary Sisters, Sisters of

northern Indiana counties he worked hard and coordinated the property purchases and church construction of at least 50 new parishes. He started the Diocesan Orphan Asylum at Rensselaer and recruited a new body of diocesan clergy. Because their personal relationship had soured, Luers did not consult his own vicar general, Rev. Julian Benoit, famed for financial acumen and constructing the Cathedral of the Immaculate Conception. When Luers died suddenly at age 51 in 1871, Benoit, as diocesan administrator, found a huge debt the bishop had contracted apparently to make risky investments.

Bishop Joseph Dwenger, another Purcell protégé, was appointed in 1872 at age 34. A large, forceful man, Dwenger expanded the network of parishes and was a staunch advocate of parochial schools for which he established a Diocesan School Board. He had new orphan asylums built, one for boys at Lafayette and one for girls at Fort Wayne. He recruited the Society of the Precious Blood to open Saint Joseph's College at Rensselaer as a minor seminary to prepare young men for the priesthood. He recruited the Sisters of St. Francis of Perpetual Adoration for the diocese. On a personal level, he was opinionated and often abrasive so he won few friends. After a three-year bout with heart disease that kept him confined to home, he died at age 53 in January 1893.

Dwenger's successor, Bishop Joseph Rademacher, who had been a priest of the diocese, was a gen-

Archivist is diocesan history detective

BY KAY COZAD

FORT WAYNE — One of the best kept secrets of the Diocese of Fort Wayne-South Bend resides in the lowest level of the Archbishop Noll Catholic Center. There, quietly spanning 4,000 feet, are rows of shelving, boxes and file cabinets housing the rich and colorful history of this diocese.

The Diocesan Archives, a relative newcomer to the offices of this diocese, collects and preserves the official records of the diocese and any ancillary records which reflect the work of the church within the diocese.

Janice Cantrell is sole archivist at the Archbishop Noll Catholic Center located at 915 S. Calhoun St. and says the records are open to the public. "Anyone can research materials here." Cantrell, parishioner of the Cathedral of the Immaculate Conception, began her work as the first archivist for the diocese in July of 2002.

"There had never been an archivist, so there was a lot of catching up to do," says Cantrell, who holds a master's degree in public history from the University of Toledo.

Initially, the diocesan records

were haphazardly housed in the chancery basement and at St. Patrick Parish. Under Cantrell's direction the materials were moved into two classrooms in what was once Sacred Heart Elementary School. Organizing and creating a "finding list" of the entire collection of historical papers and materials took the better part of a year, she says, and in 2005, the archives, in need of more space, were moved into the basement of the newly renovated Archbishop Noll Catholic Center.

The archives hold the library that once was located in the diocesan museum. "There are books and Catholic materials on popes and general Catholicism," says Cantrell. Other records and materials found in the archives include bound diocesan newspapers dating from 1912 to 2003, historical materials from parishes long since closed, microfilm of parish sacramental records up to 1940, photographs, marriage records from 1879 to 1999, Central Catholic High School transcripts, business records from the diocesan offices, official Catholic directories from 1902 to 1957, ordination and priest records and many of the papers and correspondence from the bishops who have formed this diocese.

Cantrell has processed and filed 39 boxes of Bishop Leo A. Pursley's papers.

"I enjoy doing it. It's like getting to know the person. I never knew him (Bishop Pursley) but feel I know him now through his papers. My favorite is that he was a doodler," says the historian.

Though she has organized and processed much of the materials, she admits there is much left to do.

"It's getting there," she says. "I can find most of the things when I need to."

However, there is a continual influx of files to be archived that are considered no longer current, such as following a retirement or large event like the Eucharistic Congress. Currently she is compiling a record of the deceased priests of the diocese for a proposed necrology.

Shortly after Cantrell took charge of the archives Joseph M. White, author of "Worthy of the Gospel of Christ: A History of the Catholic Diocese of Fort Wayne-South Bend," began his research for the remarkable book commemorating the 150 anniversary of the diocese.

"It was harder then because things were spread between Sacred Heart and the chancery," says



KAY COZAD

Janice Cantrell is archivist for the Diocese of Fort Wayne-South Bend. She collects, organizes and preserves historical materials in the 4,000-foot space housing the Diocesan Archives in the lower level of the Archbishop Noll Catholic Center. The Diocesan Archives, open to the public, offered research materials for Joseph M. White's diocesan history book, "Worthy of the Gospel of Christ: A History of the Catholic Diocese of Fort Wayne-South Bend."

Cantrell of her assistance to White.

She recalls his bimonthly visits to the archives in the Noll Center where he would spend much of the day. "He would tell me what he needed and I would direct him," Cantrell says.

She also checked and confirmed dates and resource titles, as well as scanned photographs for the book.

Though initial academic pursuits were in zoology, this engaging young woman finds history to be her life passion. She fields requests for historical data on parishes celebrating anniversaries, family members seeking sacra-

mental records and family histories of priests, and considers herself the diocesan detective.

"I really like my job. My favorite is when people contact me about past generations and I actually can find the records for them. It's very nice!" says Cantrell.

Janice Cantrell may be reached with historical information requests by phone at (260) 422-4611 Ext. 3368, by e-mail at jhackbush@fw.diocesefwsb.org or visit www.diocese.fwsb.org and click on the archives link.

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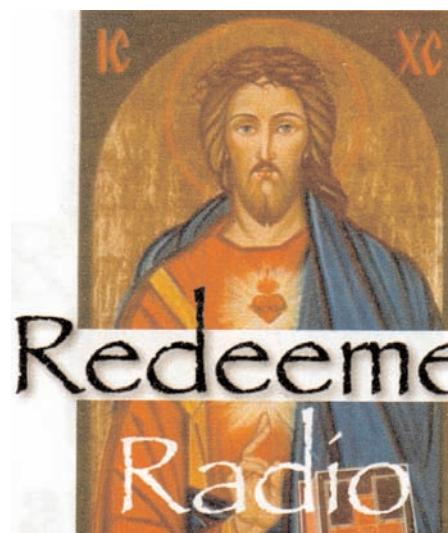
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Historian, author brings the past alive at the History Center

BY LAUREN CAGGIANO

FORT WAYNE — Scholar Joseph White shared the rich history of the Diocese of Fort Wayne-South Bend at the History Center in Fort Wayne Sunday, Nov. 4.

Dr. White's lecture was in correlation with the recent release of his book detailing the history of the diocese entitled "Worthy of the Gospel of Christ: A History of the Catholic Diocese of Fort Wayne-South Bend."

"What brings me here is the celebration of the diocese's 150th year anniversary," he said. "It's my personal hope that the published history (of the diocese) creates a memory."

According to White, Fort Wayne has been rich in Catholic culture since its origin. Catholics have built an institution in Fort Wayne through the establishment of parishes, parish schools, colleges, hospitals and homes for the aged.

White also detailed the "element of struggle to sustain Catholic culture" in northeastern Indiana.

"The general hostility toward Catholics reflects their minority status," he said. The scholar noted that Catholics make up 12 percent of the state's population.

White then proceeded to narrate the history behind what we now know as the Diocese of Fort Wayne-South Bend.

"(The diocese) was renamed to reflect South Bend's role in diocesan life," he said.

The culture of the French and Native Americans who were prominent in the area were instrumental in shaping the early church in northeast Indiana. In particular, White attributed the diocese's success in the 19th century to the efforts of Msgr. Julian Benoit.

Benoit, a Frenchman, was known for his emphasis on education, founding a boys and girls school in Fort Wayne. Most notably, the reverend founded the Cathedral of St. Augustine, now known as the Cathedral of the Immaculate Conception downtown.

The mid-1800s brought an influx of European Catholics, especially German and Irish immigrants, White said. In 1845, 1 million Irish and German Catholics arrived in various American cities.

"American cities were swamped with Catholics, which brought about a nativist and anti-Catholic movement," White explained.

Northeast Indiana was not immune to this trend. In 1847, 30 German Catholic families arrived in Fort Wayne and founded modern-day St. Mary's Church. "Hence we have the initial ethnic diversity of the diocese." The parishes of Hessen Cassel, Besancon, Roanoke, Avilla and New Haven were founded by German speaking Catholics.

One German who was instrumental in the dissemination of German-Catholic culture was Bishop Luers, who would later become the first bishop of Fort Wayne.

"During the Luers years, there was a tremendous proliferation of Catholic churches," White recounted. "Luers made a decisive commitment to building Catholic life (in the area)." In 1864 alone, 34 new churches were built in the greater Fort Wayne area.

But these Catholic foreigners were not always welcome by the English speaking Protestants. A general misunderstanding and ignorance begot an ignorance of the Catholic faith. "The visibility and growth of Catholic community stirred Protestant fears," he said.



LAUREN CAGGIANO

Joe White, PhD, who wrote the diocesan history book, "Worthy of the Gospel of Christ: A History of the Catholic Diocese of Fort Wayne-South Bend" discusses the history of the diocese at the History Center in Fort Wayne on Nov. 4.

"The need to explain Catholicism was very great."

In response to the anti-Catholic sentiment (and other reasons), Luers urged the formation of parish schools. In an 1852 letter to the Cincinnati Bishop's Council, Luers addressed the need for Catholic schools. Luers' wish was granted; in 1855 the council proposed a parochial school for every church. The Catholic Church was thriving during the Luers era; the Diocese of Fort Wayne was officially created on Jan. 8, 1857.

The Catholic Church continued to grow steadily into the turn of century — what scholars classify



Artwork from some of the Fort Wayne parishes was displayed at the History Center as part of the talk given by Joe White, PhD, on Nov. 4. Sharon Little took the photos of parish and diocesan institutions, which are available in a book titled, "Behold the Face of Christ." The history and artwork books are available at the Cathedral Bookstore in downtown Fort Wayne.

WHITE

CONTINUED FROM PAGE 9

renewal and faced the hostility of a faction opposed to his style of the post-Vatican II church. He took early retirement in 1985.

IC: You devoted much space in the history book to Bishop John M. D'Arcy. Usually the current bishop is not treated in diocesan histories. How did you decide to include his episcopacy?

White: After consultation, it was

decided to provide a narrative of major events and activities during Bishop D'Arcy's years as ordinary since 1985. This chapter brings the diocesan story to the present. Only with the passage of time can this era be placed in historical perspective and interpretations made.

IC: How do you think history will look at Bishop D'Arcy's years?

White: It's impossible to predict what the historian at a future diocesan anniversary, say, 25 or 50 years from now may want to write about. That historian may have interesting questions to pursue that did not occur to previous historians. In any

case, Bishop D'Arcy's strengths are that he gathers information, listens to a variety of views, has the confidence to talk to people, and proceeds to decisions. That's a great strength. Frankly, I know of a bishop in our region who has stated publicly that he does not need advice or will seek only the advice he wants. That's a great weakness. Bishop D'Arcy has worked at a close relationship with Notre Dame for the mutual benefit of university and the diocese. Not every bishop would have done so. I hope his successor has the same openness and accessibility.

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Book clubs help educate readers in the Catholic faith

BY MICHELLE DONAGHEY

NOTRE DAME — "Please continue to educate yourself in the Catholic faith. A book club will help," said Cindy Turner, who spoke at the Eucharistic Congress Aug. 18 leading a workshop, "Holy Reading and Spiritual Growth: A Book Club in Your Parish?"

Turner, who organized a club at Immaculate Conception Parish in Auburn over three years ago, gave the ins and outs of getting a book club started.

The first thing she urged everyone to do was talk to their parish priest about the idea. Turner said that the pastor should be agreeable to the club before a club starts up. "This is most important," she said.

"I didn't want to just take books and use those I had read and loved," said Turner. Her group decided that, after books were chosen, the club would meet on the last Sunday of the month during which the next book would be distributed.

Book club meetings may vary as needed by individual parishes she suggested. Some parishes, she added, may choose to meet monthly, bimonthly or quarterly depending upon interest.

Turner suggested meetings be open to those who are age 18 and above. All meetings should be arranged through a parish administrator so books can be ordered and flyers, posters and bulletin announcements completed.

The Auburn club chooses reading materials available from the Cathedral Book store and Catholic in nature.

"You have to be careful because you are leading a Catholic group," Turner said. "There's all kinds of good materials out there. You just have to have the Holy Spirit guide you."

In order to keep material fresh, Turner suggests that clubs not read more than one book per author each year. Materials can be easy reading such as "Attitudes of Gratitude" or more in depth such as "Treasure in Clay, The Autobiography of Fulton J. Sheen."

"Read your Catholic newspaper, get on the Internet, check on the EWTN Web site and listen to Catholic Radio," Turner said. "You have to evaluate what your group would want."

Purchasing books can be done individually or as a parish group. Turner reported at her parish, group books are purchased at a

20 percent discount at the Cathedral Bookstore. Participants then pay the parish office for the books.

Book club pointers

Promotion of the book club

The first book choice should be made by the leader and parish priest, Turner said at the workshop. Subsequent books can be chosen by the group as a whole.

A wide variety of books are available, including fiction and nonfiction titles such as "John Paul II, A Life of Grace" By Renzo Allegri, "St. Michael and the Angels" and "The Yellow Brick Road" by William J. Bausch.

After a book is chosen and the date is set, promoting the club is important. Publishing the information in the parish bulletin and on flyers follows.



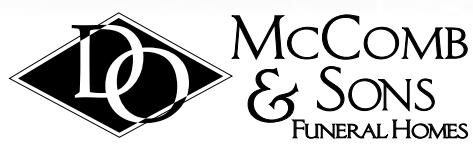
MICHELLE DONAGHEY

Those who attended Cindy Turner's "Holy Reading and Spiritual Growth: A Book Club in your Parish?" workshop looked over books Cindy brought with her after the workshop concluded. Turner, standing at podium, listened to interested parishioners from all over the diocese.



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Today's Catholic's Book of the Month coming in January

To help those interested in organizing or conducting a parish or group book club, in January, *Today's Catholic* will begin offering a Book of the Month feature in the third publication of the month. Consulting with the Cathedral Bookstore, the newspaper will feature 12 books with a brief promotion and some study questions to enhance the group discussions.

If one cannot be a part of a club or the club selects another book, but the reader would still like to comment on a book, *Today's Catholic* will post a book Web log (blog) where readers could post their comments about the book of the month.

To begin, books featured will affirm the Catholic faith and also offer insight to those who made an impact on Catholicism, especially in the Diocese of Fort Wayne-South Bend — Blessed Basil Moreau, St. Mother Theodore Guérin and Capuchin Father Solanus Casey.

Flyers may include:

- What a spiritual book club is
- "A group that enjoys reading and sharing their thoughts about spiritual and uplifting material."
- The time, date and location of the first anticipated meeting
- The title and cost of the first book
- A note that books are available for purchase for those who cannot or choose not to be a part of the discussion group and how this can be done
- A contact number or place, such as the parish office, where interested parishioners can join

Be sure to allow enough time for the books to be ordered and distributed for sufficient reading time. Typically this should be at least a month. The Cathedral Bookstore requires at least 10 days to order books.

Turner noted that her club takes a break in the summer and orders materials for summer reading in April to be discussed at the fall meeting.

After receiving the first books, a designated leader can announce distribution.

Leadership tips

Before the first meeting, pray for the book club and leader. Leaders are encouraged to show interest in the club.

"The leader needs to be enthusiastic to share their love of God. The leader should always show excitement to learn more about their Catholic faith through Spiritual reading. The leader also needs to let the Holy Spirit guide," said Turner.

Spiritual book club leaders are also responsible for announcements and posters or flyers for the new club as well as working with the parish administrator to record responses.

The leader places the order for books and a follow up notice in the parish bulletin when the book will be available. If the club is already established, he or she may call members who were not present at the previous discussion to inform them of the next book pick up.

Typically, those who head groups will choose the first book

with approval from the pastor.

At book club meetings discussion leaders rotate their duties for a change of perspective.

Discussions can be held as a whole group or divided into smaller groups to discuss sections or chapters of a book with all participants gathering for the last 20 minutes of the club. Participants may use post-it notes and highlighters to mark items for discussion. At that time, a spokesperson from the group gives highlights of the small group's discussion.

A leader could read a portion or paragraph of interest to the group. "You could ask the group to think about what was read and ask if someone would like to share their thoughts. Remember that not everyone will like the book that you read. All must listen to everyone and their reason for liking or disliking a book," said Turner.

One of the most important things that leaders do notes Turner, is to "Pray before each discussion begins, pray after each discussion ends."

Everyone, Tuner said, should "pray for the success of your parish's spiritual book club."

Group tips

"If your group is large, divide it into two, three or four groups in attendance. You can then divide the book into two, three or four sections and assign each a section or chapters of the book. Tell each that they should have a spokesperson who will then give highlights of discussion from their book parts," said Turner.

Another suggestion is to have the leader mark pages that he or she finds of interest to pose a question to the group.

"Be sure to bring in everyone into the discussion and do not let one person dominate the discussion," she noted.

Leaders may read a portion or a paragraph from the book that might be of interest and then, "Ask if someone would like to share their thoughts," said Turner.

Having participants lead discussions adds variety, and allows everyone to take a turn voicing opinions and thoughts.

EDITORIAL

A worthy read of diocesan history

We profess in the creed that Jesus "suffered under Pontius Pilate." The inclusion of Pilate's name might strike us as a seemingly insignificant or curiously tangential detail, but its place in Christian profession reflects an important conviction: God relates to the world not in generalities, but in, toward and through particular, concrete persons, places and events.

That is, central to the Christian faith is that history is important. The eternal Son of God, without loss of his divinity, took upon himself a complete human nature and entered into human history at a particular time and in a particular place, revealed as a particular person: Jesus Christ. Catholics reflect regularly and thoughtfully about the details of this history (that's, for example, what the mysteries of the rosary capture and reflect: key moments in the story which has as its center and climax the person of Jesus).

The recently released history of our diocese, "Worthy of the Gospel of Christ," reflects the importance of the particular: persons, places, dates are all the media in which God reveals himself and touches with his grace.

Analogously, Catholics are called not to love humanity as a generic or amorphous concept, but to love particular, concrete persons — frankly, a much more daunting task. To "love the human race" sounds — and is — easy, because it makes no real demands on us. But to love particular people, even when they're annoying, at particular moments, when it's not convenient, and in or from particular places, near or far, of various races and creeds: this is the essence of the love the Scriptures call "charity," and in a certain sense it can only be exercised in the particular, not the abstract or generic.

Christ died not for a generic "human race" but for particular persons — that's what makes his love on the cross so profoundly moving: as St Augustine said, "he died for each us as if there were only one of us." Christ laid down his life not for a principle or for a concept but for persons in all their particularity. And we who follow him and bear his name are called to nothing less. We cannot be content to have warm, pious feelings about our concern for "the poor" or "the unborn" or "the immigrant" as categories or concepts, but rather must love them in all their particularity. We must learn to love that poor person, to support this unborn child (and its parents), and reach out to that immigrant family. Otherwise we run the risk of becoming pseudo-Christians, people who love others in general but no one in particular.

Support good art

The holiday season always offers many family films and the opportunity to explore art through film.

If good art is defined as touching or stirring the emotions to make its impact, then "Bella" would fit that description. Currently playing in theaters, the tale, with its twists and turns, tells the story of a man whose life faces many unexpected directions — some for bad, some for good. But the lessons of the main character Jose challenges us with is that we learn to meet the good things of life — the importance of family in difficult and happy times — the importance of not making your own concerns the highest priority. Jose learned to make a gift of himself in the movie "Bella."

If touching the senses to come out of ourselves to appreciate life more, than a movie preview called "Under the Same Moon" may also be a good piece of art. This movie follows a Mexican boy in search of his mother in Los Angeles. Taking the audience through immigration raids, it looks to tell the story of a struggle many unauthorized workers face. It puts a human face on the issue of immigration reform. We would challenge that we should see the humanity to these issues, and sometimes art — in this case, film — can draw out these traits.

This week's blog question

Have you read "Worthy of the Gospel ...?" Tell us something that you found fascinating about our diocesan history.

Visit www.diocesefwsb.org/blog

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

Encouragement to medical intern

I am writing in response to the new intern who wanted advice on distributing contraceptives (That's A Good Question, Oct. 28, 2007, *Today's Catholic*). We, my friends and I, would like him to know there are plenty of Catholics who are looking for a good doctor who fol-

lows and believes in Natural Family Planning (NFP), a doctor who looks at the person and respects the dignity of the person.

We want him to know we support him. We are talking to women all the time who are looking for a doctor that we go to who follows the Creighton Method. I do not know where this intern will practice, but I recommend that he contacts NFP or Dr. Patrick Holly in

Fort Wayne. I am sure Dr. Holly's practice is growing. We need more doctors like him, and we pray more interns will be brave enough to follow our faith and trust God will send him faithful followers.

Angela Schade, Stacey Dilley, Rebecca Grubbs and Elizabeth Schipper
Fort Wayne

Tales from a fussy Uncle Tim at Thanksgiving celebrations

There will be no hitting the malls this weekend at the Johnson household. The Thanksgiving feast will continue. Rather than stuffing ourselves at two big dinners on Thanksgiving day, my wife came to a compromise: Let's have my inlaws at the house on Saturday for an all-day feast.

Meanwhile, the Johnson clan held their feast at my sister's home on Thanksgiving Day.

My wife is the eldest of seven, so family get-togethers are never a small matter. Besides the siblings and their spouses, mom and dad, an aunt, there are 12 nephews and nieces plus our own child. But when we built our house five years ago, we accommodated for these large get-togethers and made the kitchen-dining area extra large.

It's pretty fun getting together with a large family. There are lots of people for me to entertain, tease, poke fun at and just be a mean ornery uncle.

What do we like to do? We may play a game from my own childhood, "MAD," a game based on the magazine. If the weather is nice, we may end up going for a walk past the "haunted house" in our neighborhood. Maybe we'll catch up on reruns of "The Andy Griffith Show." The last time we got together, we made a really corny movie, and that was pretty fun. There may be a few tunes being played. And, of course, we'll draw names for the Christmas drawing. The kids exchange names, and then the adults exchange names.

But having a newer home, I do get a bit paranoid about keeping things in order. So here is my list of things you will probably hear this dad and uncle say at the party.

"If the kid is sick, please don't bring him."

"Do we need more chairs?"

"We'll eat after we pray."

"If you're not ready for prayer in 10 seconds, we'll pray the Angelus instead."

"Let the adults get their food first."

"Don't shake that pop bottle."

MANY HATS



BY TIM JOHNSON

"Who made this dessert?"
"Kids, no drinks on the carpet, even sippy cups."

"Keep your food in the kitchen."

"Let everyone go through the line before you get in line for seconds or thirds."

"Don't pick on the dog."

"Don't feed the dog chocolate."

"Don't tickle that kid so hard after dinner, or you'll have a mess to clean up."

"You'll have to take turns with the bikes."

"No we can't go swimming today. We closed the pool for the winter. No, we can't reopen it."

"We don't plant the garden this time of the year."

"We only pick the beans in the summer."

"Wear your shoes outside, don't you know it's cold out there?"

"Please close the door, you're heating the outdoors. You'll let the mice in the house."

"Take off those muddy shoes before coming in the house."

"Do you enjoy antagonizing one another?"

"Maybe we can make a movie, later."

"Let's play a game."
"Don't pound on the piano."
"Where's the plunger?"
"When are we going to do the Christmas drawing?"

"Not that person's name again."

"Take these leftovers home. That's too much food."

I'm thankful for my family. God blessed me with a great family and added more blessings with my wife's family. Let us all thank God that the greatest blessing is that of being surrounded by those we love.

Tim Johnson is editor of *Today's Catholic* newspaper for the Diocese of Fort Wayne-South Bend.

Osmund

died 1099
feast - December 4

Born in Normandy, Osmund was appointed William the Conqueror's chancellor and went to England with the Norman invasion. He was officially connected with the Domesday survey of English settlements and became bishop of Salisbury in 1078. He finished building the Salisbury cathedral and its organization and constitutions became the English model. He was devoted to his duties, diocese and books, was a strict disciplinarian, and tried to steer a middle course in the church-state controversy between King William II and St. Anselm.



Saints for Today

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Creating cardinals: Pomp, circumstance and input to the pope

VATICAN CITY (CNS) — Pope Benedict XVI presides over his second consistory in late November, inducting 23 new cardinals into the church's most exclusive body.

The ceremony to create the cardinals takes only an hour, but the celebratory and consultative events that surround it last four days.

The working part comes first, when the pope meets Nov. 23 with the College of Cardinals — including the cardinals-to-be — in a closed-door assembly. The main topic for the morning session is ecumenism, while the afternoon is open to "free interventions" on other matters.

On Nov. 24 the pope holds the consistory proper, a Liturgy of the Word, during which he pronounces a formula that officially creates the new cardinals.

Then, as each cardinal kneels before him, the pope hands him a scarlet biretta — the "red hat" — whose color signifies a cardinal's willingness to shed his blood for the faith. It's a moment that always prompts applause from pilgrim cheering sections.

In the afternoon, the Vatican hosts receptions for the new cardinals.

nals in an "open house" event that attracts thousands of well-wishers. For some, it's a rare chance not only to greet the cardinals but also to see rooms of the Apostolic Palace that are normally off-limits.

On Nov. 25, the pope concelebrates a morning Mass with the new cardinals, presenting each of them with a gold ring, a sign of their special bond with the church of Rome.

The consistory and the ring Mass are scheduled for St. Peter's Square, mainly because of the huge crowds expected. Rain and cold could force the events inside, but that's a worst-case scenario that liturgical planners hope they don't have to face.

On Nov. 26, the pope holds an audience with the new cardinals, their relatives and the pilgrims who have accompanied them. It's a less-formal event and gives the visitors a real chance to voice support for their favorite sons.

Although most of the attention will focus on the public events, the consultative session with cardinals is an important part of the program. Pope Benedict, continuing a tradition of his predecessor, con-

THE VATICAN LETTER

JOHN THAVIS

vened the cardinals at his first consistory in 2006 to get their input on issues that included dialogue with Islam and outreach to Catholic traditionalists.

Naturally, not all the cardinals will be able to make it to Rome for the consistory events. Vatican officials were still doing a final tally, but they estimated that about 150 of the 180 existing cardinals would be able to attend.

That will ensure a large red sector around the papal altar. It used to be a much smaller group: 50-70 cardinals; 30 years ago, there were 134.

After this consistory, the College of Cardinals will have 201 members. That's a record number, but one that seems destined to be broken in coming years.

Kingship of Jesus celebrated



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Christ the King Lk 23:35-43

The Second Book of Samuel is the source of this feast's first reading. The reading recalls the reign of King David in Israel, which was from 1004 to 971 BC.

In this weekend's reading, David becomes the king of Israel. In reading about David, or his predecessor Saul, or Solomon, or any of the kings, it is important to note that the kings were much more than governmental authorities or political figures in the eyes of the ancient Hebrews. The task of every king was to strengthen the union between God and the people.

Also important is the fact that while heredity eventually played a role in kingly succession, the kings were seen as God's gifts to the people. Through them, God led the people to peace and prosperity.

A passage from the Epistle to the Colossians is the church's choice for its second reading. This epistle was written to the Christians of Colossae, a moderately important city of the Roman Empire.

Boldly, the epistle asserts that Jesus is the absolute center of creation. Eloquent and profound, this reading acclaims Jesus as the "image of the invisible God." He is God, the creator. In Jesus all human beings and certainly all

Christians come together and, more wondrously, bond with God. Therefore, through Jesus, all people have reason to hope for eternal salvation.

St. Luke's Gospel furnishes the Gospel reading. It is a passage from Luke's powerful Passion narrative that recounts the trial and execution of Jesus.

The Gospel recalls the inscription placed above the head of Jesus on the cross. It read, "The King of the Jews," in Hebrew, Greek and Latin. The Romans wanted no one to wonder why this unfortunate man was being subjected to the horrifying death of crucifixion. The three languages were used to make clear to any and all that the crucified had presumed to challenge the mighty Roman emperor. Any one else guilty of such effrontery would pay.

However, for Luke's Gospel, this Roman tactic to deter future treason instead was divine revelation. It situated Jesus in salvation history. God had chosen the Jews. They were to proclaim God throughout the world. Jesus was supreme among them, the perfect witness to God's presence and love. So, Jesus indeed was the king of the Jews.

Luke's Gospel then tells us about the two criminals being crucified beside Jesus. In cynicism and despair, one of them taunts Jesus, blaspheming God. The other declares that Jesus is Lord, with command over heaven itself. To reward this faith, Jesus promises the believing convict life eternal. Even in the darkness and terror of Calvary, Jesus gives the greatest gift of divine love, forgiveness from sin.

Reflection

Although our closest neighbor to the north, Canada, is a constitution-

al monarchy, and although a number of powerful and stable countries around the world also are monarchies, from Japan to Spain to the Netherlands are monarchies, we Americans always have a hard time understanding what monarchs are.

So, the force of this feast may elude us.

Almost 20 years ago, King Baudouin I of Belgium, who since has died, made headlines when he refused to approve an act of the Belgian parliament legalizing abortion. It was unprecedented.

The king said that he would not allow himself to be an agent in legalizing abortion. However, his action, while very controversial, caused many, however, to rethink their views about abortion. They saw that the king had expressed in himself the highest of values.

This feast comes from the European experience of monarchy. Jesus, the king of the Jews in Pilate's estimate, the king of creation, by death on Calvary displayed the unquestioning and resolute devotion to God that alone is the key to salvation for any of us.

READINGS

Sunday: 2 Sm 5:1-3 Ps 122:1-5 Col 1:12-20 Lk 23:35-43

Monday: Dn 1:1-6, 8-20 (Ps) Dn 3:52-56 Lk 21:1-4

Tuesday: Dn 2:31-45 (Ps) Dn 3:57-61 Lk 21:5-11

Wednesday: Dn 5:1-6, 13-14, 16-17, 23-28 (Ps) Dn 3:62-67 Lk 21:12-19

Thursday: Dn 6:12-28 (Ps) Dn 3:68-74 Lk 21:20-28

Friday: 1Rom 10:9-18 Ps 19:2-5 Mt 4:18-22

Saturday: Dn 7:15-27 (Ps) Dn 3:82-87 Lk 21:34-36

CATEQUIZ'EM

By Dominic Campilisso

In November the church remembers Clement I. This saint is often overshadowed by Thanksgiving, so this year he gets his own quiz.

1. What position in the church did Clement hold?

- a. priest
- b. Bishop of Rome (pope)
- c. cardinal

2. When did he live?

- a. in the first century BC
- b. around the turn of the second century
- c. AD 324 to 396

3. He was closely associated with this apostle who may have appointed him successor:

- a. Paul
- b. Jesus
- c. Peter

4. Clement is possibly mentioned in this letter of Paul though it may be mere coincidence:

- a. Corinthians
- b. Romans
- c. Philippians

5. Clement is often thought as the first leader of the early church (after the apostles) about whom

- a. much fact is actually known.
- b. we have much to hide.
- c. Catholics are not allowed to know.

6. It is not clear if he was the first or third successor in his diocese because

- a. early records are confused, even listing one man, Cletus as two *(Cletus and AnaCletus).
- b. The church deliberately obscured this to have a better hold on the movie rights.
- c. the early churchmen spoke Greek, later leaders Latin, so they could not pass along information.

7. One work ascribed to him is a letter to the Catholic community in this city

- a. Rome
- b. Corinth
- c. Pahrump

8. Clement's letter castigated the community for deposing these men:

- a. The deacons
- b. Presbyters
- c. Quiz writers

9. Other than this letter (Q.7) the works of Clement have generally been categorized by researchers as

- a. having no actual connection to him.
- b. having been written during his pagan period.
- c. to have been banned because they were heretical and so he had to eat his words.

10. St. Clement is amongst a select group having had one of these named for him.

- a. Indian casinos in San Diego
- b. border marker sites near Mexico
- c. islands off California

11. His name also was given to the city of San Clemente, Calif., home of this now-deceased U.S. president:

- a. Ronald Reagan
- b. George Washington
- c. Richard Nixon

12. Legend, rather than likelihood, showed Clement dying as a martyr in this far-flung region:

- a. Moldova
- b. the Crimea
- c. Ifni in Africa

13. According to another legend, what happens once a year in the nearby sea?

- a. Clement's ghost rises and sings "My Darling Clementine."
- b. Clement's spirit returns to baptize locals.
- c. His tomb is shown to the locals once a year by a receding tide.

14. Why does Clement have to be called Clement "I"

- a. because Clement II sound like a robot
- b. because there were 14 Clements who became pope
- c. because the pope is always called the first of a name, as a way to correct the confusion with popes called sixties and ninthus

15. What connection had Clement I to "Clemens non Papa?"

- a. Clement was the successor to Paul, but Non Papa was a rival claimant, who lost, hence the title.
- b. Non Papa was a pagan who debated and lost to Clement I.
- c. None, composer Clemens Non Papa was so nicknamed to indicate that he was not the pope, probably an unnecessary precaution.

ANSWERS:

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

Catholics ask saints for intercession, their prayers on our behalf

I am a devout (Methodist) Protestant who is a regular reader of the column, and of Today's Catholic: Why does the Catholic Church place so much emphasis on saints and saint-hood? Anonymous, South Bend

Probably for the same reason you or I might place emphasis on the value of friendship. That is, the doctrine of the communion of saints emphasizes at least two things: one, by baptism, we share a bond with all the baptized (anyone baptized in a Trinitarian formula with water — Catholic or not), a bond which even death cannot break; second, we can benefit from this kind of “spiritual friendship” — my prayers can help you now; yours can help me now. And since this bond (because of Christ’s saving action) is stronger even than death, there is no reason to think the prayers of someone who is already with God in heaven cannot be a powerful support to us here and now. Hence, when Catholics “pray to saints” they are doing nothing more (and can do nothing more) than ask their intercession, their prayers on our behalf.

I recently read that Thomas Aquinas did not regard abortion as wrong until the end of the first trimester. How is it that Aquinas can be a canonized doctor of the church and also

hold this view, which would be punishable by excommunication today?

Anonymous

First of all, Thomas cannot be trotted out in support of abortion, no matter how one might contort the issue. Thomas, like his medieval contemporaries, labored under a defective biology. What Thomas — and most medievals — believed was that ensoulment (the creation and gift of an individual “soul” to the body, constituting personhood) occurred sometime after conception (whether 30 or 60 days — the precise number — was a matter of debate).

What Catholicism teaches and holds is that we treat life as beginning, as inviolable, and as precious, from the moment of conception, with the assumption that ensoulment occurs then. There is ample evidence that from the earliest moments of its history, the Christian faith has protected the unborn: the Didache, an early catechetical document, asserts that Christians do not kill infants nor children in the womb (practices known and accepted in pagan circles). St. Basil the Great makes the point in one of his letters that it makes no difference how long a child had been gestating: taking life by abortion is simply wrong.

Why do we build a big, beautiful and expensive house for God and then

THAT'S A GOOD QUESTION

stick him in a closet off to the side and away from the main body?

Anonymous, Fort Wayne

First of all, whether the tabernacle is visible or not, Christ is present. He is present when the church is empty, as when the church is full. He is present before Mass, during Mass, and after Mass in the reserved Sacrament in the tabernacle.

Some churches have a chapel of reservation devoted to housing the tabernacle and the Sacrament. It’s actually off to the right nearer the center of the long nave. The documents of the church allow for the arrangement of the building to be such so that there is a eucharistic chapel or chapel of reservation. However, the documents also envision churches having the tabernacle within the sanctuary itself. Both are possibilities.

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

SCRIPTURE SEARCH

By Patricia Kasten

Gospel for November 25, 2007

Luke 23:3543

Following is a word search based on the Gospel reading for Christ the King Sunday, Cycle C: Luke’s description of Christ on the cross. The words can be found in all directions in the puzzle.

HE SAVED
HIMSELF
WINE
CRIMINALS
THIS MAN
REMEMBER ME
I SAY

OTHERS
CHOSEN ONE
OF THE JEWS
GOD
NOTHING
COME
TODAY

SAVE
SOLDIERS
INSCRIPTION
CONDEMNATION
JESUS
KINGDOM
PARADISE

JESUS, REMEMBER ME

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

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Getting it right, ‘the morning-after’

The “morning-after” pill, also known as “Plan B,” is often provided in hospital emergency rooms to women who have been sexually assaulted. It is typically used within 72 hours of the rape, and appears to prevent pregnancy in one of two ways. First, it can prevent ovulation (the release of an egg from a woman’s ovary), and for this reason, it is commonly termed “emergency contraception.” While this action of blocking the release of an egg is the most likely mechanism by which it routinely prevents pregnancy, another mechanism may also be operative under certain circumstances.

This second mechanism of action involves altering the lining of the uterus so it becomes less hospitable to the arrival of an embryo from the fallopian tube. In other words, if an egg has already been released from the ovary, and it has been successfully fertilized, the morning-after pill may be able to prevent that arriving embryo from implanting into the uterine wall.

Controversy exists as to the likelihood and frequency of this second mechanism of action, but even the Food and Drug Administration (the agency which gives official approval for the use of the drug) acknowledges the possibility on its Web site: “Plan B may also work by ... preventing attachment (implantation) to the uterus (womb).” The package insert for the drug from the manufacturer (Barr Pharmaceuticals) uses identical language when explaining how Plan B works.

Significant ethical concerns are raised by this second mechanism, namely that “emergency contraception” may actually work as “emergency abortion” as well. When these ethical concerns are coupled with new state laws (notably in Connecticut and Massachusetts) mandating that the morning-after pill be provided by hospitals to all victims of sexual assault who request it, it becomes clear that medical professionals may have to confront situations of dramatic conscience violations because of this immoral form of legislative coercion by the state.

Some have argued that it may be immoral for Catholics to provide any contraceptive measures at all to a woman who has been raped. Such a view is incorrect, however, because a woman who has been sexually assaulted is clearly entitled to protect herself from the attacker’s sperm. The church teaches that rape is not a unitive act that requires openness to procreation. It is rather an act of violence

against another person, and the woman is allowed to take steps to prevent the possible fertilization of her own egg(s). It is permissible, then, for Catholic hospitals to provide their patients with morning-after pills if the following four conditions are met:

1) The woman is not already pregnant from prior, freely-chosen sexual activity.

2) The woman has been sexually assaulted.

3) The woman has not yet ovulated (i.e. has not released an egg from her ovary into the fallopian tube where it could be fertilized by the attacker’s sperm).

4) The morning-after pill can reasonably be expected to prevent her from ovulating.

When a woman arrives to an emergency room following a sexual assault, a simple urine test for luteinizing hormone (LH) can be used to gain information about whether she is ovulating. If it is determined that her LH levels have spiked and she is ovulating, the morning-after pill will not be able to block the egg’s release from her ovary. If it were to be administered under these circumstances, the morning-after pill might function to prevent the implantation of any newly conceived embryo(s), which would be the moral equivalent of an abortion. Under these conditions, therefore, the morning-after pill should not be administered.

The young boy or girl conceived through sexual assault is an innocent bystander, and he or she should never become a “second victim” of rape through chemical abortion. Women who conceive a child after sexual assault deserve full and loving support throughout and following their pregnancy. In follow-up studies where children are born from sexual assault, both mother and child frequently express satisfaction at not having avoided the deadly answer of abortion.

Appropriate care for rape victims should thus include efforts to assess whether a woman may have ovulated (and thus possibly conceived) by taking her menstrual history, doing an LH test, and performing any other tests or interventions which, in the judgment of the physician, help establish prudential certitude that emergency contraception, if it were provided to the victim, would properly function as a contraceptive and not as an abortifacient.

The new laws in Connecticut and Massachusetts, which mandate the provision of the morning-after pill, are clearly misguided and unethical. They effectively prohibit health-care professionals from doing appropriate medical tests to



MAKING SENSE OF BIOETHICS

BY FATHER TAD PACHOLCZYK

determine whether a particular treatment (administering Plan B) is suitable and medically appropriate for a patient. These laws meddle in the affairs of doctors and nurses in emergency rooms, where their professional and competent medical judgments should not be short-circuited by overzealous state legislatures beholden to pro-abortion ideologies and agendas. Such state laws require health care professionals to cooperate in actions that may, in a foreseeable way, result in the death of very young human beings within their mother’s bodies. Unjust mandates of this kind forcibly violate the consciences of those health care providers who wish to use the art of medicine to heal rather than destroy.

To provide the morning-after pill without considering a woman’s ovulatory state thus crosses an important moral line. Choosing to act in a way as to possibly cause the death of another human is not generally a good moral choice. When we have uncertainty about the presence of a human in the bushes during a hunting trip, for example, we ought not shoot into the bushes. By doing ovulation testing, on the other hand, we can begin to address the question of whether a human may be “hidden within,” and reasonably exclude the choice for a possible death-dealing effect of the drug.

Many actions we choose to engage in carry a certain risk to human life, and as the risks become greater, we must take stronger measures to minimize them. Hence we use child safety seats and restraining belts whenever we travel in a car, and ovulation testing can similarly serve as a kind of “safety net” to assure that we do not indiscriminately subject any newly conceived child to risk when the morning-after pill is administered.

Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale and did postdoctoral work at Harvard. He is a priest of the Diocese of Fall River, Mass.

They call me coach ... girls basketball coach

No way. Never in a million years. Forget about it.

That would have been my answer as recently as a few months ago.

Sometimes, I still get a chuckle when I see my name with the designation after it — girls basketball coach.

When my high school baseball coach, now an athletic director, saw my name on the list, he was certain it was a misprint.

My brother thought I was joking.

My mother asked me if I was sure I knew what I was doing.

One of my female cousins didn't say a word. She simply laughed ... and laughed ... and laughed.

You see, we're dealing with the quintessential male jock here, complete with all the built-in stereotypes of female athletes.

I couldn't coach girls because my harsh tone would make them cry.

I wouldn't have patience with "athletes" who didn't really take the game seriously.

Don't tell me girls basketball is the purest form of the game, regardless of what legendary round-ball coach John Wooden once said.

But God's calling comes in mysterious ways. A series of unexpected events converged, and to make a long story short, it simply wouldn't have made sense to do anything other than to agree to be an assistant girls basketball coach at Mishawaka Marian High School.

"You're coaching girls basketball!?" said an incredulous female employee of the school.

My reputation preceded me.

My expectations (stereotypes) and my fears (male insecurity) were shattered virtually from the outset.

When it came to "optional conditioning," most of the girls showed up. When it came to pushing beyond a breaking point, most of the girls exceeded expectations. When it came to listening and understanding and comprehending offenses and defenses, they were sponges.

So much for stereotypes.

I've always believed that one of God's callings for me was coaching — coaching boys, of course. I come from a family of three boys. I have one child, a son. I was a coach, a boys coach. It's who I am, I insisted.

But when the opportunity arose to coach the girls, I quickly realized there was a bigger picture involved. I understood that a knowledgeable, responsible, motivating adult male could make a difference in the lives of young teenage boys who were a) trying to become capable high school baseball players and b) learning how to compete in the real world.

Winning is important — winning is very important — but not nearly as important as learning how to compete, learning how to deal with adversity (as well as success) and establishing a disciplined approach to physical conditioning that would carry into adulthood.

But I was only making a difference with the boys. I wasn't making a difference with the other half of athletes at our high school. If

my message was important for the boys, it was just as important for the girls.

I just had to learn how to do it.

It's still very early in the season, and already we've faced some adversity — on the court and off. I'm told we may be dealing with some issues around semiformal and prom time that I'm not accustomed to with the baseball team. But I have to laugh at myself for carrying such a distorted stereotype well into my 40s without ever actually experiencing what it was like to coach the girls.

There are many similarities to coaching the boys. They laugh and roll their eyes at my "back when I was playing" stories, just like the boys. And they taunt me when I miss a lay-up, just like the boys do when I struggle bending my knees for a ground ball.

But for the first time in my life, after spending hundreds of hours trying to influence the male population at our Little League, grade school and high school, I have a chance to make a difference in the lives of the female basketball play-



FROM THE SIDELINES

BY TIM PRISTER

ers at Marian.

What a blessing and an eye-opening experience. That didn't take long. Only 47 years.

This is proof that God never stops communicating. All you have to do is listen. I'm thankful for the inspiration to finally be open-minded enough to hear the call.

Who knows, the next thing you know, He'll be calling me to be a soccer coach.

Okay, let's not get carried away.

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

Difficult to trace where Joseph and Mary lived before birth of Jesus

What is the background of St. Joseph, the husband of Mary?

It is hard to figure out in the Bible exactly where Joseph and Mary lived before the birth of Jesus.

St. Matthew implies they lived in Bethlehem, because the Magi followed a star that hovered over a house in Bethlehem where they found the child Jesus with Mary his mother. St. Matthew mentions no residence of Joseph in Nazareth prior to the return from Egypt. St. Luke, however, places the residence of Mary and presumably of Joseph in Nazareth before the birth of Jesus.

The angel Gabriel even appeared to Mary at Nazareth to announce the birth of Jesus. Since the Roman emperor Augustus Caesar ordered a census to be taken, Joseph went from Nazareth to Bethlehem, because he was of the house of David, who was from Bethlehem, to register with Mary, his espoused wife who was with child.

Father Jerome Murphy-O'Connor says probably Joseph and Mary lived in Bethlehem before the birth of Jesus. Joseph belonged to a Judean family. Were Nazareth their home, it would have been more natural to return there when King Herod menaced the family than to go to Egypt. Judeans, on the other hand, automatically thought of Egypt as a place of refuge.

G. Freeman says a strong tradition places the birth of Mary in Jerusalem, where she was related to Zechariah, a priest whose services necessitated his residence near Jerusalem. St. Luke relates Mary's visit to Zechariah's wife Elizabeth when she was reported to be with child, a journey she appears to have made alone.

Tradition says Mary traveled



HIRE HISTORY

FATHER RICHARD HIRE

to Ein Kerem, on the outskirts of Jerusalem, to see Elizabeth. It is not plausible that Mary would have traveled alone, a young Jewish girl expecting, the three-day journey from Nazareth to Ein Kerem.

Another opinion could say, if Joseph was originally from Bethlehem and Mary from Jerusalem (cities five miles apart), they could have known each other before the birth of Jesus. Mary, possibly with her parents, and also St. Joseph, could have then moved up north to the area of Nazareth.

When King Herod the Great died, he was succeeded by Archelaus (4 B.C.-A.D. 6) who showed he had inherited the murderous unpredictability of his father Herod the Great.

Father Murphy-O'Connor says just at that moment Herod Antipas, who had become tetrarch of Galilee, was recruiting artisans for the construction of his capital Sepphoris. Joseph settled at Nazareth three miles to the southeast on the Roman road from Sepphoris to Jerusalem.

St. Matthew calls Nazareth the native place of Jesus. St. Luke calls Nazareth the place where Jesus had been reared. St. Matthew and St. Mark also show relatives of Jesus at Nazareth that could be nephews, nieces, half-brothers, half-sisters or cousins. The male names mentioned are

James, Joses, Judas and Simon.

As a carpenter, Joseph could have found work at Sepphoris. There he could have been a bricklayer, stonemason or master builder. The Greek word for carpenter, "tekton," means one who works in wood, stone or metal.

K. Prag says the Piacenza Pilgrim records a church at Sepphoris in the late sixth century where there were objects associated with Mary. This may be the source of a later tradition identifying Sepphoris with the home of Mary's parents, Sts. Anne and Joachim. At Sepphoris you can see the remains of the Crusader Church of St. Anne dating back to the 12th century. In the 14th century, Latin Christians generally believed that Mary's parents lived in Sepphoris, and that it was the birthplace of St. Anne. This church was a three-aisled basilica with granite columns and limestone capitals. There was a tower above the north chapel.

At Nazareth is the Church of St. Joseph, also called the Church of the Nutrition. Here tradition locates the house of Joseph, where Jesus spent his childhood. A church was built here in the 12th century. It was a three-aisled basilica with three apses.

The present church of 1914 was built on these foundations. St. Justin Martyr (d. A.D. 165) says Joseph made plows and yokes for oxen.

The Gospel of Thomas includes Joseph making beds. Arculf, in A.D. 670, speaks of this house where Jesus was brought up. The Franciscan Quaresimus in 1616 plainly refers to the Crusader Church of St. Joseph that stood here in his time.

Father Derrick Sneyd

Ordained Oct. 18, 1970

Pastor, St. Anthony de Padua, South Bend

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

Certainly my family and the good Catholic influence of my dear mother. Also, I had very good role models in my primary and secondary school years of Catholic education. And this was all in India.

What is the most rewarding part of being a priest?

The most rewarding part of the ministry of priesthood are the moments of sharing in the lives of others — both the pleasant and the not-so-pleasant and being there for the people in their sacramental needs.

What interests or hobbies do you have?

I delight in reading ... Everything that comes across my desk gets attention. If I purchase a book, it is not shelved till I read it. Culture and history are captivating.

Do you have any pets?

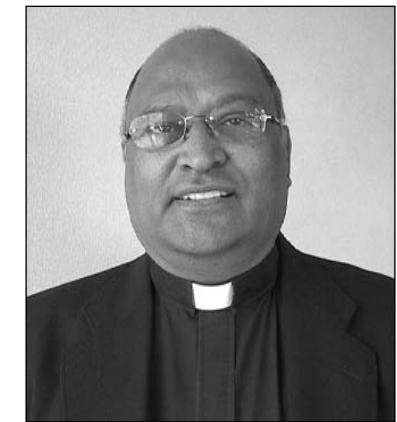
I did at one time, a German shepherd, many years ago. At the age of 11, he went to "doggy heaven," and I have never replaced him with another. A royal name for a dog: Baron Hans Von Sneyd.

What do you do for relaxation?

I enjoy putting my culinary skills to the test. Sometimes it becomes my problem, too! I love to enjoy good food.

What's the best part of being Catholic?

Now, after 37 years of priesthood, I would say the best part of being Catholic is the ability to



introduce myself as "I am Derrick Sneyd, a Roman Catholic priest." This often leads into a conversation, which gives me the opportunity to witness to the person of Jesus Christ.

What is your favorite Scripture passage?

I am leaning towards reflection and prayer centered on the parable of the prodigal son. The real focus is on the older son and how in my own life I should not fall prey to the passion of anger which is so destructive.

Who is your favorite pope?

My favorite pope is becoming Benedict XVI. His tenacity and clear thinking captivate my attention. He is a man of depth and holiness.

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

I can be a fun person to be around. I love to laugh and enjoy good company. Just cannot be patient with negativity. I avoid persons and occasions that foster negative conversation.

How do you prefer to be addressed?

My friends call me "D." Young people refer to me as "Father D." Contemporaries ... well, that's another story.

Sports

Hoops preview:

CYO basketball looks to the winter sports

BY MICHELLE CASTLEMAN

FORT WAYNE — With the gym floors waxed and the conditioning underway, Catholic Youth Organization (CYO) teams across the league are gearing up for the 72nd annual basketball season.

The Queen of Angels Invitational at the University of Saint Francis will preview 10 different teams over Thanksgiving weekend with CYO league play kicking off Saturday, Dec. 1.

Here's a quick preview of what to watch for this season:

St. Aloysius

Tony Sorg was not sure just how long he has been coaching Gator basketball. "It's been at least 10 years since I started as head coach and several years before that as an assistant," said the Gator alum. This season Sorg lists nine players on his combined seventh and eighth grade team. The Gators return just two starters from a year ago — Luke Little and Logan Harris. "It will be a learning season," explained Sorg. Chad Wyss, Noah Rider and Alec Wampole will most likely round out the starting five.

St. Joseph, Hessen Cassel

Seventh grader Wil Knapke and 6-foot, 1-inch cousin James return as starters for the Squires who finished 19-5 last season. In his third season as head coach, Jim Knapke will also count on eighth graders Alex Miller, Brian Nichter and newcomer Mitch Castleman for leadership. "We have a solid nucleus and are looking forward to a fun season," said Knapke, who will have a total of 11 players on his joint roster. With decent size, quick speed and strong fundamentals on their side, one goal early on is to

finish well in the Queen of Angels Invitational. Tom Miller and Jason Sweeney will serve as assistant coaches this season for the Squires, who hope for a good run in blue league play.

St. Therese

"Our main goal this season is to teach fundamentals and prepare our players for the next level," said Coach Mike Palmer. Palmer has been coaching basketball for 33 years now and has nine players on his combined team. With just one returning starter, the Crusaders hope to "hold their own and beat the teams they know they can beat," concludes Palmer. Dave Luebring, Zach Palmer, Jay Lauer and four former Crusaders now attending Bishop Luers are helping this season with coaching duties.

Benoit Academy

Longtime Coach Paul Gerardot has three players returning from last season and seven newcomers posted for 2007-2008. As with every other year, Gerardot's main goal for his defending Blue League champs is to build character and teach them sportsmanship. This team has not played together since the fourth and fifth grade like many other teams, but Gerardot feels what they lack in chemistry they can make up in their quickness and desire to win. The Phoenix will be relying heavily on the speed and defensive play of their probable starters: Jocquel Cooper, Braxton Randolph, Devon Causey, J.J. Curry and Darrias Ellison.

St. Vincent

In his 10th season with the St. Vincent Panthers, Coach Todd Martin is excited about the upcoming season. With 13 players on his roster, Martin names quickness and a very balanced squad as strengths.

Although smaller in size than years past, his group claimed both titles as seventh graders; they have the same goal for this year. Assistant coaches for the Panthers are Mark Eifert, Dane Campbell and Justin Martin. The Panthers will rotate their starting five between Evan Feichter, Justin Schaefer, Keenan Fuller, Josh Blevins, Drew Cagnet, Sean Herberger and Carter Eifert.

St. Joseph-St. Elizabeth Ann Seton

With a brand new gym to practice in, all nine boys in the eighth-grade class are out for the basketball team this season and that has Coach Chris Yaney looking forward to a good year. Yaney reports, "It's been fun getting to practice on a big court." Yaney has moved up with this group each season over the years. "Although we're small in numbers, these boys have some size and a good work ethic," said Yaney. The Panthers will most likely go with Andrew Yaney, Drew Morken, Chris Williams, Jake Golden, Manuel Martinez or Austin Fisher as starters this season. Mr. Martinez will fill the assistant coach position for the Panthers.

St. John the Baptist, New Haven

The Raiders are nine deep this season under the direction of Coach Kevin Sovine. With at least three players over the 6-foot mark, the squad will rely on their size. Preseason goals consist of finishing with a winning record and making an appearance in the final round of the CYO tournament. Troy Hoffer and Tom Hawkins are the assistant coaches for the Raiders. Probable starters include Kyle Sovine, Andrew Hoffer, Kevin Hawkins, Zach Bradley and the newly added weapon, Colin Stuerzenberger, from St. Louis-St. Rose.

TWO DIOCESAN FOOTBALL TEAMS ADVANCE TO THE DOME FOR CLAIM TO STATE TITLES South Bend Saint Joseph's will play Indianapolis Bishop Chatard for the title of Class 3-A state champion on Saturday, Nov. 24. Saint Joseph's defeated Fort Wayne Concordia, 28-10, on Nov. 16 for the semi-state title. In Class 2-A, Fort Wayne Bishop Luers will play Heritage Christian for a state title on Friday, Nov. 23. Luers defeated Cass, 14-0, for the semi-state title on Nov. 16. In other action on Nov. 16, Lowell beat Fort Wayne Bishop Dwenger, 10-7, on Nov. 16, dashing the Saints' chance for a state championship title.

MARIAN VOLLEYBALL STATE RUNNER-UP



PROVIDED BY MARIAN HIGH SCHOOL

Mishawaka Marian High School's volleyball team was the runner-up team in the Indiana High School Athletic Association Class 3-A state championship. Defeated by Belmont of Decatur, 25-16, 27-25, 25-23, at the state finals on Nov. 3 in Muncie, the team is shown in this photo at the event with their trophy. The team consists of Meredith Farkas, Kathleen Chelminiak, Claire Farkas, Renee Mischler, Stephanie Kreager, Monica Meuninck, Katie Britton, Mollie Pajakowski, Jennifer Ditsch, Kathryn Mischler, Kirsten Michels, Maggie Pajakowski, Katherine Chalko and student managers Katie Dalton and Devree Stopczynski. Coached by Dan Anderson, assistant coaches include Steve Anderson, Mark Nowak and Sherry Keyser.

Cheer competition results

FORT WAYNE — The Indiana State High School Cheer Competition was held on Nov. 3 at New Castle High School. Results for area high school participation include: The Bishop Dwenger freshman squad took first place in the Freshman

Division, Bishop Dwenger Junior Varsity squad took third place in the Junior Varsity Division, the Bishop Luers Junior Varsity squad was a state finalist in the Junior Varsity Division and the Bishop Dwenger Varsity squad took first place in the Varsity 3A Division.



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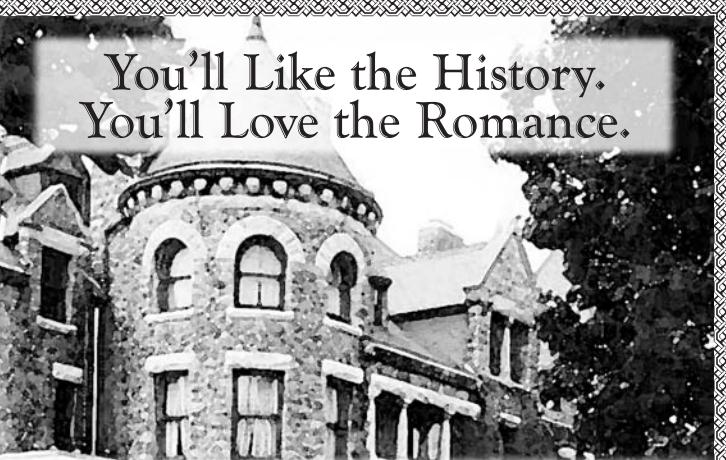
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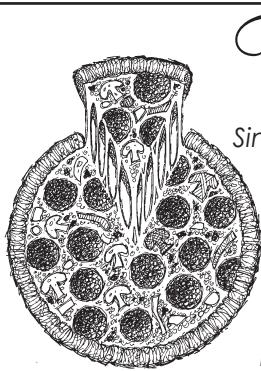
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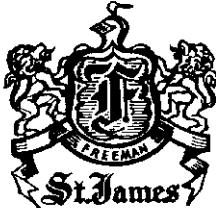
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USF celebrates Christmas traditional events

FORT WAYNE — Members of the community are invited to participate in a variety of events during the Christmas season at the University of Saint Francis.

• Living Nativity

Sunday, Dec. 2, at 6 p.m.

In 1223, Francis of Assisi led a group of villagers from the Italian village of Greccio in celebrating the Lord's birth by reenacting the first Christmas. Thus began the tradition of the Christmas crèche. As Advent begins, the staff and students of the university present a Living Nativity as a witness to the powerful presence of God's love incarnate in the world. The Living Nativity will be staged at the small amphitheater next to the Pope John Paul II Center on the shore of Mirror Lake. Parking is available off Leesburg Road. A petting zoo with the animals for the Living Nativity will be available for children from 5-6 p.m. at the Living Nativity site. No charge for admission.

• Lighting of the Lake

Sunday, Dec. 2, at 6 p.m.

Vigil lights will encircle the segment of Mirror Lake closest to Spring Street for a shining symbol of Christmas for the Fort Wayne community. You may dedicate one or more luminaries at \$10 per luminary to a loved one, in memory of someone special, in recognition of a special occasion, or just to wish a student good luck with final exams. Call (260) 434-3275 to order luminaries. No charge for admission.

• Christmas in the Castle

Saturday, Dec. 1, from 3-7 p.m.; Sunday, Dec. 2, from noon to 6 p.m.; Saturday, Dec. 8, from 3-7 p.m.; Sunday, Dec. 9, from noon to 6 p.m.

First floor areas of the historic Bass Mansion have been decorated for Christmas by local floral designers. Admission: \$5 per person, \$10 maximum per family.

Seniors over the age of 65 are invited to enjoy Christmas in the Castle for \$3 on special days: 1-3

p.m. on November 30, and from 1:30-4 p.m. on December 4 and 6. Handicapped parking is available and is wheelchair accessible.

• Breakfast with St. Nicholas — Family Event

Saturday, Dec. 1. Check in at 8:30 a.m. Breakfast at 9 a.m. in North Campus Foyer area (formerly Abundant Life Tabernacle).

Enjoy a morning of food and fun activities with family and friends while learning about the life and legacy of St. Nicholas; then tour the first floor of Bass Mansion decorated for Christmas. Admission: \$8.50 per adult and \$4.50 per child. For reservations call (260) 434-3276 by Nov. 27.

• Contemporary American Craft Exhibit

Saturday, Dec. 1, through Sunday, Jan. 20, 2008. Gallery hours are: Monday through Friday 9 a.m. to 5 p.m., Saturdays 10 a.m. to 4 p.m., Sundays 1-5 p.m.

For the seventh year, the School of Creative Arts presents the exhibit and sale of crafts in six media: fiber, ceramics, wood, metal, glass, and stone by more than 70 professional artists from across the United States. The exhibit is located in the Weatherhead Gallery in the Mimi and Ian Rolland Center for Visual Art and Communication off Leesburg Road.

No charge for admission.

• Star of Bethlehem at the Planetarium

Saturday, Dec. 1, at 3 and 7:30 p.m.; Sunday, Dec. 2, at 3 and 7:45 p.m.; Friday, Dec. 7, at 7:30 p.m.; Saturday, Dec. 8, at 3 and 7:30 p.m.; Sunday, Dec. 9, at 5 p.m.; Friday, Dec. 14, at 7:30 p.m.; Saturday, Dec. 15, at 3 and 7:30 p.m.; Sunday, Dec. 16, at 5 p.m.

Under the Mideastern sky of 3 B.C., follow the star of the Wise Men. During the live portion of the show, planetarium staff will guide viewers to the wonders of this winter's Fort Wayne night sky. The Schouweiler Planetarium is located in Achatz Hall of Science, on the Leesburg Road side of the USF campus. Admission: adults \$4, senior citizens and under 18 \$3, \$14 maximum per family.

• Choral Music Concert

Sunday, Dec. 2, at 7 p.m.

A concert featuring the University Singers will highlight traditional carols and classical arrangements by a variety of composers and arrangers. The concert is at the North Campus Auditorium (formerly Abundant Life Tabernacle). No charge for admission.

• Fair Trade Alternative Shopping Bazaar

Sunday, Dec. 2, from 3-6 p.m. Students in Free Enterprise (SIFE) present high-quality, fairly traded handicrafts from disadvantaged producers all over the world at the Fair Trade Alternative Shopping Bazaar in the Commons at the Pope John Paul II Center.

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Bus trip hosted by Bishop Luers

Fort Wayne — Bishop Luers High School is sponsoring a bus trip to Chicago, to benefit LuersKnight on Saturday, Dec. 1. Depart from the front parking lot at 7 a.m. and return at around 11 p.m. The cost is \$50 per person. Refreshments and breakfast treats for the trip there, and spirits and snacks for the trip home. Meals on your own throughout the day. Call reservations to (260) 456-1261.

Greenery sale for the holidays

South Bend — St. Augustine Parish will offer greenery for sale. Prices are wreath — \$16, swag — \$12, Advent centerpiece — \$25, garland — \$15. Call Mary Filbert at (574) 234-7992. Orders by Dec. 1 can be picked up Dec. 8 at St. Augustine Parish.

Daughters of Isabella plan activities

South Bend — The Daughters of Isabella, Notre Dame Circle 572 will host dePaul Circle 434 of Elkhart in the installation of

2008 officers for both circles on Sunday, Nov. 25, at 1 p.m. at Corpus Christi Church. A reception will follow in the Peterson Room. On Monday, Dec. 3, Notre Dame Circle 572, will have a Christmas party at 6 p.m. at Honkers restaurant on Day Road. Deadline for reservations is Nov. 26. Members are asked to bring non-perishable items for the needy. A Corporate Communion will be celebrated on Sunday, Dec. 9, at the 9 a.m. Mass at Holy Family Church. Breakfast will follow at Top Knotch restaurant, Mayflower and Western Avenue.

Trivia night raises fun and funds
Walkerton — St. Patrick Parish will sponsor a trivia night Saturday, Dec. 1, at 6:30 p.m. Contact Stacy Kogiones to reserve a table or sponsor a round at (574) 586-2419. Entry fee is \$10 per person. Bring your own snacks. Drinks can be purchased. Cash prizes for the top two finishing teams.

Knights plan fish fry

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

Knights plan fish fry

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

Pancake breakfast supports youth

Fort Wayne — A pancake breakfast sponsored by the high school youth group Angels, Inc. will be held at Cathedral of the Immaculate Conception Sunday, Nov. 25, following the 9:30 a.m. Mass. Cost is \$5 per adult, \$3 for children under age 10 and \$12 maximum per family.

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Mary E. Hazinski, 58, St.
Adalbert

the Knights of Columbus will be Sunday, Dec. 2, at St. Joseph Hessen Cassel hall from 8 a.m. to noon. The cost of the breakfast will be a freewill offering.

First Saturday devotions

Fort Wayne — First Saturday devotions of reparation will be Saturday, Dec. 1, at St. Joseph Parish. Confessions at 7:15 a.m. followed by rosary, Mass at 8 a.m., then breakfast and meeting.



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Papal trip, Iraq, politics, discussed at U.S. bishops' meeting

BALTIMORE (CNS) — The announcement of dates and locations for Pope Benedict XVI's U.S. visit next year highlighted the U.S. bishops' Nov. 12-15 fall general meeting in Baltimore. The April 15-20 trip will include visits to New York and Washington and an address at the United Nations.

Bishop John M. D'Arcy, upon returning to Fort Wayne International Airport on Nov. 15, shared the excitement of the pope's upcoming visit to the U.S. at a press conference with Fort Wayne media.

"It's a marvelous thing for Catholics," Bishop D'Arcy told the media, "because he is the Bishop of Rome, the successor of Peter. One of the things that Christ told Peter was, 'confirm the brothers,' namely the other apostles. So he is coming to confirm the bishops, although his main task is to speak about peace at the U.N."

"He'll have a lot to say especially at the U.N." Bishop D'Arcy added and indicated the pope will meet with young people as well as the president.

Bishop D'Arcy added, "It means a lot for non-Catholics too, because he's recognized as a world leader and primarily as a religious leader."

On Nov. 13, for the first time in 36 years, the bishops elected a cardinal — Francis E. George of Chicago — as next president of the U.S. bishops. Bishop D'Arcy said, "It was a Chicago sweep,"

referring in addition that Bishop Gerald F. Kicanas of Tucson, Ariz., was elected vice president. Bishop Kicanas is also from the Chicago area.

"Cardinal George is a very learned man, and we think he will be a very good president," Bishop D'Arcy said.

With the approval of the body of bishops, a new statement on Iraq was issued in the name of the bishops' outgoing president, Bishop William S. Skylstad of Spokane, Wash. It says that some U.S. policymakers "seem to fail to recognize sufficiently the reality and failures in Iraq and the imperative for new directions."

The statement bemoans a "political and partisan stalemate in Washington" that parallels a "dangerous political stalemate" that blocks reconciliation in Iraq.

The statement says and notes that for almost two years the bishops have called for bipartisan action.

Bishop D'Arcy commented, "We felt the present road was unsustainable and unacceptable, and we should find an ethical way to withdraw."

"It's a different ethical question now than at the invasion. Now we're there, and we have sustained obligations," the bishop said. "But we also wanted all of our politicians to work together — not to just be fighting — to tone down the rhetoric and get an answer. A lot of kids are dying."

On Nov. 14, the last public day of the four-day meeting, the

bishops approved the document "Forming Consciences for Faithful Citizenship: A Call to Political Responsibility From the Catholic Bishops of the United States."

The document rejects politics based on "powerful interests, partisan attacks, sound bites and media hype" and calls instead for "a different kind of political engagement." That engagement must be "shaped by the moral convictions of well-formed consciences and focused on the dignity of every human being, the pursuit of the common good and the protection of the weak and vulnerable," it said.

Bishop D'Arcy said of the document, "It's helping people form their conscience on the political questions coming out with the general, presidential election."

"As Catholic bishops, we don't tell people how to vote," Bishop D'Arcy said. "What we're doing is trying to form their conscience through the virtue of prudence, through the virtue of understanding and have (the voters) look at the issues. That's a very good paper."

Bishop D'Arcy said that as the election approaches, the document will be available at parishes, "and we want our priests to help people read it, form their conscience. They decide how to vote. Great Catholic tradition in this country — priests and bishops don't tell people how to vote. We try to enlighten them — that's



TIM JOHNSON

Bishop John M. D'Arcy discusses the U.S. bishops' meeting highlights with the Fort Wayne media when he returned to the diocese Nov. 15.

our vocation."

In other meeting highlights, the bishops:

- OK'd a curriculum framework for developing catechetical materials for high school students, 117-97, with one abstention.

- Approved a 21-page set of guidelines on catechetical instruction on chaste living for students from kindergarten through 12th grade, 212-3.

- Approved several liturgical agenda items: a document on liturgical music, 183-22, with three abstentions; an English-lan-

guage version of a document on weekday celebrations of the Liturgy of the Word, 190-18, and a Spanish-language version, 188-16, with five abstentions; and revised readings during Lent, 199-6, with five abstentions.

- Heard a briefing from staff of the New York-based John Jay College of Criminal Justice on an ongoing study of the "causes and context" of clerical sexual abuse, with the early research suggesting that patterns of sexual abuse within the church are consistent with the experience of society as a whole.

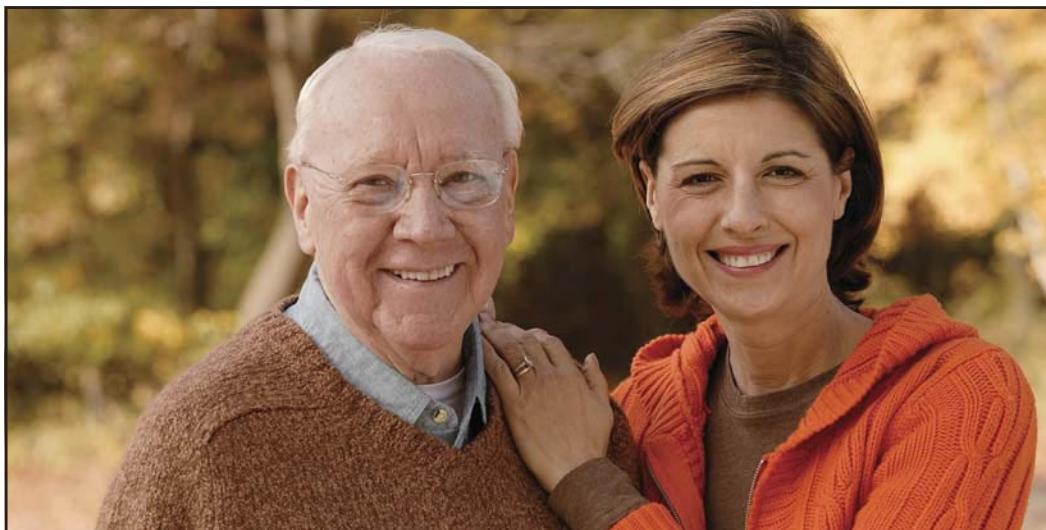
- Voted to draft a brief policy statement on embryonic stem-cell research and a pastoral document on reproductive technologies.

- Approved a \$147.7 million budget for 2008 and a 16 percent reduction in the diocesan assessment to fund the USCCB.

- Gave their approval by a 221-7 margin to legislation specifying when a bishop must get the consent of his diocesan finance council and college of consultors before making certain financial transactions or commitments. The legislation now awaits Vatican approval.

- Approved an English-language version of a document on stewardship and teenagers, 198-6, and a Spanish-language version, 202-5.

Contributing to this story were Nancy Frazier O'Brien, Patricia Zapor and Tim Johnson.



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