



Catholic funerals

Communicating final wishes and answering questions

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Ordination this weekend

Coverage of ordination will be in the Nov. 8 issue

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'My Life with the Saints'

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Clocks change Nov. 1

Move clocks back one hour this weekend



TODAY'S CATHOLIC

African synod closes with message, Mass and final proposals

BY JOHN THAVIS

VATICAN CITY (CNS) — After three weeks of discussion and strategizing, the Synod of Bishops for Africa ended with calls for spiritual conversion and social reforms on the African continent.

The more than 200 participating bishops published a message to the world Oct. 23, appealing for a fairer global order based on Gospel values and telling corrupt Catholic politicians in Africa to “repent or resign” in the name of the common good.

At a closing Mass in St. Peter’s Basilica Oct. 25, Pope Benedict XVI said if the church wants to change hearts and minds in Africa it must itself be a model of unity with “no divisions based on ethnic, language or cultural groups.”

The pope, who presided over most of the synod sessions, lunched with participants Oct. 24 and thanked them for “a good job.” He also received 57 final propositions from the synod, to be used as the basis for a papal document on pastoral directions in Africa.

The propositions called for a new spirituality to counter bad government, ethnic tensions, disease, exploitation by multinational companies and the cultural agenda of foreign aid organizations.

The pope encouraged the bishops to return to their African dioceses and broadcast their 11-page message, which denounced moral and social ills while reminding Africans of their traditional values, particularly regarding the family.

The message said poverty, misery, war and chaos are most often caused by “a tragic complicity and

SYNOD, PAGE 3



CNS PHOTO/PAUL HARING

Bishops process at the start of the closing Mass of the Synod of Bishops for Africa in St. Peter’s Basilica at the Vatican Oct. 25.

Pope establishes structure for Anglicans uniting with Rome

BY CINDY WOODEN

VATICAN CITY (CNS) — Pope Benedict XVI has established a special structure for Anglicans who want to be in full communion with the Roman Catholic Church while preserving aspects of their Anglican spiritual and liturgical heritage, said U.S. Cardinal William J. Levada.

The cardinal, prefect of the Congregation for the Doctrine of the Faith, said a new apostolic constitution would establish “personal ordinariates” — similar to dioceses — to oversee the pastoral care of those who want to bring elements of their Anglican identity into the Catholic Church with them.

Anglican priests who are married may be ordained Catholic priests, but married

Anglican bishops will not be able to function as Catholic bishops in keeping with the long-standing Catholic and Orthodox tradition of ordaining only unmarried clergy as bishops, Cardinal Levada said.

The cardinal announced the new arrangement at a press conference Oct. 20 at the Vatican. He said the pope’s apostolic constitution and norms for implementing it were undergoing final revisions and would be published in a couple of weeks.

In establishing the new jurisdictions, Pope Benedict is responding to “many requests” submitted by individual Anglicans and by Anglican groups — including “20 to 30 bishops” — asking to enter into full communion with the Catholic Church, the cardinal said.

ANGLICAN, PAGE 3

YEAR of our PRIESTS

BY MARK WEBER



MSGR. J. WILLIAM LESTER, PA

When Bill Lester was a lad in the fourth grade of Holy Angels Grade School in Gary, Ind., it was the

custom of the pastor, Msgr. Jansen, to distribute report cards. This was done in the classroom and when the monsignor entered, he said in a strong voice, “All of the boys who wish to be priests stand up!”

YEAR OF, PAGE 4

TODAY'S CATHOLIC

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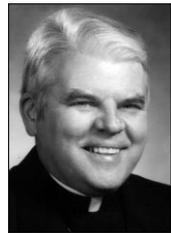
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Praying with the saints, poor souls in purgatory, in November



NEWS & NOTES

BISHOP JOHN M. D'ARCY

The month for the deceased

When people die in your family, you become very aware of November as a gift. It could be called the month of the Communion of Saints. On Nov. 1, the feast of All Saints, I will be at St. Joseph Church, Bluffton, to pray for and solemnly install Father Francis Chukwuma, JCL, as pastor. So, November will start with a spring-like quality. A new beginning. A day when we try to understand what is sanctity and what is true holiness. A day given to all those ordinary saints not canonized, but in heaven in God's house praying for us. On Monday, Nov. 2, I will drive to the Catholic Cemetery in order to celebrate the Mass for the commemoration of All Souls. This is the great Catholic tradition of praying for those who have died, but because of the weakness and imperfection we all have, we are not yet ready, not pure enough, for the vision of God. This is a holy teaching. This place of preparation is a place of God's merciful love.

I got a delight recently to read about Father Benedict Groeschel, a Franciscan, and well known as a preacher and retreat master. He had a serious accident in recent years, and his health is not the best. He humbly said he was looking forward to purgatory, because he grew up in New Jersey; therefore, he had already understood something about purgatory.

At the Basilica of the Sacred Heart at Notre Dame, they place a book in the sanctuary this month. If you are part of the Notre Dame family, and even if you are not, you sign names of your beloved dead and they will be prayed for. I believe our two cathedrals do that, and it is a great tradition.

The Communion of Saints

What a wonderful thing that our loved ones who have died are praying for us; and we can pray for them, and help them through the period of purgation to the everlasting joy of being in God's presence and seeing him as St. Paul promised — face to face.

Speaking of saints

After a delightful day with our priests, I drove to Little Flower Parish to speak on their patron saint. Several years ago, a large crowd, over two days and all night, wound around the famous St. Patrick's Cathedral in New York. Located on 5th Avenue, near the great centers of high-fashion and commerce. This beautiful cathedral, built by immigrants, the place of the final Mass of Christian Burial for Babe Ruth and Vince Lombardi and so many others, presented a remarkable scene. Part of the remains of St. Therese, who died before she reached her 25th birthday, brought

people from everywhere. Why? It is simple. This young woman, one of three women to be declared a doctor of the church, showed ordinary people the road to sanctity. Here are her own words. She learned in prayer that she had to strip herself of more dramatic "vocations." Although she was a Carmelite given totally to God, she wrote:

"I feel within me other vocations. I feel the vocation of the warrior, the priest, the apostle, the doctor, the martyr."

She turned then to the Scriptures, to St. Paul in his letter to the Corinthians, the Hymn of Charity.

"I understood that Love comprised all vocations, that Love was everything, that it embraced all times and places ... in a word, that it was eternal." "Then, in the excess of my delirious joy, I cried out: O Jesus, my Love ... my vocation, at last I have found it, my vocation is Love! ... In the heart of the church, my mother, I shall be Love ... thus I shall be everything ..."

She has another message for modern men and women, because although from her earliest years she had a profound experience of God's love, it was taken from her in her late years. In addition to enormous physical suffering, there was a great sense of the loss of God's presence. Of this dark period, she wrote, "I am assailed by the worst temptations of atheism." Joseph Ratzinger, in his book "Introduction to Christianity" recalls all this. Now Pope Benedict XVI, he has always expressed a keen sense of the difficulties, which the culture presents to modern man in the life of faith.

I enjoyed this evening at this historic parish and also some Irish chili beforehand with Father Neil Ryan, CSC, who served as a missionary in Uganda, and still has a missionary heart at Little Flower. I was also pleased to visit briefly with my old friend, Father José Martelli, CSC.

A day with our priests

A delightful day at Sacred Heart, Warsaw, with our priests. In the morning, presentations by some of our still new, but excellent, department heads: Jim Tighe, director of the Office of Catechesis and Mark Myers, Ph.D., superintendent of schools. Joe Ryan, our financial officer, and I presented some important new controls for parish finances. We are intent in drawing the parish finance councils into stronger and more effective oversight of all parish finances, as the church requires in the Code of Canon Law. Indeed, we are extending their responsibility. With the help of Cindy Black, I presented the core of what constitutes a strong and effective parish ministry to young people.

Of special interest was a brief presentation by Brian MacMichael, director of our Office of Worship. You realize that there is a new translation being made of the Roman Missal. It has been many years in the preparation. A new translation will be very enriching, more sound to the Latin text, and also retaining some of the more majestic and theologically sound expressions of the original Latin. The translation made in the late '60s was hasty; and in this diocese, we will cooperate 100 percent and so will our priests; and the result will be better worship. Brian gave us a brief, but excellent

catechesis on all this.

An important correction

As we approach the blessed day of ordination, a correction is in order. In this newspaper two weeks ago, the good news that the Little Flower Holy Hour will be returned to our newly restored MacDougal Chapel, now under the patronage of St. Mother Theodore Guérin. It indicated that this Holy Hour started when there were no seminarians in this diocese. We have never had a time in the last 30-40 years and more, when there has never been a candidate in the vocation. That is simply not true. Now, there have been years when we had no ordination; but thank God, in his grace, we have never had a time when there were no candidates for the priesthood. The smallest number of candidates during my 24 years, as best I recall, was nine.

Indeed, even now as we look ahead, there is one year down the road where there are no scheduled ordinations. However, thanks to the grace of God; the prayers of the Little Flower group and many others; and the hard work of Father Bernie Galic; his assistant, Mary Szymczak; and most of all, our parish priests; we have always had candidates for the priesthood. Counting the two now ready for ordination, we have 18 in the seminary. It is not yet what it needs to be; but humbly, we thank God for each candidate. Vocations, as Pope Benedict XVI has pointed out in his beautiful book "Jesus of Nazareth" come from prayer. So with all my heart, I thank all who continue praying. But we need this correction — the Lord has never left us without candidates for the priesthood and I am sure he never will. But the responsibility for prayer and seeking out candidates rests on all of us.

St. Charles School

It was a joy, with the help of Msgr. John Suelzer and Father Tony Steinacker, to bless the new kindergarten at St. Charles Parish, Fort Wayne. This extraordinary parish has had only two pastors since its foundation in 1957. There is nothing in the world like visiting children in kindergarten and learning how well catechized they are. A full church at Mass, and then the blessing, and a delightful lunch turned a rainy day into one of joy.

I am grateful that the Irish overcame the Eagles in a close struggle. When BC wins, I usually get the business when I go home for summer vacation. Then on Sunday, a joy to celebrate Mass at the Basilica of the Sacred Heart. So many people from throughout the country.

I had cousins from Philadelphia who visited, along with other old friends, and two worthy priests: Father Jim Canniff and Father Charlie Murphy, helping Father Mike Heintz at St. Matthew's, attending two games and staying until the ordination.

Now come the Yankees and the Phillies. I will be rooting for the National League team, but I am afraid it is the Yankees' year. A very powerful team.

See you all next week.

ANGLICAN

CONTINUED FROM PAGE 1

At the same time, Cardinal Levada said the new provision does not weaken the commitment of the Vatican to promoting Christian unity, but is a recognition that many Anglicans share the Catholic faith and that Anglicans have a spiritual and liturgical life worth preserving.

"It has always been the principal aim — the principal aim — to achieve the full, visible unity" of the Catholic Church and Anglican Communion, the cardinal said.

But given recent changes with in many Anglican provinces with the ordination of women priests and bishops and the acceptance of homosexuality in some areas, the prospect of full unity "seemed to recede," he said.

The church recognizes and welcomes those Anglicans who fully share the Catholic faith, agree with the Catholic view that only men can be ordained priests and recognize the role of the bishop of Rome — the pope — as the sign and guarantor of church unity, he said.

At a press conference in London Oct. 20, Anglican Archbishop Rowan Williams of Canterbury, head of the Anglican Communion, and Archbishop Vincent Nichols of Westminster, president of the Catholic Bishops' Conference of England and Wales, issued a joint statement saying the new provisions are a recognition of "the substantial overlap in faith, doctrine and spirituality between the Catholic Church and the Anglican tradition."

"Without the dialogues of the past 40 years, this recognition would not have been possible, nor would hopes for full visible unity have been nurtured," the two leaders said.

Archbishop Williams told reporters that some members of the Church of England are uneasy about positions their church is taking, yet they would not want to become Roman Catholic.

"This will not resolve their challenges, and we in the Church of England have to continue to engage with that," he said.

Cardinal Levada told reporters he met personally Oct. 19 with Archbishop Williams, who had been told about the new arrangement a month earlier.

In a letter to top Anglican leaders, Archbishop Williams said, "In the light of recent discussions with senior officials in the Vatican, I can say that this new possibility is in no sense at all intended to undermine existing relations between our two communions or to be an act of proselytism or aggression. It is described as simply a response to specific inquiries from certain Anglican groups and individuals wishing to find their future within the Roman Catholic Church."

"For those who wish to enter into full communion with the



CNS FILE PHOTO/L'OSSERVATORE ROMANO

Archbishop Rowan Williams of Canterbury, head of the Anglican Communion, presents a gift to Pope Benedict XVI during their meeting at the Vatican Nov. 23, 2006. The Vatican announced Oct. 20 that the pope has established a special structure for Anglicans who want to be united with the Roman Catholic Church.

Roman Catholic Church in the near future, this announcement will clarify possible options, and we wish them God's strength and guidance in their discernment," the Anglican leader said.

U.S. Archbishop J. Augustine Di Noia, secretary of the Congregation for Divine Worship and the Sacraments and former undersecretary of the doctrinal congregation, spoke at the press conference with Cardinal Levada.

"We have been praying for unity for 40 years. We find now that the prayers we have had are being answered in a way that we did not anticipate. So the Holy Spirit is at work here and the Holy See cannot not respond," the archbishop said.

In 1993 the Catholic bishops of England and Wales asked the Vatican not to implement special structures for former Anglicans in their country, saying that the formation of Anglican-identity Catholic parishes would only further fracture the Christian community and would make the eventual unity of the Catholic Church and Anglican Communion more difficult.

Archbishop Di Noia said, "The ecumenical movement has changed. There has been a tremendous shift" in the prospects for full, complete union.

Many Anglicans already consider themselves to be Catholic, Archbishop Di Noia said, and the pope's new initiative will make "explicit the bond that is already implicit."

In 1980 the Vatican made a special pastoral provision for members of the Episcopal Church, the U.S. province of the Anglican Communion, who wanted to become Catholic after the Episcopalians began ordaining women priests. The provision included permission for entire parishes of former Episcopalians to use elements of their liturgy in the Catholic Mass.

Archbishop Di Noia said only a handful of parishes took advantage of that special permission, and in 2003 the Vatican approved "The Book of Divine Worship" for their liturgical use.

But he said many of those now

seeking communion with Rome wanted a stronger affirmation of their Anglican heritage and a guarantee that it would continue to have a place in the Catholic Church, which is why the pope ordered the establishment of personal ordinariates.

The number of ordinariates and their headquarters will be determined by the number of Anglicans seeking full communion, Cardinal Levada said. The head of each ordinariate will be a former Anglican clergyman, who will not necessarily be ordained a Catholic bishop.

New priests for the ordinariates will study in seminaries with other Catholic seminarians, but an ordinariate can "establish a house of formation to address the particular needs of formation in the Anglican patrimony," Cardinal Levada said.

In general, married Anglican priests and bishops who become Catholic will be ordained Catholic priests, as will married Anglican seminarians, he said.

But an unmarried man ordained a Catholic priest will not be permitted to marry, and the pope's apostolic constitution will state a clear preference for a celibate clergy, Archbishop Di Noia said.

Cardinal Levada told reporters that he realizes "for some people it seems to be a problem" that the Vatican is allowing married former Anglicans to be ordained Catholic priests, but will not allow Catholic priests who have left to marry to return to ministry.

"They are two different circumstances," the cardinal said. Respecting "the authenticity of the call to service" of Anglican clergy who were married when they came to the decision to become Catholic is different from the case of "a Catholic who knowingly commits to a celibate priesthood and then decides for different reasons to leave the priesthood for married life."

"I do not think it is an insurmountable problem," Cardinal Levada said, adding that the church needs to educate Catholics that the dispensation for former Anglican clergy is an exception and that the church continues to uphold the virtue of celibacy.

STATEMENT FROM BISHOP JOHN M. D'ARCY

Bishop D'Arcy appoints two new members

Bishop D'Arcy has appointed two new members to the Diocesan Review Board. This advisory board was established in 2002 to assist the bishop in complying with the requirements of the Charter for the Protection of Children and Young People and The Essential Norms. The new members are: Judy Pursley of St. Patrick Parish, Arcola; and Donald Schmid, member of St. Pius X Parish, Granger, and St. Monica Parish, Mishawaka.

Bishop D'Arcy said, "Both bring significant experience to the excellent people on our board. Don Schmid is Assisting United States Attorney for Northern Indiana; so once again, we have someone from the criminal justice community on our advisory board. Judy is a former teacher, a mother and grandmother, with significant experience in the community, and has previous experience on various boards concerned with children and especially abused children. They fill out our excellent advisory board."

SYNOD

CONTINUED FROM PAGE 1

criminal conspiracy of local leaders and foreign interests."

Africa needs "saintly politicians who will clean the continent of corruption, work for the good of the people and know how to galvanize other men and women of good will from outside the church to join hands against the common evils that beset our nations," the message said.

The bishops called on international corporations operating in Africa to stop "their criminal devastation of the environment in their greedy exploitation of natural resources." They lamented that no international body or world leader has come forth to stop "these crimes against humanity" that "foment wars in order to make fast gains from chaos at the cost of human lives and blood."

The synod's message noted the church's valuable work in fighting HIV and AIDS and caring for those affected, and expressed agreement with Pope Benedict that condoms would not beat the pandemic. It asked people to recognize the success obtained by prevention programs advocating abstinence and fidelity within marriage.

The synod's propositions also spoke about AIDS, calling for efforts against anything "that helps the spread of the disease, such as poverty, the breakdown of family life, marital unfaithfulness, promiscuity and a lifestyle that is devoid of human values and Gospel virtues."

One of the strongest synod propositions condemned a section of the 2003 Maputo Protocol, adopted by the African Union in Maputo, Mozambique, on women's rights in Africa for encouraging the continent's governments to provide abortion services in cases of rape, incest or danger to a woman's physical or mental health.

While thanking international aid agencies for their assistance,

the bishops also criticized aid programs that come with strings attached that violate the recipients' moral and cultural values.

The propositions said the family in Africa is threatened today by the practice of abortion, the denigration of childbearing, "the distortion of the notion of marriage and the family itself," and divorce. The bishops called for better education of Catholics in the meaning of Christian marriage, improved marriage preparation programs and better support for families.

The propositions condemned all acts of violence against women, including "the battering of wives, the disinheritance of daughters, the oppression of widows in the name of tradition, forced marriages, female genital mutilation, trafficking in women and several other abuses such as sex slavery and sex tourism."

Synod members promised to promote the education of girls and women, open shelters for those who are abused and bring women into church decision-making structures.

The closing Mass was concelebrated by more than 200 African bishops, and the liturgy combined Roman and African elements. A Nigerian choir, backed by a restrained drum and percussion section, sang a processional hymn in the Igbo language as the pope, dressed in gold vestments, entered the basilica.

In his homily, Pope Benedict said the church is called upon to deliver, in word and deed, Christianity's perennial message of hope, which "the Lord of history never tires of renewing for the oppressed and overwhelmed humanity of every era and every land."

"Get up, church in Africa, family of God," he said. "Set out on the path of a new evangelization with the courage that comes from the Holy Spirit."

God's plan does not change, he said, and it is always aimed at the kingdom of liberty and peace for all. This implies his preference for those deprived of peace and freedom, and those violated in their dignity, he said.

Vatican, traditionalist Catholics identify key questions for dialogue

BY CINDY WOODEN

VATICAN CITY (CNS) — In an atmosphere described as “cordial, respectful and constructive,” Vatican officials opened a dialogue with representatives of the traditionalist Society of St. Pius X and scheduled twice-a-month meetings over the coming months.

In a statement issued after the first meeting at the Vatican Oct. 26, the Pontifical Commission “Ecclesia Dei” said the process would focus on key doctrinal issues arising from the teachings of the Second Vatican Council.

“The questions due to be examined concern the concept of tradition, the Missal of Paul VI (the post-Vatican II Roman Missal), the interpretation of Vatican Council II in continuity with Catholic doctrinal tradition, the themes of the unity of the church and the Catholic principles of ecumenism, the relationship between Christianity and

non-Christian religions, and religious freedom,” the statement said.

Jesuit Father Federico Lombardi, Vatican spokesman, said the meeting lasted about three hours and dealt primarily with setting an agenda and a schedule for the talks.

While he gave no idea how long the process would take, Father Lombardi said semi-monthly meetings represented a “rather intense rhythm” and a serious attempt to heal two decades of separation between the traditionalists and the rest of the church.

In July Pope Benedict XVI placed the pontifical commission under the authority of the Congregation for the Doctrine of the Faith and said the commission would be responsible for talks aimed at restoring “full communion” with members of

the Society of St. Pius X, founded by the late Archbishop Marcel Lefebvre.

Father Lombardi said the meeting Oct. 26 “marked a new

The pope later said that full communion for the group’s members would depend on “true recognition of the magisterium and the authority of the pope and of the Second Vatican Council.”

phase in the relationship” between the society and the Vatican and he said that the dialogue was possible “thanks to the fact that the excommunications were lifted.”

In January, Pope Benedict lifted the excommunications of four bishop members of the society, who were ordained against papal orders in 1988, and said he hoped the move would open the way for a serious dialogue about doctrinal differences between the church and the traditionalist group.

The pope later said that full communion for the group’s members would depend on “true recognition of the magisterium and the authority of the pope and of the Second Vatican Council.”

Father Lombardi said the commission’s positive description of the climate of the meeting meant there was “a sense of trust that accompanied this meeting and its prospects.”

“Finally, doctrinal questions are beginning to be discussed by competent people, representatives

who are authorized by the two sides,” Father Lombardi said.

The head of the Society of St. Pius X, Bishop Bernard Fellay, who was not at the Vatican for the meeting, repeatedly has said he and the other members of the society have serious concerns about the way the teachings of the Second Vatican Council have been interpreted and implemented, particularly the teachings regarding religious liberty, ecumenism, liturgy and relations with other religions.

The delegation of the Society of St. Pius X was led by Argentine Bishop Alphonso de Galarreta, who was one of the four bishops originally excommunicated by Pope John Paul II. Father Lombardi said Bishop de Galarreta and the other representatives of the society lodged in the Domus Santa Marta, a hostel inside the Vatican, which houses cardinals during a papal conclave.

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YEAR of our PRIESTS

CONTINUED FROM PAGE 1

All of the boys stood. By the time Bill reached eighth grade, he was the only one standing when the report card roll call was given.

He then entered Bishop Noll High School in Gary and had a grueling, grimy job with the local Buick agency detailing automobiles.

One day when he came home for dinner, Bill’s mother said that Msgr. Jansen had called to invite him to join three other young men from Holy Angels Parish, whom the monsignor was escorting to the St. Lawrence Seminary Prep School in Wisconsin for a look and see visit.

All of the visitors were favorably impressed with the campus scene and the variety of sports activity there and chose to attend St. Lawrence. Bill, as a high school sophomore, was the youngest; the others were college age. Eventually, the older three left the program and Bill Lester finished high school at St. Lawrence and went on to Catholic University in Washington, D.C. for seminary

and was ordained as a priest by Bishop John F. Noll in 1945.

Msgr. Lester has had a lifelong interest in sports, particularly baseball, which is metaphorically appropriate, since for his entire priestly career, each bishop he has served has called on him as a utility player, dependable pinch hitter and team leader. The monsignor has stepped up to serve as pastor, high school principal, diocesan school superintendent, chancellor, seminary director and priest coach. In the diocesan dugout, he is known as “the guy who puts out the fires.”

Now living in “alleged retirement” in the independent living unit of Saint Anne Home and Retirement Community in Fort Wayne and looking forward to his 90th birthday this November, he still “subs” for other priests, participates in presbytery meetings and attends Friday night high school football games.

Monsignor has an optimistic outlook for life and the church. He shares the opinion of others who see secular life in this country as the reason for the lack of priestly vocations, but points to an active and informed laity as encouraging and beneficial indications for the future.

Happy birthday, Msgr. Lester. Enjoy the World Series!

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New translation a 'fresh opportunity' to renew liturgy, bishop says

BY BRIAN T. OLSZEWSKI

ST. FRANCIS, Wis. (CNS) — The latest English translation of the revised order of the Mass in the Roman Missal is not expected to be officially incorporated into the liturgy for at least two years, but priests and liturgists in the Archdiocese of Milwaukee received a preview of it from one of the people who has worked on the translation.

During a recent presentation to the priests at the archdiocese's Cousins Center in St. Francis, Bishop Blase J. Cupich of Rapid City, S.D., termed implementation of the translation as "a fresh opportunity to do renewal of liturgy for your people."

A member since 2002 of what is now the U.S. bishops' Subcommittee on the Translation of Scripture Text, Bishop Cupich said that thorough catechesis would be needed to prepare people for the changes.

"We need a coordinated, massive, comprehensive introduction to the Roman Missal within the church in this country, and presented in a way that allows Catholics throughout the country to understand what is happening and to use it as an opportunity to renew the liturgy," he said Sept. 30.

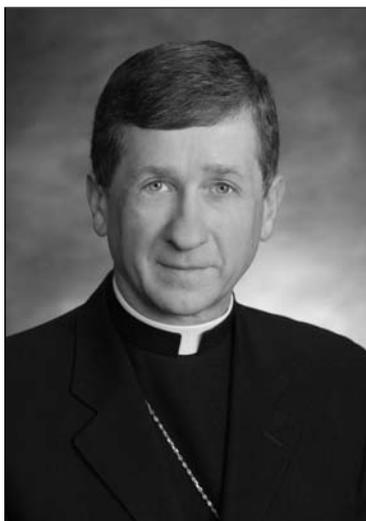
Bishop Cupich reviewed the early history of liturgical language, noting that for nearly 10 centuries, Mass was celebrated in

the vernacular. In the sixth century, a body of Latin hymns, prayers and rubrics were compiled and used by those who knew Latin. Five centuries later, Latin, already the language of scholarship, philosophy and science, became the language of worship.

The bishop said that "there are some schools of thought today who challenge the need for a language of the people" because they see people participating spiritually or intellectually in the liturgy.

But he refuted that, referring to the words of Pope Paul VI from 1965: The pontiff said the vernacular was "necessary to make its prayer understandable and grasped by all. The good of the faithful calls for this kind of action, making possible their active share in the church's worship ... (the vernacular) means that you, the faithful, so that you may be able to unite yourselves more closely to the church's prayer, pass over from being simple spectators to becoming active participants."

Bishop Cupich cautioned: "This is not 'reform of the reform' — all that language we're hearing from people who have an axe to grind or who are trying to cause trouble for the church; this is an ongoing attempt to try and have an actual translation of the Latin into vernacular. This is the first time in the history of the church we have done this; we



BISHOP BLASE J. CUPICH

have to be patient with ourselves."

The bishop explained why an accurate translation of the third edition of the Roman Missal, published in 2000, was needed.

"English is seen as the universal language. Texts throughout the world take their translations from the English," he said. "There is concern that the English translation is as accurate as possible so that when others use it, they are not distanced from the Latin."

As an example, he noted that "many of the prayers" in the second Latin edition (1975) translated into English (1985) "address God as though we were telling God something as opposed to praising God for who he was."

"The reason we say, 'Dominus vobiscum' (The Lord be with

you) and 'Et cum spiri tu tuo' (And with your spirit) as a people in response is not that we are addressing the priest who had said that; we're addressing Christ whose presence the priest represents," Bishop Cupich said. "We're addressing the person of Christ. You are ordained in spirit to be Christ present. The risen Christ is there. We believe that the risen Christ was there, present."

Noting that all other language groups use "And with your Spirit," the bishop added, "This is an example of the nuances that were lost in the early translations. ... What is being proposed offers a richness that we've missed."

He told the priests not to "be pulled between the NCR (*National Catholic Reporter*) and *The Wanderer* (newspapers)," but to learn as much as they could about the changes, to "defuse hot wires by engaging in intelligent discussion" and helping people answer the question "What is this translation offering us in the renewal of liturgy?"

Bishop Cupich said that in his

diocese he was taking a "hopeful approach" in explaining the changes, emphasizing the opportunity for spiritual growth they provided.

"We hear a lot today from a lot of folks that there is a lack of belief in the real presence of Christ in the Eucharist. But I think the real problem is that people don't really understand that Christ was truly risen; he's active and working in our midst," he said. "We come together at

Sunday Eucharist ... to be with the Lord, the risen one, in our midst, to renew us, to change our lives, to transform us."

He encouraged the priests to examine the possibilities the new translation would provide.

"Just think in your imagination what we could create in this country if the bishops together decided that the catech-

esis for this new Roman Missal would be done within the same period of time at every parish in the country," Bishop Cupich said. "We would create the best of renewal and enthusiasm within our Catholic Church that we haven't seen in a long time."

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Crunch time nears for health reform, hurdles remain for Catholics

WASHINGTON (CNS) — The push is on to get a health reform bill through Congress, and some longtime Catholic supporters of a more accessible and affordable American health system are hoping they are not going to have to push back. In both the House and Senate, members and staffers are working to combine multiple committee-passed versions of health reform legislation — two in the Senate, three in the House — into bills that could be taken to the floor. Officials of the U.S. Conference of Catholic Bishops are working behind the scenes to improve the bills to put them in line with the vision of American health care that the bishops have been encouraging for decades. “We continue to have concerns about the treatment of the poor and immigrants” in the bills, Richard Doerflinger, associate director of the USCCB Secretariat for Pro-Life Activities, told Catholic News Service Oct. 21. “But the abortion issue is the one that is most intractable to us.” The bishops’ message on abortion and conscience rights in health care has been clear, despite some claims that they have changed their position or don’t really understand current law. “Our position has been very consistent,” Doerflinger said. “It’s always been that (the final health reform) bill must maintain the status quo on abortion and conscience rights. It should not be used as a vehicle for expanding or changing federal policies.”

Making pro-life centers name services not provided called ‘harassment’

BALTIMORE (CNS) — A proposal requiring Baltimore pregnancy support centers to post a disclaimer telling clients they do not provide abortion or contraceptive services is harassment of the pro-life centers, say Catholic leaders. Baltimore Archbishop Edwin F. O’Brien and other critics of the measure said abortion clinics are not being similarly required to list all the services they don’t provide, such as infant clothes, formula and parenting classes. The president of the Baltimore City Council, Stephanie Rawlings-Blake, and 10 other members are sponsoring the bill, which if passed would levy a fine of \$500 per day on centers that do not comply with the requirement. In an Oct. 16 letter to Rawlings-Blake, Archbishop O’Brien said the bill targets nonprofit organizations whose mission is to help women carry pregnancies to term. He said it is “well-known” that pregnancy support centers are exclusively focused on assisting women in their choice for childbirth, and do not provide abortions or contraception. “To fine a center

NEWS BRIEFS

NURSE RECEIVES H1N1 VACCINE AT NEW YORK HOSPITAL



CNS PHOTO/MIKE CRUPI, CATHOLIC COURIER

Registered nurse Joseph Gervase receives the H1N1 vaccine from fellow RN Kathy Mancini Stryker Oct. 23 at Strong Memorial Hospital in Rochester, N.Y. On Oct. 22 the New York State Health Department suspended a regulation that would have compelled state healthcare workers to get the shot, citing a current shortage of the vaccine.

\$500 for not posting a sign that states as much is nothing short of harassment,” Archbishop O’Brien said, “especially when nothing in a pregnancy support center’s Yellow-Page advertisements or Web pages would lead a woman to believe these centers provide abortions or abortion-related services.”

Pope elevates Connecticut church to status of minor basilica

STAMFORD, Conn. (CNS) — Pope Benedict XVI has elevated St. John the Evangelist Church in downtown Stamford in the Bridgeport Diocese to the status of minor basilica. The designation was announced Oct. 17. Bishop William E. Lori of Bridgeport said in a statement he was grateful to the pope “for this great blessing on our diocese. As a minor basilica, St. John’s now enjoys a special relationship with the Holy Father,” he said. “It becomes the pope’s church and a center for the promotion of the teachings of the Holy Father and the Catholic Church’s magisterium, as well as a center for a deeper devotion to the pope as the successor of St. Peter.” Founded in 1847 to meet the needs of a growing Catholic population, St. John is known as the “mother church of Stamford.” Twenty-three churches and missions in Stamford, Greenwich, New Canaan and Darien trace

their roots to St. John. The first wooden clapboard church was dedicated in 1851. The current church, completed in 1886, was the largest stone building in the state at the time.

Patriarch says people of faith have role in caring for environment

NEW ORLEANS (CNS) — Ecumenical Patriarch Bartholomew of Constantinople opened a symposium on the environmental challenges in the Mississippi River region Oct. 21 by reasserting the role people of faith play in caring for the earth’s resources. Dubbed the “green patriarch,” the spiritual leader of the world’s 300 million Greek Orthodox, has sponsored an annual symposium on the environment for the last eight years in different parts of the world. His interest in holding this year’s gathering in New Orleans was sparked in part by the damage inflicted on the city by Hurricane Katrina in 2005. “As we look at this great river and explore the challenges faced by local communities, let us search for solutions from the perspective of faith, mindful that we are all in the same fragile boat of life,” Patriarch Bartholomew said, his black robes fluttering against the wind as he spoke from a podium set up at a hotel on the banks of the Mississippi. “We are living defining moments in history, and

we are living them together in truth, in love, in hope and, above all, in responsibility,” he said.

Hundreds fill Detroit cathedral to venerate St. Damien relic

DETROIT (CNS) — Hundreds filled the Cathedral of the Most Blessed Sacrament in Detroit Oct. 13 for the reception of the relic of St. Damien de Veuster of Molokai, the 19th-century Belgian missionary who ministered to people with leprosy in Hawaii before dying of the disease. The relic, a piece of his left heel bone, came to Detroit from Rome, where the pope canonized the priest and four others Oct. 11. After Detroit, the relic was taken to San Francisco and Oakland, Calif., and returned to Hawaii Oct. 17. It was to tour the islands before being permanently placed in the Cathedral of Our Lady of Peace in Honolulu, where St. Damien was ordained as a priest of the Congregation of the Sacred Hearts of Jesus and Mary. It was knowing about the Christ-like sacrifice of Hawaii’s first saint that compelled so many to venerate the relic during the evening vespers service at the Detroit cathedral. “He cared for people that were the outcasts, the people that no one else wanted to deal with ... it takes someone special to be able to live among them and accept them just as they are,” said Jerry Vandecandelaere, a

member of St. Thomas the Apostle Parish in Ann Arbor.

Ohio priest’s bid for retrial of murder case denied by Supreme Court

WASHINGTON (CNS) — The Supreme Court denied a request to hear an appeal from an Ohio priest convicted in 2006 of the 1980 murder of a nun in the chapel of a Toledo Catholic hospital. Lawyers for the priest, Father Gerald Robinson, say they will seek redress for the conviction through other legal means. The Supreme Court’s denial was issued without comment Oct. 5, the first day of the high court’s new term. John Donahue, one of Father Robinson’s attorneys, said a request was pending in Common Pleas Court in Lucas County, Ohio, which includes Toledo, to have the judge vacate the jury verdict of murder and to order a new trial. No date has been set to hear arguments. Mercy Sister Margaret Ann Pahl was killed at the now-closed Mercy Hospital in Toledo. She had been stabbed 31 times and strangled from behind, with two bones in her neck broken. The case remained open but had grown cold until Father Robinson was arrested in 2004. He was suspended from active ministry upon his arrest.

November Mass planned to pray for Archbishop Sheen’s sainthood cause

WILLIAMSBURG, Va. (CNS) — A special evening Mass to pray for the sainthood cause of the late Archbishop Fulton J. Sheen is to be celebrated at a Catholic church in the Richmond Diocese Nov. 10. Msgr. Stanley Deptula, executive director of the Archbishop Fulton J. Sheen Foundation in Peoria, Ill., is expected to be present for the Mass at St. Bede Church in Williamsburg, along with other foundation members and a Sheen family member. Prior to the Mass, a special conference will be held for priests to discuss Archbishop Sheen’s life and works and his cause.

Pope Benedict accepts resignation of Boston Auxiliary Bishop Irwin

VATICAN CITY (CNS) — Pope Benedict XVI has accepted the resignation of Boston Auxiliary Bishop Francis X. Irwin. His resignation was announced at the Vatican Oct. 20. Bishop Irwin is 75 years old, the age at which bishops are required by canon law to submit their resignation to the pope. Pope John Paul II named then-Msgr. Irwin an auxiliary for the Boston Archdiocese in 1996. A Boston archdiocesan priest, he was a pastor in Arlington, Mass., at the time of the appointment. He also had extensive experience in social work.

Dr. Janet Smith to speak in Portage

PORTAGE — A free presentation by Professor Janet E. Smith on the topic, "The Family as a Path to Holiness," will be held on Nov. 7, at Nativity of Our Savior Parish in Portage. The event is sponsored by the Diocese of Gary Pro-life Office and will begin with a 9 a.m. Mass celebrated by Bishop Dale Melczek, followed by a morning presentation, a prepaid box lunch and an afternoon presentation. The program concludes at 2 p.m.

This talk centers on helping mothers and fathers comprehend the importance of their vocation and provide valuable insight into how they can parent successfully.

Smith holds the Father Michael J. McGivney Chair of Life Ethics at Sacred Heart Major Seminary in Detroit. For many years Smith has been a powerful proponent of the civilization of love, teaching the truth about human sexuality and family life. She has published many articles on ethical and bioethics issues, and she has taught at the University of Notre Dame and the University of Dallas. Smith is serving a second term as a consultant for the Pontifical Council on the Family.

Box lunches can be purchased for \$6 each prepaid, with a choice of turkey, ham or veggie sub, and orders may be sent to Lori Kleist, 4204 Bloomingdale Ave., Valparaiso, Ind. 46383. Checks are payable to the Office of Pro-Life. For additional information, call Lori at (219) 477-5949.

Kali Genos receives Seton Scholarship

WASHINGTON, D.C. — Six Seton scholars, including Kali Genos of Fort Wayne who is a senior at Marian University in Indianapolis, have been named by the National Catholic Educational Association (NCEA). Genos is a 2006 graduate of Bishop Dwenger High School and is a member of St. Vincent de Paul Parish in Fort Wayne.

The Seton scholarships are given every year in conjunction with the Seton Awards, NCEA's highest honor. Seton Awards are given in recognition of significant philanthropic, leadership or service contributions to Catholic education, and each honoree designates one student as a Seton scholar.

Genos is the Jerry Semler Seton Scholar. The award and the scholarship are named in honor of St. Elizabeth Ann Seton (1774-1821), who is regarded by many as the founder of the U.S. Catholic school network.

Genos is an elementary education major and is completing her student-teaching at St. Christopher School in Indianapolis. She ranks ninth all-time in the number of service hours recorded for Marian University with 555.5 hours documented as of fall 2009. She is active in many campus organizations and plans to teach in a

AROUND THE DIOCESE

STUDENTS VISIT EUCHARISTIC MIRACLES EXHIBITION



MICHELLE CASTLEMAN

Students from St. Louis Academy, New Haven, visited the The Vatican International Exhibition of the Eucharistic Miracles of the World, which was featured at St. Joseph Parish, LaGrange, Oct. 3-10. The exhibit featured 140 panels to describe the 126 miracles presented from around the world with maps, photos and text about each miracle.

Catholic school after graduation.

Genos received the Seton Scholarship during the 19th annual Seton dinner and awards ceremony on Oct. 5 at the Ronald Reagan International Trade Center in Washington, D.C.

Teresa Tomeo to speak at 40 Days for Life closing rally

FORT WAYNE — Organizers of the 40 Days For Life in Fort Wayne are hosting a closing rally on All Saints Day featuring Teresa Tomeo, a noted author, speaker and Catholic radio program host. She will speak from 3-4:30 p.m. at St. Peter's Lutheran Church on 7710 State St. in Fort Wayne.

Redeemer Radio — Catholic Radio 1450 AM, which hosts Tomeo's program "Catholic Connections" on weekdays from 9-10 a.m., is hosting an opportunity to meet and talk with Tomeo. After the rally, Tomeo will sign books and answer questions.

Tomeo's works as an author include "All Things Girl," a groundbreaking book series for "tweenaged" girls. The book series affirms each young girl's uniqueness, value and her ultimate eternal destiny. It moves through

the main message as implied by the title and concludes with a "Plan of Life" that revolves around prayer. "Friends, Boys and Getting Along," "Mirror, Mirror on the Wall ... What is Beauty After All?" "Girls Rock!" "Mind Your Manners," "Modern and Modest" are tools for Catholic girls ages 9-13 as they learn about themselves, their feminine genius and their inherent dignity as daughters of the King. "All Things Girl: Truth for Teens" is the book for Catholic teens ages 13-18.

For more information about the series, visit www.ATGSeries.com.

Tomeo has also authored "Newsflash! My Surprising Journey from Secular Anchor to Media Evangelist," and "Noise," a compelling and irrefutable case about the dangers of our dominant media culture.

Intercessor of the Lamb conference scheduled

NOTRE DAME — A two-day Intercessor of the Lamb conference scheduled Dec. 5-6, will be held on the campus of the University of Notre Dame. The theme is "The Spirit of the Lord is upon Me" and the conference will take place at the McKenna Hall — Center for Continuing Education.

The presenter for the weekend is Father John Paul Joyce, a gifted preacher and teacher who brings to life the words of the Gospel with an intensity that ignites hearts.

Father John Paul grew up and lived most of his life on Long Island in New York. He is a member of the Intercessors of the Lamb, a Catholic religious community founded by Mother Nadine Brown. The community is comprised of priests, consecrated brothers and sisters and lay families, whose charism is communal intercession (prayer for others), and whose spirituality is contemplative, Marian and charismatic. Father Joyce is currently serving full-time as the superior of the men in the community.

Doors will open at 8 a.m. on Saturday, Dec. 5, for check-in and onsite registration if space is available (350 seat capacity). The talks will begin at 9 a.m. The conference concludes on Sunday, Dec. 6, at 2:30 p.m. Included will be talks, Mass, time for personal reflection, the sacrament of reconciliation and eucharistic adoration. A lunch on both Saturday and Sunday will be included in the registration fee, which is adults, \$75; college students, \$45; priests and seminarians, no charge.

Brochures will be available soon. For more information, call Dave and Jan Torma at (574) 291-3381 or e-mail Jan at jtheart-praise@msn.com.

HOLY CROSS STUDENTS PARTICIPATE IN 40 DAYS FOR LIFE



PROVIDED BY HOLY CROSS SCHOOL

Junior high students at Holy Cross School in South Bend have made 40 Days for Life a project. Twenty-five students have been taking turns, giving up their lunch on Mondays, to pray the rosary in front of the Women's Pavilion. After leading and reciting the rosary as a group, they have time for personal meditation in the garden next to the clinic.

Samaritan's Feet reminds students to wash the feet of a child

BY MARY KINDER

FORT WAYNE — The sound of students' feet echoing through the hallways as they entered the gym and climbed the bleachers was especially poignant during a recent assembly at Bishop Dwenger High School. Students and faculty gathered on Oct. 19 to make a presentation to the founder of Samaritan's Feet, an international humanitarian organization providing shoes to children and disadvantaged people around the world.

Organized by the school's Social Justice Club, a shoe and fund drive was held, which collected over 200 pairs of new shoes and more than \$1,300 for the organization. The shoes will be sent to Liberia to be distributed during the Christmas season.

Founded in 2003 by Nigerian native Emmanuel (Manny) Ohonme, Samaritan's Feet works to help alleviate human suffering by providing a message of God's hope and love, brought home by

the simple gift of shoes — something many children throughout the world have to do without.

The program began with a proclamation made by a representative of Mayor Tom Henry declaring Oct. 19, 2009 "Bishop Dwenger Samaritan's Feet Day," which encouraged all citizens to recognize and support the effort of the high school and the charity organization.

Ohonme was introduced and shared his personal story. He describes himself as, "one of the most blessed people on the face of the Earth," adding, "I've come a long way."

Ohonme, founder of Samaritan's Feet, grew up in Nigeria, where, until he was 9 years old, he didn't know the comfort and security of owning a pair of shoes. But his life was changed when at a camp in Lagos, Nigeria, a stranger from Wisconsin gave Ohonme a pair of new tennis shoes — and a message of hope.

That pair of shoes, and the message that anything was possible

through God, inspired Ohonme to compete in sports. Through hard work and determination, he earned a basketball scholarship to the University of North Dakota in Lake Region. Ohonme laughingly described his first exposure to cold weather and snow to the assembly.

Ohonme enjoyed success on the basketball court, going on to graduate school and a successful career in North Carolina. However, when he returned to Nigeria in 1997, he was brought face-to-face with many children still living in the poverty and hopelessness he remembered from his own childhood. While very moved, he didn't know what he could do, so he returned to his family and career in America.

Finally, in 2003, Ohonme could not longer, "ignore the call from God." He left the comfort and security of his executive position to bring the vision of Samaritan's Feet to life. Today, through his mission, Manny Ohonme is continuing the legacy of love and hope he was given when he received that pair of shoes from a good

Samaritan.

Samaritan's Feet does more than simply collect and send shoes to needy children. They make the gift personal and life-changing. With every pair of shoes, someone — Samaritan's Feet staff, board members, volunteers or missionaries — gets on his or her knees and washes the feet of each child. Then, the children are told God loves them as new socks and shoes are placed on their feet. Over 3 million pairs of shoes have been distributed to date, touching the lives of 3 million individuals through God's love.

At the conclusion of his comments, Ohonme challenged the students of Bishop Dwenger, saying, "What is God asking you to do?"

He reminded them that as Americans, they are in a position of power compared to many children of the world. He asked them how much more each of them could do to not only help his cause, but to end suffering throughout the world.

Bishop Dwenger Principal Fred Tone also challenged students to

do more than simply give money, but to personally shop for and buy a special pair of shoes to go to a child in need, making the process of giving more personal.

The goal of Samaritan's Feet is to give 10 million impoverished people 10 million pairs of shoes over the next 10 years. The organization works with many high schools, colleges and professional sports organizations throughout the United States to help reach that goal.

Todd Melloh, directing of marketing for Samaritan's Feet, says his biggest surprise in working for the organization is the number of people who want to help. "When they hear our message, people want to give back and get involved. They are multiplying our staff and bringing us closer to our goal."

For more information about Samaritan's Feet, including ways to help, visit them online at www.samaritansfeet.org.

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Life speaker rails against abortion

BY BONNIE ELBERSON

FORT WAYNE — The 12th annual Banquet for Life, hosted by John and Rolene Popp, Three Rivers Educational Trust Fund and Allen County Right to Life, was held recently at the Grand Wayne Center in downtown Fort Wayne with nearly 600 in attendance.

The evening's featured speaker was Chicago nurse Jill Stanek, who is widely known for her courageous stance against a practice common at Christ Hospital on Chicago's south side where she worked in the late 1990s. At that time she announced publicly that many babies were surviving the late term "induced labor abortions" being performed at the hospital. She revealed that the infants, though born alive, were then neglected and left to die unattended in a dirty utility room.

Stanek, who cradled one of those infants during its last few minutes of life, says she was so shaken by the experience that she was converted from an "ambivalent pro-lifer" to a pro-life activist. Her subsequent public outcry and criticism of the barbaric practice

resulted in her being fired from her job in 2001. That's when she says she went on a mission to prevent such atrocities from ever occurring again and actively worked to help pass legislation which would save those born-alive babies.

She recalls testifying before the Illinois senate on pending legislation but says then-State Sen. Barack Obama accused her of trying to prevent legal abortions, not just trying to save born-alive babies.

Eventually, though, despite his and others' efforts, the Born Alive Infants Protection Act was signed into federal law in August, 2002. The pro-abortion tide may be turning, however. Stanek pointed out that a Gallup Poll released in May revealed that a majority of Americans now call themselves pro-life. In fact, 56 percent of all women believe abortion destroys human life and is manslaughter.

Why, then, she wonders, are pro-lifers not winning the battle? She asks whether abortion has become part of the fabric of daily life in America?

Stanek believes the answer lies in the fact that there is a "great disconnect" between the beliefs and

the everyday actions of too many pro-lifers. She urged her listeners to pray and fast for an end to abortion, to protest at abortion clinics, to call their legislators and write to their newspapers. She said we need to ask ourselves, "Is the pro-life issue really life-or-death to us?" She challenged her audience to decide whether they are merely giving lip service or becoming involved in the battle. Like Stanek, we must be converted from ambivalence to activism.

Another highlight of the evening was the announcement of this year's winner of the coveted Telemachus Award, which recognizes dedication to the pro-life movement. The recipient was Judi Hapke, an Illinois native and former school nurse who became executive director of the Crisis Pregnancy Center in 1986 and later guided its expansion as A Hope Center to five locations in Allen County before retiring in December.

Hapke accepted the award on behalf of A Hope Center staff and volunteers, saying, "We must know God's call in this culture of death so we might see the culture of life."



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'Remembering God — A thousand times a day'

BY LINDA FURGE

Living a devout life in an un-devout world

You know, I am pretty sure when scientists finalize our human genetic code, they are going to find somewhere in our DNA a "list gene." Lists are everywhere! Whether we are one of those lucky individuals who remembers "to do" lists in our heads or, like me, someone who needs to write everything down, human nature seems to need grocery lists, instruction manuals, and step-by-step processes. We even seem to think chronologically: first, I'll do this; then, I'll do that. ...

We find this human inclination also at work in St. Francis de Sales' 17th century time. His book, "Introduction to the Devout Life," was written in response to constant requests for just such a "how to" manual for living a prayerful life, one completely focused on the necessity and presence of God in each and every day.

In the "First Part of the Introduction," St. Francis de Sales lays the foundation for living a devout life: 1) through emphasis on a deep and abiding commitment to Christ, 2) through adherence to the two great commandments given by Christ: loving God and loving our neighbor, 3) through support of a spiritual

director or friend, and 4) through purification of sin and removal of obstacles to union with God.

In the "Second Part of the Introduction," St. Francis continues his instructions by reminding us that we pray not for God's sake, but for our own. He says the first step is to be mindful that God is always present to us, even though many times we may not be aware of God's personal presence to us. Secondly, once we are in the presence of God, our first and best response is to turn to God for help in making the most of whatever graces God may grant during our prayer time.

Prayer and our imagination

St. Francis suggests we engage our imaginations to meditate on the Lord's presence, either as we sense God in the present moment or as we recall God's presence in sacred Scripture or other holy writings. Doing this is much like when we share memories and stories with others. Even though we live in a left-brain world, our minds are filled with colorful images that allow us to "see" persons, places and events that are not immediately present to us and feel an intuitive connection with them. In the same way, we can achieve a deeper and more personal intimacy with Jesus, Mary and the saints. We can take the Bible stories we know and use



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our imaginations to "see" what God is telling us.

Again, St. Francis gives us a step-by-step process for doing this. First, we put ourselves in the presence of God in a quiet and comfortable place, free of distractions. Then, if desired, we read through a Gospel passage.

Closing our eyes and using our imaginations, we place ourselves in the scene as if we are there. We hear the voices, smell the scents, and take careful notice of the people and their surroundings. We do not worry about historical accuracy, about whether Jesus' sandals have buckles or what utensils the apostles are using at dinner. We simply try to imagine Jesus and his disciples as the real people they were at the time of the Gospel story.

We then open our minds and hearts to God. We try to see what God is saying to us today in the stories of the past. We allow time to consider whatever our imagination envisions. "If your mind finds enough appeal, light, and fruit..., remain with that point and do not go on any further. Imitate the bees, who do not leave a flower as long as they can extract

any honey out of it. But if you do not come on anything that appeals to you after you have examined and tried it for awhile, then go on to another, but proceed calmly and simply in this matter and do not rush yourself." — Second Part, 5. We leave the scene when we feel we have extracted the honey.

From imagination to action

At this point in our meditation, St. Francis challenges us to move from imagination to action. Prayer should increase our love of God and neighbor and motivate us to build up the kingdom of God on earth. St. Francis makes a point of saying that our decisions to act should be "... special and particular resolutions for your own correction and improvement." He gives an example of Jesus on the cross, forgiving those who crucified him. We may be inspired to pardon our enemies and love them as Jesus did. But St. Francis adds, "I point out that this will be only a little thing unless you add a

special resolution like this: Well, then, from now on I will not be offended by the disagreeable words a man or woman — e.g., some man or woman who is my neighbor, a manservant, or maid — says to me, or by scornful treatment suffered from some one or other. On the contrary, I will say or do such and such a thing in order to win him over and appease him." — Second Part, 6.

After making specific and concrete resolutions, we conclude our imaginative meditation by telling God, in our own words, how grateful we are for our prayer time — whether it was fruitful or not. We talk to God about what we intend to do as a result of it and offer up everything to God in union with Christ. We ask for help to remember and carry out our resolutions in the rush of our day.

One easy way to recall our mediation is to choose a short reminder prayer to say frequently: "Jesus, inspire me;" "Holy Spirit, guide me." In other words, to paraphrase St. Francis, we remember God — in prayer and in action — a thousand times a day.

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Religious sisters gather for the annual dinner held Oct. 22 at the Tower Bank Lobby and sponsored by the Serra Club of Fort Wayne. In attendance were Father Glenn Kohrman, 35 sisters, 18 Serrans and seven spouses. President Deb Andrews spoke about activities of the chapter and read a letter from President Elect Derek Pillie to Rep. Mark Souder telling him of the gentlewomen in his district and how their journey has enriched the community.

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The importance of the Catholic funeral Mass

Death is a subject most people don't usually wish to talk about. But communicating final wishes to loved ones is vital.

BY KAREN CLIFFORD

Father Michael Heintz, rector of St. Matthew Cathedral in South Bend, Father Mark Gurtner, pastor of St. Anthony De Padua, South Bend, and Pat McGann, director of McGann Hay Funeral Home and a St. Pius X, Granger, parishioner, offer their views on the importance of preparing for a Catholic funeral.

Fathers Gurtner and Heintz point out that just as a will is important in expressing a person's desires after death, a written document specifying wishes for a funeral can be made by Catholics as well.

"I think people should definitely prepare a document with their funeral wishes," says Father Gurtner. "You don't know what the situation will be in the future and where your family members are going to be at in terms of the faith, so for family members to have something specifically spelled out for you is very important."

When children leave the church, Father Gurtner points out, they often do not realize the importance of the funeral Mass. "What we see happening is peo-

ple that are good faithful Catholics, who go to Mass every week, sometimes everyday, are denied a funeral Mass because the children don't know their wishes."

Father Heintz encourages parishioners to plan their funeral rites and is happy to assist them. "This includes not only music and readings for the Mass, but also the vigil service at the funeral home and the committal service at the place of burial," he says.

Each priest in the Diocese of Fort Wayne-South Bend is required by the bishop to keep a personal document specifying what music, readings and liturgical ministries they wish family members, friends or clergy to participate in during their funeral Mass. These documents are stored at the chancery office.

Father Gurtner recommends having several copies of funeral arrangements in several places, such as filed with the will, in the church office and with family members.

When the death of a

Catholic is near the priest should be notified. "If you know the death is coming soon, you should call the priest so they can hear their last confession, anoint the person and give Communion," says Father Gurtner.

"There is often a misunderstanding by some that a person will die and then the priest is called to give the last rites or anointing of the sick. The anointing of the sick can only be given to the living," he continues.

Both priests agree it is preferred that a funeral home should be contacted first following the death of a family member. "A funeral home director, serves as a kind of intermediary, and can assist the family with many of the decisions that need to be made about the particulars of which they are more competent to deal with," says Father Heintz.

Pat McGann, director of McGann Hay

Funeral Home, talks about the role of the funeral home in the Catholic Mass.

"Over the years, the funeral director's role has evolved and will continue to evolve as the Catholic Church adapts to societal changes. We guide and advise the family members regarding local customs in the arrangement conference at the funeral home or the family's home."

During a Catholic funeral Mass, several elements of protocol should be followed. "If the person planning the funeral wishes someone to speak words of remembrance, this can be arranged for the vigil service or at a gathering following the rites. It should be discouraged as part of the Mass itself," says Father Heintz.

The music at a funeral Mass should be liturgically appropriate. Father Gurtner recognizes that while some popular Christian music is liturgically appropriate for a funeral Mass, some should be used only at the funeral home.

As for cremation, according to McGann, the

bishop has asked funeral directors in this area to share with Catholic families that are thinking about cremation the order of the church's preference in this area. They are:

- That the whole body be brought to church for the celebration of the Mass of Christian burial; and that a vigil, rosary, wake or prayer service be held the day before at the funeral home with cremation later, followed by burial in a consecrated cemetery.

- If the whole body is not brought to church, the ashes and urn should be brought to church for the celebration of the Mass and burial following.

- A memorial Mass can be held for the deceased without the body or the ashes and urn if the other two options are not possible or wanted.

Father Gurtner concludes, "The priest blesses the cremains and the church says that they must be sealed, usually in an urn. They must be treated just like a casket. You can't keep it on your mantel. You can't spread it around. And they should either be buried or sealed in a mausoleum. That is the reverent way to treat the cremains."



Office of Worship answers questions concerning funerals

BY BRIAN MACMICHAEL

Are there diocesan rules about funerals?

Yes, please consult the Web site of the Office of Worship (www.diocesefwsb.org/diocesan-offices/worship-office/diocesan-guidelines-norms) for our diocesan guidelines on funerals and liturgies with cremated remains, including a section of questions and answers.

What is the proper way to refer to the funeral liturgy?

The "Mass of Christian Burial" is probably the most elegant title, but "funeral Mass" is certainly acceptable. "Funeral service" would only be appropriate if a Mass does not occur, while "funeral liturgy" is somewhat ambiguous, since it could refer to either a Mass or a liturgical service outside Mass. "Mass for the Dead" technically includes funeral Masses, but it is a broader term that would include Requiem Masses on All Souls Day, for example.

Where may a Christian funeral be celebrated?

Funeral Masses must be celebrated in a parish church or — if approved by the pastor and the diocese — in a consecrated chapel where Mass is regularly celebrated. Funeral services that are not Masses may take place in the parish church, a consecrated chapel, the funeral home, the graveside or even another appropriate place.

What kind of contact should there be between the family and the church when planning a funeral?

A significant amount of communication is necessary, since the parish typically arranges the liturgy with the family (music, readings/readers, etc.), if it hasn't been preplanned already. Circumstances may dictate that the funeral home sometimes be involved in this as well, but contact with the proper people at the parish is essential.

What is Catholic protocol when an unregistered Catholic dies (for example in a nursing facility) and the family wishes for the deceased to have a Mass of Christian Burial?

Consultation between the family and the local pastor or chaplain is necessary to determine how best to proceed.

What is Catholic protocol for Catholics who had not practiced the faith, but the family wishes for them to have a Catholic burial?

Our diocesan guidelines state that a Catholic funeral may take place "if it can be determined that this would not be contrary to the wishes of the deceased."

What are the options for prayers at the vigil, and is there a preference?

The normative practice is for the actual vigil itself (consisting of a Liturgy of the Word and a series of prayers) to be prayed. If the family of the deceased specifically requests the rosary as the primary devotion during the time typically reserved for the vigil, then the vigil prayers and structure may be altered to accommodate this, as provided for by the funeral rites themselves. The praying of the rosary should never be refused during the visitation/vigil, if the family specifically requests it.

May there be flowers in the church for a funeral? How about during Lent?

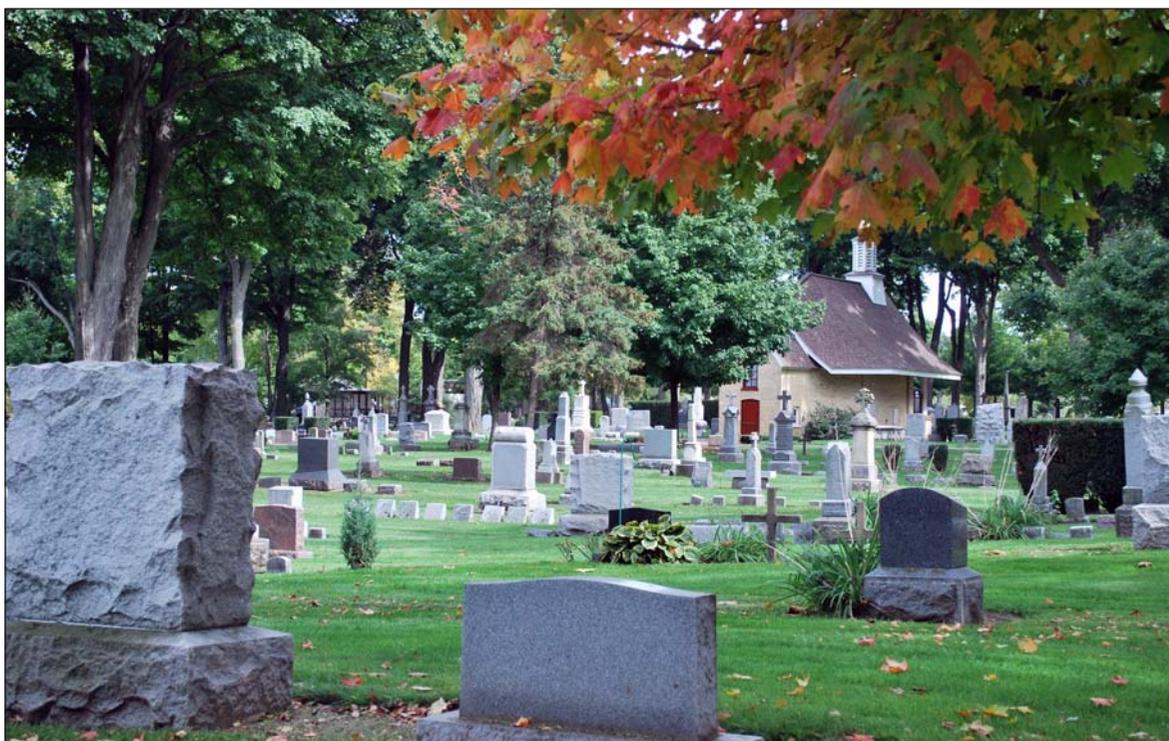
The Order of Christian Funerals says: "Fresh flowers, used in moderation, can enhance the setting of the funeral rites." But flowers during Lent are not permitted, as stated in the General Instruction of the Roman Missal No. 305: "During Lent it is forbidden for the altar to be decorated with flowers. Laetare Sunday (Fourth Sunday of Lent), solemnities and feasts are exceptions. Floral decorations should always be done with moderation and placed around the altar rather than on its mensa (the top of the altar)."

Does the church allow contemporary Christian hymns at a funeral, like "I Can Only Imagine"? What about secular selections from pop or country genres if they speak of God?

Just as at weddings, the music at a funeral liturgy must reflect its sacred and solemn nature. Secular or non-liturgical music does not belong before, during or after the rite within the sacred place of the church. Any such favorite songs should be done apart from the funeral rites, such as at the accompanying communal meal.

Is a priest still allowed to wear black vestments at a funeral Mass?

The wearing of black vestments at a funeral, which was the norm before Vatican II, actually is still permitted as an option, along with



Leaving written instructions for your Catholic funeral assists family members or caregivers in carrying out your wishes upon your death.

the colors violet and white. The church is sensitive to the natural desire to commemorate the deceased in ways that recall happy times in their lives. However, the integrity and clear purpose of the funeral liturgy — to pray for the soul of the departed — is also to be respected. Black, as a symbol of mourning, is therefore an appropriate color for a funeral Mass, if both the family and the priest agree to it. Actually, a good catechetical opportunity to use black vestments is All Souls Day (Nov. 2), when we recall the effects of sin and that the deceased may be in purgatory and in need of our prayers.

What are the rules about eulogies?

The Order of Christian Funerals allows for a family member or friend to "speak in remembrance of the deceased." This may be done after the vigil or at the end of the funeral Mass, and should never be a eulogy in the secular sense of the practice. Our diocesan guidelines stipulate that this "must be a reflection on the life of the deceased in the context of his or her faith," and that "there should only be one person speaking, not a series of people." It should also be brief, and delivered by somebody who understands the purpose of the moment, and who is able to

review the content with the priest.

What does the Catholic Church say about cremation? How should the remains be interred? Must they be buried? Could they be scattered at the loved one's request?

Although it can be allowed, the funeral rites state that cremation "does not enjoy the same value as burial of the body." The decision to cremate should be carefully considered in consultation with the pastor, and is only permitted when it is chosen for reasons that do not contradict our strong Catholic belief in the sanctity and resurrection of the body. Whenever possible, cremation should then be done after the funeral. The rites also state that cremated remains should be treated as a body and "buried in a grave or entombed in a mausoleum or columbarium." It is not acceptable or dignified to scatter the ashes or keep them in one's home.

What about people wanting to put the ashes of a pet in with them? Is it acceptable?

This is absolutely unacceptable. Cremation is already a sensitive allowance in the life of the church, and we must carefully safeguard the dignity of Christian, human

burial, as well as the theological reality of the resurrection of the body. We would not permit the bodies of pets to be placed in a casket with a human body — all the more would we not permit the indiscernible mixing of ashes.

Can a Catholic be buried at sea?

Although not envisioned as a norm, sometimes, burial at sea is a necessity. The United States Bishops' Committee on Divine Worship has said, "The cremated remains of the body may be properly buried at sea in the urn, coffin or other container in which they have been carried to the place of committal."

Can a Catholic donate his body to science?

The Catechism of the Catholic Church says the following (Nos. 2300 and 2301): "The bodies of the dead must be treated with respect and charity, in faith and hope of the Resurrection. The burial of the dead is a corporal work of mercy; it honors the children of God, who are temples of the Holy Spirit. ... Autopsies can be morally permitted for legal inquests or scientific research. The free gift of organs after death is legitimate and can be meritorious."

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Suicide has long-lasting effects

BY NANCY FRAZIER O'BRIEN

WASHINGTON (CNS) — Suicide has long-lasting and traumatic effects that go far beyond the person who dies, as an Oct. 20 Web-based discussion among a priest, a bereavement counselor and a psychiatrist showed.

Oblate Father Ron Rolheiser, president of the Oblate School of Theology in San Antonio, said the "soul-scarring experience" of the suicide of a 22-year-old neighbor when he was 14 is "the reason I am a priest today."

"I didn't know him that well, I didn't talk about it with anyone, but it changed my life," he said, adding that much of his life has been spent "trying to make sense of a suicide when I was 14 years old."

Claire Woodruff, religious education coordinator in the Archdiocese of Portland, Ore., and the facilitator of a Suicide Bereavement Support group, spoke about the suicide 14 years ago of her husband of nearly 23 years, Ken, whose "battle with clinical depression was short but very, very intense."

After Ken died, her family felt "God's love pouring into our lives" through family and friends, Woodruff said, but "the old Claire was long gone, and I didn't know how to articulate that" to them.

Dr. Thomas Welch, a Portland psychiatrist who moderated the discussion, said teens, young

adults and elderly white men are most likely to die by suicide, although "the demographics are changing" and the suicide rate is increasing among middle-aged women.

The three were participating in a Webinar on suicide prevention and pastoral supports, sponsored by the National Catholic Partnership on Disability's Council on Mental Illness and other groups. They were joined in the interactive session by people at more than 100 sites around the country.

Calling suicide "the ultimate taboo" because it conflicts with the "most powerful" human instinct to preserve life, Father Rolheiser said he believes that "in most suicides, the person dies against his or her own will."

He said most suicide-prone people have "souls too bruised to touch" and are afflicted with something like "emotional cancer or emotional stroke or emotional heart disease."

Death by suicide "is akin to someone whose clothing is on fire and who jumps out of a building to end the pain but does not realize that it will also end his life," the priest said.

Father Rolheiser also reviewed church teaching on suicide, noting that the Catechism of the Catholic Church describes it as a grave wrong but says, "We should not despair of the eternal salvation of persons who have taken their own lives."

Although earlier church documents said those who died by

suicide should not receive a church funeral, the latest catechism is "glaring by its omission" of any such reference, the priest said.

Woodruff recounted the still-painful story of her husband's suicide and its "psychological devastation" on herself and her children. She said she found that the grieving process "takes longer than most people think it should."

She said he had been diagnosed with clinical depression only three months before his death and had begun to show "glimpses of his old self" after six weeks of hospitalization and several sessions of electroshock therapy. "We will never know why he relapsed," she said.

Welch said family members and friends of those who die by suicide often feel there is something they could have done to prevent the death.

But, he said, "some people with mental illness, despite optimal care, die suddenly of their illness, not unlike people with heart disease or cancer."

"Death by suicide is not predictable, but might be preventable," Welch added.

Woodruff, who has since remarried, said she never uses the phrase "committed suicide" in reference to her first husband's death because it implies "a criminal action or a sin."

"You commit a crime, you commit adultery," she said. "That continues to feed the image that suicide is a sin and a crime."

Is there a way to legally document my preferences for my funeral services?

Indiana lawmakers have established a new way to remove some of the uncertainty, and perhaps some disagreements, regarding the funeral arrangement process with the passage of Indiana's Funeral Planning Declaration statutes. Effective July 1, 2009, this law provides a vehicle for any competent person 18 years of age or older to designate a family member, friend or other, trusted individual as the person who is authorized to carry out funeral wishes specified in the declarant's Funeral Planning Declaration. The full text of the new law, which includes a Funeral Planning Declaration form, can be viewed at www.in.gov/legislative/ic/code/title29/ar2/ch19.html.

A Funeral Planning Declaration could be invaluable as a means of assuring a declarant that his/her desired funeral ceremony and burial preferences will be carried out after the declarant's death. After all, a Catholic's end of life worship preferences are no less important or meaningful than those undertaken during life.

The new law provides that a Funeral Planning Declaration must be separate from a will, power of attorney or similar document. It is a stand alone document and takes precedence over certain other documents concerning decision making on the disposition of the declarant's body after death; the disposition of the declarant's remains; the provision of funeral services for the declarant; religious ceremonies to be performed after the declarant's death; the casket, urn or other merchandise necessary for the disposition of the declarant's body after death; direction of

funeral arrangements; and, grave memorials. The declarant designates the individual who is authorized to carry out the declarant's preferences on such items, or who is entrusted to make those decisions on behalf of the declarant after the declarant's death if no preference is provided. Either way, the new law presents a means to take guesswork out of who is authorized to direct the funeral planning process and gives a declarant some level of assurance that his/her religious preferences will be honored after death. If the declarant has a change of heart after making a valid Funeral Planning Declaration, the document can be destroyed, rendering it invalid, and another can be executed.

A declarant's ability to have preferences that are designated in a Funeral Planning Declaration carried out as requested could be limited by such things as the declarant's financial resources at the time of death or contractual agreements, such as a prepaid plan with a funeral home. You should consult a priest to determine the suitability of liturgy preferences. If you are interested in a Funeral Planning Declaration, coordinate it with your other estate plans and talk with priest to avoid roadblocks to having your preferences carried out after your death.

This information is not intended to be legal advice. Consult with an attorney to review all of the details and the requirements for making a valid Funeral Planning Declaration.

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EDITORIAL

Funeral planning ensures reverent ceremony

In our technologically advanced culture where youth is prized and a good and peaceful death is rarely spoken of, it is difficult sometimes to find the courage to plan a reverent funeral for a loved one or for ourselves. As we bury our elders, most of whom were steeped in the rich and comforting traditions of the Catholic Church, the baby boomers and their children are being handed the torch of duty. How do we stack up?

Many of our generation and certainly our children's generation have fallen away from the teachings of the church and consequently choose to participate in the secular approach to burying the dead, which is sadly devoid of prayer and ceremony.

In the past few decades our slow-paced, reverent and service-oriented society has gained a considerable amount of speed and proficiency, sometimes to the detriment of the human spirit. What was once a family affair, burying the dead from the Catholic Church meant a ceremony that included a prayer vigil, Mass of Christian burial with special hymns and prayers, and an burial ceremony at the grave site. In these traditional acts shared grief made the burden of loss bearable for those in mourning.

The community participated not only in the visitation, often called the wake, but the vigil prayer service or rosary, as well. It was a time to mark the life of the loved one with memory, tears and even laughter. Set in the church, funerals were well attended as was the burial and luncheon afterward — another time to socialize and share grief and stories of love and memory.

The current trend in our death- and grief-avoidant culture is a shortened version of a funeral, with visitation only shortly before the funeral service or no service at all. Some services are currently provided right in the funeral home, rather than the traditional church setting.

To understand this shortened ceremony concept more fully, read the obituaries. What read in the past as a detailed description of the quality of life, including the type of death, our loved ones experienced, many present-day obituaries fall short by only reporting the birth and death dates and funeral home arrangements.

When did we come to embrace the idea that ceremony was too old fashioned — that quick in and out, or nothing at all was the best for ourselves and our loved ones? When did we lose sight of the fact that ceremony slows us down and brings us together in faith and hope, to share in life — with all its joy and pain? And when did we decide not to face our pain together and comfort each other in presence and in prayer?

The Catholic Church remains steadfast in its desire to surround the bereaved with the comfort of tradition and ritual in their time of need. Compassion and hope can still be found in the the reverence of traditional burial rites.

These traditional church ceremonies are an integral part of the heart of what the church stands for — hope and healing. For those who have lost a loved one, sharing in the funeral rite can be a reverent way to honor their deceased loved one. And sharing their grief during these meaningful ceremonies provides a release of the burden of held pain.

So many times, our loved ones are unable to express their own funeral arrangement wishes, for fear of upsetting the family, or simply because to speak of funeral arrangements means to face their own mortality. However, with the increase in secular services it is wise to think carefully about what we want our funerals to look like.

As we plan our ceremony, with liturgical readings, hymns and prayer, perhaps it would be beneficial to make our desires known to loved ones. Keep a written copy of your wishes with your will and consider offering another copy to your family and church.

In the interest of those we love, particularly our elders, it is time to face death with hope in Jesus Christ and his promise of eternal life, by asking what they desire for their own burial ceremony. To honor our deceased loved ones as they desire in ceremony shines the light of Christ on our grief.

And as November rounds the bend, the church again reminds us of our departed loved ones with the feasts of All Saints Day on Nov. 1 and All Souls Day on Nov. 2. Let us all pray a special prayer of thanksgiving for their new lives in Christ.

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

COMMENTARY

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

Key post: US archbishop will help shape the world's episcopate

VATICAN CITY (CNS) — Pope Benedict XVI's naming of U.S. Archbishop Raymond L. Burke to the Congregation for Bishops was a small but significant appointment that could have an impact on the wider church for many years to come.

The congregation's members generally meet every two weeks to review candidates for vacant dioceses and make their recommendations to the pope — recommendations that carry a lot of weight. Precisely for that reason, the Congregation for Bishops is known as one of the most important Roman Curia agencies.

Membership on the congregation is a five-year appointment, which could be renewed until a prelate's 80th birthday. It would not be an exaggeration to say that Archbishop Burke, 61, will be helping to shape the episcopate, not only in the United States but also around the world.

Formerly the archbishop of St. Louis, Archbishop Burke was named in 2008 as head of the Vatican's highest tribunal, known as the Supreme Court of the Apostolic Signature. At the time, pundits wondered whether the appointment would in effect sideline someone who had been one of the most outspoken U.S. bishops on moral and political issues.

Archbishop Burke has been anything but silent, however. Since his Vatican appointment, he has insisted that holy Communion be refused to Catholic politicians who actively support legal abortion, said the Democratic Party in the United States “risks transforming itself definitively into a ‘party of death,’” and said nothing could justify casting a ballot for a candidate who supports “anti-life” and “anti-family” legislation.

In mid-October, he celebrated a pontifical high Mass in St. Peter's Basilica using the 1962 Roman Missal, known as the Tridentine rite — the first time that has happened in almost 40 years.

Archbishop Burke, who is expected to be named a cardinal in coming months, will join about 30 other cardinal and bishop members of the Congregation for Bishops. Although the congregation's work is strictly confidential, sources explained in detail what the archbishop will be doing in his new role.

Unlike several other Roman

Curia agencies, which may draw their full membership together only once a year, the Congregation for Bishops meets regularly every two weeks. The meetings last all morning, and typically bishops' appointments for four dioceses are reviewed at each session.

Even before the meeting, congregation members are sent abundant documentation on the candidates for each diocese, and they are expected to be familiar with the material. This is information collected by the apostolic nuncio in the country where the diocese is located; a large part of the packet is comprised of the written evaluations requested of some 30 to 40 people who know the candidate.

At the congregation's meeting, one member acts as the “ponente,” or presenter, reviewing the information and making his own recommendation on the “terna,” or list, of three candidates. Each member, in order of seniority, is then asked to give his views — in effect, offering a judgment on whether the candidates are worthy and suitable, and in what order they should be recommended.

The process was described by one source as a “thorough vetting,” with ample discussion and exchanges. The congregation's overall recommendations — along with any doubts, questions or minority opinions — then go to the pope. He usually approves the congregation's decision, but may choose to send it back for further discussion and evaluation.

One thing is certain: Being a member of the Congregation for Bishops is a time-consuming task. Insiders say the preparation work for each meeting takes many hours. And the congregation members are expected to show up for the meetings — which helps explain why all but a handful of the members are cardinals and bishops living in Rome.

More importantly, members know they are dealing with

THE VATICAN LETTER

JOHN THAVIS

decisions that will affect the future of the church and the salvation of souls.

“It's a very serious procedure, because a bishop has a heavy responsibility in the church. It's an exercise in prudential judgment, and the weight of it is felt by everyone involved,” said one Vatican official.

Archbishop Burke joins three other U.S. members of the congregation. Two of them, Cardinal Bernard F. Law and Cardinal J. Francis Stafford, reside in Rome, while the third, Cardinal Justin Rigali, is the archbishop of Philadelphia.

Very occasionally, for a vacancy in a U.S. diocese, the U.S. members may have input at an earlier stage, if they are asked by the nuncio to recommend candidates or comment on the state of the diocese.

Congregation members do give particular attention to appointments in their native countries, but more often than not they are looking beyond their home borders: In 2007, for example, of the 179 bishops' appointments handled by the congregation, only 13 were in the United States.



Marcellus

fifth century
November 1

The story of this bishop of Paris was written by St. Venantius Fortunatus in the sixth century, about 100 years after he died. According to this account, Marcellus was born poor in Paris, grew so prayerful and virtuous that he was known to be “disengaged from both the world and the flesh,” and was appointed archdeacon of Paris by Bishop Prudentius. When the bishop died, Marcellus was the unanimous choice to succeed him. The biography attributes many miracles to him: He reportedly saved his people from barbarians and vanquished a dragon. He was buried in a catacomb in what is today a Parisian suburb.

 CNS Saints

What not to say at a funeral

I have threatened for several years to write a book on funeral and grief support etiquette. It's title would be ... you guessed it, "What Not to Say at a Funeral." So many of us want to support our bereaved loved ones in their grief, but don't know what to say. And often times our need to ease our own pain has us offering confusing and insensitive clichés.

I have found that one of the more common challenges the bereaved face in our culture today is insensitive comments. We all have offered them at one time or another when we don't know what else to say in the face of sadness and loss. Things like, "Aren't you lucky. Now you have an angel in heaven," or "Don't be sad. He's in a better place," are comments all said with the best of intentions, but insensitive nonetheless.

I have learned from both men and women in mourning that many times their initial response to these comments is shock followed by hurt or anger. However, social etiquette symies the truth of their reply.

Kathy was confused by this comment made by an acquaintance at her husband's funeral. "I know just how you feel, I just lost my dog." The well-wisher was simply trying to relate her loss in an attempt to comfort Kathy.

However, shock and later anger swept over Kathy as she proclaimed, "I was so taken aback at what she said. I had no response! How dare she think that the loss of a dog is the same as a husband. Did she share her life, her children, her career and finances with her dog?"

As the bereaved we must first understand that unless our well-wishers have experienced a loss of their own, they will probably not even know that some of the things they offer are hurtful. And secondly, we must be willing to teach those who wish to support us about our needs.

Margaret gently reminds her friend, who continues to tell her that she must get over her grief following her husband's death, that it's not that easy. In this way, she



KAY COZAD

HOPE IN THE MOURNING

is teaching her friend about the process she continues to navigate.

I can only imagine the comments I've made to friends or family members in the past who have lost a loved one — before I endured the grief of my own loss. So, if these phrases ring a bell, don't feel too guilty. Our intention was to comfort and sympathize. And it is never easy to bear witness to another's pain.

But awareness is the first step in companionship of a loved one who mourns. Step out of your own discomfort and become aware of what the mourner needs.

HOPE, PAGE 15

Christ brings everlasting reward



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Feast of All Saints Mt 5:1-12a

This weekend the church celebrates the feast of All Saints, rejoicing in the holy lives of all its members who have died and are forever with God.

It is one of the oldest Christian feasts. The thought of honoring holy men and women who have died in grace is very old itself. An ancient Christian writing from the second century AD speaks of paying homage to saintly people who have gone to the next life.

Even the vigil for this feast has a history, All Hallows Eve, or Halloween. It would be difficult today to say what is the purpose of this vigil, or this holiday as it has become. It never was a time to shrink away in fear in the face of devils, witches and wicked persons. Rather, it was a happy time to mock evil, because evil has been conquered by holiness.

The first reading for this feast is from the Book of Revelation, or the Apocalypse as it was called in older Catholic translations of the Bible.

No book in the New Testament is more filled with symbolism and mystery, and none written with greater imagery, than is Revelation. Certainly, it depicts conflict between good and evil. After all, the conflict between good and

evil is a fundamental reality of Christian life.

However, in the last analysis, its message is not of doom and death, but of victory and peace.

The reading today is about heaven, and about the saints. In the day in which Revelation was written, a time when numbers demanded none of the exactness that we associate with mathematics today since then so few could even count, let alone calculate in terms of higher mathematics, numbers had a more symbolic value.

Twelve was the most perfect of all numbers and represented perfection. Twelve tribes composed the people of Israel. Jesus called Twelve Apostles, and so on.

The number 144,000 is achieved by multiplying 12 by 12, as if to underscore perfection.

In the story, 144,000 souls are with God. It is not a narrow number, a warning of exclusion. Rather, it refers to the lavish mercy of welcome, drawing all humankind to faith, and with God's grace, many respond. They come from everywhere, gathering before the throne of the Lamb, the Lord Jesus, the innocent Lamb of God.

For its second reading, the church this weekend offers us a selection from the first Epistle of John. This reading extends the theme, proclaiming how much God loves us. He has made us nothing less than children of God.

St. Matthew's Gospel furnishes the last reading. It is the beautiful passage called the Beatitudes.

In one sense, the Beatitudes are commandments. Certainly they are revelation. They tell us who is saintly, and for whom will everlasting life be the reward. It

will be the peacemakers, the humble, the truly god-fearing, the pure in heart, and those who endure the abuse and trials of this world.

Reflection

This ancient, wonderful feast calls us to redouble our Christian commitment. Stand firm with Christ in this life. Everlasting life with Christ will be our reward.

Revelation was written in a time when Christians were beginning to undergo great trials. Persecution was underway. It was a frightening time for followers of Jesus.

Matthew's Gospel hints at the conflict between good and evil as it speaks of those who suffer and of perseverance.

The church urges us to see in the holiness of persons who lived with the Lord and who have died in the Lord a great example.

If we too are holy, then we too can anticipate life forever with God in Christ. True, discipleship can be daunting. But, God's grace and strength will flood over us, if we ask for God's help.

READINGS

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

Monday: Wis 3:1-9 Ps 23:1-6 Rom 5:5-11 Jn 6:37-40

Tuesday: Rom 12:5-16a Ps 131:1-3 Lk 14:15-24

Wednesday: Rom 13:8-10 Ps 112:1-2, 4-5, 9 Lk 14:25-33

Thursday: Rom 14:7-12 Ps 27:1, 4, 13-14 Lk 15:1-10

Friday: Rom 15:14-21 Ps 98:1-4 Lk 16:1-8

Saturday: Rom 16:3-9, 16, 22-27 Ps 145:2-5, 10-11 Lk 16:9-15

CATEQUIZ'EM

BY Dominic Camplisson

For Halloween, the Catequiz'em becomes the catequizeen

1. What is an "een" anyway?

- It comes from the Hebrew "Holoheen" meaning holy day
- It is a reference to the all seeing eye (plural eyen) of God
- It simply is a contraction of evening

2. Drisheen, made from blood, is definitely not kosher, and comes from this mainly Catholic nation

- Liberia
- Ireland
- Lebanon

3. What do we know of the specifics of Jesus' teen years?

- We know he studied under John the Baptist
- We know he became a qualified carpenter
- Nothing specific

4. Although anti-Semites often portrayed Jews as cheap and mean, their religion actually enforced largess. For example

- it required they pay slaves gold coins each week
- the Jews all had to chip in to buy a goat for Passover
- the Jews were forbade interest, had to forgive loans and allow the poor access to crops

5. The spirit Poitin, while not holy, is associated with this traditionally Catholic nation

- Liberia
- Ireland
- Lebanon

6. Green is a common daily color for these

- Communion hosts
- papal guard uniforms
- Mass vestments

7. What type of Catholic Church uses an icon screen?

- One steeped in invidious heresy
- One where the pastor has artistic pretensions
- An Eastern (Rite) Catholic Church

8. Esau might have sold his birthright for bean soup, but most scholars think it was

- lentil stew
- menudo
- Campbell's birthright waiver bisque

9. This title, shared by actor James refers to an office rather than one of the three derical ranks

- Camerleen
- dean
- Father Fean

10. Believe it or not the term "jean" referring to denim, has a connection to the man who first brought Catholicism to the Americas (excluding Christianity in Greenland). Both the name and the man are said to have originated in

- Genoa, Italy
- Jenome, France
- Gennerat, Catalonia

11. Joseph saw fat cows eaten by cows, which were rather

- clean
- lean
- mean

12. Although blood and laundry don't mix, Christians believe this can wash one clean

- the blood of a Passover hog
- the blood of the Lamb of God (Jesus)
- the blood of a martyr if preserved intact until after canonization

13. The title queen is often used for this lady who had very humble origins

- St. Joan of Arc
- the mother of John the Baptist
- Mary, Mother of God

14. This act by Pontius Pilate showed although he was willing to sacrifice Jesus to placate the mob he was not very keen

- he washed his hands in public
- he tore his clothes
- he cast a white (yes) vote for Jesus in council

15. When Moses was discovered, he was too young to wean, what remedy did the Egyptian Princess find?

- She had him fed by a she wolf, hence the origin of the legend of Romulus
- She got a Hebrew, Moses' own mother, to serve as wet nurse
- She toughened him up by force feeding him shovel burgers and hoe cakes

ANSWERS

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

Consider a healthcare representative rather than a living will

Question: What is the official Roman Catholic stance on having a living will? Recently my father-in-law died, who was a practicing Methodist, and he had a living will. I saw him die peacefully after he had a massive stroke. No I.V. or feeding tubes were ordered. When I mentioned this to my family, that is Catholic, they said that they didn't believe that the Catholic Church would approve of that. After talking to several people, no one seems to know truly what the church's stance is. Can you clarify? EG, South Bend

A living will is a document that outlines what you would want done if you should become unable to make your own health-

care decisions. Another type of advance directive is the appointment of a healthcare representative who would have the power to make healthcare decisions on your behalf.

Generally, the church is not favorable to living wills since they try to foresee what should be done in the future without knowing what the actual situation and the prognosis of the patient will be. For example, say a person has had a relatively mild stroke from which there is a good chance that he will recover. Now, imagine if he is unable to make his wishes known and his living will says no I.V. or feeding tubes, should his family allow him to become

THAT'S A GOOD QUESTION

dehydrated or even die because he cannot properly swallow? A living will — even one of 30 or 40 pages — cannot cover all the situations in which a person might find himself.

The church, therefore, favors the appointment of a healthcare representative who is knowledge-

able about the person's wishes and is able to make ongoing evaluations and decisions based upon the actual situation and the prognosis of the patient. Such a representative would have to distinguish between care that is proportionate (which is ethically obligatory) and care that is disproportionate (which is not ethically obligatory). Disproportionate care is that which in the representative's judgment does not offer a reasonable hope of benefit or which entails an excessive burden or expense.

After a massive stroke and a very poor prognosis of survival, it is very possible that the reasonable course of action would be to

withhold an I.V. or feeding tubes, which would only act to prolong the dying process or make it less comfortable. Such interventions could be judged at that point to be disproportionate care — though it is important to remember that the patient should eventually die as a result of the effects of the stroke, and not as a result of many days without any hydration. The problem with a living will is that you don't know what your situation will be 10 or 20 years ahead of time.

Fred Everett, co-director of the Office of Family Life, answered this week's question.

SCRIPTURE SEARCH

Gospel for November 1, 2009

Matthew 5:1-12a

Following is a word search based on the Gospel reading for the Feast of All Saints: the teaching of the Beatitudes. The words can be found in all directions in the puzzle.

CROWDS	MOUNTAIN	DISCIPLES
SAYING	POOR IN SPIRIT	HEAVEN
MOURN	MEEK	INHERIT
EARTH	MERCIFUL	MERCY
HEART	PEACEMAKERS	PERSECUTED
UTTER	EVIL	FALSELY
REJOICE	REWARD	GREAT

MOUNTAIN SERMON

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

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St. Jeanne Jugan

During the brutally hot summer of 2003, thousands of French vacationers remained on holiday rather than returning home to bury their recently deceased parents, who had died from the extraordinary heat and were being stashed in air-conditioned storage lockers. Those acts of filial impiety cast into sharp relief the October canonization of Jeanne Jugan, foundress of the Little Sisters of the Poor.

Born during the virulently anti-Catholic French Revolution, Jeanne Jugan learned early in her life that fidelity to Christ and his church could be costly. A history of the period of her childhood sums things up neatly: "In spite of the persecution, the people of Cancale kept the faith. During dark nights, in an attic or a barn, or even in the middle of the countryside, the faithful gathered together, and there in the silence of the night, the priest would offer the Eucharist and baptize the children. But this happiness was rare. There were so many dangers."

Jeanne Jugan knew poverty as well as persecution, and developed a marked sensitivity to the humiliation that those who have fallen through the cracks of society's net of solidarity can feel.

She declined an offer of marriage because, as she put it, "God ... is keeping me for a work which is not yet known, for a work which is not yet founded."

That work came into clear focus when, at age 47, she met an elderly, blind and sick woman, whom she took into her care; from that seemingly random encounter was born a tremendous work of charity. The congregation of women religious she founded dedicated itself to the care of the poor and elderly — and supported itself by begging, with the foundress, Jeanne Jugan, as chief beggar.

The Little Sisters of the Poor spread rapidly throughout Europe, America and Africa, but the going was never easy for Jeanne Jugan.

In 1843, Jeanne Jugan's reelection as superior was quashed by the community's priest-advisor, Father Augustin Marie Le Pailleur. Refusing to contest what others would have deemed an injustice (but which she thought to be the will of God), Jeanne Jugan accepted this curious decision and went on the road, supporting her sisters by begging.

For the last 27 years of her life, she lived at the order's mother house in retirement, again according to the orders of Father Le Pailleur; her role as foundress was never acknowledged during her lifetime. Yet the novelist Charles Dickens could write, after meeting Jeanne Jugan, that "there is in this woman something so calm, and so holy, that in seeing her I know myself to be in the presence of a superior being. Her words went straight to my heart, so that my eyes, I know not how, filled with tears."

To enter a house of the Little Sisters of the Poor today is to recapture what Dickens experienced. Elderly men and women with no one else to care for them are given exquisite attention; the dignity of every patient is honored, no matter how difficult that



THE CATHOLIC DIFFERENCE

GEORGE WEIGEL

dignity may be to discern amidst the trials of senility and disease.

The Little Sisters of the Poor and their patients are living reminders that there are no disposable human beings; that everyone is a someone for whom the Son of God entered the world, suffered and died; and that we read others out of the human family at our moral and political peril.

Yet that is the temptation facing the United States, and every other affluent society confronting a graying population, longer life expectancies, and spiraling medical costs. Where this temptation can lead is brutally displayed in the Netherlands, where euthanasia has been legal for years; and as the late Father Richard John Neuhaus said of such travesties as the Dutch "death with dignity" laws, what is permitted will soon become mandatory. That is precisely what has happened in Holland and indeed wherever euthanasia is legally permitted.

St. Jeanne Jugan, Sister Marie of the Cross in her religious life, is thus a powerful — and badly needed — intercessor for all who would defend the gift of life from conception until natural death.

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

HOPE

CONTINUED FROM PAGE 14

Here are a few insights and suggestions that might assist when preparing to attend a visitation or funeral of a friend or family member:

- Understand that each individual will have a unique response to their loss and will grieve in his or her own way. Don't translate your expectation of how to grieve on another.

- Compassion is defined as sorrow for the sufferings or trouble of

another. Simply expressing your sorrow is enough. "I'm so sorry for your loss," is a perfect example of simplicity. Sometimes too many words lead to confusion.

- Telling our story of loss is an important element in the grieving process. Ask a question to encourage the bereaved to tell a bit of their story. For instance, ask, "Were you able to be with him when he died?" Then just listen. Remember that the funeral is about the deceased's family members. Try not to impose too much of your own story in any conversation with them.

- Sympathize with the mourner

in their pain and sadness, rather than trying to steer them away from it. Try using phrases like, "This must be so painful for you." or "I can't imagine how difficult this is for you." Their pain cannot be "fixed," but it can be comforted.

- Respect the mourner's right to just be still. Sit with them in silence. Your presence may just be the healing balm they need.

Kay Cozad is a certified grief educator and news editor of *Today's Catholic* newspaper. She can be reached at kcozad@diocese-fwsb.org.

Sports

Holy Cross Crusaders win CYO football championship

BY MICHELLE CASTLEMAN

FORT WAYNE — The Catholic Youth League (CYO) football teams crowned its 2009 champion on Oct. 25 at the University of Saint Francis. The Holy Cross Crusaders pulled off a big win by downing the undefeated St. Vincent Panthers, 8-0, in a very hard-fought battle. The Crusaders also won the 2008 title.

The Panthers, (9-1), did a solid job all day on defense, but the Crusaders kept them off balance preventing them from executing their explosive offense.

Coach Cory Kitchen admits, "I am proud of our kids. This is a special group that has had a tremendous year, but we were never able to make a play when we needed it today."

The Panthers plan to regroup for the diocesan game.

Kitchen stated, "After the sting (of the loss) wears off, I am sure they will be pleased to have another opportunity to put the gear on next week."

The St. Joseph/St. Elizabeth/St. Aloysius/St. Therese (JAT) Knights will also have another chance to suit up as they represent Fort Wayne as the second team facing the boys from the Inter-City Catholic League (ICCL).

This year's showdown against South Bend's top two teams will be held at Bishop Luers on Sunday, Nov. 1, beginning at 1 p.m. with JAT facing Mishawaka Catholic. At 3 p.m., St. Vincent will take on South Bend's Holy

BISHOP DWENGER AND SAINT JOSEPH'S CROSS COUNTRY TEAMS ADVANCE TO STATE Bishop Dwenger finished second at the semi-state meet held Saturday with a team score of 128 and Saint Joseph's took third with 131. For Bishop Dwenger, Luke Momper finished 17th with 16:49, Andy Brennan finished 24th with 17:00, Phil Schroeder finished 27th with 17:03 and Luke Miller finished 48th with 17:24. For Saint Joseph's, Mike Bradley finished 16th with 16:47, Joey Zielinski finished 25th with 17:02, Conner Method finished 39th with 17:15, Joshua O'Brien finished 45th with 17:20 and David Bontrager finished 50th with 17:25.

ICCL Crusaders claim football championship

BY JOE KOZINSKI

MISHAWAKA — Six championships this decade have been divided evenly among the Holy Cross/Christ the King Crusaders and the Mishawaka Catholic Saints, so when the whistle blew on at Otolski Field to mark the tie breaker, both teams knew what was in store for the epic confrontation.

Separated by a score earlier in the season, the undefeated Crusaders had the upper hand coming in but the two time defending champion Saints had been peaking late and had become a very dangerous opponent.

After trading possessions, the ice breaker would come when Saints' tailback Dominic Ravotto sprang free and raced 41 yards to paydirt giving Mishawaka Catholic a lead and the Crusaders their only deficit of the season. The points after try (PAT) was blocked and with 1:02 in the first the Saints prevailed, 6-0.

On the kickoff, the Saints resorted to what the Voice of the Inter-City Catholic League, Anthony Rice, coined "trickerration" as they recovered an onside kick sending a wake up call to the undefeated Crusaders. The momentum would quickly change as the Crusaders' defense tightened and took over on downs.

The Crusaders' patented running combination of Pierre Byrne and Quinn Imus would have success behind their dominating offensive line, bullying the pigskin down the field. From the 10-yard line, Crusader quarterback Matt Monserez threw a bul-

let that hit a would-be receiver bouncing in the aware hands of Anthony Rulli for the tying score. The kick from the big right foot of Ryan Wobbe was true putting the Crusaders ahead, 8-6.

The Saints had just over four minutes and marched down the field highlighted by an 18 and 30 set of Joe Molner to Chris Coulter receptions. One of the biggest plays of the game came when Ravotto took a pitch from the three and looked like he crossed the plane but was ruled down just six inches from the endzone as time expired ending the half.

The Saints would come out of the intermission fired up but kicking to the explosive Crusaders. The first possession for the Crusaders would spell trouble as the Saints' defense coupled with a penalty went backward 26 yards giving the ball to the Saints on the 19.

Ravotto and Joe Kavanaugh would take the ball down to the three where tailback Ravotto would not be denied this time, strolling past the goal line for the score. The Saints however could not convert leaving the score, 12-8, and a door wide open.

Starting at their own 37, again the combination of Byrne and Imus would counter and grind down the field leaving the Crusaders a first down and goal at the eight as the third quarter ended. The first play of the fourth quarter would be the deciding play of the championship game as Monserez found Wobbe in the endzone capping the 63-yard drive and the season.

Both defenses held the final eight minutes squelching the Saints' bid for a three-peat and preserving the perfect season for the Crusaders.

"I really wanted to congratulate the effort of Mishawaka Catholic and their coach Tony Violi," commented Crusader long time skipper John Krzyzewski. "Our team came through with some pretty big plays; the goal line stand at the end of the half and the big kick from Wobbe."

"Pierre has been such a competitor all season, he doesn't go down on first contact, he exemplifies the traits

this team possesses: great effort and energy," remarked Krzyzewski. "This has been a great group of kids to be associated with, they had expectations and worked hard and together to accomplish them."

"John is a good friend and a great coach, and he and his team represented the ICCL with class and we are extremely proud of their accomplishment," commented Violi. "I was also very proud of what our Mishawaka Catholic kids did this season."

"Our program stresses effort and focus, the kids did everything we asked today," Violi continued. "The Crusaders destroyed us as sixth graders, and I think that the effort we displayed showed a great maturity over these last two years."

The ICCL presented the Bill Sorukas Mental Attitude Award to Mishawaka Catholic Chris Coulter after the game.

In the B Team Championship Game, the final score was posted on the first play from scrimmage as Mishawaka Catholic Saints' Jacob Whitfield raced 52-yards for the only touchdown defeating the St. Anthony/St. Joseph/St. Pius Panthers, 6-0.



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St. Jude wins ICCL softball season and tourney

BY CHUCK FREEBY

SOUTH BEND — The philosopher Cicero wrote “nothing is harder to find than perfection.” St. Jude’s varsity softball team achieved it for the second consecutive season, winning the Inter-City Catholic League (ICCL) regular season and tourney titles this year.

Coach Nick Lizzi’s Falcons rolled through the regular season at a perfect 10-0, then held off south side rival St. Matthew, 3-2, to win the tournament championship for the second straight season.

“This group has been together since minors,” states Lizzi, whose squad has now won 23 consecutive games. “They stuck together, put in the work and they have great chemistry.”

The championship game was a dandy pitcher’s duel between St. Jude’s Alyssa Hasler and St. Matthew’s Crystal Markiewicz. Both hurlers showed impeccable control and kept the opposing hitters off-stride. Hasler allowed just three hits, while Markiewicz scattered six.

St. Jude tallied a run in the first, as Cassie Young drove in her twin sister, Jamie, with an RBI double. That 1-0 lead held up until the fourth. That’s when St. Matthew’s



PROVIDED BY STACEY LOGE

St. Thomas the Apostle in Elkhart enjoyed a double-dip on the junior varsity level, winning both the regular-season and tourney titles. In the team photo are the following: bottom row, Piper Ornduff, McKenzie Loge, Alexis Wilson, Mariah DeCaire, Kayla Wiegand and Shannon Holman; second row, Christianna Covello, Katherine Rice, Zoie Peterson, Katelyn Slaven and Emma Froschauer; third row, coaches Chuck Ornduff, Mark Loge, Dane Peterson and Tom Wilson. Olivia Checkley was absent from the picture.

Cassidy Dennin reached on a fielder’s choice, scoring when Lizzie Asdell’s ground ball resulted in two Falcon errors.

St. Jude grabbed the lead back in the sixth on Devon Smith’s two-run single to center.

“Devon was one of our best hitters all season,” states Lizzi.

St. Matt’s rebounded in the bot-

tom of the sixth. Megan Bonk stole third and scored on a throwing error, but on the same play, Young would throw out Dennin trying to advance to third, snuffing the rally.

“We knew it was going to be a tight, low-scoring game,” said Lizzi afterwards. “We just happened to hit the ball a little bit bet-

ter, but hats off to St. Matt’s. They played a heck-of-a game.”

“It was a hard-fought game,” agreed St. Matthew’s coach Jay Asdell. “We have lost to St. Jude for three years in a row by one run in the title game. There’s nothing harder than a one-run loss. We’re looking forward to next year. We only lose two players and actually had two sixth graders playing up for us.”

As for St. Jude, the Falcons didn’t allow more than four runs in a game this season, a 10-4 triumph over Pete Gillis’ St. Pius squad early in the regular season.

JV softball

St. Thomas the Apostle, Elkhart, enjoyed a double-dip on the junior varsity level, winning both the regular-season and tourney titles. The Spartans went 7-1 in the regular season, then held off Holy Cross, 5-2, in the tournament championship.

“There’s a core group in this sixth-grade class that has success in everything they do,” said St. Thomas head coach Tom Wilson. “We had five or six girls who won the volleyball tournament last year. Some of that experience helped carry over to this year.”

Pitcher McKenzie Loge was a

force on the mound all season for St. Thomas, and she turned in a strong performance in the championship as well. The right hander fanned 10, tossing a 3-hitter.

St. Thomas scored all its runs in a five-run third off Holy Cross pitcher Alyssa Gutierrez. The key blast was a bases-loaded double off the bat of Shannon Holman.

Holy Cross made it interesting with RBI from Kaylee Claybor and Mackenzie Hooegeven in the sixth and seventh. Loge buckled down and struck out two hitters with the bases loaded to end the game.

“They’re a good team,” Holy Cross coach Jesus Gutierrez said of the winners. “They have real nice pitching and are well-coached. I can’t say enough about my girls. They’re gamers. They all gave 100 percent all season.”

For St. Thomas, it’s a terrific reversal of fortune. After losing 12-2 to Carolyn Topolowski’s Corpus Christi squad in the second game of the season, the Spartans never looked back.

“We realized after that game there were only two things we could really affect as coaches, fielding and hitting,” recalls Wilson. “Every girl on the team made improvement and started making plays. They started to believe they could win.”

Cardinals, Twins take CYO volleyball championships

BY MICHELLE CASTLEMAN

FORT WAYNE — All levels of the junior varsity volleyball championships were decided in two matches each at Queen of Angels on Sunday, Oct. 18.

In the large school divisions, it was St. Charles who won both. In his rookie season, Coach

Kevin Fuze’s fifth-grade team defeated St. Joseph, Decatur, 25-8, and 25-19. The Lady Cards finished with a 12-1 overall record. Their only loss came at the hands of Decatur during regular season play.

For the sixth-grade league, St. Charles downed St. John the Baptist, New Haven, 25-17, and 25-9, to win the 2009 title.

In small school action, the St. Louis-St. Rose Twins were victorious over St. Therese, 25-18, and 25-5. On the road to the championship, the Twins knocked off the defending champs, St. Joseph-Hessen Cassel in first round play and defeated St. Mary-St. Joseph in the semi-finals.



PHOTOS BY MICHELLE CASTLEMAN

The St. Louis-St. Rose CYO volleyball team includes Grace Castleman, Lillie Castleman, Madison Castleman, Holly Hamman, Taylor Jacquay, Brenda Kline, Elyse Oberley, Erica Renninger, Siarra Small, Lily Stuerzenberger, Jessica VanHorn, Samantha Voors and Dorothy Witham and coaches Tina Voors, Karen Castleman and Sarah Voors.



The St. Charles fifth-grade CYO volleyball team includes Morgan Fuze, Marissa Godfrey, Miranda Bertoli, Abby Bojrab, Lindsey Trinh, Laura Eckrich, Kenzie Hartig, Alaina Schenkel, Ally Kochanski, Maddy Omo, Holly Brandt, Ashley Burns, Tiffany May and head coach Kevin Fuze.



The St. Charles sixth-grade CYO volleyball team includes Ali Book, Kristina Burkhardt, Jessica Bundy, Anna DeJong, Jenna Eckland, Rachel Gibson, Chase Hoffman, Dayle Jauch, Caitlyn McTague, Haley Nellum, Madison Ream, Clair Rorick, Alexa Siegel, Anna Sitz, Rose Tippman, Maria Wellman and head coach Ashley Jauch.

University of Saint Francis takes first season loss

ROLLA, Mo. — On the road, eight-plus hours from Fort Wayne and in front of a Missouri University of Science and Technology homecoming crowd, fourth-ranked University of Saint Francis lost a bone-jarring shootout with the Miners, 39-37, on Saturday afternoon.

USF slipped to 6-1 overall losing a regular-season game for just the second time in the last eight years. UMS&T, an NCAA Division II member, won its second game in a row improving to 2-6 overall.

“We didn’t give up and came right out and scored to start the second half,” USF coach Kevin Donley said. “We struggled on offense in the first half and we had a couple of costly fumbles.”

His question to the Cougars after the game was, “Now what are you gonna do? We’ve all got to re-dedicate ourselves to being the best we can be. Are you willing to do that?”

Of course they answered yes.

MUS&T won the game on a 28-yard field goal with just seven seconds to play, Joe Drahos kicked his fourth field goal of the game from 28-yards out giving the Miners the final two-point advantage.

Author tells the story of those saints who turned their lives around

REVIEWED BY YORK YOUNG

It's doesn't have to be too late. Saints throughout the centuries have proved that time and again. Changing their lives for the better after some terrible actions, many saints have overcome great obstacles to ultimately join the canon of holies. Unfortunately, too often sanitized and glossy recountings of the lives of the saints — hagiography — omit anything that would be considered damaging to the esteem rightly now deserved.

But not all — in fact, we could wager that not many — were saintly from the get go. The path to Christ takes many directions and sometimes it takes a long time for an individual to see the light, or the Light.

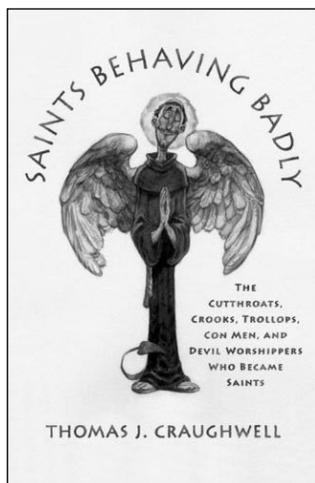
"Saints Behaving Badly" (Doubleday, \$15.95), by Thomas Craughwell, gives us stories and tales of 28 saints who did things that will raise your eyebrows. Subtitled, "The Cutthroats, Crooks, Trollops, Con Men, and Devil-Worshippers Who Became Saints," you'll read accounts of all this and more.

Of course, a few you will recognize, like St. Augustine and St. Francis of Assisi. But even their stories are more finely detailed here than many encyclopedia entries. For example, commonly known is

that Francis threw off his fine clothes one day and stood naked in the town piazza. But what happened before that is often not known, which included nightly carousing, profligate spending and a term in the armed services.

Craughwell also provides excellent details of some barely known early saints, giving us some historical context to consider as well, including what is was like in the first few centuries when Christianity was outlawed. And his story on St. Christopher will please those who have a devotion to this popular saint whose story usually is sketchy at best. Craughwell's presentation of Christopher is the most detailed I've ever seen, and it wasn't pretty at first. The big, strong man took to worshipping the devil for awhile, thinking the Evil One had more power than anyone. Christ's power will always trump the devil, though, and the story goes that Christopher came to realize that through a personal encounter with the devil, who cowered at Christ's name.

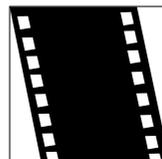
The deaths that were a result of



some of these individuals' actions makes one cringe, but even the worst of crimes can be atoned for. Olga, a 10th-century Russian princess avenged her husband's death with trickery that resulted in hundreds of deaths of her enemies, before she became a builder of churches and supporter of Christians. Her illegitimate

grandson Vladimir, who didn't like the succession of rulers after Olga's death, killed a brother, raped and even committed human sacrifice to pagan gods before having a change of heart, possibly prompted by remorse for raping his sister-in-law. Nevertheless, the power of the Holy Spirit can help hardened hearts change.

Craughwell is a master at telling inspiring stories and getting details that many overlook. Here are accounts of an embezzler, a bigamist, more than one hedonist, a cynic and an alcoholic, to name a few, each of who turned their life around. For a non-saccharine, wholly believable collection of stories about bad guys gone good, pick up "Saints Behaving Badly."



MOVIE CAPSULES

NEW YORK (CNS) – Following are capsule reviews of movies issued by the U.S. Conference of Catholic Bishops' Office for Film and Broadcasting.

"Amelia" (Fox Searchlight)

Hilary Swank portrays aviatrix Amelia Earhart in a handsome, mellifluous biography suitable for viewing by multiple generations yet which nevertheless fails to soar as an adventure or romance. No one could expect director Mira Nair, using two literary biographies as source material, to offer the definitive take on Earhart's personality, let alone solve the mystery of her disappearance over the Pacific in 1937, but the vague insights into her character and relationships, both with husband George Putnam (Richard Gere) and intimate friend Gene Vidal (Ewan McGregor), though ultimately affirming the bonds of marriage, prove frustrating, particularly coupled with the film's lack of sustenance for aviation buffs. Discreetly handled adulterous and premarital sexual situations, one instance of crass language, and one use of profanity. The USCCB Office for Film & Broadcasting classification is A-II — adults and adolescents. The

Motion Picture Association of America rating is PG — parental guidance suggested.

"Astro Boy" (Summit)

Set in a futuristic world where an underclass of mechanical servants wait on disdainful human masters, this charming animated adventure concerns a scientist (voice of Nicolas Cage) who, after losing his son (voice of Freddie Highmore) in a lab accident, uses the lad's DNA to program the titular robot replica (also voiced by Highmore) but swiftly rejects his creation, leaving the superpowered but innocent boy 'bot vulnerable to widespread prejudice and the designs of a militaristic politician (voice of Donald Sutherland) intent on using the youth's life-giving energy source for weaponry. Director and co-writer David Bowers' adaptation of Osamu Tezuka's globally popular comic book series, begun in 1951 and previously the basis for three TV series, is by turns amusing, exciting and poignant as it chronicles its altruistic hero's struggle to discover his place in the world. Considerable stylized violence, some menace, and brief instances of vaguely irreverent and mildly scatological humor. The USCCB Office for Film & Broadcasting classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.

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WHAT'S HAPPENING?

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

Fish fry planned

Warsaw — The Knights of Columbus Council #4511 will have a fish fry on Friday, Nov. 6, from 4:30-7 p.m. at the Knights Hall on Bell Drive. Tickets are \$8 for adults and \$4 for children ages 6-12.

Craft and rummage sale

Fort Wayne — St. Joseph-Hessen Cassel will have a fall rummage and bake sale Friday, Nov. 6, from 8 a.m. to 4 p.m. and Saturday, Nov. 7, from 8 a.m. to noon. \$3 bag sale on Saturday.

St. Pius X senior group to meet

Granger — The St. Pius X senior group will meet Tuesday, Nov. 10, beginning with Mass in the chapel at noon followed by lunch and speaker Denise Kapsa Berscheid, director of volunteer services for St. Joseph Regional Medical Center.

Shopper's showcase benefits school

Huntington — Huntington Catholic School will have a shopper's showcase, Sunday Nov. 1, from 1-5 p.m. in the Ss. Peter and Paul auditorium, 820 Cherry St. Longaberger, Mary Kay, Tastefully Simple, Pampered Chef and Gold Canyon Candles will be represented.

Fall harvest dinner

Plymouth — St. Michael School will have a fall harvest dinner Sunday, Nov. 8, from 11 a.m. to 2 p.m. in the parish center, 612 N. Center St. Swiss steak and buttermilk baked chicken will be served. Tickets are \$10 for adults and \$5 for children 12 and under. Proceeds will benefit the playground project.

Familypalooza

Decatur — St. Mary Youth Ministry will host Familypalooza Saturday, Oct. 31, in the St. Joseph School auditorium. Carnival games and contests from noon-3 p.m. All games only 25 cents with proceeds benefiting the Haiti mission trip. Family Feud game show will take place from 3-5 p.m.

Fancy Fair

Rome City — St. Gaspar Parish will have a Fancy Fair in the church hall Saturday, Nov. 7, from 9 a.m. to 2 p.m. Quality crafts, holiday cookie bar, sandwiches, homemade soup and baked items.

Bishop Dwenger Craft Show

Fort Wayne — The Bishop Dwenger Music Boosters will have a craft bazaar on Saturday, Nov. 14, from 9 a.m. to 3 p.m. in the school gymnasium, 1300 E. Washington Center Rd. Concessions will be open for snacks and beverages. Admission is free. Booth space for crafters is still available. Contact Terry Luebke at (260) 483-5750 for more information. Proceeds support the school's music program.

Little Flower Holy Hour

Fort Wayne — Father Daniel Durkin will celebrate the Little Flower Holy Hour on Tuesday, Nov. 3 at 7:15 p.m. at St. Mother Theodore Guerin Chapel to pray for priests and vocations. Father Durkin is pastor of Sacred Heart and St. Henry parishes.

Vespers

Mishawaka — Father Daniel Scheidt will offer sung Vespers (the church's official evening

prayer) from the Office for the Dead on Monday, Nov. 2, at 7 p.m. at Queen of Peace Church. A reception follows in the gym.

Bishop Luers plans information days

Fort Wayne — Bishop Luers High School will have eighth grade day Friday, Nov. 6, from 8:30-10:30 a.m. An eighth grade scholarship/placement exam will be Saturday, Nov. 7. Cost of the test is \$10. A total of \$10,000 in scholarships will be awarded by the Henry-Keefer Scholarship Fund. An open house will be held Tuesday, Nov. 15, from 2-4 p.m. Tours will be conducted and all teachers and staff will be available. For information, call (260) 456-1261.

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Betty Dostre, 86, St. Henry

Bernice M. Cox, Our Lady of Good Hope

Mishawaka

Fanni Rena Szkarlat, 86, St. Joseph

Notre Dame

James David Dettling, 70, Basilica of the Sacred Heart

Charles Baran, Jr., St. Joseph Chapel

Genevieve

Kaczorowski, 93, Basilica/Sacred Heart

William R. Siminski, 75, Basilica/Sacred Heart

South Bend

Clementine A. Mroczkiewicz, 97, Holy Family

Harriet T. Opaczewski, 83, St. Stanislaus

Barbara Rose Was, 75, St. Stanislaus

Larry A. Gildner, 65, Holy Family

Edward G. Cseresznyak, 78, Our Lady of Hungary

Walkerton

Mary M. Huhnke, 101, St. Patrick

Warsaw

Porfirio Castillo, 55, Our Lady of Guadalupe

Isabelle H. Hazinski, 91, Corpus Christi

Craft, candy and bake sale

Fort Wayne — The Rosary Society of Most Precious Blood Church, 1515 Barthold, will have a craft show on Saturday, Nov. 7, from 8:30 a.m. to 3:30 p.m. in the school gym. Door prizes every half hour.

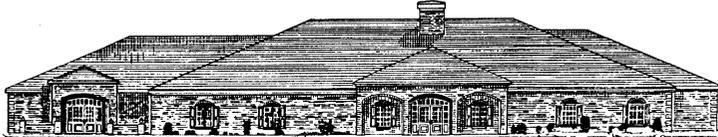
Snow flake bazaar

Huntington — St. Mary Parish will hold a Snow Flake bazaar in the school gym, 903 N. Jefferson St., Saturday, Nov. 7, from 9 a.m. to 3 p.m. and on Sunday, Nov. 8, after all the Masses. Craft tables, raffle, bake sale and lunch offered.

2009	Feast Day	Fort Wayne 10:30 a.m. WISE-TV, Ch. 33	South Bend 10:30 a.m. WNDU-TV, Ch. 16
Nov. 1	All Saints	Father Jason Freiburger St. Vincent de Paul Fort Wayne	Father John Vanden Bossche, CSC Notre Dame
Nov. 8	32nd Sunday of Ordinary Time	Father Ed Erpelding St. Mary of the Assumption Avilla	Father Brian Daley, SJ St. Bavo Mishawaka
Nov. 15	33rd Sunday of Ordinary Time	Father Fernando Jimenez Cathedral Fort Wayne	Father Camillo Tirabassi Retired — Holy Family South Bend
Nov. 22	Feast of Christ the King	Father David Voors St. Mary of the Assumption Decatur	Father Michael Mathews, CSC Holy Cross/St. Stanislaus South Bend
Nov. 29	First Sunday of Advent	Msgr. William Lester Retired — St. Anne Home Fort Wayne	Father Leroy Clementich, CSC Notre Dame



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BY LISA KOCHANOWSKI

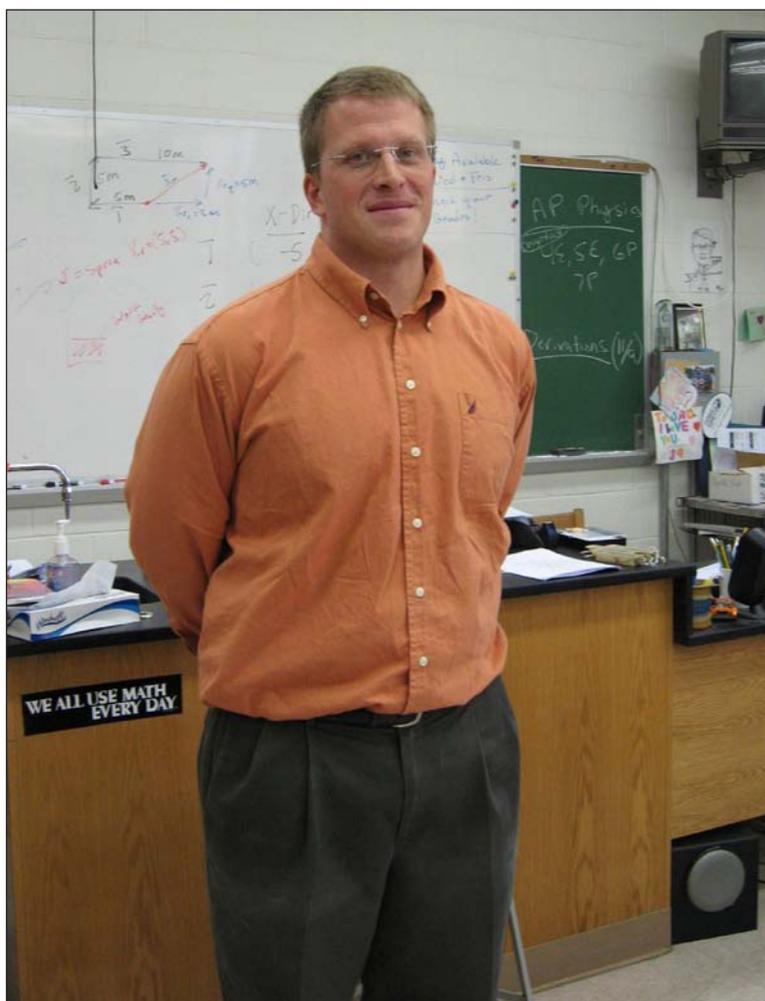
SOUTH BEND — “We have a long way to go before we can call the world a body of Christ,” said Chris Culver recently, and it is this knowledge that makes him realize and understand the need to travel to Baghdad. Leaving behind his wife, three children and job as a physics teacher at Saint Joseph’s High School will not be easy, but he understands that his responsibility to the community is to help those in need.

Culver will leave on the eve of Nov. 16 for a month of training and then head to Baghdad on Dec. 23 for one year.

“I will be working for the U.S. military trying to coordinate with other non-governmental organizations (NGO) to make sure we are working on building up Iraq,” said Culver. “I will be focusing on economic development.”

In an announcement to the faculty, staff and student body at the high school, Culver expressed his mixed emotions about this trip.

“It will be a big transition from the family and community I have known here at Saint Joe,” said the reservist commander. “At the same time, it helps me fully realize that gift of community that we share here is not solely for our benefit. It is a comfort, a



LISA KOCHANOWSKI

Pictured is Saint Joseph’s High School physics teacher Chris Culver, who will be leaving to complete a yearlong tour of duty in Baghdad.

guide and a teacher and it shows us what we must work to create out there in the world. I hope and pray that my work in Baghdad will accomplish the building up of a strong community that supports and sustains all Iraq’s. While I go to build the basics of community elsewhere, I pray you all work to better the community here at Saint Joe.”

Culver said he feels a sadness about leaving his family for a year and entering an environment where he will be more isolated and lack the community that he has had at the school and in the area.

“That is disappointing coming from such a community focused lifestyle and situation,” said Culver.

On a positive note, he realizes that this opportunity will give him the chance to make a real difference in the world and how people are living each and every day.

“It’s an opportunity where there will be some professional development,” noted Culver.

Culver hopes that his students realize the need for a strong community through his work in Baghdad.

“I want them to understand that being part of a community requires sacrifice. Part of being in

the American community we have a responsibility,” said Culver. “War, while at times, may be necessary, is not glorious. It’s wrought with pain and suffering for all sides.”

Culver believes this experience will have a significant impact on his life.

“I think it’s going to really challenge me,” said Culver. He said it will take a lot of negotiating skills to build up a community, while in a highly challenged environment where all parties involved have a variety of different opinions and views. He realizes it will be a real test of his knowledge and leadership skills and is up to the challenge.

“A motto taught to me many years ago is to use your strengths and develop your weaknesses,” said Culver. And it is this motto that he hopes will help him through the next year of his life.

When he returns from Baghdad, Culver plans to pick up where he left off.

“I would still like to teach; maybe someday go into a leadership role,” said Culver. “This won’t change my long term goal. I want to reengage the community with the same goals and objectives — being a positive input in the community.”

BOOK OF THE MONTH CLUB

This month’s featured selection:

“My Life with the Saints” by James Martin, SJ

Reviewed by Kathy Denice

Today’s Catholic book club choice this month is “My Life With the Saints,” by James Martin, SJ. Loyola Press, ISBN: 978-0-8294-2644-1

This delightfully witty memoir was written by a man, currently a Jesuit priest and associate editor of *America*, a Catholic magazine, who claims a childhood as a “lukewarm Catholic,” but nonetheless discovers his eventual call to the priesthood. What makes this tale unique, however, is his curious relationship with 17 saints, all of whom impact his life as it unfolds.

The first chapter sets the tone simply with its title — “The Saint of the Sock Drawer.” This introduction gives the reader an overview of the importance of the saints in Martin’s life. He considered them companions ... “friends to turn to when I needed a helping hand” and was able to recognize himself in their stories. He writes in the book’s final pages, “Without a doubt, that’s the most important aspect of the saints for me: they teach me about being who I am.”

His initial encounter with a plastic statue of St. Jude, patron saint of hopeless causes, ordered from a magazine when he was a boy, sets the stage for his faith journey with the saints. However, though he was very fond of the statue and prayed to St. Jude frequently, it was relegated to his sock drawer whenever friends arrived for a visit.

As he grew into adulthood and his faith grew thin, after

attending Wharton Business College and working as one of GE’s top executives for five years, Martin, at age 26, eventually found his life lacking passion. It was then that he heard his calling to the priesthood.

Though as a first-year Jesuit novice in Boston he was expected to work 15 hours outside the seminary in ministry to the people, Martin soon came to appreciate life as it slowed from his previously grueling corporate schedule.

As he engaged in the focus of service within the Jesuit community, saints such as St. Ignatius, Mother Therese, St. Peter and Pope John XXIII came into his line of vision in sometimes the most unlikely ways. His eagerness to investigate the lives of each of the saints brought him more than just information. More often he found through their lives of faith struggles and victories over self, encouragement, inspiration and motivation to do the work God had intended for him.

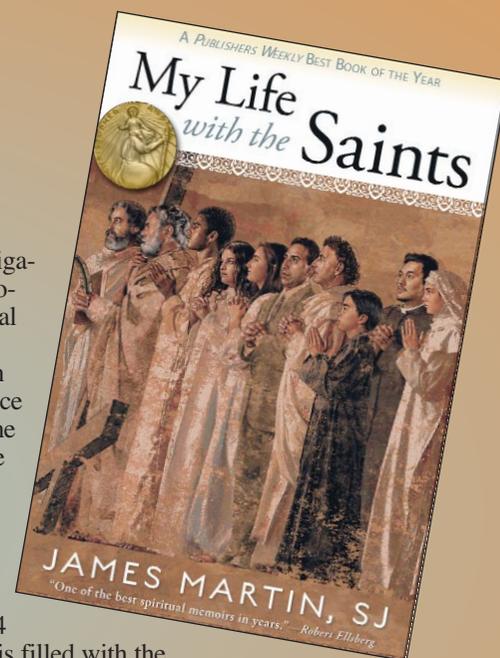
Martin’s well-written and humorous account of the trajectory of his life in the seminary holds the reader’s interest and inspires an eagerness to know the next saint the author will encounter. As Martin’s spiritual formation unfolds, the reader is engulfed in the horror of the real world in which this novice ministers. But the inspiration he gleans from the saints, of old and everyday, during his ministry assignments is every bit as real.

Martin offers quotes and profiles of each of the saints he became so familiar with, that whet the appetite for one’s

own investigation. He provides several pages of information and reference books on the saints at the end of the book for further reading as well.

This 414 page book is filled with the intriguing story of Father Martin’s childhood, educational, corporate and seminary experiences and how they relate to any given saint. It provides a roadmap of one man’s journey toward embracing his vocation and leaves the reader with the sense that the questions, doubts and fears are part of the package. His story may inspire the saint in each of us. As Father Martin says, “God does not want us to be Mother Teresa or Dorothy Day. God wants us to be most fully ourselves.”

The book closes with a short biography of Father Martin and the final three pages offer 21 questions for discussion in the “Guide for Reading Groups,” section.



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