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# TODAY'S CATHOLIC

## Holy Cross family so proud of its first saint — St. André Bessette

BY CATHERINE M. ODELL

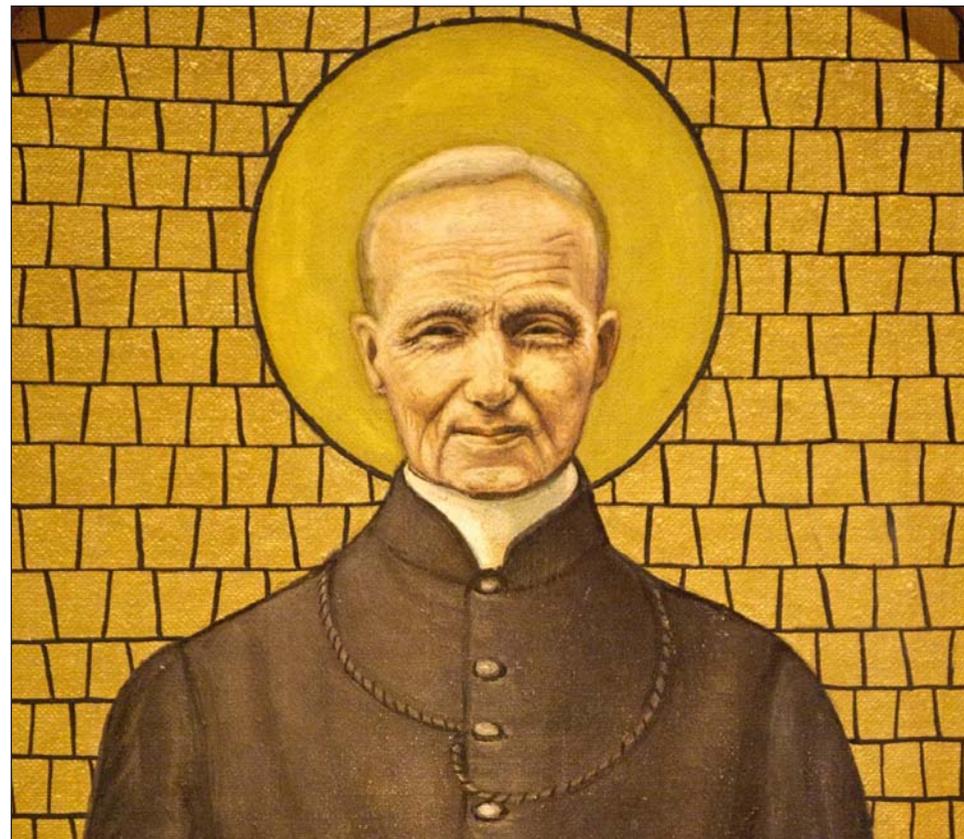
NOTRE DAME — Though he died more than 70 years ago, this continent's newest saint, Holy Cross Brother André Bessette (1845-1937), of Canada will likely bring the world a new and sorely needed re-envisioning of God's great love. André, say members of his Holy Cross family, spent his life deflecting praise and pointing to the loving mercy of the Good Lord.

The worldwide Congregation of Holy Cross is bursting with pride in Brother André and his ministry at St. Joseph's Oratory in Montreal. The largely uneducated, always sickly, 5-foot-3-inch brother is the first canonized Holy Cross saint. The Congregation of Holy Cross, a religious order founded in the 1830s in France now has ministries — especially in education and parish ministry — in 16 countries on four continents.

In the Diocese of Fort Wayne-South Bend, the Holy Cross congregation is best known at its South Bend parishes and its institutions of higher learning — the University of Notre Dame, Holy Cross College and Saint Mary's College. Brother André banners, pamphlets, statues, images and celebrations are currently found everywhere on Holy Cross terrain. And Holy Cross "family" members are thinking and talking about "their" saint.

Holy Cross Sister Maryanne O'Neill works with immigrants at the Brother Andre Outreach Center at St. Agnes Parish in Los Angeles. She was tickled to be going to the canonization and thinks she may be

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CNS PHOTO/BOB MULLEN

Blessed André Bessette, a member of the Holy Cross Brothers and founder of St. Joseph's Oratory of Mount Royal in Montreal, is depicted in a painting at St. Patrick's Basilica in Montreal. Blessed André is known for his intense piety, miraculous cures and for his dedication to the building of the shrine honoring St. Joseph.

### BISHOP RHOADES VISITS ST. VINCENT DE PAUL STORE



JERRY KESSELS

Fort Wayne's St. Vincent De Paul Society Thrift Store Manager Steve App shows Bishop Kevin C. Rhoades some of the women's clothing available in the store.

### Out in the field

#### Bishop Rhoades visits to Monroeville, Besancon

BY MICHELLE CASTLEMAN

MONROEVILLE, NEW HAVEN — With over half of his parish visits complete in his first nine months as bishop of the Diocese of Fort Wayne-South Bend, Bishop Kevin C. Rhoades did double-duty traveling to the rural country parishes of both St. Rose of Lima in Monroeville and St. Louis Besancon in New Haven.

Arriving in downtown Monroeville early on the beautiful autumn morning of Sunday, Oct. 10, Bishop Rhoades celebrated the 7:45 a.m. Mass at St. Rose with Father Steve Colchin then traveled nearly 10 minutes through the countryside's fall foliage back west to St. Louis for their 10:15 a.m. gathering, again with Father Colchin.

Both parishes spent weeks planning litur-

gies and special events to celebrate this long-anticipated visit.

"We have looked so forward to this day. There has been an aura of excitement in the air as we prepared to meet the new bishop," said St. Louis Choir Director Rita Brueggeman.

The theme of the homily for both groups was a special message of thanksgiving. Bishop Rhoades reminded the faithful to always practice the virtue of gratitude referring to the preface of the Mass when the priest says, "Let us give thanks to the Lord our God," and the people respond, "It is right to give Him thanks and praise."

Bishop Rhoades challenged the people from these churches, founded in the mid-1800s, to make a list of the top 10 things they

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PUBLISHER: Bishop Kevin C. Rhoades

EDITOR: Tim Johnson

NEWS EDITOR and STAFF WRITER: Kay Cozad

## Editorial Department

PAGE DESIGNER: Francie Hogan

FREELANCE WRITERS: Lauren Caggiano,

Michelle Castleman, Karen Clifford,

Elmer J. Danch, Bonnie Elbersson,

Denise Fedorow, Diane Freeby, May

Lee Johnson, Sister Margie Lavinis,

CSC, Joe Kozinski and Deb Wagner

## Business Department

BUSINESS MANAGER: Kathy Denice

AD GRAPHICS DIRECTOR: Mark Weber

BOOKKEEPING/CIRCULATION: Kathy Voirol  
kvoirold@diocesefwsb.org

## Advertising Sales

Tess Steffen (Fort Wayne area)

(260) 456-2824

Jeanette Simon (South Bend area)

(574) 234-0687

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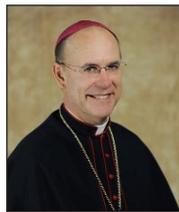
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# Visit to rural parishes enjoyable and educational



IN TRUTH  
AND  
CHARITY

BY BISHOP KEVIN C. RHOADES

## Monroeville and Besancon

On this beautiful Sunday, which feels more like summer than fall, I celebrated Masses at two historic parishes of our diocese. The first, Saint Rose of Lima Parish, is located at Monroeville, a small town in southeastern Allen County. It was founded in 1868, during the episcopate of our first Bishop, Bishop John Luers. The second, Saint Louis Parish, is located east of Fort Wayne in an area called Besancon because of the French immigrants who settled in the area from Besancon, France. In fact, the parish is commonly called "Saint Louis Besancon." Of course, it is named in honor of the holy king of France, Saint Louis. This parish was founded in 1848, eleven years before the Diocese of Fort Wayne was established! I noticed the many French names on the tombstones in the parish cemetery. I also learned that many present-day parishioners are descendants of the original French settlers of the area.

I have mentioned before in this column how much I enjoy these visits to our rural and small-town parishes. The churches are lovely and there is a family-like atmosphere in the parish communities. After the Mass at Saint Rose of Lima Church, I enjoyed meeting the parishioners in the school cafeteria for refreshments after Mass. The children of the parish school, named Saint Joseph School, sang a beautiful prayer of blessing at the gathering.

After the Mass at Saint Louis Besancon Church, I enjoyed a huge potluck dinner with many parishioners of both parishes. There, the children of the parish school, Saint Louis Academy, also sang a few beautiful songs. Then I experienced a few activities that I had never done before. First, I was a judge in a pie contest. Five of us ate slivers of eleven delicious pies and then we had to judge them on taste, crust, and appearance. I wish I had not already eaten a full meal before the contest, but I managed to enjoy all eleven pieces!

After the pies, I was treated to a ride on a huge combine harvester. I had never been on a combine nor did I know how they worked. Many of the parishioners at Saint Louis Besancon have farms or work on farms. I was happy to ride on the combine and watch the harvesting of the corn. It was amazing to see the threshing mechanism of the combine as the corn stalks were cut and the corn separated. When the combine was full, the corn was transferred into a truck that rode beside us. The speed of the whole process was amazing to me. After this most interesting and educational experience, I joined the children of the parish for a truck ride to a nearby pond where we saw geese and fish and a variety of plants and trees. All in all, it was a fun afternoon, a great opportunity to meet people and to learn about their lives.



MICHELLE CASTLEMAN

Bishop Kevin C. Rhoades climbs aboard a John Deere combine as corn is harvested in a nearby field at St. Louis Besancon Parish, New Haven, on his Oct. 10 visit to the parish. Bishop Rhoades, with a John Deere cap and St. Louis Academy T-shirt, is shown with St. Louis Besancon Parish farmer Greg Lomont.

I wish to thank Father Stephen Colchin, the pastor of both Saint Rose of Lima and Saint Louis Besancon, for his devoted priestly ministry and for his kind hospitality to me on Sunday!

## Notre Dame Board of Trustees

Last Thursday, the Board of Trustees of the University of Notre Dame hosted me for a dinner in the beautiful rotunda of the Main Building, directly under the famous Golden Dome. I enjoyed the opportunity to meet the trustees. After the dinner, I delivered a speech on the theme of Catholic identity and mission. As bishop of a diocese with five Catholic universities and colleges, one of my important responsibilities is to promote and assist in the preservation and strengthening of the Catholic identity of these institutions. I am grateful for the opportunity to be an active participant in the life of the University of Notre Dame. In the past nine months, I have celebrated many liturgies, delivered several talks, and attended events at Our Lady's University. I am grateful for the warm welcome and hospitality I have received from Father John Jenkins, CSC, the president, and from many others at Notre Dame.

Pope John Paul II, in his apostolic constitution "Ex corde ecclesiae," stated that every Catholic university, as Catholic, must have the following four essential characteristics:

1. a Christian inspiration not only of individuals but of the university community as such;
2. a continuing reflection in the light of the Catholic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research;
3. fidelity to the Christian message as it comes to us through the Church;
4. an institutional commitment to the service of the people of God and of the human family in their pilgrimage to the transcendent goal which gives meaning to life."

In our culture of increasing secularism and relativism, it is vitally important that our Catholic institutions of higher education remain faithful to their Catholic identity and mission. Notre Dame and our other Catholic universities and colleges are in a unique position to contribute to the Church's work of evangelization and in enriching our culture

with the truths of the Gospel.

## Women's Day of Reflection

On October 2nd, I celebrated Mass at the beginning of the diocesan Women's Day of Reflection held at the University of Saint Francis. It was great to see over 500 women of our diocese gathered for the day of prayer and reflection. We will need a bigger venue next year since not all the women who wanted to attend were able to. The keynote speaker at the conference was Teresa Tomeo who gave beautiful talks from her experience in the media. She left the secular media to work in Catholic media as a way to serve the Church and spread the faith, especially the truth about the dignity of life, marriage and family, and women.

## Saint Francis of Assisi

In the last issue of *Today's Catholic*, there was an article with photos about the Franciscan Sisters Minor who are now settled into the convent at Saint John the Baptist Parish in Fort Wayne. Together with Father Cyril Fernandes, the pastor of Saint John's, I officially welcomed the sisters to the diocese and the parish at the evening Mass at Saint John's on October 2nd. The next day, the eve of the Feast of Saint Francis, I joined the Sisters and the Franciscan Brothers Minor for the celebration of the "Transitus" service at Our Lady of the Angels Oratory at Saint Andrew Church in Fort Wayne. It was a beautiful way to prepare for the feast as we sang and prayed and listened to various readings about the death (the Transit from death to life) of the Seraphic Father, Saint Francis of Assisi. Father David Engo, FFM, delivered an inspiring homily on the life and death of Saint Francis.

The next morning I was blessed to join the Sisters and Brothers again for Holy Mass on the feast day itself. I shared with the congregation about the life of Saint Francis and how he teaches us today five ways to encounter Christ in our lives: through prayer; through others (especially the poor and outcast); through the Gospels; through creation; and through the Most Holy Eucharist. I focused on Saint Francis' encounter with Christ, especially in the chapel of San Damiano and on



## World Mission Sunday 2010

Dear Brothers and Sisters  
in Christ,

Our Lord, before returning to the Father, promised His followers the Holy Spirit and charged them with being His “witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” — Acts 1:8

At Baptism, we too were called to be Christ’s witnesses. We are to share our faith with those around us, and to support, in prayer and sacrifice, the work of missionaries who bring the “Good News” of Jesus to faraway places — to Africa, Asia, the Pacific Islands and remote regions of Latin America.

On World Mission Sunday, celebrated this year on Oct. 24, the Catholics of the world unite at Mass to recommit ourselves to this Baptismal vocation to be missionaries. As we pray and respond here at home, we are replicating what is also taking place in every parish and chapel in every corner of the globe. Your generosity through the Society for the Propagation of the Faith will reach those who await the “Good News” of Jesus, who long to experience His hope and love.

More than 1,150 young churches in the Developing World count on your generous response this World Mission Sunday. Please also continue to pray that all of us in the Diocese of Fort Wayne-South Bend may be eager and effective witnesses of Jesus, as He asked us to be.

Sincerely yours in Christ,

*+ Kevin C. Rhoades*

Bishop of the Diocese of Fort Wayne-South Bend  
For more about this important celebration of the universal Church, please visit the special World Mission Sunday Web site: [www.iamamissionary.org](http://www.iamamissionary.org)

Queridos Hermanos y Hermanas en Cristo,  
Nuestro Señor, antes de regresar al Padre, le prometió a Sus seguidores el Espíritu Santo y les dio el mandato de ser Su “testigos en Jerusalén, y en toda la Judea y Samaria, hasta los confines de la tierra.” — Hechos de los Apóstoles 1:8.

En el Bautismo, nosotros también fuimos llamados a ser testigos de Cristo. Debemos compartir nuestra fe con éstos alrededor de nosotros, y para apoyar, en oración y sacrificio, el trabajo de misioneros que traen la “Buena Nueva” de Jesús a lugares lejanos — a África, a Asia, a las Islas del Pacífico y a las regiones apartadas de Latinoamérica.

En el Domingo Mundial de las Misiones, celebrado, este año el 24 de octubre, los católicos del mundo se unen en Misa para comprometernos a esta vocación Bautismal de ser misioneros. Orando y respondiendo aquí en casa, nosotros replicamos lo que también sucede en cada parroquia y capilla en todos los rincones del globo. Su generosidad por la Sociedad de la Propagación de la Fe alcanzará a los que esperan la “Buena Nueva” de Jesús, que desean experimentar Su esperanza y amor.

Más de 1,150 iglesias jóvenes en los países en vías de desarrollo esperan su respuesta generosa este Domingo Mundial de las Misiones. Por favor también continúe orando para que todos nosotros aquí en la diócesis de Fort Wayne-South Bend podamos ser testigos entusiastas y eficaces de Jesús, tal como Él nos lo pidió.

Sinceramente en el Señor,

*+ Kevin C. Rhoades*

Obispo de Fort Wayne-South Bend  
Para mayor información sobre esta importante celebración de la Iglesia universal, por favor visite el portal del Domingo Mundial de las Misiones en [www.iamamissionary.org](http://www.iamamissionary.org).



### PUBLIC SCHEDULE OF BISHOP KEVIN C. RHOADES

• Friday, Oct. 15 to Friday, Oct. 22 — Pilgrimage to Rome for the Canonization of Brother André Bessette, CSC

## Bishop Rhoades announces appointments

Bishop Kevin C. Rhoades has made the following assignments effective Oct. 14, 2010:

- **Rev. Gabriel Msuya, ALCT/OSS** appointed parochial vicar, St. Mary of the Assumption Parish, Decatur.
- **Rev. Celso Gomes** appointed parochial vicar, Cathedral of the Immaculate Conception, Fort Wayne.



## TRUTH

CONTINUED FROM PAGE 2

Mount Alverno where he received the stigmata.

May Saint Francis of Assisi inspire all of us to follow Christ more closely! May God bless all the spiritual sons and daughters of Saint Francis here in our dio-

cese and throughout the world!

### Canonization of Brother André

I will not be writing a column next week since I will be in Rome for the canonization of Holy Cross Brother André Bessette on October 17th. I will remember all the faithful of our diocese in prayer at the tombs of Saints Peter and Paul. May God bless you!

# Synod opens with call for religious freedom for all in Middle East

BY CINDY WOODEN

VATICAN CITY (CNS) — In the face of tension and violence, Middle East Christians must work to defend freedom, democracy, peace and the human rights of each and every individual, said leaders of the Synod of Bishops for the Middle East.

“We must emerge from a logic in defense of the rights of Christians only, and engage in the defense of the rights of all,” said the introductory report prepared and read by Coptic Patriarch Antonios Naguib of Alexandria, Egypt, the synod’s recording secretary, and by Maronite Archbishop Joseph Soueif of Cyprus, synod special secretary.

The introductory report introduced the topics for discussion at the synod during its first working session Oct. 11.

The goal of the synod, it said, is to promote “communion and witness — both communal and personal — flowing from a life grounded in Christ and animated by the Holy Spirit.”

The synod is not designed to solve political or social problems, the report said. But the report also acknowledged that the everyday life of Catholics in the region obviously is impacted by the political

and social realities that can make their lives difficult and that have inspired their works of charity, education and health care for centuries.

While the history, presence, challenges and composition of the Catholic communities in the Middle East vary from Egypt to Iraq and from Turkey to Yemen, the report said they share an attachment to tradition and the experience of identifying themselves and being identified by others in a way that is strongly focused on their religious affiliation.

The report called on Catholics and other people of good will to work together to promote civil communities and nations that have a “positive secularity,” which respects the religious identity of its members, but does not define citizenship or rights on the basis of religious belonging.

“Religious freedom is an essential component of human rights,” it said.

All the constitutions of the countries represented at the synod recognize the right of religious freedom, but some of them place limits on the freedom of worship and some, in effect, violate the freedom of conscience with legal or social pressures against conversion, it said.



Cardinal Roger M. Mahony of Los Angeles talks with Msgr. Robert Stern, secretary-general of the Catholic Near East Welfare Association and president of the Pontifical Mission for Palestine, before the opening session of the Synod of Bishops for the Middle East in the synod hall at the Vatican Oct. 11.

CNS PHOTO/PAUL HARING

While the Catholic Church “firmly condemns all proselytism” — pressuring, coercing or enticing someone to change faiths — Christians can contribute to the freedom and democracy of their nations by promoting greater justice and equality under the law for all believers, the report said.

Patriarch Naguib, speaking at a news conference after the first working session, said that for many Muslims throughout the region, when one speaks of “secularism,” it often is seen as a call to do away with religion or at least to limit its influence to people’s private lives.

Maronite Bishop Bechara Rai of Jbeil, Lebanon, told reporters later that the Church supports a form of church-state separation that ensures religions have a voice in society and that laws reflect moral values — including laws against euthanasia and gay marriage.

But when religion becomes the primary source of a country’s laws and religious authorities have civil power, members of minority communities end up being seen and treated as second-class citizens, he said.

The synod’s introductory report asked members to keep in mind

## SYNOD

CONTINUED FROM PAGE 3

the particular difficulties facing Catholics in some countries.

"In the Palestinian territories, life is very difficult and often unsustainable," it said.

The Catholic Church condemns all violence, whatever its origin, and calls for "a just and lasting solution to the Israeli-Palestinian conflict," the report said. The Church supports the rights of both Israelis and Palestinians to live in freedom and security in their own countries with internationally recognized borders, it said.

It also said the international community must pay greater attention to "the plight of Christians in Iraq, who are the primary victims of the war and its consequences."

The Israeli-Palestinian conflict and the war in Iraq are the primary causes today of the emigration of Christians from the region, a phenomenon that not only reduces the Christian presence in the region but also robs the Catholic community of some of its best and brightest members who have an easier time getting into other countries.

The introductory report condemned anti-Semitism and anti-Judaism and called on both Catholics and Jews to recognize that the political tensions of the Israeli-Palestinian conflict are not an interreligious conflict among Jews, Muslims and Christians.

And while recognizing there has been a rise in "political Islam" throughout the region since the 1970s, the report said the Muslim communities differ from country to country and have a great variety of positions internally as well.

Catholics must reach out to their Muslim neighbors, promote dialogue with them and work with them to improve the living situations and freedom of all, it said. Religions should be builders of "unity and harmony and an expression of communion between individuals and God," it said.



CNS PHOTO/PAUL HARING

**Pope Benedict XVI speaks during the opening session of the Synod of Bishops for the Middle East in the synod hall at the Vatican Oct. 11. The pope offered an off-the-cuff reflection on the threat of "false gods" that beset the modern world.**

"Difficulties in the relations between Christians and Muslims generally arise when Muslims do not distinguish between religion and politics," the report said. In such situations, Christians may be treated as second-class citizens in the countries where their families lived before the development of Islam in the 7th century, it added.

"Christians deserve full recognition, passing from being merely tolerated to having a just and equal status based on common citizenship, religious freedom and human rights," the report said.

The synod, which was to meet Oct. 10-24, included the participation of 13 "fraternal delegates" from the Orthodox, Anglican and Lutheran communities.

The introductory report called for a real ecumenical push aimed at the full unity of the churches, so that Christians would support one another and together proclaim the Gospel.

In particular, it urged real action in "establishing dates in common for the celebration of Christmas and Easter," which vary according to the calendars the different churches use.

## Conventual Franciscans continue 800-year tradition with Dominican speaker

BY DIANE FREEBY

MISHAWAKA — A centuries-old tradition continued earlier this month in Mishawaka, on the feast of St. Francis. Dominican priest Father Anthony Gabrione joined his "cousins," the Conventual Franciscans, and celebrated Mass at the friary next door to Marian High School.

"We're continuing the 800-year tradition of friendship between the Dominican order and the Franciscan order," explained Brother Pascal Kolodziej, "which started back in the Lateran Council of 1215 when St. Dominic met St. Francis. St. Dominic envisioned one order to do apostolic work for the Church, but St. Francis had another idea."

While the two religious orders would remain separate, the two leaders became very good friends from that day on, according to Brother Pascal.

"We continue that friendship today, 800 years later," he explained. "On the feast of St. Francis we have a Dominican preach in our churches and chapels and oratories, and for the feast of St. Dominic they always have a Franciscan preach in the Dominican churches."

The Oct. 4 Mass capped off two days of liturgical preparation and celebration. The friars began with a penitential day of fasting and abstinence on Oct. 3, joining the Sisters of St. Francis of Perpetual Adoration across the street for the traditional *Transitus* devotion to celebrate the passing of St. Francis into eternal life. Prayer continued that night with Eucharistic Adoration at the friary.

Twenty-five men filled the chapel for Mass the next day, including several visitors from the Franciscan house in Chicago.



DIANE FREEBY

**Father Anthony Gabrione, a Dominican priest currently studying at the University of Notre Dame, celebrates Mass in honor of his Franciscan "cousin."**

Father Gabrione, who is currently in residence and studying at the University of Notre Dame, talked about the virtue of poverty embraced by both the Franciscans and the Dominicans.

Referring to "Lady Poverty,"

**"It is not a poverty to serve the poor or be in solidarity with the poor, although that can flow from it. The charism of St. Francis is a contemplative virtue, bequeathed forever to the Catholic Church."**

FATHER GABRIONE

Father Gabrione said this virtue gives us a "radical focus" and "helps us clear the clutter of our hearts." He added that poverty keeps us in the ever-present company of Our Lord.

"Lady Poverty was the only one with Christ when there was no room for Him at the inn and He was laid in the manger, in His public ministry where He had nowhere to lay His head, and on the cross when He was abandoned by all," said Father Gabrione. "Lady Poverty was the only one who was there with Him. To know Lady Poverty is to know Him, and to know Him as a friend ... it becomes a grace for us to know the Lord in every moment and to be with Him in every moment."

Father Gabrione also explained the charism of St. Francis, noting that Franciscan poverty is not instrumental poverty.

"It is not a poverty to serve the poor or be in solidarity with the poor, although that can flow from it," he explained. "The charism of St. Francis is a contemplative virtue, bequeathed forever to the Catholic Church."

With eight young men currently in formation at the Franciscan novitiate in Mishawaka, Brother Pascal calls a vocation to the brotherhood of the Church's "best kept secret." He suggests young men who think they have a religious vocation visit the Web site [www.befranciscan.com](http://www.befranciscan.com).

"I think when a young man will study the life of St. Francis and see how Francis and a lot of the early Franciscans were all brothers; they see it as a viable option in ministry, in which they live a life of community. After living it for 36 years I'm still very much excited about it and I think it's very blessed that God has called me to this life!"

Following Mass, Father Gabrione joined the Franciscans for a feast day meal of turkey and all the trimmings, prepared by Brother Pascal. Undaunted by the prospect of cooking for so many guests, Brother Pascal said he did have a back-up plan if the turkey didn't work out.

"Plan B would be a cookout!"

### Recipes, prayers, activities and stories wanted

*Today's Catholic* will look at the heartwarming traditions of Thanksgiving around the diocese in an upcoming November issue.

If you have a Thanksgiving recipe, special prayer or activity, or a heartwarming memory of a family tradition with photo, please e-mail to [kaymcozad@gmail.com](mailto:kaymcozad@gmail.com) or mail to *Today's Catholic*, P.O. Box 11169, Fort Wayne, IN, 46856-1169 by Nov. 10. Please send only copies of photos as they will not be returned.



## Pray the Rosary



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Groeschel

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and evenings  
at 11:00 pm

## FIELD

CONTINUED FROM PAGE 1

are thankful for and felt it was a good exercise to write them down. "For when we count our blessings, we are moved to thanksgiving," he added. He also questioned all to ponder whether they were more like the one Samaritan, the foreigner in the Gospel who received the gift of faith when he returned thanks to the Lord, or if we might be like the other nine lepers who were healed but did not return thanks, maybe because they were too excited they had been cured, maybe because they took their gift of healing for granted, or maybe because they simply forgot.

Bishop Rhoades stressed, "A grateful person is a generous person," detailing the powerful ways we can give back to God through acts of stewardship, and concluding, "It is right to give Him thanks and praise." Following the recessional hymns, long lines formed on the steps at both of these historic parishes to greet Bishop Rhoades one by one.

After the first Mass, the members of St. Rose treated Bishop Rhoades to fruit, homemade pastries and treats in their school basement. Bishop Rhoades mingled with the group making his way into the kitchen to thank each of the bakers and preparers.

Noting the last names of many family members being the same or related, Bishop Rhoades asked questions about the community, facts about the parish, ages of the children and even discussed the upcoming Battle of the Bishops football showdown with a Bishop Luers student, all the while keeping his predicted winner top secret.

The students of St. Joseph School, Monroeville, also sang a special blessing. Genuinely touched, Bishop Rhoades thanked them saying, "I am used

to giving the blessings, not receiving them."

At noon in Besancon, families from both parishes packed the St. Louis hall for a good old-fashioned potluck. A hog was donated by farmers from St. Rose and an overflowing amount of favorite family dishes filled the tables.

Bishop Rhoades agreed to sample as judge for the annual pie baking contest, but was sure to ask if the pies were "heart-healthy" per strict orders from his doctor.

A special selection of songs from the students at St. Louis Academy was performed and Bishop Rhoades was presented with a school spirit T-shirt, which he promptly modeled. The Monroeville Fire Department was on standby with instructions to bring a truck to spray down the children in the open field behind the hall if the afternoon temperature reached 70 degrees. With the unseasonably warm sunshine, this was a big hit.

There were games for all ages on hand, pumpkin decorating and even a hayride. With his infectious smile becoming even bigger, Bishop Rhoades also made an exclusive memory when he was transported on a John Deere Gator directly behind the church to the very grounds of the Besancon French ancestors where a strip of corn was left to harvest so he could take his first combine ride.

St. Rose parishioner Gerry Kline summarized, "It was a day to remember. The bishop was so personable with everyone and made each one of us feel so special. I'm sure all would agree it was a great joy to meet him," while an eighth-grade student from St. Louis Academy, who had previously met Bishop Rhoades at the 2010 Confirmation rally, was overheard telling his mother as they left the festivities, "I told you he was cool."

## Supreme Court term takes on speech, immigration, tuition cases

BY PATRICIA ZAPOR

WASHINGTON (CNS) — The thorny question of whether the First Amendment protects the right to protest in a way that disrupts a family funeral is among the cases on this year's Supreme Court docket.

Other cases accepted for the term that are being followed by Catholic entities include a constitutional challenge to Arizona's tuition tax credit system because it includes religious schools, another Arizona case over a state immigration law and at least one death penalty challenge.

In the funeral protest case, heard by the court Oct. 6, Albert Snyder of York, Pa., sued the Rev. Fred W. Phelps and members of his congregation at Westboro Baptist Church in Topeka, Kan., seeking financial compensation for emotional distress, defamation and other such injuries. Members of the church protested outside the 2006 funeral in Westminster, Md., of Snyder's son, Matthew, who was killed while serving as a Marine in Iraq.

Rev. Phelps teaches that the deaths of soldiers are God's vengeance for society's — and the military's — tolerance of homosexuality. The Westboro members have made a practice of protesting at funerals of soldiers.

Though the protest was at a distance from the church and the funeral procession was routed so as to avoid traveling near it, Snyder and his family saw coverage of the



CNS PHOTO/NANCY WIECHEC

People wait to enter the Supreme Court building in Washington Oct. 6 as the court prepared to hear oral arguments in a case that pits a bereaved father of a slain Marine against the Westboro Baptist Church. The small Topeka, Kan., church has held provocative anti-gay protests near the funeral and burial services of U.S. military members.

Westboro protest on the news during the wake. Because the Snyders are Catholic, signs used at this particular protest included "Priests Rape Boys" and "Pope in Hell."

While searching the Internet for stories about his son, Snyder also later came across a piece posted on the church's Web site that said Snyder and his ex-wife taught their son "that God was a liar."

A Maryland federal district court ruled in favor of Snyder, but the 4th U.S. Circuit Court of Appeals overturned the ruling, saying, essentially, that the statements on the signs fell within the scope of First Amendment protection.

In oral arguments, the Supreme Court justices seemed to be trying

to find a way to uphold the First Amendment protection of even "very obnoxious" speech, as Justice Stephen Breyer put it, while somehow shielding grief-stricken families from further pain because of such protests.

Discussion touched on whether protests can defame someone who's dead; whether the Snyder family became "public figures," opening them to the attacks by Westboro because they talked about Matthew Snyder's death to reporters; and whether the doctrine of "fighting words" would apply. The doctrine says that First Amendment protections are limited when someone uses "fighting words" to incite violence.



MICHELLE CASTLEMAN

Bishop Kevin C. Rhoades greets parishioner Samantha Hahn of St. Rose Church, Monroeville, after Mass on Oct. 10. Father Steve Colchin, pastor of St. Rose and St. Louis parishes, is shown behind Bishop Rhoades.



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## Colorado public school bans students from wearing rosaries

COLORADO SPRINGS, Colo. (CNS) — Officials at a Colorado Springs public school sent a message to students and their parents telling them the school was banning rosaries from being worn as an accessory on top of students' clothing. "Students, we need to remind everyone that here at Mann, we respect all religious beliefs. Some members of the Catholic faith are offended by rosaries being worn around the neck like fashion accessories," said the Oct. 7 memo to students at Mann Middle School that also was sent to their parents. Principal Scott Stanec forwarded the memo to *The Colorado Catholic Herald*, newspaper of the Colorado Springs Diocese. "If you wish to wear a rosary around your neck, it must, out of respect for others, be worn underneath your shirt," the memo said. It also stated that students who did not follow the directive would be issued a dress-code violation. In an interview for an Oct. 5 blog post on the Web site of *The Gazette*, a Colorado Springs daily newspaper, Msgr. Bob Jaeger, diocesan vicar general, said the diocese did not oppose the decision since "the rosary was made to be an article of faith, an instrument of prayer. It is not jewelry." Msgr. Jaeger also affirmed Colorado Springs School District 11's right to dictate the schools' dress codes. Msgr. Ricardo Coronado-Arrascue, diocesan judicial vicar and chancellor, echoed Msgr. Jaeger's sentiments about the wearing of devotionals. "None of (them) are meant to be jewelry. It's a reminder of your faith," he told the *Herald*. "It should also be a way to identify with your faith."

## Guidance offered to resolve conflicts in liturgical calendar

WASHINGTON (CNS) — The earthly calendar is causing some conflicts in the liturgical calendar as 2010 heads to a close. The third Sunday of Advent falls this year on Dec. 12, the feast of Our Lady of Guadalupe — important to many U.S. Catholics, and especially Mexican-Americans. But because Sundays take precedence over feast days, only the readings for the third Sunday of Advent may be used on that day. Later in December, Christmas falls on a Saturday, as does the solemnity of Mary, Mother of God on New Year's Day in 2011. That raises problems with Saturday evening Masses, since Christmas evening is usually dedicated to family celebrations and it may be difficult to find enough altar servers, musicians and lectors, the Secretariat of Divine Worship of the U.S. Conference of Catholic Bishops noted in a recent newsletter. The U.S. bishops' Committee on Divine Worship recently considered a request to permit the celebration of the feast of Our Lady of Guadalupe when it falls on a

# NEWS BRIEFS

## IRISH SINGER AT EWTN FAMILY CELEBRATION IN OHIO



CNS PHOTO/KAREN CALLAWAY

The renowned Irish Catholic singer Dana gives a concert with first-grade students from St. Peter Elementary School in Canton, Ohio, during the Eternal Word Television Network Family Celebration in Canton Oct. 10. Canton is the birthplace of Mother Angelica, EWTN's founder and the focus of the theme of this year's celebration: "In the Beginning: The Life and Legacy of Mother Angelica."

Sunday, but decided not to do so. But that does not mean attention cannot be paid to Our Lady of Guadalupe during Dec. 12 Masses, the secretariat said in an earlier newsletter. "The placement of her image in the liturgical space can call attention to this celebration," it said. "Intentions in the prayer of the faithful may appropriately include themes reflecting concern for unity in the Americas and may conclude with the collect customarily used for the Mass of Our Lady of Guadalupe. Processions in honor of Our Lady may take place as well."

## Vatican secretary of state ordains Detroit-born Redemptorist priest

VATICAN CITY (CNS) — In a ceremony rich with symbolism, Cardinal Tarcisio Bertone ordained two new bishops and two archbishops, including U.S. Redemptorist Father Joseph W. Tobin. "The fundamental mission of a bishop is proclaiming the good news," said Cardinal Bertone, the Vatican secretary of state, who presided over the ordination Mass Oct. 9 in St. Peter's Basilica. Archbishop Tobin's ordination came after Pope Benedict XVI appointed him secretary of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. The cardinal also ordained three other recent papal appointees: Archbishop Giorgio Lingua, the

new apostolic nuncio to Iraq and Jordan; Bishop Ignacio Carrasco de Paula, head of the Pontifical Academy for Life; and Bishop Enrico dal Covolo, rector of the Pontifical Lateran University. The new bishops and their families met with Pope Benedict Oct. 11 in a private audience at the Vatican. In his homily Oct. 9, Cardinal Bertone said Archbishop Tobin, 58, will have "the delicate task of collaborating with the Roman Curia" as secretary of the Vatican office that oversees the world's religious orders.

## In impromptu synod meditation, pope cites threat of 'false gods'

VATICAN CITY (CNS) — Before the speech-giving began at the Synod of Bishops for the Middle East, Pope Benedict XVI offered participants an unusual reflection on the threat of "false gods" that beset the modern world. After leading prayers in the synod hall the morning of Oct. 11, the pope spoke off-the-cuff for about 20 minutes about the meaning of the psalms that were chanted by the 185 synod fathers. He traced humanity's historical move away from polytheism and focused on the meaning of Christ's entry into human history. But he said the modern world is still threatened by an array of destructive powers based on "false divinities that must be unmasked."

These include the ideology of terrorism that purports to act in the name of God, drug abuse that devours human lives like a beast, as well as a widespread view of marriage that no longer values the virtue of chastity, he said. They also include the "anonymous" economic interests that, instead of belonging to man, enslave and even massacre people, he said. He said the battle against such forces is part of a constant struggle for the church and for the faith. The Book of Revelation, he said, sheds light on this struggle against false gods, particularly in its image of the serpent who creates a river to drown a woman in flight, and of the earth that swallows up the river. "I think the river is easily interpreted as these currents that dominate everyone and that want to make the church and the faith disappear," he said. "And the earth that absorbs these currents is the faith of ordinary people, which doesn't allow itself to be overcome by this river."

## Parish bingo fading away; some say it offers needed social outlet

ALBANY, N.Y. (CNS) — It seems that the "bingo bubble" in many areas of the Albany Diocese has burst. The game of chance long subsidized many parishes and schools, bringing in tens of thousands of dollars a year in some instances. But today, group

after group reports that the fundraiser stopped delivering, forcing them to cross it off their lists of moneymakers. Some say commercial bingo halls and Saratoga's Gaming and Raceway, nicknamed Racino, gave them too much competition. Others say the state bans on smoking in schools and public places scared players away. For years, Albany diocesan officials, like Church leaders in many U.S. dioceses, have discouraged church groups from hosting bingo, instead encouraging "good stewardship and generous free-will support" for financing programs. They say the game is a form of gambling, which the Catholic Church considers immoral if taken too far. Bingo's presence in other denominations varies. Some, such as the Baptists, eschew all gambling. Others may use bingo to raise funds for operations or charity, even while keeping more overt gambling on the "verboten" list. Across the United States, religious leaders routinely band together to protest plans for new casinos, state lotteries or off-track betting. Still, a handful of Catholic groups in the Albany Diocese defend the game of bingo as an important social outlet for senior citizens, as well as a viable fundraising tool.

## Panel discusses ways to help pregnant couples facing dire diagnoses

WASHINGTON (CNS) — When parents receive a prenatal diagnosis that their unborn child has a disability or a potentially lethal illness, they need the support of the Church and the community more than ever, said a panel of medical and pastoral experts and several parents who have experienced that sad scenario. "Parents feel harassed and judged if they even consider bringing into the world a child" with a prenatal diagnosis of a disability or a lethal or even non-lethal condition, said Dr. John Bruchalski, an obstetrician-gynecologist at the Tepeyac Family Care Center in Fairfax, Va. The pressure to abort such a child is strong and often couched in euphemisms such as "early induction" and "merciful choice," Bruchalski said. As a result, up to 90 percent of children diagnosed with Down syndrome are aborted. But he said screening tests for Down syndrome deliver "false positives" 7 percent to 10 percent of the time. The diagnosis of an illness or disability often comes unexpectedly after an ultrasound, on a day when parents "hope to come home with a cute ultrasound picture for the refrigerator," said Monica Rafie of Chicago. Rafie had what she calls her own "D-Day" in 2001, when a doctor told her the child she was carrying was "incompatible with life. The defining moment of your pregnancy is no longer the delivery date, but the diagnosis date," Rafie said. "And from that day on, the pregnancy does begin to feel more like a battle than something wonderful."

## Bishop Rhoades to speak at the 20th annual Catechetical Institute Day

SYRACUSE — The 20th Annual Catechetical Institute Day will be held Saturday, Nov. 6, at the Wawasee Middle School beginning at 8 a.m. Bishop Kevin C. Rhoades will begin the day with a keynote address to the catechists of the diocese, followed by Mass and a day filled with workshops for the attendees. The workshops will address themes facing catechists who are working in all areas of catechesis from school age to adults, including sessions for Hispanic catechists.

Registration information is online on the Office of Catechesis page at [www.diocesefwsb.org](http://www.diocesefwsb.org) or can be attained by calling the Office of Catechesis weekdays between 8:30 a.m. and 4:30 p.m. at (260) 422-4611. Registration is \$15 per person.

## Albert Gutierrez president and CEO of SJRMC

MISHAWAKA — Saint Joseph Regional Medical Center (SJRMC) has announced the appointment of Albert L. Gutierrez as president and Chief Executive Officer. He succeeds interim president and CEO Thomas A. Reiting. Gutierrez will take his post at the hospital on Nov. 15.



ALBERT L. GUTIERREZ

Gutierrez has been with Shore Memorial Health System in Somers Point, N.J., since 1985, and has served as the president and CEO since 2002. His administrative experience includes several other senior leadership positions, including administrative director of radiology, administrative director of professional services, CQI, and Regulatory Affairs, and vice president of professional affairs.

"The opportunity to lead at Saint Joseph Regional Medical Center was attractive to me and my wife, Margaret, for its reputation and its ties to a renowned national Catholic healthcare system," said Gutierrez. "With its strong ties to the University of Notre Dame, Saint Mary's College and the Congregation of the Sisters of the Holy Cross, SJRMC is the perfect place for me at this point in my career. I am delighted about getting started and about partnering with associates, leadership and medical staff to serve patients and their families in Michiana communities." Gutierrez holds a bachelor's degree in radiologic science from Thomas A. Edison State College in Trenton, New Jersey, and a master's in business administration from St. Joseph University in Philadelphia. He is married with two adult children.

For more information, visit [www.sjmed.com](http://www.sjmed.com).

# AROUND THE DIOCESE

## SECULAR FRANCISCAN ORDERS PROFESS VOWS



KAREN CLIFFORD

Secular Franciscans Mary Jane Chase, Dorothea Flory, John Minard, Timothy Short and Timothy Martin gather outside of St. Francis Convent in Mishawaka on Oct. 9 following the Secular Franciscan Order's Mass of Profession.

## FertilityCare Center of Michiana holds fertility lecture

NOTRE DAME — FertilityCare Center of Michiana will offer "NaPro Technology: Revolutionizing Women's Health Care," with speaker Dr. Michael S. Parker, MD, FCMC on Tuesday, Nov. 2, at 7:30 p.m. at University of Notre Dame, Jordan Hall of Science, Room 101, located at 112 North Notre Dame Avenue, Notre Dame. Parker will share his personal journey as an obstetrician and gynecologist and the impact that the new science of NaPro Technology has had on the women and families in his practice.

The event is cosponsored by the Diocese of Fort Wayne-South Bend and the Notre Dame Fund to Protect Human Life. Registration encouraged but not required at [admin@fccmichiana.org](mailto:admin@fccmichiana.org).

## USF hosting seminar by distinguished alumnus

FORT WAYNE — The University of Saint Francis Department of Biology will host a seminar by one of the university's distinguished alumni, Dr. Keith March, at noon on Friday, Oct. 8. The seminar will be held in Gunderson Auditorium's Achatz Hall on the university campus.

Professor March, M.D., Ph.D.,

is a University of Saint Francis biology department graduate and former university valedictorian. He is also the 2007 recipient of the university's Distinguished Alumnus award.

In addition, Dr. March is a graduate of and professor of medicine at Indiana University Medical School. He joined the faculty there following an internal medicine residency and fellowship in cardiology. Dr. March also serves as director of the Indiana Center for Vascular Biology and Medicine, and director of the Vascular and Cardiac Center for Adult Stem-Cell Therapy.

Dr. March's areas of research include local therapeutic interventions to treat the heart and blood vessels, and the molecular mechanisms of vascular remodeling and its relationship to smooth muscle cell cycle control. Dr. March's research has led from fundamental concepts to clinically useful approaches, resulting in over 100 publications and the development of several novel technologies. A device developed for use after cardiac catheterization is now used in approximately 500,000 patients yearly.

For additional information about Dr. March's research, visit [www.indiana.edu/~alldrp/members/march.html](http://www.indiana.edu/~alldrp/members/march.html). For more information about the upcoming seminar, call Dr. Richard Hurlley at (260) 399-7700, extension 8208.

## DENISE SMITH BEGINS CANDIDACY WITH POOR HANDMAIDS



PROVIDED BY THE POOR HANDMAIDS OF JESUS CHRIST

Denise Smith of Fort Wayne began her candidacy with the Poor Handmaids of Jesus Christ during a prayer service on Sept. 12 at the motherhouse in Donaldson. Candidacy is an initial step in the process of becoming a Poor Handmaid sister. In order to experience living in community while balancing her ministry as a physician and learning more about being a Poor Handmaid of Jesus Christ, Smith will live with the Sisters at Marian Convent in Fort Wayne. Smith is pictured above with Sister Carole Langhauser, left, and Sister Julienne Smith, right, from the Marian Convent.

## Women's Initiative to host Latina Conference 2010

NOTRE DAME — In cooperation with the Hispanic Leadership Coalition and La Casa de Amistad, the Saint Mary's College Women's Entrepreneurship Initiative (WEI) will host Latina Conference 2010: Celebrating the Entrepreneurial Spirit on Saturday, Oct. 23, from 9 a.m. to 5 p.m. in the Student Center. The free event is tailored to Latina women entrepreneurs and their families, but all are welcome to attend.

The Latina Conference will feature sessions on topics that include how to start a business, how to succeed in life and business, how to prepare a business budget, small business economic trends, life balance issues, immigration policies, marketing with social media, how to afford to go to college, etc. Many of the sessions will be offered in both English and Spanish. Interpreters will be also be available.

This family-friendly conference will have sessions that will also be of interest to men and will include activities for children. Among the day's scheduled sessions will be a 10 a.m. screening of the 45-minute film "Dying to Live: A Migrant's Journey," produced by the Holy Cross Father Daniel G. Groody.

Registration is not required for this event. For more information, e-mail [wei@saintmarys.edu](mailto:wei@saintmarys.edu) or call (574) 284-5262.

# Father Sienkiewicz recalls over 50 years of priesthood

BY MAY LEE JOHNSON

**SOUTH BEND** — Sometimes hearing God's call to the priesthood comes later in life.

Although Father Matthew Sienkiewicz knew he had the makings of a priest, he admits it wasn't always clear to him.

"I would often say I was a late bloomer because it wasn't until after I got out of the military that my friends convinced me to enter the priesthood," said Father Sienkiewicz. "Once I entered my life's calling, it was made perfectly clear to me that I had made the right choice and was home. I know that my decision to become a priest was the right thing to do, and I have been one for over 50 years."

Now retired and living in Three Oaks, Mich., Father Matt, as he is so fondly called, still assists with Masses at the Catholic churches in the area.

The scope of Father Sienkiewicz's years of serving the west side of the South Bend community in the late 1960s was vast, encompassing St. Hedwig Church building a hall, the African American movement in the 1960s, working with the ecumenical movement, the deaconship program and the abortion movement. Father Sienkiewicz was also involved in the closing

of St. Hedwig School, the nuns moving out and the possible closing of the church.

Today Father Sienkiewicz, 87, reflects on some of his accomplishments over the years as parish priest at St. Hedwig Parish. When he first began working on the west side things were not going well with the church and the neighborhood.

"First it was all about the people," he said. "I took over during the 1960s and there was some bad blood between the Blacks and the Polish people. There was a lot of violence and the Polish people were all moving out as more Blacks came in. It took a lot of work. And with the help of the diocese we were able to open up the St. Hedwig Outreach Center that served as a liaison between both groups, including the children."

According to Father Sienkiewicz the church building itself had fallen on hard times as well.

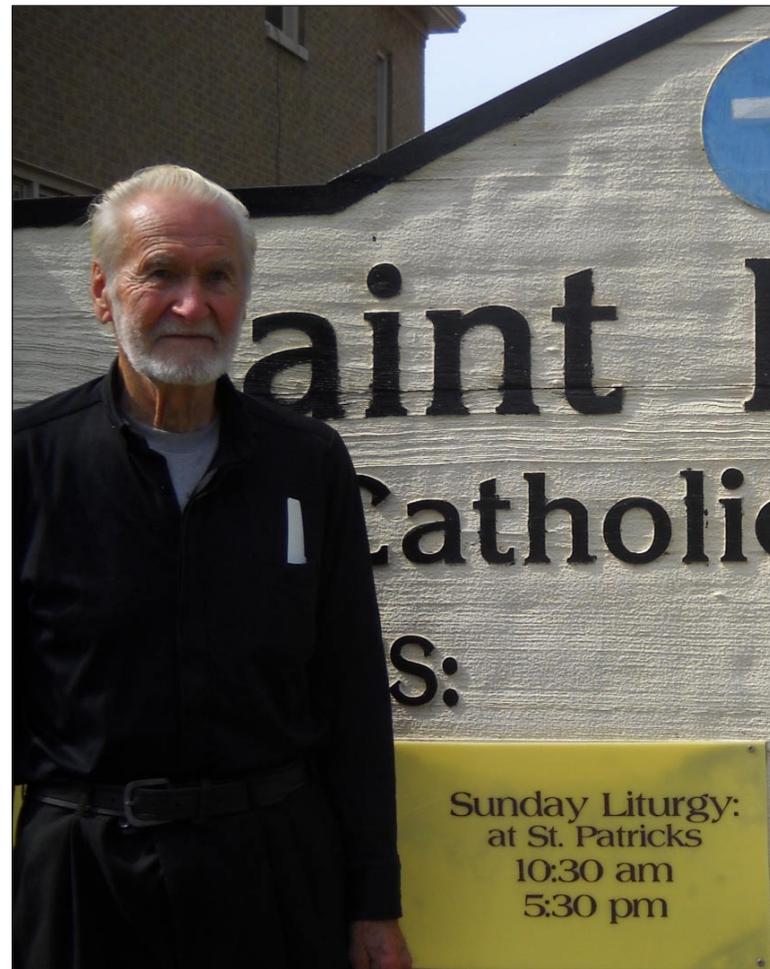
"There was no money coming in back then" he said. "The school had closed and things were rough. But I often think of St. Hedwig as the church that would not close. One of our members, Peter Nemeth, whose son is also a lawyer, oversaw a plan to build a hall on the first floor. Because most halls were either on the second floor or in the basement it was not appealing

to folks. So with his help St. Hedwig built a hall on the first floor and was able to sustain itself. Later they built another hall and the revenues keep the parish going."

Eventually tension in the neighborhoods relaxed and the church remained strong. Some parishioners hold the memory of his caring pastoral presence dear.

Pat Zamiatowski said, "If it wasn't for (Father Sienkiewicz), I probably wouldn't be the person that I am today. When my parents died my world fell apart. I just gave up on the Church and anything that involved Church. It was Father Matt that helped me through the tough times and helped me get back involved in Church and all the activities. He has been more like a father figure to me and he still is today. If I need to talk or anything he's right there for me. He's one of the most caring people I know and I would have never made it this far without his help."

Stanley Washington of South Bend agreed and said of Father Sienkiewicz, "I remember Father Matt helping me and my family. Whenever the kids wouldn't listen to him I came over to the Outreach Center and got them to behave and he gave me food to take home to my family. I remember him telling me God loves me, and he did too."



MAY LEE JOHNSON

Father Matthew Sienkiewicz, who now resides in Three Oaks, Mich., stands in front of St. Hedwig Church on the west side of South Bend, where he was pastor during the turbulent 1960s. He returned to the parish to reflect on his ministry there and his over 50 years as a priest.

## Megan Ryan sees faith flourish in aftermath of Ghana experience

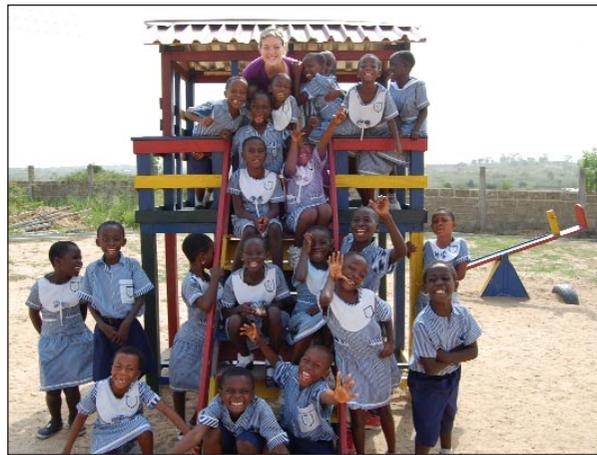
BY KAY COZAD

**FORT WAYNE** — Megan Ryan sees life in a much different light than she did a little over a year ago. And that's no surprise after her experience serving in Ghana, West Africa.

Ryan, a 22-year-old spirited 2009 graduate of Saint Mary's College had felt a calling toward service beginning in her junior year. After meeting with fellow classmate Katie Yohe, the two collaborated with Saint Mary's College's Office of Civil and Social Engagement and the Congregation of the Sisters of the Holy Cross to assist in their academic efforts in Africa.

This unprecedented postgraduate pilot program had Ryan and her cohort blazing trails of service that they would not soon forget. "It was blind bliss," says Ryan of the initial experience. "But not knowing made it even better."

Our Lady of Holy Cross Grade School, located in Kasoa, Ghana, West Africa, was in its third year of operation when Ryan and Yohe arrived in August of 2009. Ryan admits she had to "let go" of everything she was accustomed to in the U.S. "My No. 1 lesson was in complete patience." The Ghanaian culture moves slowly, with events rarely occurring on time. "They are in survival mode



PROVIDED BY MEGAN RYAN

Megan Ryan poses atop playground equipment on the "playing ground," with the second graders she taught at Our Lady of Holy Cross Grade School in Ghana.

there. It was a refreshing difference," says Ryan.

The young women lived with the sisters in their convent on a compound that included the school building. "What I loved was the community living (in the convent). It was interesting ... so peaceful. There was a great spiritual support network," recalls Ryan.

Ryan and Yohe earned a small stipend while they taught grade school for three three-month terms. Close to 75 percent of the students, grades kindergarten through third grade, attended the school on scholarship or by bartering services. Ryan taught second-grade religion and morals education, math, science, reading and more. Each lesson and all materials were "self created," Ryan says.

She also helped educate the other teachers, many of whom had not been professionally trained, by offering workshops. "We offered preliteracy, classroom management and phonics," says Ryan, adding a main goal was to eliminate rote memorization and corporal punishment within the established classrooms.

Though English is the country's declared language, in Ghana there are 49 tribal dialects. Ryan's students spoke two, Twi and Fanti, both of which she spoke only a little. But the language barrier did not dampen her passion for teaching the students and by the end of her stay the students were speaking conversational English.

One of the struggles Ryan faced daily was witnessing the poverty

the children endured. "We wanted to change things and had the feeling we weren't doing any good. Then I realized... We can't focus on all the suffering, but we can focus on what we can change," she says.

Another struggle was with her faith and spirituality, and religion. "I never realized how religion is tied to the culture and place you are," says Ryan, who recalled Masses lasting five hours due to the social aspect of the poverty-stricken area. "Spirituality is more personal and a deeply rooted thing," she says, content with her new understanding.

When asked what inspired her most during her stay Ryan responds smiling, "My best friend, Jemilla. She was a light for me the entire time there. She was my shadow." Jemilla is the four-year-old daughter of the cook employed by the convent. Though little Jemilla and Ryan are worlds apart culturally, ethnically and in age, the bond between them has grown unbreakable.

Returning to the U.S. in July of 2010 had Ryan and Yohe attending a closing retreat in South Bend. Meeting the two newest graduates who would be replacing them in the little school in Ghana was a delight for Ryan. "We want to provide support to the girls there now," she said. She and Yohe will reflect and provide input to the

college, who has officially sanctioned the program as an postgraduate service program, to continue the adjustments needed to polish it.

Adjusting to life in the U.S. has been a challenge says the Saint Mary's graduate. Where once she was, by her own admission, "constantly overcommitted and stressed," she finds she has taken on the slow moving nature of the Ghana culture. "I'm a homebody now," she says smiling. "I'm low key now, where I never had been before."

Ryan has taken a position at Imagine Master Academy in Fort Wayne teaching fifth grade. "It's a bit overwhelming," she admits, but adds she's being gentle with herself in this transition process. And she has come home to St. John the Baptist Parish where she has found peace in her music and cantoring.

Future plans for this servant include using her teaching skills overseas once again with the ultimate goal of living interculturally with soon-to-be-husband Adam, either overseas or right here in the U.S.

As she reflects on her time in Ghana, Ryan smiles. "It's carved a little place for itself in my heart. It might get smaller but its not going to go away," she says, adding, "God will give you what you need when you need it, not when I want it. It's all about letting go."

# Indiana shepherd, 92, gains purpose, joy from life on his farm

BY JOHN SHAUGHNESSY

INDIANAPOLIS (CNS) — A story from a few years ago captures the essence of Art Huser, a 92-year-old Catholic from Indianapolis who raises sheep on his 10 acres of land.

One winter night, as a blizzard was dumping snow on central Indiana, Huser's younger relatives, Chris and Cathy Huser, traveled treacherous roads to reach Huser's white farmhouse near Calvary Cemetery on the south side of Indianapolis.

Finding no one at the house, the two trudged through the drifting snow, braced themselves against the wind and opened two gates before they reached the small, white barn. With a mixture of hope and fear, they opened the door to the barn and found Huser in a scene they will never forget.

"It's snowing to beat the band, it's 10 o'clock at night, and he's out in the barn bottle-feeding his lambs," Chris Huser recalled. "He does whatever it takes for his lambs. They follow him like it says in the Bible — the shepherd and his sheep."

Art Huser's story began when he was born in Enochsburg in 1918. After his parents died when he was young, he moved to Indianapolis to live with his second cousin, Rose, and her husband, Bill Haeberle. They shared the same house where Huser still lives.

He worked as a machinist for 40 years before retiring in 1981. He also cared for Rose during the last years of her life after Bill died.



Students from St. Roch School in Indianapolis visit Art Huser May 10, surrounding him and one of the sheep he raises and shepherds at his 10-acre farm on the south side of the city. The 92-year-old Catholic credits caring for his sheep for the energy and joy he has found during his long, active life.

At 92, Huser still drives, cuts the grass and does the yardwork. He also feeds the sheep twice a day, rides his tractors and helps with baling the hay on his property. And every day, just as he has done for as long as he can remember, he enjoys his late-afternoon tradition of savoring a screwdriver — a cocktail made of orange juice and vodka.

He also gets up every morning at 5:30 and makes it to the 7:15 Mass nearly every weekday at nearby St. Roch Church.

"I was born and raised a Catholic, and I think I should keep up my religion," he told *The Criterion*, newspaper of the

Indianapolis Archdiocese. "I go to church, too, to show my respect for Father (James) Wilmoth. He's our wonderful pastor. I'm sure he prays for my sheep because he asks about them."

The sheep are at the heart of any story about Art Huser. They also give him the purpose, the energy and the joy in his life.

"There's been sheep here since 1945," he said as he opened the first gate that leads to the barn. "Rose took care of them first. After I retired in '81, I took care of them. I've had a pretty good retirement so far.

"I tell you, those sheep have

kept me healthy," he added.

"There are some days when I don't want to get up, but I do because I have to take care of my sheep. I feel good after I take care of my sheep."

When he reaches the barn, he climbs over the top of the pen and picks up one of his nine lambs. He also has two rams and 10 ewes.

In May, Huser and his sheep entertained Dick Gallamore's

fourth-grade class from St. Roch School. During the visit, Huser gave the children three loaves of bread to feed to the two rams.

"They loved that," recalled Gallamore, who has been making annual class field trips to Huser's place for the past six years. "To me, he's like a modern-day St. Francis of Assisi. He just loves animals, and he talks to them. And they understand him.

"The kids can't wait to get to his place. They almost run down there," Gallamore added. "And he loves the kids like he loves his sheep."

Huser's weathered face breaks into a grin when he's asked about the visits by the children.

"It makes me feel good to think those kids think enough of me to see my sheep," he said. "They held the lambs and fed bread to my rams. They're a real nice bunch of kids. They all sent notes to me. They drew nice pictures of little sheep and my barn."

The smile on his face and the glow in his eyes indicate what he feels in his heart, what he says aloud: It's another good day in a life that has been blessed in many ways.

"I've had a good life," he said. "From here on in, I don't know where I may go. But I don't worry about that. The way I feel now, I'm going to hit 100."

## ST. JOSEPH-ST. ELIZABETH SCHOOL EIGHTH GRADERS LEND A HAND AT CANCER DAY



CORINE ERLANDSON

The eighth graders of St. Joseph-St. Elizabeth School in Fort Wayne lent a hand at four Scott's and Kroger's grocery stores for Cancer Day on Oct. 6. For their work during the morning, the St. Joseph-St. Elizabeth School eighth graders earned one service hour toward the 18 service hours required for their Confirmation this coming spring. Scott's and Kroger's stores donate 2 percent of all sales from Cancer Day to the American Cancer Society and Cancer Services of Northeast Indiana.

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# Five other saints to be canonized

## New Spanish saint worked to improve education of girls, young women

VATICAN CITY (CNS) — Blessed Juana Cipitria Barriola, 1845-1912, was a champion of education for girls and young women and founded the Daughters of Jesus with five other young women.



**BLESSED JUANA  
CIPITRIA  
BARRIOLA**

The Spaniard, whose order now runs schools in 16 countries, will be canonized by Pope Benedict XVI Oct. 17 at the Vatican. She is known in some countries as Mother Candida Maria de Jesus.

Born into a humble family in Andoain, she left home at a young age to work as a domestic in Castilla to help support her family.

A biography on the Daughters of Jesus' Web site said that although her own education was limited and she lacked financial resources, she believed she was called by God to help the young improve their lives through education. She even ran a special school on Sundays for girls who were employed as domestics, because Sunday was their only day off.

Living in Salamanca, an important center of Spanish education and culture in the 1800s, she and her friends founded their religious order in 1871.

She was beatified by Pope John Paul II in 1996.

## Mother Mary MacKillop will become Australia's first saint

SYDNEY (CNS) — Blessed Mother Mary MacKillop, 1842-1909, will become Australia's first saint when Pope Benedict XVI canonizes her at the Vatican Oct. 17.

Although her sainthood cause was initiated in the 1920s, it faced some serious hurdles, not the least of which was her brief excommunication and the temporary disbanding of her religious order, the Sisters of St. Joseph of the Sacred Heart. The nuns were committed to following poor farmworkers, miners and other laborers into remote areas of the country to educate their children. Local Church officials disapproved of the sisters living in tiny, isolated communities — sometimes only two to a hut — frequently cut off from the sacraments in the remote Australian outback.

However, a documentary aired by the Australian Broadcasting Corp. Oct. 10 maintains that part of the reason Mother MacKillop was excommunicated was because members of her order had exposed clergy sexual abuse of children in Kapunda.

Within a few months of the disbanding of the order, the bishop who had initiated the act lifted his censure, and a Church commission cleared the sisters of all wrongdoing.

Mother MacKillop was the oldest of eight children, and as she grew into her teens she increasingly bore the burden of her father's failed financial deal-



**BLESSED MOTHER  
MARY  
MACKILLOP**

ings. However, although Alexander MacKillop lacked business savvy, he provided his children with good educations, and Mother MacKillop carried that legacy with her in her work.

In 1901, during a trip to New Zealand, she suffered a stroke. Her health continued to decline until her death in 1909.

## Founder of religious order specializing in catechesis

VATICAN CITY (CNS) — Blessed Giulia Salzano, 1846-1929, was the first city-paid school teacher in the Italian town of Casoria, near Naples. After school, she gathered students in the stairwell of her apartment building to teach them the catechism in preparation for their first Communion.

Pope Benedict XVI will canonize her at the Vatican Oct. 17.

In 1905, she founded the Catechetical Sisters of the Sacred Heart of Jesus to continue her work, which already had expanded to offering religious education to children of all ages, to their mothers and to regular laborers at a time when religious instruction was limited to sacramental preparation or the private education of those who could afford it.

Before founding the order, she also organized and directed a workshop that specialized in making altar cloths and vestments for parishes in poor neighborhoods.

She served as a schoolteacher in Casoria for 25 years, but when she was forced to retire because of illness at the age of 44, she established a center for catechesis in the town and devoted herself to religious education full time. She founded her religious order 15 years later.

She died May 17, 1929, the day after giving a final quiz to a

group of children she was preparing for first Communion.

## Polish saint-to-be was famous as preacher, confessor

WARSAW, Poland (CNS) — Blessed Stanislaw Soltys, 1433-1489, devoted his life to caring for the poor in his native Krakow. He was famous as a preacher and confessor.

His reverence for the Eucharist earned him the title of "Apostle of the Eucharist," and each day he took the Blessed Sacrament to sick and lonely people at a time when most Christians received it only rarely.

Pope Benedict XVI will canonize him Oct. 17 at the Vatican.

Born the son of a craftsman and magistrate, Soltys — called Kazimierz — lived and worshipped throughout his life at Corpus Christi Parish in Kazimierz, now a district of Krakow. He earned degrees in philosophy and theology from the local university but gave up the possibility of an academic career to join the Canons Regular of the Lateran.

His devotion to Mary, inherited from his mother, was expressed in weekly visits to a Marian shrine at Skalka, where he reputedly experienced a vision of the Madonna and child, promising him a "rich reward."

When Soltys died, age 56, exhausted by his work among the poor, his grave immediately became a place of pilgrimage, and there were claims of 176 miraculous acts within a year, according to a contemporary account.

Pope John Paul II beatified him in Rome in 1993, and his feast is celebrated May 5.

## Pope to canonize Italian Poor Clare mystic

VATICAN CITY (CNS) — Blessed Camilla Battista Varano, 1458-1524, the illegitimate daughter of an Italian nobleman, was a mystic who had to overcome her father's initial objections in order to enter the convent of the Poor Clares.

According to an autobiographical letter, when she was 8 or 10 years old, she heard a Franciscan priest preaching about Christ's passion and made a vow that every Friday she would shed at least one tear for Jesus' suffering. The practice became a powerful form of meditation on the Passion.

When she was 18, she felt called to enter the convent, but her father wanted her to marry. She was not able to join the Poor Clare convent in Urbino, Italy, until she was 21. She took the name Sister Battista (Baptist).

Her writings, mainly based on mystical experiences received while praying, include the "Treatise on the Mental Sufferings of Jesus Christ Our Lord," which she initially attributed to an unnamed sister.

The central thesis of the book is that because Jesus was divine and His love for humanity was infinite, His mental suffering during His passion also was without limit.

She died during the plague in 1524. Almost 320 years later, Pope Gregory XVI recognized the uninterrupted devotion of the faithful to her, which in effect took the place of a beatification ceremony and allowed her to be referred to as Blessed Camilla.



**BLESSED CAMILLA  
BATTISTA  
VARANO**



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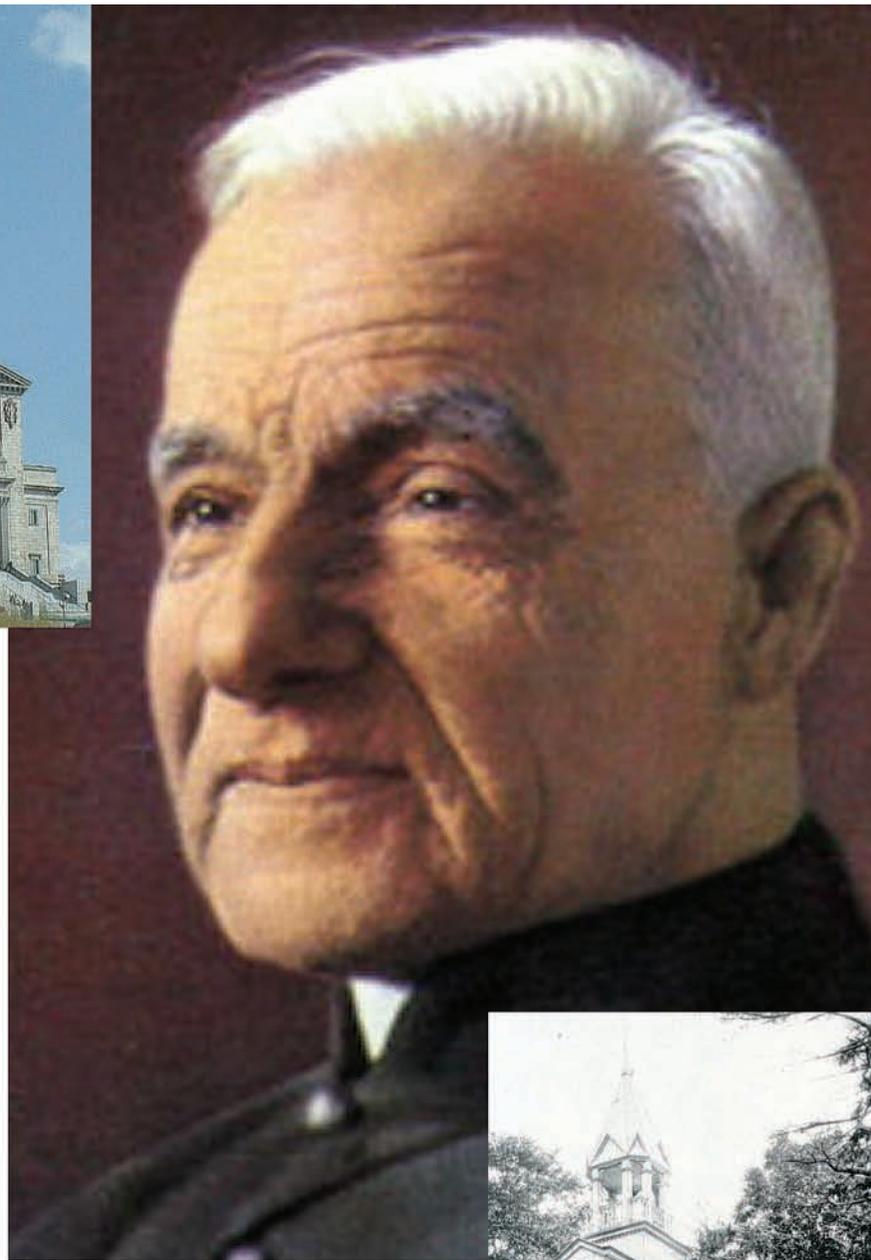
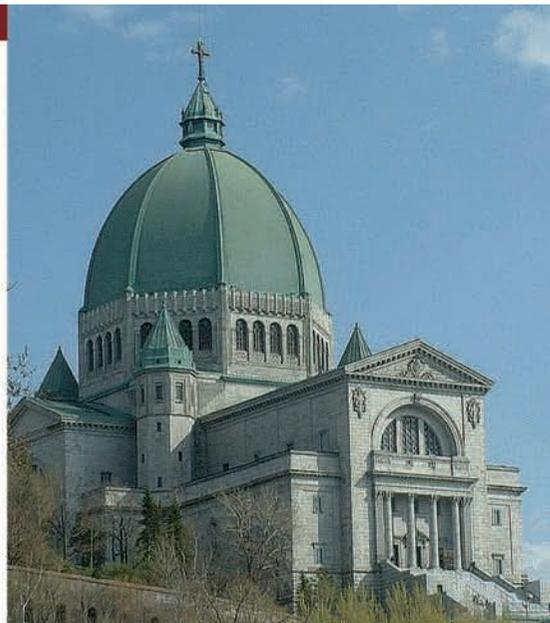
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# From Humble Beginnings, Great Dreams Are Born

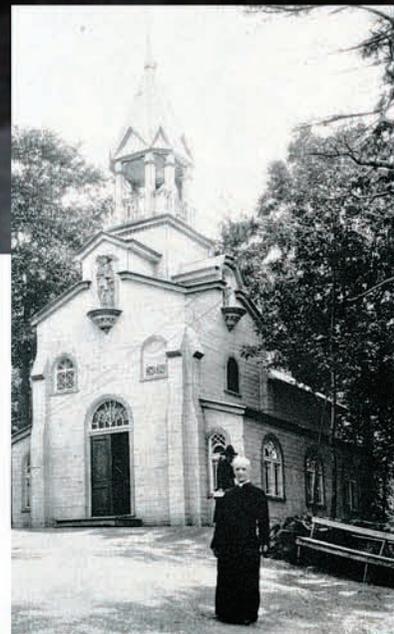


## May Saint Andre open doors for all who pray to him.

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*-Br. Chester Freel, Provincial, Brothers of Holy Cross, Midwest Province*

*From the Brothers of Holy Cross and their Midwest Province Ministries*



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# ST. PAUL OF THE CROSS CELEBRATION

COMPILED BY LAUREL STEILL AND SISTER ROSE CLARE, CSA  
EDITED BY MARK WEBER

COLUMBIA CITY — Franklin Pierce was in the White House and Indiana as a state had 40 years of history on the books. It was 1856 and Columbia City, county seat of Whitley County, was a tiny place where homes had chicken coops, woodsheds, privies and a stable for a horse and perhaps a cow that could be pastured out during the day.

All of the town's Catholics could fit in the small frame home of Joseph Eich to hear Mass celebrated by Father Edward M. Faller, pastor of St. Mary Church, Fort Wayne. Other priests from Huntington and New Haven also assisted on a time to time basis, and one can only imagine the challenges of communication, transportation and seasonal conditions involved in bringing the faith to this obscure pioneer settlement.

The first Catholic church building in Columbia City was a 30 by 50 foot frame structure on Hanna Street, where Father Henry Schaefer had bought ground, completed in 1860. Two additional frame buildings, a rectory and school for 28 students, were added.

By 1867, the congregation had moved to the northeast corner of South Line and Spencer streets, where Bishop John Henry Luers dedicated the new church in October and placed the parish under the patronage of St. Paul of the Cross.

From the time of Father Schaefer to the present, 25 pastors have led St. Paul's, with Father A. M. Ellering serving for 23 years until 1909. For a 46-year period ending in 1921, the parish had a school staffed by the Sisters of St. Agnes of Fond du Lac, Wis.

Over the years, there have been various changes and improvements with the buildings and grounds and a significant change in parish activities came about in 1980, when Father James Bartels, pastor, hired sister Ursuline Sister Janet Peterworth, as a pastoral associate. In that position, she introduced such programs as the Rite of Christian Initiation of Adults (RCIA), sacramental preparation programs on all levels and a more prominent parish council. She also instituted the vacation Bible school. Working as a team with Father Bartels, she trained liturgical ministers, helped to organize the parish, and to empower the laity to assume their rightful roles ministering in the Church.

With the unexpected death of Father Bartels on June 27, 1981, Sister Janet's responsibilities in the parish were expanded. Father Terry Place was appointed as administrator and came to Columbia City from Fort Wayne on weekends attending to the sacramental needs of the parish. Day-to-day administration was the responsibility of Sister Janet, who with Father Place, worked with the liturgist and director of religious education to continue the work of involving more people in the life of the church. It was during this time that the St. Vincent de Paul food pantry was established.

In the spring of 1984, Sister Janet was recalled by the Ursuline order to serve on their general council. Father Place was appointed rector of the Cathedral of the Immaculate Conception in Fort Wayne, and Father William Schooler was named as pastor of St. Paul of the Cross.

Father Schooler continued the plans for fundraising for a new church building begun under the direction of Father Place and Sister Janet. These plans included the demolition of the old church and construction of a new church, administration area, remodeled classroom facilities, a new hall and expanded parking.

After Easter in 1985, the old church was demolished, and the rectory was moved for a third time to a new location two miles south of Columbia City on Highway 9 to be used as a private home. The parish community worshipped every Sunday at Columbia City High School, and celebrated holy days, weddings and funerals at Grace Lutheran Church. RCIA was held at First Presbyterian Church, parish dinners at the United Methodist Church, and meetings and gatherings took place wherever hospitality was provided.

The parishioners moved back to their new home on Palm Sunday and celebrated Holy Week and Easter with the joy of people returning to their homeland from exile. Then Bishop John M. D'Arcy dedicated the new building on June 8, 1986 and an open house of the church was held for the community on June 15, 1986.

Father Larry Kramer became pastor of St. Paul of the Cross in 2003. He is known as a priest educator and spiritual guide who feels that the spiritual growth of the parish is vital to the church community. One of his first actions was to hire Sister Rose Clare Ehrlich, a Sister of St. Agnes, to be in charge of liturgy and music. He instituted Wednesday Night Live — a discussion group that covers a variety of topics for educational and interest to those in attendance.

Father Kramer also began a Sunday adult discussion group that meets between the 8 a.m. and 10:30 a.m. Masses. He sits in with the youth religious groups and is regularly a participant with the fourth- and fifth-grade Faith Alive group, the sixth, seventh and eighth grades and also the high school youth group. He has developed rapport with this wide range of ages. Father Kramer instituted TGIF (Thank God It's Friday) confessions to give more opportunity to the congregation to receive this sacrament. He is active in prison ministry as well and meets with prisoners at the Whitley County Jail once a week.

At St. Paul of the Cross in Columbia City Father Larry Kramer, 50 years a priest, is a beloved and respected spiritual leader of 464 families.

The parish today.



St. Paul of the Cross Parish in 1960.  
This church was demolished in 1985.

## St. Paul of the Cross ministries

BY TIM JOHNSON

COLUMBIA CITY — Vibrant is the word that comes to mind when speaking with St. Paul of the Cross pastor, Father Larry Kramer, and the parish director of liturgy, Sister Rose Clare Ehrlich, a Sister of St. Agnes.

With almost 500 families — many young families with children — as well as senior parishioners, the parish offers a wide scope of ministries to nourish the faithful.

Father Kramer says there is a blend of farmers and city dwellers that bring a unique work ethic. He once asked a young parishioner if she could take a project, and her reply was, "I'm a farm girl. I can do anything." And that family work ethic is evident in the parish.

As director of liturgy, Sister Rose Clare has art and environment, parish ministries, choir and musicians under her care. She also handled the preparations for the sesquicentennial celebration. With the art and environment cap, Sister Rose Clare coordinated "sprucing up" the exterior and interior of the parish. The exterior received a landscape makeover. The interior of the church was updated with new paint.

The choir held a spaghetti dinner to raise money to paint the church.

"We had the help of lots of parishioners,"

Sister Rose Clare said of the project. She and Father Kramer especially appreciated the help of George Crowe, who handles the maintenance of the parish.

For Sister Rose Clare, St. Paul of the Cross has come full circle with her order. The Sisters of St. Agnes operated a school in the late 1800s and early 1900s. Now she returns as the director of liturgy.

The small town atmosphere allows St. Paul of the Cross Church to be opened 24/7. And the parish has Eucharistic Exposition in the chapel on first Fridays.

For young children, preschool to age 10, the parish has the Blue Knights and the Little Flowers, each with an emphasis on learning about the saints and virtues.

The parish has an active religious-education program for school-age children. During the religious education classes for the children, Father Kramer offers an adult education course that roughly follows the topics of RCIA. And the Wednesday night educational series classes with Father Kramer were very successful.

The high school teens have a small, but diverse Sunday night program. It has a catechetical component but also social and community aspects. During the summer months, the teens often pray outside the abortion facility in Fort Wayne. They also hold hunger fast

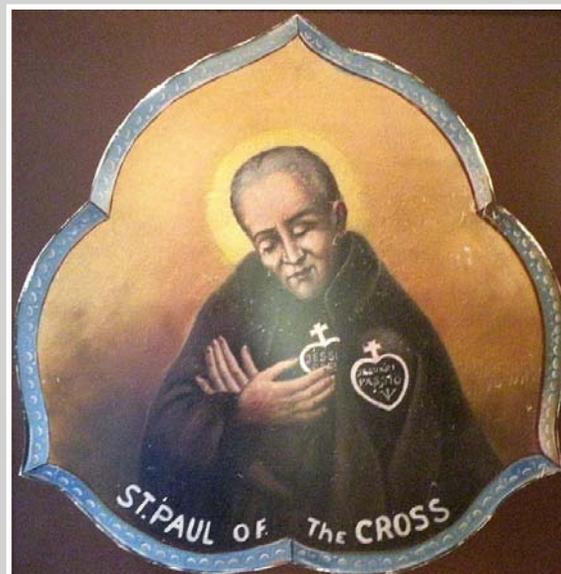
# CELEBRATES 150TH JUBILEE



PHOTOS BY TIM JOHNSON  
Above, the northwest exterior of the church along Line Street is shown.



At right, Pastor Father Lawrence Kramer is shown with Sister Rose Clare Ehrlich, a Sister of St. Agnes who is the director of liturgy.



## St. Paul of the Cross

St. Paul of the Cross is noted as the founder of the congregation in honor of the Passion of Jesus Christ, the Passionists.

He was born Paul Francis Daneii, in Genoa, Italy, on Jan. 3, 1694. His parents were strong in the Catholic faith, and young Paul had a strong devotion to the Passion of Christ. He saw it as an overwhelming sign of God's love and a door to union with Him.

According to Wikipedia, "with the encouragement of his bishop, who clothed him in the black habit of a hermit, Paul wrote the rule of his new community (of which he was, as yet, the only member) during a retreat of 40 days at the end of 1720. The community was to live a penitential life, in solitude and poverty, teaching people in the easiest possible way how to meditate on the Passion of Jesus."

During his lifetime, St. Paul of the Cross was a popular preacher and spiritual director. Two thousand of his letters have been preserved.

He died Oct. 18, 1775. He was canonized June 29, 1867 by Blessed Pius IX. His feast date is Oct. 20.

## Parish welcomes many people

once a year to raise funds for Catholic Relief Services, sing Christmas carols at the nursing homes and coordinate a Halloween party for the younger children.

Young adults of the parish can participate in L.I.G.H.T., Living In God's Holy Truth. And for those 50 and older, there is a Bible study.

"This place is a beehive on Sunday nights," commented Sister Rose Clare, on the many programs offered on Sunday evenings at the parish.

The parish operates a St. Vincent de Paul Society food pantry, which offers emergency services. Parish Office Manager Jeanne Stefanko takes the pantry under her wing.

While visiting the local jail, where Father Kramer routinely ministers, he was once told, "Your food pantry people treat us like people."

The plans for the sesquicentennial are coming to a pinnacle on Sunday, Oct. 24. Bishop Kevin C. Rhoades will celebrate the 10:30 a.m. Mass. A parish dinner for all the parish will be catered after the Mass.

That culminates a busy year of activities that included a mission with Passionist priest, Father Arthur Carrillo. St. Paul of the Cross is the saint who also founded the Passionist Order. The saint's feast day is Oct. 20.

In August, Catholic music composer David Kauffman presented a concert and a retreat day for journaling. The parish also held its

annual picnic in late September.

Laurel Steill and Sister Rose Clare have been busy compiling and editing a parish history book.

The parish also is involved in a capital campaign to build the Deacon Joseph Zickgraf Community Center. The late Deacon Zickgraf was a three-time mayor of Columbia City and a beloved permanent deacon assigned to the Cathedral of the Immaculate Conception in Fort Wayne. The community center in his honor would provide gymnasium, kitchen and dining areas, and multipurpose gathering space, as well as room for the St. Vincent de Paul Society. The center will have the capacity for teleconferencing services.

The goal is to raise \$1.1 million for the center. A poster in the church narthex shows \$551,344 in the bank.

Sister Rose Clare said of the jubilee celebration: "It's a wonderful time to give thanks for all we have here in this parish. That's what jubilee is all about. It's a time to give thanks for God's faithfulness to us during these 150 years and to enjoy the growth and the fellowship that has taken place here."

Father Kramer added, "And to recognize the contributions made by people of their time, talent and treasure over the 150 years ... with the heavenly assembly that we always call to worship with us at Mass."

## Happy 150th Anniversary SAINT PAUL of the CROSS

George Crowe, parishioner



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# SAINT ANDRÉ BESSETTE, CSC

*Pauper, servus, et humilis*

*With joy and thanksgiving the  
parishes served by the  
Congregation of Holy Cross  
celebrate the canonization of  
Bro. André Bessette, CSC*

**SACRED HEART, NOTRE DAME, 1842**

**ST. JOSEPH, SOUTH BEND, 1853**

**ST. CASIMIR, 1897**

**ST. STANISLAUS, 1899**

**ST. ADALBERT, 1910**

**ST. AUGUSTINE, 1928**

**HOLY CROSS, 1929**

**CHRIST THE KING, 1933**

**LITTLE FLOWER, 1937**



St. Joseph's Oratory, Montreal

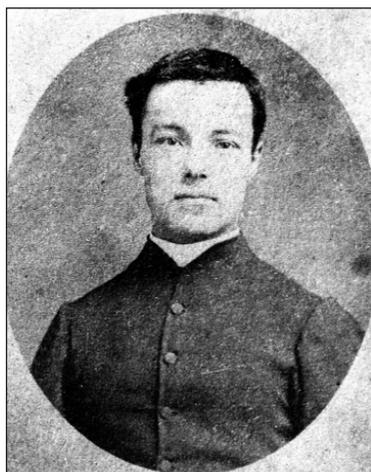
## DECLARED A SAINT

BY HIS HOLINESS POPE BENEDICT XVI

OCTOBER 17, 2010

# WHO IS ST. ANDRÉ BESSETTE?

BY CATHERINE M. ODELL



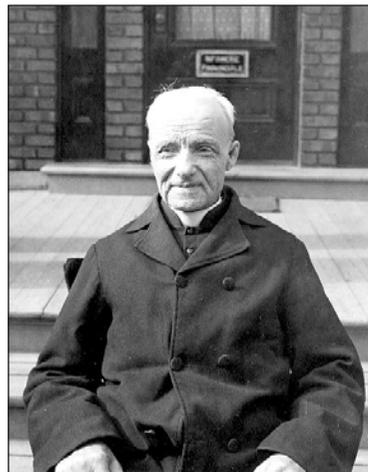
Brother André Bessette as a novice in 1870.



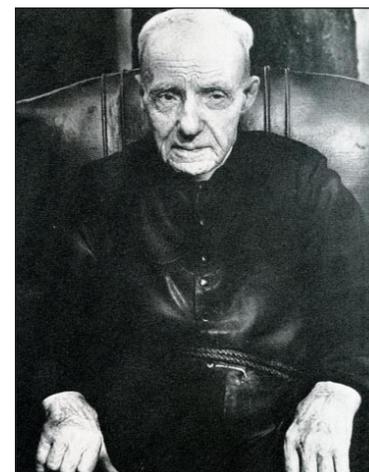
Brother André Bessette took his final vows in 1874.



Brother André Bessette is shown in this 1920 photo at a visit to the University of Notre Dame.



Brother André Bessette is shown in this 1925 photo at 80 years old.



This is the last portrait of Brother André Bessette.

Joseph Alfred Bessette (Brother André) was the eighth of 12 children born to Isaac and Clothilde Bessette who lived near Montreal. Alfred was baptized conditionally on the day he was born, Aug. 9, 1845. He was small and suffering from a stomach ailment that plagued him throughout his life. When Alfred was nine, his father was killed by a falling tree.

Clothilde, a cheerful, loving woman, soon buckled under the

task of supporting her 10 surviving children. She was soon forced to find homes for them all — except for Alfred. Because of the boy's poor health and inability to do hard physical labor, she kept him with her and lived with her sister. Two years later, however, Clothilde died of tuberculosis at the age of 43. Alfred was devastated but found comfort in prayer.

From then on, the boy got by as well as he could. As a young man he tried different jobs but couldn't

keep them because of his fragile health. Though he could read and had a quick mind, his education was spotty, at best.

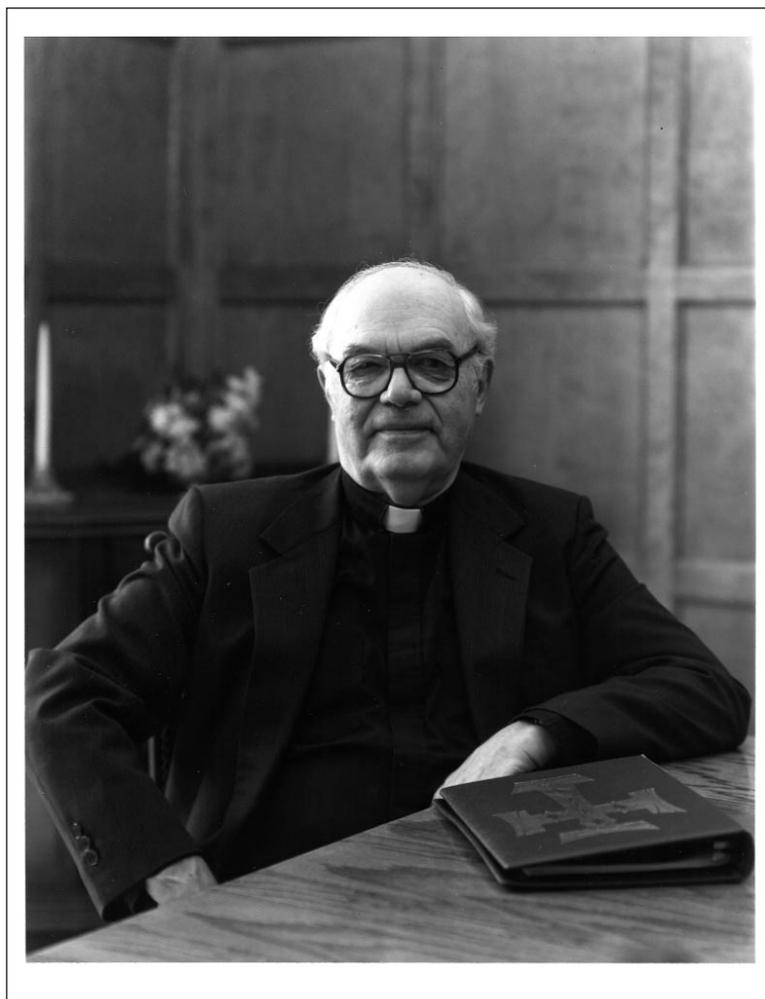
In 1870, he joined the Holy Cross Brothers at St. Cesaire and took the religious name "André." Brother André was initially assigned as a porter at Notre Dame College for boys in Montreal. As he later joked in a self-deprecating style that was to become one of his trademarks, "When I joined this community showed me the door and I remained there for 40 years." In the window of his small office near the front door, he set a small statue of St. Joseph turned towards Mount Royal. André always pre-

dicted that St. Joseph would one day be honored on that mountain, the largest in the city of Montreal.

André's true work, however, began in an unpredicted way. As he answered the door and greeted visitors and the boys at the college, he often heard tales of sickness and troubles. The little brother promised his prayers. Sometimes he would anoint sick visitors with St. Joseph's oil. At a surprising rate, visitors began to report astonishing answers to prayer. Unexplainable healings from deadly diseases. Dramatic healings from depression. Reconciliations in families wounded for decades.

"I do not cure," Brother André would vehemently insist when people increasingly pointed him out as a "miracle man." "St. Joseph cures."

Eventually, the little brother's superiors allowed him to build a shrine to St. Joseph on the majestic Mount Royal. A small oratory began to draw the crowds and over the decades the magnificent St. Joseph Oratory rose high above the city. It was not completed until 1967, 30 years after Brother André's death in 1937. Brother André was beatified in 1982. Today, St. Joseph's Oratory and the tomb of the little brother draw 2 million visitors a year.



FATHER LOUIS J. PUTZ, CSC

## St. André Bessette healed 'Forever Learning' founder, Father Louis J. Putz

BY CATHERINE M. ODELL

NOTRE DAME — The Oct. 17 canonization of Blessed Brother André Bessette will remind some Catholics in the diocese and across the country of another beloved and saintly Holy Cross man — the late Holy Cross Father Louis J. Putz.

Father Putz, the founder of the Forever Learning Institute and many other pioneering Catholic social action initiatives, was healed of crippling arthritis through Brother André's intercession in 1978.

In September 1979, Father Putz, then 72, told *Today's Catholic* about his remarkable healing the year before at St. Joseph's Oratory in Montreal, Canada. As Father Putz explained, he'd been reluctantly planning to retire to Holy Cross House, the retirement facility for

Holy Cross priests at Notre Dame. He didn't want to retire, and felt God still had work for him. The problem was his arthritis ...

"It was in all of my limbs, shoulders, arms, fingers, knees — especially in the knees," recalled Father Putz. "I had had it about three years and it was getting worse. I could not continue the work I was doing. It meant a lot of meetings, seeing a lot of people, getting in and out of cars." Relying on painkilling medications, he had to lie down

"It was in all of my limbs, shoulders, arms, fingers, knees — especially in the knees."

FATHER LOUIS J. PUTZ, CSC

each afternoon for three hours.

So, Father Putz took the issue to God.

"I said, 'Lord, if you want me to continue this work for the elderly, you've got to show me a sign.' I did not ask for a cure. ..." He wanted to do whatever God wanted him to do. "So, I asked for a sign, not a miracle."

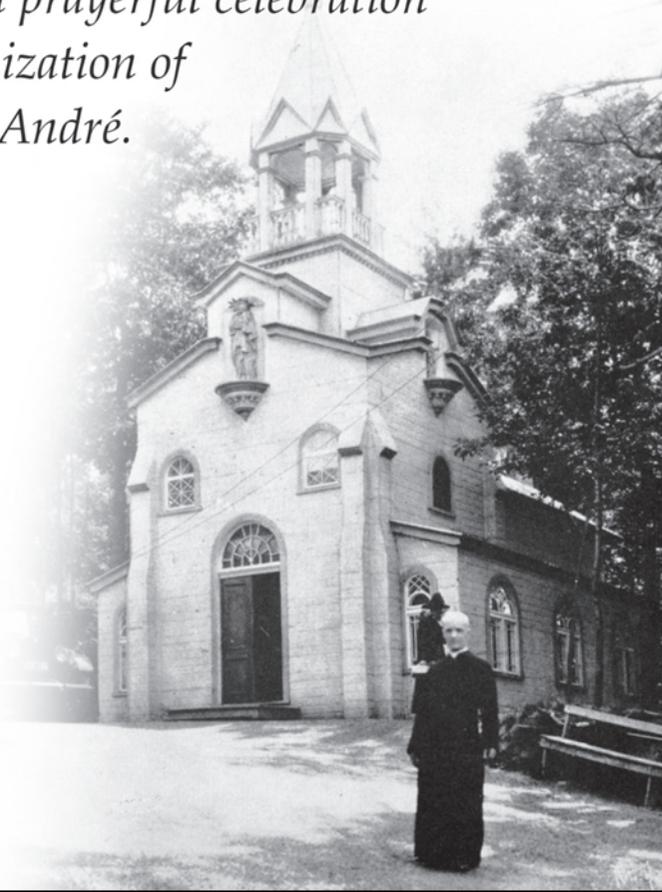
Right before Labor Day, a bricklayer Father Putz knew asked him to go with him to St. Joseph's Oratory in

PUTZ, PAGE 16

*Saint Mary's College joins the Holy Cross  
community in prayerful celebration  
of the canonization of  
Blessed Brother André.*

*He inspires us  
to open our hearts  
to those in need  
as we carry out the  
Holy Cross mission.*

  
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## PUTZ

CONTINUED FROM PAGE 15

Montreal. The bricklayer was also suffering from arthritis, but not as severely. Putz hadn't been to the shrine Brother André founded in many years. He readily agreed.

"We arrived in Montreal on Tuesday, the day after Labor Day," Father Putz said. "I said Mass each day at the shrine for the next few days. After the third Mass on the third day, I was cured. I left the altar and had no more pain. I felt completely different."

Ecstatic with the wonderful news, the two men drove nonstop for 15 hours, back to Indiana and Notre Dame.

A year later, in his office at Catholic Charities in South Bend, Father Louis Putz still sparkled with a special joy and deep gratitude. His friends were amazed at the way he could walk up and down stairs without clutching the banister. His mystified doctors had taken "all kinds of x-rays" and urged him to continue to take his medicine.

"I have not taken it," smiled Putz.

Putz added that he had once met the simple French Canadian doorkeeper who interceded for him. Louis Putz had been an 18-year-old seminarian in 1928, when the elderly brother came to Notre Dame for a province meeting. Brother André had then been ushered over to meet the awestruck seminarians.

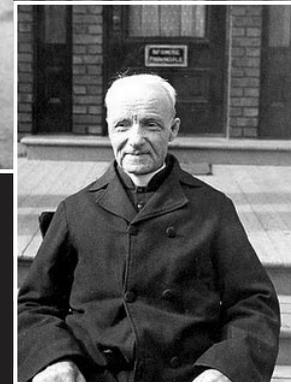
"You felt that you were meeting a holy man," remembered Father Putz. "It wasn't because of anything he did or said, but just because of his simplicity. He wasn't trying to impress anybody. He let us know that he was glad to meet us."

Shortly after his healing, Father Putz was invited to establish a Harvest House for the elderly in Phoenix. He canceled his reservation at Holy Cross House and packed his bags.

Father Louis J. Putz continued to serve the Church for almost 20 more years. He died at 85 at Notre Dame on June 24, 1998, following a stroke.

## We serve in your neighborhood.

The Congregation of Holy Cross has been serving in Northern Indiana since 1842, one of hundreds of education, parish and mission settings around the world where Holy Cross is making a difference. In October 2010, the first saint in Holy Cross will be canonized in Rome: Brother Andre Bessette, C.S.C., of Montreal. His legacy, along with the thousands of Holy Cross priests and brothers worldwide, continues. Fifty young men in the United States as well as many others around the world are currently studying to become members of the Holy Cross community — a beacon of hope for all.



Brother André's approach to prayer was marked by simplicity and directness. "When praying," he said, "one speaks to God as one speaks to a friend." He prayed for those who visited him and also meditated intensely on the Passion of Christ. He urged others to pray with confidence and perseverance, while remaining open to God's will.

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# BESSETTE

CONTINUED FROM PAGE 1

the only nun in her congregation who will have gone to both Brother André's beatification in 1982 in Rome and his canonization.

Working with immigrants from many different backgrounds is a challenge, she said. They have so many needs — just like the people Brother André ministered to.

"Many people look at the big photo we have of Brother André at the center and ask me, 'Do you know him?'" Sister Maryanne laughed. "I tell them that I didn't know him personally but that I know him in my heart." She has her own idea about how Brother André might become a special saint, a spiritual hero for North Americans, especially for immigrants and those on the American fringes.

"A lot of people," she pointed out, "think they have no worth. They think they can't do anything worthwhile. He was a simple porter for 40 years but God did wonderful things through him. He is a marvelous model for people who feel that they have nothing to offer God or other people."

Margaret Bouffard, a Notre Dame theology graduate student from Danbury, Conn., concurs. St. André has much to teach us.

She planned to go to the canonization with her parents and with a group from Holy Cross Family Ministries in Easton, Mass. After she gets her master's degree next spring, Bouffard hopes to begin a career in campus ministry.

Though Brother André obviously never studied pastoral theology, Bouffard says, "I can take lessons from his life. He certainly practiced the ministry of presence. He listened to people's stories and always redirected praise back to God."

The congregation of Holy Cross "feels great pride and happiness that our (Holy Cross) way of life can lead to sanctity," added Father André Léveillé, a Holy Cross priest and chaplain for Holy Cross Village, a retirement community sponsored by the Holy Cross Brothers near Holy Cross College. Like Brother André, Father Léveillé is French-Canadian. He is also a longtime student of the new saint's life.

Father Léveillé's connection to Brother André dates to the day he was born in 1946 in Ottawa. His grandmother, he explained, suggested that his parents name him "André" after the Holy Cross brother whom Canadians had unofficially "canonized" at his death on Jan. 6, 1937. Over a million people came to Brother André's funeral, Father Léveillé said. "In January! In Montreal!"

Father Léveillé admits that he hadn't held on to the boyhood faith he'd had in Brother André as an instrument of God's heal-



**Bob Kloska with a photo of Holy Cross Brother André Bessette, who will be canonized a saint in the Catholic Church by Pope Benedict XVI on Oct. 17.**

ing. "I believed it as a child," he recalled, "but when you are a man and studying theology, you start to think: 'Maybe this is superstition.' That suspicion evaporated as he began to read everything he could find about the 'Miracle Worker of Montreal.'" He also began spending time every Christmas at the huge shrine founded by Brother André.

"Every night I would go into the crypt church (of St. Joseph's Oratory) and sit in the pew where he (Brother André) would sit. ... One night, I saw this young man come in who obviously had cancer. You could see that all his hair was gone although the lights were turned low. He put his hands on the statue of Brother André and put his head down to pray. Then, he went over to the

statue of St. Joseph and knelt down to pray."

André Léveillé was deeply touched. "I thought, 'They're still coming to ask Brother André and St. Joseph to help them.' Gradually, I came to the conclusion that something supernatural had happened in the ministry of Brother André. You can't prove it but you just know something happened."

Robert Kloska, vice president for Mission Advancement at Holy Cross College, knows that Brother André's example also led to a big change in life. Kloska and his wife will be in Rome for canonization ceremonies along with other representatives of Holy Cross institutions.

"I've had cancer three times," he said, pointing to a slightly yellowed *Today's Catholic* article

about his struggle that's pinned to the office wall at Holy Cross College. The article ran with a photo of a bald but smiling, hopeful Bob Kloska. "Seven and a-half years ago, I was diagnosed with Hodgkin's disease which is a lymphoma."

He went through brutal radiation and chemo treatments while many people (including his wife and five children) prayed for his healing, and especially for the intercession of Blessed Brother André.

Kloska, a South Bend native, said his awareness of Brother André's story started during his student days in Holy Cross schools. "I can't even remember how I came to have a devotion to Brother André." What he does remember, however, is that he once assumed that he was in control of his life and future.

"I had more of a sense of my own accomplishments," he explained. "I did all right in school and played on the golf team. With work ... I was always able to do things." Cancer and Brother André's example provided a newer, truer perspective.

"When I got sick, it was all out of my control," Kloska observed. "It's when you're totally helpless that God can really work through you." Brother André was always deferring credit for accomplishments to God and to St. Joseph. "Before my illness, I wouldn't have understood that as well."

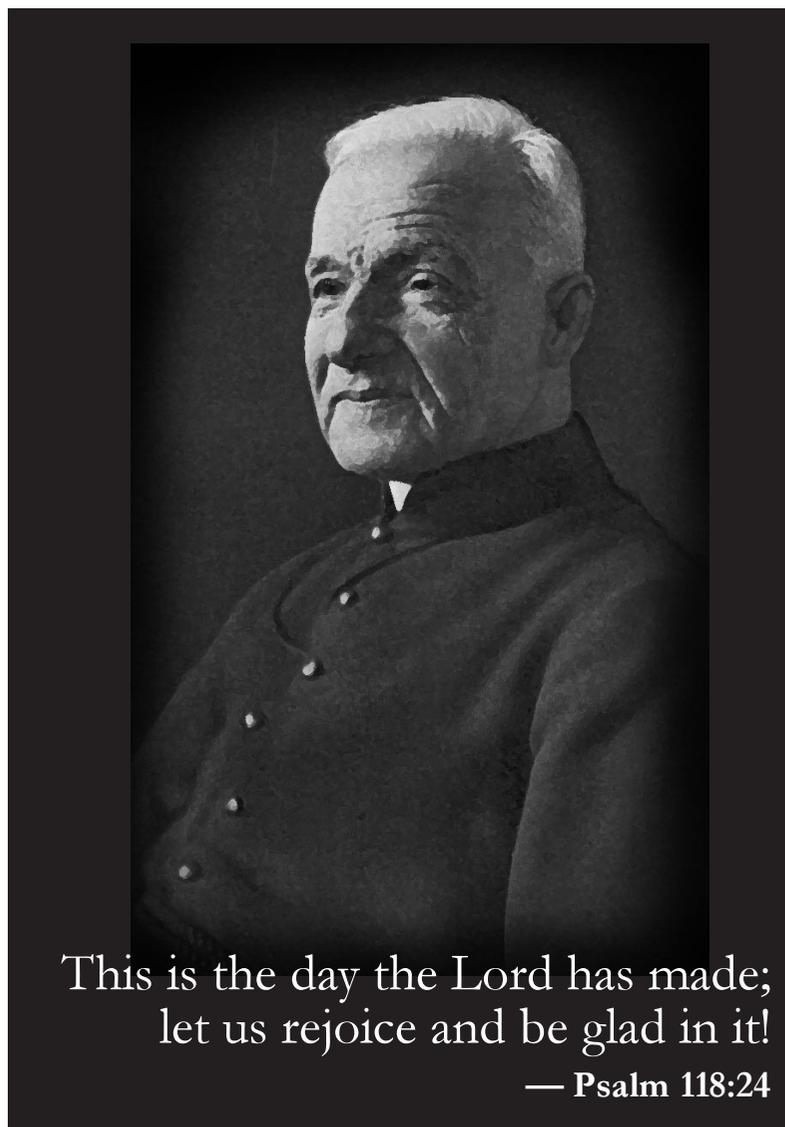


We, the Sisters of the Holy Cross, **rejoice** as Brother André Bessette is canonized as the first officially recognized saint of Holy Cross on October 17, 2010, in Rome.

We **celebrate** with our family of Holy Cross brothers, sisters and priests around the world on this joyous occasion.

We **pray** in thanksgiving for Brother André, a compassionate friend of the suffering. May our lives of prayer and service reflect God's love for all people.

[www.cscsisters.org](http://www.cscsisters.org)



This is the day the Lord has made; let us rejoice and be glad in it!

— Psalm 118:24

GUEST COMMENTARY BY MSGR. MICHAEL HEINTZ

## Catholic ecclesiology: A tour through 'Lumen Gentium'

The following is part two in a series

Paragraph 8 of the first chapter is critically important. In it, the relationship between the visible institutional Church and the Mystical Body of Christ is clarified. Rather than as two co-existing (or worse, competing) realities, they actually comprise one complex reality. The visible structure or social make-up of the Church serves the Spirit of Christ which gives it life. There is a reciprocity and complementarity between the visible structures of the Church which are at the service of the Spirit's work in the Body and the Spirit who animates the visible structures. They do not and, by definition, cannot work against each another. It is a symbiotic relationship, and the visible structures of the Church are not merely circumstantial or accidental; Möhler had written over a century earlier that this synergy between the Spirit and the Church was the guarantee of its faithfulness to the Gospel of Christ. Nonetheless, there is some tweaking or nuancing in "Lumen Gentium" of Pius's earlier encyclical. Whereas Pius had identified the Body of Christ with the Church rather absolutely, the council had made the relationship one of a less strict correspondence. The Mystical Body of Christ is, so to speak, a larger and, to some degree, more ambiguous reality. The visible Church is at its center. This is the meaning, I think, of the famous (and, during the council, much debated) line, "this Church, constituted and organized as a society in the present world, subsists in (subsistit in) the Catholic Church, governed by the successor of Peter and by the bishops in communion with him." However, the text immediately adds that there are many elements of truth and sanctification found outside the visible, institutional Church. This reflects the healthy ambivalence about the "who's in" and "who's out" question which occupied so much of St. Augustine's energies against the Donatists and Pelagians in the early 5th century; to paraphrase the doctor of grace: There are many whom the Church has whom God does not have and there are many whom God has whom the Church does not have. This is a crucial development: It is the theological foundation for the documents on religious liberty, ecumenism, and non-Christian religions.

Worth noting is the paradigm shift, the recovery and use of the scriptural idiom. This idiom was embraced and developed in the Patristic period, most notably in Christian North Africa, where ecclesiology — perhaps more than Christology or the Trinitarian questions — received significant attention and sustained reflection. Tertullian, Cyprian, Arnobius, Optatus and Tyconius were the intellectual forebears of Augustine (+ 430 A.D.), whose influence on the Latin Tradition is third only to Jesus and Paul — and to a large degree it is Augustine's reading of Paul which has shaped the Western Church. In the Latin tradition, the Church is the Body of Christ, held together by what Augustine referred to as the "glue" of charity. And that is why Cyprian (+258 A.D.), in his little treatise on the unity of the Church, railed against his rigorist opponents, who, he claims, had sinned by separating themselves from the larger community. For Cyprian, schism was not primarily a matter of dissent or disobedience, it was a violation of *communio* — a sin against charity and thus against the very Body of Christ. We find in Cyprian an intense sense of how Church and Eucharistic *communio* are inextricably connected.

The second chapter of "Lumen Gentium" draws its title (and theological inspiration) from 1 Peter 2:9-10: "You are a chosen race, a royal priesthood ... once you were no people, now you are God's people." Underpinning this chapter is the biblical concept of communal vocation and salvation — and an implicit rejection of individualism: God calls, God saves and God's salvation is experienced in and through community. Faith may be intensely personal, but it is never private. Extrapolating on the text of Peter, the document then speaks of the common or baptismal priesthood shared by all who experience the waters of regeneration and the anointing of the Spirit: This priesthood is described by "Lumen Gentium" in the following way: The baptized are (a) to offer spiritual sacrifices; (b) to proclaim God's works as the one who has called them out of darkness into light; (c) to persevere in a life of prayer; (d) to offer themselves as a living sacrifice to God; (e) to bear witness to Christ wherever they may be and to "give an account for the hope which is in them." This is clearly rooted in Baptism and cannot occur apart from Baptism. The document is also emphatic that both the baptized and the ordained share in the one priesthood of Jesus Christ. However, while both baptized and ordained share in Christ's priesthood, the distinction between them is not merely one of degree; the sacramental character of ordained ministry distinguishes it from, but does not exalt it over, the baptismal priesthood. In fact, the ordained Priesthood is ordered to the service of the baptismal priesthood. The vocation of the ordained ministry is to nurture, shepherd and form God's priestly people, and on their behalf to offer the Eucharist in *persona Christi*. "Lumen Gentium" is careful to maintain, however, that the faithful have a real and active share in the Eucharistic offering; they are not merely passive witnesses to some priestly action. The dynamic witness of God's priestly people in the world is strengthened by the sacraments and the life of virtue. Here again, Baptism is pivotal: Through adoption into God's family, the baptized are empowered to live out their priesthood; in fact, Baptism is a prerequisite for genuine worship in spirit and truth. It is only because of Jesus Christ that our relationship to God as Father is possible. And it is by their Baptism that believers, prompted by the Spirit, are enabled to profess, in word and deed, their faith in Jesus Christ. The baptized faithful, ordained and lay, each share in the priestly, prophetic and kingly work of Christ, the High Priest of the New Covenant.

## 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

### Franciscan Friars of the Holy Land Custody grateful for donation

I am in receipt of your check in the amount of \$76,606.87 representing the gifts of the people of the Diocese of Fort Wayne-South Bend to the Jerusalem Mother Church for the 2010 Good Friday collection. This gift will not only assist in the preservation of the Holy Places but will also help the people to whom the Franciscan Friars of the Holy Land Custody minister.

In the name of the friars and those to whom they minister, I express our deepest gratitude to you, Bishop Rhoades, and to our sisters and brothers in the Diocese of Fort

Wayne-South Bend, who continue to give most generously to help those who are in need. May God bless and reward all of you.

The Good Friday Collection is a pontifical collection and is absolutely vital. This collection helps support the Holy Land shrines and also the educational, pastoral and charitable programs for the people there. The custody cares for the poorest social classes. I'm sure you are well aware that it is not easy to be a Christian today in the Holy Land.

With deep appreciation, much gratitude and a promise of prayer for you and the people of God in the Diocese of Fort Wayne-South Bend, I am yours,

Sincerely and gratefully,

**Brother Joe Rogenski O.F.M.**  
Commissary of the Holy Land  
St. Louis Region

## Say it like you mean it

Let me tell you about something that continues to concern me, although I don't lose sleep over it. It is about our often-weak response or failure to respond to the prayers of the Mass. (This concern probably comes from my liturgy coordinator hat.) I often wonder how many Catholics really know the significance of saying "Amen" at the end of liturgical prayers and especially when receiving the Eucharist.

This was brought home to me again recently when I had the occasion to serve as an extraordinary minister of the Eucharist. Many people came up to receive Communion and looked at me like they didn't know what to respond when I said, "The body of Christ." Some said nothing. Others said "Thank you" or words similar to that. Still others gave a weak "Amen."

By now you might think I am being too picky, but it is very important to respond when we receive Communion and at other times during the Mass. When the priest or Eucharistic minister presents us with Holy Communion, our "Amen" is a public declaration that we believe that this bread and wine are truly the Body and Blood of the Lord, not just symbols of His presence. It is a statement of our faith in Christ and what our faith teaches.

When I served as a campus minister at a large university, students who brought friends to Mass at the Student Center often asked me why the Church did not want other Christians to receive the Eucharist, even though some truly believed in the real presence in the Sacrament. I tried to explain that when we receive Holy Communion we not only receive the Body and Blood of the Lord but it is also a state-



THE  
CUTTING  
EDGE

SISTER MARGIE LAVONIS, CSC

ment of our belief in what the Catholic Church teaches. It is a sign of our unity as Catholics. This is why those preparing to become members do not partake of the Eucharist until they are received into the Church.

Our "Amen" is a statement of our faith. Any time we say "Amen" at the end of prayers or when receiving the sacraments we proclaim that we believe what is said or done. It is important to respond with some enthusiasm.

Each time we receive Christ in the Eucharist we are given another opportunity to proclaim our faith in a public way. Hopefully, understanding the meaning of all our actions during the celebration of Mass will help us become more con-

scious of what we do and why we do it. This awareness can prevent us from falling into the trap of just going through the motions of the liturgy and the Mass.

The Mass is the central and most important prayer of the Church. It is good to take some time to reflect on what we do each Sunday when we come together to celebrate the Eucharist.

**Sister Margie Lavonis, CSC**, a former campus minister and vocation director, works for the Sisters of the Holy Cross communications department. mlavonis@cscsisters.org.

Some said nothing.

Others said 'Thank you' or words similar to that.

Still others gave a weak "Amen."

## The printed word: Meeting looks at challenges for Catholic press

VATICAN CITY (CNS) — The Catholic Church obviously believes it has an important message to share with the world. And with relatively easy access to the printing press, the airwaves and the Internet, it would seem that communicating the Gospel would be easier than ever today.

In North America and Europe, especially, the Church has relied for decades on the Catholic press to provide the faithful with news, information and the perspective they need to understand the Church's position on a variety of current political, social and ethical issues.

Church officials, though, recognize that even as opportunities to communicate expand, its message is often muffled.

Pope Benedict XVI, meeting Catholic journalists and communi-

cations professionals Oct. 7, said that despite the "multiplication of antennas, dishes and satellites," the printed word is still essential for communication, especially for a Church community that draws its inspiration from Scripture.

"The search for truth must be pursued by Catholic journalists with passionate minds and hearts, but also with the professionalism of competent workers with sufficient and effective instruments," he said.

The Pontifical Council for Social Communications invited journalists and communications experts from 85 countries to the Vatican Oct. 4-7 for a congress on the Catholic press.

Pope Benedict said that while new media can help spread information, often it is focused on attention-grabbing images and

### THE VATICAN LETTER

CINDY WOODEN

makes little or no attempt to help people understand what is happening or what it means for their lives.

The job of a journalist, he said, is to channel the flow of information in a way that helps people make sense of it. And the job of a Catholic journalist is to help readers evaluate events in light of Church teaching.

LETTER, PAGE 20

## We must trust God



### THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

### 29th Sunday in Ordinary Time

#### Lk 18:1-8

The Book of Exodus is the source of this weekend's first reading. One of the first five books of the Hebrew Bible, its concepts attributed to Moses himself. As such, it is part of the Torah, or the fundamental document of Judaism.

As its title implies, its focus is upon the flight of the Hebrew people from Egypt, where they had been enslaved, to the land promised them by God as a haven and as their own homeland, a land "flowing with milk and honey."

The journey from Egypt to the Promised Land was not at all easy. First, the natural elements themselves seemed often to assail the refugees. Then, the fleeing Hebrews encountered hostile human forces. Dissidents among them sowed seeds of confusion and alarm. Armies pursued them.

This weekend's reading is about one such encounter. The Hebrews had to fight. Only when Moses held aloft the staff given him by God did the people prevail. After a while, Moses, by this time old and weary, could no longer lift his hands. So, his brother, Aaron, the first high priest, and Hur, another faithful disciple, held up his arms with

the staff.

For the second reading, the Church turns to the Second Epistle to Timothy. As was the case in past readings, this weekend's selection reassures Timothy, and challenges him, in his task of discipleship and of serving as a bishop. The reading stresses that Jesus alone is the hope of the redeemed, indeed of all people.

St. Luke's Gospel furnishes the last reading. In first century Palestine, widows were very vulnerable. Poverty was rampant. There was no "social safety net." Since women could not inherit from husbands under the law, they had to rely upon their children to survive. Virtually nothing was available to a woman to make her own living.

Therefore the woman in this story surely was desperate. It is easy to assume that, frantic before her circumstances, she boldly confronted this judge. It also was a time when women were not expected to speak, indeed rarely to be seen.

The judge is hardly admirable. Evidently he was a minor judge, and a Jew. The Torah would have required him to be particularly solicitous about widows. Yet he was not at all interested in this widow. He at last acted as much to save his own image before the community as to still her entreaties.

Jesus uses the story to illustrate a lesson about God. Constant, loud pleas will not finally weary God. But, unlike the judge, God will be merciful. He has promised mercy. But, to ask God for mercy, anyone must believe in God and in God's promise to be merciful.

### Reflection

The readings from Exodus and St. Luke's Gospel this weekend easily can create several rather simplistic, childish and incorrect views of God. Exodus might give the impression that some seemingly foolish and unrelated gesture, such as holding arms aloft, will guarantee God's help in a crisis. It is an invitation to magic, not to a trusting relationship with the divine person, Almighty God.

St. Luke's Gospel then can be construed to suggest that people must flood the kingdom of heaven with thundering calls to be answered with the response the person wants.

Instead, these readings call us to develop an attitude about prayer that is both humble and trusting. In humility, we realize we can do little on our own. We can do some things, but we cannot fully control our destiny. As did Moses, we must depend on God.

We also must trust God, even in moments of great concern. Unlike the indifferent judge, God will provide for us, giving us what we cannot achieve ourselves, life eternal.

### READINGS

**Sunday:** Ex 17:8-13 Ps 121:1-8 2Tm 3:14-4:2 Lk 18:1-8

**Monday:** 2Tm 4:10-17b Ps 145:10-13, 17-18 Lk 10:1-9

**Tuesday:** Eph 2:12-22 Ps 85:9-14 Lk 12:35-38

**Wednesday:** Eph 3:2-12 (Ps) Is 12:2-3, 4b-6 Lk 12:39-48

**Thursday:** Eph 3:14-21 Ps 33:1-2, 4-5, 11-12, 18-19 Lk 12:49-53

**Friday:** Eph 4:1-6 Ps 24:1-4b, 5-6 Lk 12:54-59

**Saturday:** Eph 4:7-16 Ps 122:1-5 Lk 13:1-9

## Cyprus has Christian sites pertaining to Paul and Barnabas

What are the Christian sites pertaining to St. Paul and St. Barnabas on the island of Cyprus?

In the Acts of the Apostles in the New Testament, St. Paul and St. Barnabas are residing at Antioch in Syria (now Antakya in Turkey), the third largest city of the Roman empire at this time. Paul and Barnabas were chosen to go on their first missionary journey. They left Antioch and went down to the port of Seleucia on the Mediterranean Sea. From here they set sail for the island of Cyprus. On their arrival in Salamis, they proclaimed the Gospel in the Jewish synagogues.

In ancient Roman times, Salamis was Cyprus's main commercial center. St. Barnabas was a native son of Salamis. He is credited with introducing Christianity to Cyprus. He was martyred here by stoning c. A.D. 75. The ruins of ancient Salamis is an extensive archaeological site. Here you see the gymnasium, baths, the odeion, the amphitheater holding 5,000 people, a Roman villa, Byzantine cisterns, the Temple of Zeus, basilicas, a stadium, the early city walls and a marketplace.

At Salamis you can visit the monastery and museum of the Apostle Barnabas. M. Dubin says a monastic community first grew up here in the fifth century A.D. following the discovery of the purported tomb of St. Barnabas. Funds were provided for the construction by the Byzantine emperor. The Arabs destroyed this church in the seventh century. The present church and cloister date from 1756. Near this monastery stands a small, undecorated little mausoleum-chapel, shaded by a carob tree and erected in the 1950s over a catacomb that is the presumed tomb of Barnabas. Stairs lead down to rock-cut chambers with room for six bodies. Tradition says this tomb was discovered when St. Barnabas appeared in a dream to the archbishop of Salamis and bid him



### HIRE HISTORY

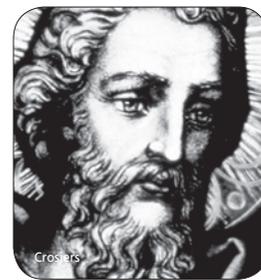
FATHER RICHARD HIRE

unearth the saint's remains from a lonely spot marked by a carob tree. The archbishop indeed found a catacomb matching the description and containing what could well have been the bones of Barnabas, clasping a mildewed copy of the Gospel of St. Matthew to his chest.

The Acts of the Apostles then says that Paul and Barnabas traveled over the whole island of Cyprus as far as Paphos where they preached the Gospel to the governor Sergius Paulus. A Jewish magician or sorcerer objected to Paul's teaching, so Paul temporarily blinded him. The governor was impressed and believed in Christ. M. Dubin says that, although Paul was successful in converting the governor, he seems to have had a hard time combating the pagan goddess Aphrodite's love-cult at Paphos and was reputedly scourged for his troubles on the site of the Byzantine basilica called Ayia Kiriaki.

Here you see extensive fourth-century A.D. mosaics and some columns, including one called "St. Paul's Pillar," because of the tradition that St. Paul was tied to it and scourged. At Paphos they have also uncovered an extensive complex of Roman buildings with exquisite floor mosaics on ancient mythology considered perhaps the best in the eastern Mediterranean. Other sites of Paphos include a lighthouse, the marketplace, a castle, the old customs house, the Roman odeion and Turkish baths.

Father Richard Hire is pastor of St. Martin de Porres Parish, Syracuse.



### Luke

first century  
October 18

Early historians said this author of the third Gospel and the Acts of the Apostles was born to a pagan family in Antioch (Turkey) and converted to Christianity. According to Paul's letters and Acts, he was a doctor and Paul's companion during his later journeys and imprisonment in Rome. Luke's New Testament writings in Greek were for gentiles, extending to them the salvation promised to Israel. He is the patron of physicians and surgeons and, because of a legend that he painted a Marian icon, of painters.

# Praying for Christopher Hitchens

Perhaps you've heard of Christopher Hitchens. He is a British writer and cultural commentator who lives and works in Washington, D.C. For decades now, he has been observing the political/societal scene and writing about it in a particularly insightful, witty and acerbic manner. Early in his career, he was something of a Trotskyite, but in the years following September 11th, he emerged as a strong advocate of the Iraq war and, much to the chagrin of his colleagues on the left, a supporter of George W. Bush. He is best known, certainly, for his recent contributions as a critic of religion. His book "God is Not Great: How Religion Poisons Everything" appeared a couple of years ago and proved to be a bestseller. Since the publication of this text, Hitchens has travelled the country debating a series of religious thinkers — Christian, Muslim and Jewish — meeting them with an extremely swift mind and wickedly barbed tongue. Along with Sam Harris, Daniel Dennett and Richard Dawkins, he is one of the "four horsemen" of the New Atheism, the movement that advocates an aggressive, take-no-prisoners approach to the claims of faith. I think it's fair to say that Hitchens is playing today the role that another brilliant Englishman, Bertrand Russell, played nearly a century ago, namely, that of religion's public enemy number one.

Just a few weeks ago, I picked up Hitchens's latest, an autobiography entitled "Hitch-22." The book is a lot like the man: By turns funny, strange, deeply wise, infuriating, outrageous, critical, sometimes just plain baffling — and never dull. Something that surprised and intrigued me was Hitchens's affection for two of my own literary heroes, Bob Dylan and Evelyn Waugh. He echoes a number of top critics in saying that Dylan should be mentioned along with T.S. Eliot and W.H. Auden as one of the poetic giants of the 20th-century. (Now I've said something like that for years, but people usually just write me off as an overly enthusiastic

Dylan fanatic). And for Waugh, the author of, among many other novels, "A Handful of Dust" and "Helena," Hitchens has almost unlimited enthusiasm. And here's why I say I was surprised: Both Dylan and Waugh are inescapably religious writers. In fact, I would argue that it is impossible to understand and appreciate their work apart from the deeply Biblical sensibility that they share. In songs from all parts of his career — "A Hard Rain's Gonna Fall," "Blowin' in the Wind," "All Along the Watchtower," "New Morning," "Gotta Serve Somebody," "Every Grain of Sand" — Dylan draws on the Scriptures, and Waugh's "Brideshead Revisited" is one of the greatest celebrations of Catholicism in all of modern literature. I confess I began to wonder whether, despite his brassy atheism, Mr. Hitchens didn't have a good deal of sensitivity to things religious.

Well this very thought was on my mind when word came out last week that Hitchens was suffering from esophageal cancer, a particularly aggressive and unforgiving form of the disease. I realize that certain believers couldn't resist the temptation to see in this misfortune the avenging hand of God: The one who for so long blasphemed God was now getting his just reward. But it's always a very tricky business to interpret the purpose of the divine providence. After all, plenty of good, even saintly, people die prematurely from terrible diseases all the time, and lots of atheists and vile sinners live long prosperous lives before dying peacefully in their beds. Hitchens's disease is indeed ingredient in God's providence, since, at the very least, it was permitted by the one whose wisdom "stretches from end to end mightily." But what it means and why it was allowed remain essentially opaque to us. Might it be an occasion for the famous atheist to reconsider his position? Perhaps. Might it be the means by which Hitchens comes to think more deeply about the ultimate meaning of things? Could be. Might it bring others to faith? Maybe. Might it

## WORD ON FIRE



FATHER ROBERT BARRON

have a significance that no one on the scene today could even in principle grasp? Probably.

But what struck me with particular power as I surveyed the Catholic media was that the vast, vast majority of Catholics reported Hitchens's disease and then, with transparent sincerity, urged people to pray for him. In making that recommendation, of course, they were on very sure ground indeed. Jesus said, "love your enemies; bless those who curse you; pray for those who maltreat you. Christopher Hitchens is undoubtedly the enemy of Christianity — even of Christians — but he is also a child of God, loved into being and destined for eternal life. Therefore, followers of Jesus must pray for him and want what is best for him. Hitchens seeks by means of specious argument, insinuation, and sometimes plain smear-tactics to undermine religion. He ought to be opposed, vigorously, with counter-argument and clarification of fact. But all the while, he ought to be respected. One of the greatest Catholic apologists of all time, G.K. Chesterton, debated the agnostic George Bernard Shaw up and down England, and their arguments were often pointed and aggressive; but after the debates, the two friends could be seen drinking and laughing together. That's a model of how a Christian treats his intellectual opponents.

So read Christopher Hitchens; disagree with him and get angry with him; defend the faith against his attacks. And pray for him.

communications works in the Internet age. The World Wide Web isn't simply an electronic slate where a newspaper can be posted instead of being printed.

The Internet, and especially blogs and social media such as Facebook have created a new style of communications that is interactive, something most institutional Church efforts have never encouraged.

The Catholic bloggers, newspaper editors and Web site operators at the conference said people today — especially those under 35 — expect to be able to pose questions, replies and comments. The Catholic Church clearly wants to draw people into parish life and encourage them to share their faith with others, but opening even a tiny comment box on an "official" Church Web site is still seen as too risky.

## LETTER

CONTINUED FROM PAGE 19

Organizing the congress, the pontifical council actually tried something a bit novel for a Vatican meeting: It filled the speakers' slots mostly with people who actually work in the media.

The few bishops and Vatican officials who did speak at the conference work with the media on a regular basis.

Archbishop Claudio Maria Celli, president of the council, said the Catholic press faces the same challenges of falling subscriptions, plummeting ad revenues and competition from Internet sites that most newspapers are facing. But it also faces challenges tied directly

to the identity and mission of the Catholic press itself.

The participating journalists echoed the call for the Catholic press to see its role as service to the Church and to the truth, but they also insisted that they can't do their jobs without honesty and transparency on the part of Church leaders.

Jesuit Father Federico Lombardi, Vatican spokesman, told the congress that communication can be effective only if the messenger — whether an individual or an institution — is credible, and as the fallout of the clerical sex abuse scandal has shown, the only way to be credible is to be transparent.

But the Catholic journalists, mostly laypeople, also tried to drive home to the Church officials a need to recognize how commu-

## SCRIPTURE SEARCH

Gospel for October 24, 2010

Luke 18:9-14

Following is a word search based on the Gospel reading for the 30<sup>th</sup> Sunday in Ordinary Time, Cycle C: examples of how people pray — and are heard. The words can be found in all directions in the puzzle.

PARABLE	RIGHTEOUS	DESPISED
TEMPLE	PRAY	PHARISEE
OTHER	TAX COLLECTOR	AM NOT LIKE
FAST	A WEEK	TITHES
HIS EYES	HEAVEN	BEAT
HIS BREAST	MERCIFUL	A SINNER
I TELL YOU	EXALTS	HUMBLED

### JUST PRAYER

```

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

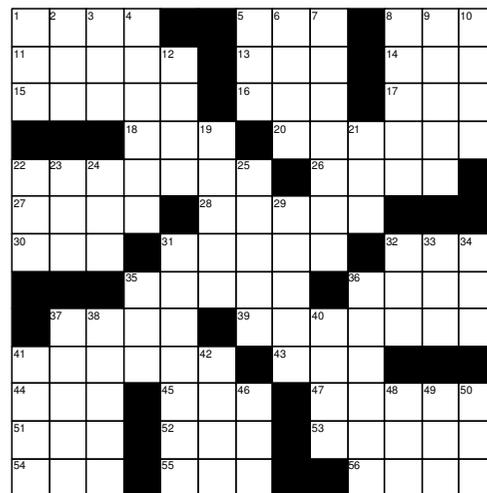
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## The CrossWord

October 17, 24 & 31 2010

- 53 Slows his judgment
- 54 Pigen
- 55 Cell stuff
- 56 Have dinner



Based on these readings: 2 Tim 3:14-4:2; Lk 1:1-8 and 2 Tim 4:6-8, 16-18; Lk 18: 9-14 and Lk 19:1-10

### ACROSS

- 1 Retired group
- 5 \_\_\_ Wednesday
- 8 Navy lawyer
- 11 Snow White companion
- 13 Pod vegetable
- 14 Nathan's parable animal
- 15 Olympic trophy
- 16 Priest (abbr.)
- 17 (Descendant) of Abraham
- 18 Thanksgiving tuber
- 20 Reprimand
- 22 Fast feline

- 26 Explosive igniter
- 27 Cat rumble
- 28 Type of Southern food
- 30 Diocese
- 31 Belted constellation
- 32 "\_\_\_ my people go!"
- 35 Fizz
- 36 Mast
- 37 Scat!
- 39 Babyhood, as Timothy's
- 41 Winding cloths
- 43 Administrative (abbr.)
- 44 Long time
- 45 Highs
- 47 Rub out
- 51 Sin
- 52 Pinch

### DOWN

- 1 Admiral (abbr.)
- 2 Reverence for God
- 3 Radiation unit
- 4 Two men offered in Temple
- 5 Easter month
- 6 Visionary
- 7 Play (2 wds.)
- 8 Christ
- 9 Woke up
- 10 DNA part
- 12 Without incline
- 19 Large
- 21 Hamburger holder
- 22 Cycles per second
- 23 Tint
- 24 Bard's "before"
- 25 Part of Hispaniola
- 29 Belonging to the Baptist
- 31 Pompous
- 32 Licensed practical nurse
- 33 Exact Audio Copy (abbr.)
- 34 Attempt
- 35 Adversary, as in widow's
- 36 (Holy) writings
- 37 Not tall, like Zacchaeus
- 38 Shakespeare's King
- 40 "\_\_\_ my sheep."
- 41 Looks upon
- 42 Rotate
- 46 Resort hotel
- 48 Means "exalted" in Arabic
- 49 \_\_\_ Francisco
- 50 Window of soul

Answer Key can be found on page 23

# Sports

**ANCILLA BASEBALL TEAMS UP WITH J.E.S.S.E.** The Ancilla College, Donaldson, baseball team continued their long history of working with Plymouth-based Joint Educational Services in Special Education (J.E.S.S.E.) on Friday, Oct. 8, when they invited J.E.S.S.E. students to spend the day playing baseball with them at Charger Field in Donaldson.

## Top-four seeds continue as post-season advances

BY MICHELLE CASTLEMAN

FORT WAYNE — The top-four seeded football teams in the Catholic Youth League (CYO) all won their first round playoff game as expected, but not easily, by any means. Intense battles and near upsets were the story of the day in several of the matchups as the 2010 post-season kicked off at the University of Saint Francis on an unseasonably warm Oct. 10.

Both the fifth-place St. Joe/St. Elizabeth/St. Aloysius/St. Therese (JAT) team and the seventh finish, St. John the Baptist, New Haven, teams were beaten handily during the regular season by their first-round tournament opponent. However, both underdogs seemed to use that to their advantage in the post-season rematch, turning the tables this time and dominating their foes until the very end.

JAT's stand-out, Jordan McHenry, scored on the first play of the game as the Knights lined up against St. Vincent and led for the remaining four quarters until the gritty Panthers came back to

score with 18 seconds remaining on the clock. McHenry had another score for the Knights, while Jeremy Kolonji and Noah Coonan both had touchdown runs for the Panthers. Coonan added a scoring strike to Billy Backstrom to make the final, 18-14.

JAT's Eric Downey summed it up, "As a coach, I was very proud of how my players did not give up any time during the game and

fought hard until the end." He reported

other highlights

including the

hard-hitting

play of

Luke

Dippold,

who ran

hard all

day get-

ting valu-

able first

downs when

JAT needed

them most and

making big

tackles to

stop St. Vincent's drives.

"Luke made a big stop keeping the Panthers from scoring on a long pass, causing a fumble and recovering it to give us the ball back," Downey explained.

He added, "Our offensive and defensive lines played hard all day. We didn't give up and were marching down the field when time expired."



MICHELLE CASTLEMAN

**Jacque Jacquay comes up with a big catch from St. John the Baptist, New Haven, quarterback Colten Painter early in the first round tournament game against St. Charles. The score gave the Raiders a 14-8 lead, which they held onto until the final minutes of regulation.**

Also keeping fans on the edge of their seats, the St. John, New Haven, Raiders took the Cardinals from St. Charles to overtime. At the end of regulation the scoreboard read, 14-14. The Raiders had controlled the tempo of the game coming up with huge stops, big drives and scores from Jacque Jacquay and Andy Kohrman, but it was the Cardinals who hung on and put together a big score on their first attempt from the 10-yard line. The Raiders played their hearts out in an outstanding final performance, but just could not answer back.

In the first two matchups, St. John, Fort Wayne/St. Joseph-Hessen Cassel, (SJFW) beat a determined unit from St. Jude, 32-6. And like they have all season long, Queen of Angels/Most Precious Blood (QA/PB) Royal Reds fought hard, but were downed by the first-place team in the league and defending champs, Holy Cross.

Holy Cross will advance to play St. Vincent in the semi-finals on Sunday, Oct. 17. Also, practicing another week preparing to face each other will be SJFW and St. Charles. The two met in the very first game of the season back on Aug. 22 when the Eagles slipped by the Cardinals, 14-8.

## ICCL football teams close regular season

Ready for championship playoffs

BY JOE KOZINSKI

SOUTH BEND — Long drives and missed opportunities would be the theme as the Inter-City Catholic League closed its regular season with the only two unbeaten teams matched up for the championship crown at Saint Joseph's High School.

The first possession of the game was a wonderful double-digit drive engineered by the St. Anthony/St. Joseph (South Bend)/St. Pius X Panthers mixing the talents of running backs Sean McFadden, Justin Drinkall and their lengthy quarterback Camden Bohn.

The drive would fall short as the Holy Cross/Christ the King Crusaders' defense toughened and a Bohn pass fell incomplete on fourth and seven at the 25-yard line.

The white and blue clad Crusaders would get their chance and promptly ripped off a 15-yard run by back Brendan Connelly followed by another 15-yard pick up.

The Crusaders continued the impressive drive on the shoulders of Connelly and took the ball inside the five on a keeper by Peter Rymsza all but sealing a score. And then an ill-time procedure penalty followed by two big defensive plays by the Panthers made it the fourth down at the 16.

Crusader quarterback Mark Madden dropped back and threw a beautiful pass into the end zone to Mitch Murphy that just glanced his outstretched fingers to finish the drive with 2:32 left in the half.

The Panthers looking down field, handed the ball off to Drinkall for a 25-yard gain followed by another 20-yard gain, and with fourth and one with 1:32 left, a sneak by Bohn was good for two keeping the drive alive.

Bohn then found McFadden in the flat for 23 yards with the ball coming to rest at the Crusader four, he finished the deal with the flick of the wrist and a grab by receiver Oliver Page making the score 6-0 with 46 seconds in the half. The left-footed boot by Bohn was blocked giving the Crusaders hope.

The second half was a tug of war as the Crusaders went to their workhorse, fullback Andrew Petsche and the Panthers' one-two

combination of McFadden and Drinkall.

The defenses of both squads stood their ground and fought in the trenches never giving up enough dirt for their opponents liking.

One of the biggest plays came after a big Crusader stop forced the Panthers to punt late in the fourth. Page kicked the ball deep toward the Notre Dame campus and after taking an "Irish" bounce landed 55 yards past the line of scrimmage coming to rest at the 13.

After that the Crusaders would mount one more valiant effort only to see the ball cradled by Page on an interception as time expired making the final, 6-0, Panthers.

"The Crusaders are a great team and really kept us out of a rhythm," commented Panther skipper Kevin Sandor. "Though we were struggling offensively, our defense did an outstanding job making adjustments."

"Our offense and defensive line fought hard all day, I think that lineman Nick Reth really distinguished himself by his play today," Sandor explained. "Truth be told, it was a total team effort."

"For us it was a tale of missed opportunities, we just didn't find that one spark today," remarked Crusader Coach John Krzyzewski. "I'm proud of our kids, they fought until the last tic and we can grow from that."

In other action, Mishawaka Catholic defeated the St. Matthew Blazers, 37-0. Joe Molnar threw three touchdown passes; Jay Eggeman caught one and J.P. Kavanaugh was the recipient of the others.

Ryan Schafer and Bruno Cataldo each had rushing touchdowns and Schafer converted on three points after attempts.

### ICCL 2010-2011 Final League Standings

#### Boys Varsity Football

Team	W	L
St. Anthony Panthers	4	0
Holy Cross Crusaders	3	1
Mishawaka		
Catholic Saints	2	2
St. Matthew Blazers	1	3
West Side		
Catholic Cardinals	0	4

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# Book-length interview with pope to be released Nov. 23

BY CINDY WOODEN

VATICAN CITY (CNS) — "Light of the World," a book-length interview with Pope Benedict XVI will be released Nov. 23 in the world's major languages, including English, the head of the Vatican publishing house said.

Addressing journalists Oct. 7 at the Frankfurt Book Fair, Salesian Father Giuseppe Costa, the director of the Vatican publishing house, said the text of the book based on interviews conducted in July by the journalist Peter Seewald had already been consigned to 12 publishing houses from around the world.

In the United States, the book will be published by Ignatius Press, which also published the two book-length interviews Seewald conducted with then-Cardinal Joseph Ratzinger before he became pope.

The Vatican publishing house, LEV, said it expected to sign publishing agree-

ments with other companies before the Frankfurt fair ended Oct. 11.

The book is based on conversations Seewald and the pope had the week of July 26-31 at the papal summer villa in Castel Gandolfo, south of Rome. The Vatican spokesman, Jesuit Father Federico Lombardi, said the conversation covered a variety of topics, such as Seewald's earlier book-interviews, "Salt of the Earth" (1996) and "God and the World" (2002).

During the news conference, LEV also announced that it had already signed contracts with 24 publishing houses to print and distribute the second volume of Pope Benedict's work on the life of Jesus.

"Jesus of Nazareth: From the Entrance in Jerusalem to the Resurrection" is scheduled to be released in 2011.

Thirty-two different editions of the first volume, which covered Jesus' life from His baptism to the Transfiguration, were published and almost 3 million copies were sold, LEV said in a press communique.

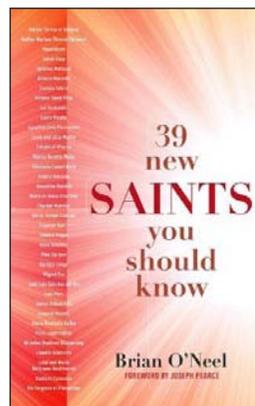
# Latest reads given review

BY KAY COZAD

The following are recently published books that can touch the fancy of Catholic and non-Catholic readers alike. Each book is reviewed using publishing house press releases and includes publisher name and ISBN number for ease of purchase.

## "39 New Saints You Should Know,"

by Brian O'Neel focuses on 39 of the over 1,500 ordinary people, some near-contemporaries, who have been beatified or canonized by Pope John Paul II. The engaging three to seven page biographic chapters include each saint's birth, death, beatification and canonization dates as well as a relevant prayer for daily living. Servant Books ISBN: 978-0-86716-928-7



## "Monk's Tale: The Pilgrimage Begins, 1941-1975,"

By Edward A. Malloy, CSC, is the first installment in his three-volume memoir, taking the reader from his birth through childhood and high school years, when he played basketball. Written with his trademark humor the book also chronicles Monk's undergraduate days at Notre Dame, his journey into the priesthood and his graduate days at Vanderbilt University. University of Notre Dame Press, ISBN: 978-0-268-03516-7

"Juncture in Time," by scientist and author Robert Jefferson began as a three-ring binder filled with letters to the editor dating from 1973 and is a manuscript offering his thoughts on the consequences of man's reality. The Ten Commandments are the basis for goodness that can build a strong nation, according to the Goshen author, who "uses the logic of science to identify and explain the events that brought mankind" to this point. Red Anvil Press, ISBN: 978-1-934956-15-1

"Safely Through The Storm," by Debra Herbeck is a lovely little reflection book with inspiring and hope-filled quotes from saints, popes, priests and other writers who have suffered but through faith, never gave up. The pages are filled with short readable messages of hope to offer courage to anyone. Servant Books, ISBN: 978-0-86716-941-6



"Mysteries of the Virgin Mary: Living Our Lady's Graces," by Father Peter John Cameron, OP, offers a look at some of the major mysteries associated with the Blessed Mother to inspire a deeper understanding of intercessory grace of Our lady.

Chapters devoted to such events as the birth of Mary, the Presentation, the Annunciation and Assumption brings her to life as she points the way to her Son, Jesus. Servant Books, ISBN 978-0-86716-925-6

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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.

## Holiday craft 'Boo!zaar'

Mishawaka — St. Joseph Parish, corner of Third and Spring Street will have a holiday craft "Boo!zaar" Saturday, Oct. 30, from 8 a.m. to 2 p.m. Trick or treating, crafts, food and raffles. A non-perishable food item donation to St. Vincent de Paul will get an entry into the mini-monster raffle. For information call (574) 612-2711.

## Day of Reflection

Mishawaka — A day of reflection will be held at St. Francis Convent (across from Marian High School) Wednesday, Oct. 27, from 9:30 a.m. to 2:30 p.m. The theme for the day is "Salt of the Earth." Please bring a Bible. The cost of the day is \$15 and includes lunch. Register by Oct. 22 to Sister Barbara Anne Hallman at (574) 259-5427.

## Crafters needed

South Bend — Crafters needed for the Kris Kringle craft show at Little Flower Church on Saturday, Nov. 20. Contact Eli Tyl at (574) 340-7555 or Buddytyl@aol.com for more information.

## Rosary Society plans craft, candy and bake sale

Fort Wayne — Precious Blood Church, 1515 Barthold St., will have a craft show, candy and bake sale, Saturday, Nov. 6, from 8:30 a.m. to 3:30 p.m. in the school gym.

## Health programs begin at Bob Evans

Fort Wayne — Interim Healthcare will present free monthly educational programs "Here's To Your Health" at Bob Evans on Dupont Road on the second Thursday, from 3:30-5 p.m. The topics are as follows: Oct. 14, — pneumonia and flu; Nov. 11, — healthy aging for seniors; Dec. 9, — diabetes. Coffee will be provided. Call Bonnie at (260) 969-5991 for information.

## Autumn retreat at Victory Noll Center

Huntington — An autumn retreat, "Contemplation, Nature and the Cloud of Witnesses," will be held from 9 a.m. to 3 p.m. on Friday, Oct. 22. Facilitators for the program are Sue Wilhelm and Sarah Lane. The cost for the retreat is \$25 and includes lunch. Registration is required by Oct. 16. Contact the center at (260) 356-0628, ext. 174, or by e-mail at victorynollcenter@olvm.org.

## Little Flower Holy Hour

Fort Wayne — There will be no Little Flower Holy Hour on Tuesday, Oct. 19, due to the parish mission being held at the cathedral or on Tuesday, Nov. 2, due to a memorial Mass at 7 p.m. in the cathedral for Msgr. William Lester and Msgr. James Wolf.

## Holy Name Society fish fry

New Haven — The Holy Name Society of St. John the Baptist Parish will have a fish fry Friday, Oct. 15, from 4-7 p.m. Adults \$7.50, children 5-12 \$4 and children under 5 free.

## Saint Joseph's High School Players present fall play

South Bend — The Saint Joe Players will present William Shakespeare's "A Midsummer Night's Dream," with performances Thursday, Oct. 21, at 7 p.m., Friday, Oct. 22, at 7 p.m., and Saturday, Oct. 23 at 2 p.m. All performances will be in Washington Hall on the campus of Notre Dame. All tickets are \$5 at the door.

## Theology on Tap

Fort Wayne — The Theology on Tap series for young adults in their 20s and 30s, single or married, will be held at Columbia Street West, 135 W. Columbia St., Thursday, Oct. 21, at 6:30 p.m. on the topic "The New Translation of Roman Missal" with Brian MacMichael. This event is hosted by the Office of Campus and Young Adult Ministry. Visit [www.diocesefwsb.org/TOT](http://www.diocesefwsb.org/TOT) for information.

## Pancake breakfast planned

South Bend — St. Augustine Parish, 1501 W. Washington St., will have a pancake breakfast Sunday, Oct. 17. Tickets are \$3.50 for adults and \$2.50 for children.

## Athletic booster club has chili supper

Fort Wayne — Bishop Luers Athletic Boosters will have a chili supper Friday, Oct. 15, from 5 p.m. till the end of the game. Tickets are \$3.50 for 16 ounce cup of chili. Hotdogs and brats will be also be available for purchase.

## Chili supper

Monroeville — St. Rose Parish will have a chili supper Saturday, Oct. 23, in the school basement from 4-7:30 p.m. A children's

carnival will be on the first and second floors of the school from 4-5:45 p.m. For information call Rose Jacobs at (260) 623-2372.

## Trivia night at St. John's

Fort Wayne — St. John the Baptist Parish, 4500 Fairfield Ave., will have a trivia night Saturday, Oct. 16, at 6 p.m. Tickets are \$100 per table of 10. Cash prizes. Call Laura Veldman at (260) 241-4465 for information.

## Lasagna Dinner

Mishawaka — Queen of Peace Parish will have a lasagna dinner on Friday, Oct. 22, from 5-7 p.m. in the parish hall. Adults and carryout \$8, children (4-12) \$4. All proceeds benefit Queen of Peace music ministries.

## 'Curious Savage' presented

Fort Wayne — Bishop Luers performing arts department will present "The Curious Savage," Oct. 16 and 17, at 7:30 p.m. in the Bishop Luers gymnasium. Tickets are \$8. For reservations contact Sue Mathias at (260) 456-1261 ext. 3114.

## The CrossWord

October 17, 24, & 31, 2010



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## REST IN PEACE

### Fort Wayne

Margaret R. Clawson, 60, St. Therese

D. Jeanne Strouts, 92, St. Elizabeth Ann Seton

Anne S. Conville, 92, St. John the Baptist

Mary A. Frank, 96, Queen of Angels

Victoria Anne Determan, 79, St. Elizabeth Ann Seton

Wanda Marie Vernon, 85, St. Charles Borromeo

Eleanor K. Erb, 85, St. Jude

Mary Ann Fletter, 84, St. Vincent de Paul

Robert C. Henry, 91, St. Therese

Mary E. Krajewski, 88, Queen of Angels

Betty J. Maldeney, 86, St. Joseph Hessen-Cassel

Donald M. Krajecki, 78, St. Vincent de Paul

### Granger

John L. Chrisman, 76, St. Pius X

Salvatore C. Lazzara, 84, St. Pius X

### Huntington

Sister Fidelis Roels, OLVM, 94, Victory Noll

### Mishawaka

Michele A. Appleman, 46, St. Monica

Aloy B. Scheibelhut, 93, St. Monica

Mona M. Green, 82, St. Monica

Rosario D. Messana, 95, St. Bavo

### Notre Dame

Jean C. Szewczyk, 98, Sacred Heart Basilica

### South Bend

Jerome G. Micinski, Our Lady of Hungary

Jacob S. Wynker, 90, Christ the King

Victoria A. Lovisa, 98, St. Jude

Elizabeth R. Garnett, 52, St. Joseph

### Wabash

Donald Bollock, 81, St. Bernard

### Sister Mary Lorenzo, Stella Wolak, 93,

Presentation of the Blessed Virgin Mary Chapel, Livonia, Mich. Sister served at St. Adalbert and Holy Family schools in South Bend

**Sister Ann Renee Maxwell, 81,** Church of the Immaculate Conception, St. Mary-of-the-Woods, Ind. Sister served at St. Jude, Fort Wayne.

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Mishawaka, IN

Enrollment: 450 Grades: PreK-8

Qualifications:

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Mishawaka Catholic School

\*5 years teaching/administrative experience

\*Eligible for Indiana Administrative License

This is a unique and challenging opportunity for collaborative leadership of a NEW interparochial school.

For more information and application, contact:

Catholic Schools Office

915 South Clinton Street

Fort Wayne, IN

Tel: 260-422-4611

Fax: 260-426-3077

Applications available online at

[www.diocesefwsb.org/cso](http://www.diocesefwsb.org/cso)

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# Celebrating

## A SAINT

on this occasion of great joy,

**THE CANONIZATION OF BROTHER ANDRÉ BESSETTE,**

we reflect with gratitude on his devotion to  
the Sacred Heart of Jesus, the Immaculate Heart of Mary,  
and, in a special way, the Pure Heart of Saint Joseph.

*The University of Notre Dame, her students, faculty, staff, trustees,  
and the Holy Cross community at Notre Dame*



## Catholic Charities

*Providing Help...  
Creating Hope*

**Can we count  
on your support?**  
*Catholic Charities has an  
ongoing need for new items!*

MISSION STATEMENT  
*Catholic Charities  
serves those in need  
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- Diapers • Cleaning products • Toilet paper • Laundry detergent • Financial donations

*In Auburn, donations can be dropped off at 107 West Fifth Street*     *In South Bend, donations can be dropped off at 1817 Miami Street*

*Contact: Patti Sheppard - (260) 925-0917*     *Contact: Jo Fisher - (574) 234-3111*

### Fort Wayne Community Services Served over 6,000 families in the last 12 months...and needs

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- Laundry Detergent • Personal Hygiene Products • Diapers • Toilet Paper
- Cleaning products • Other Toiletries • Financial donations

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*Your support helps us continue to provide:*

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| • Community Services                          | • Immigration Services        | • Senior AIDES Employment                 |
| • ECHO (Education Creates Hope & Opportunity) | • Hispanic Health Advocate    | • Villa of the Woods                      |
| • Food Pantries                               | • Pregnancy Services          | • Senior Residential Living               |
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*"Notre Dame de Vie"  
Our Lady of Life*

*O Blessed Virgin Mary,  
Our Lady of Life,  
O mother of all life  
born and unborn,  
I beseech thee to intercede  
with thy Son Jesus  
to grant me the grace  
to defend all human life,  
with all my strength,  
and for all my days.  
Amen.*

The Notre Dame Fund to Protect Human Life  
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