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

BESSETTE, PAGE 17

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.

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 liturgies 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...
Visit to rural parishes enjoyable and educational

BY BISHOP KEVIN C. RHOADES

Monroeville and Besancon

On this beautiful Sunday, which feels more like summer than fall, I enjoyed a family-like atmosphere at the parish of Monroeville, a small town in southeastern Allen County. 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, who was canonized four hundred years ago. The Diocese of Fort Wayne was established! I noticed the many French names on the monuments in the church. 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 like a home, a family-like atmosphere in the parish communities. After the Mass at Saint Rose of Lima Church, I enjoyed meeting the parishioners in the church 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 hot lunch 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 slices of eleven delicious pies and then we had to judge them. 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 slices of eleven delicious pies and then we had to judge them. Then I experienced a few activities that I had never done before.

After the pies, I was treated to a ride on a John Deere combine as corn is harvested in a nearby field at St. Louis Besancon Parish, 35500 Muddy Road. On 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!

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 from 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 God, 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,

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

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 éses 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 Africa, 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 comprometerse 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 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,

Obispo de Fort Wayne-South Bend

For 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.

Bishop Rhoades announces appointments

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.

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 of defense of the rights of Christians only, and engage in the defense of the rights of all,” said the introduction to the synod prepared and read by Captive Patriarch Antonios Naguib of Alexandria, Egypt, the synod’s recording secretary, and by Maronite Archbishop Joseph Sourif 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.

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...
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 preacher in our churches and chapels and oratories, and for the feast of St. Dominic they always have a Franciscan preacher 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 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.

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.

“Lady Poverty,” 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 His friends.”

“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!”

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.”

Father Gabrione, currently a religious vocation director at the Dominican friary next door to Marian High School, also talked about the distinctive charism of St. Francis, explaining the charism of St. Francis is a contemplative virtue, bequeathed 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 the Church’s “best kept secret.” He suggests young men who think they have a religious vocation visit the Web site www.befranciscan.com.

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DIANE FREEBY
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” by 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 pray in 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

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 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 whose 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.

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.

By Patricia Zapor

Four Generations of family ownership

Now in our fourth generation of service, D.O. McComb & Sons has worked hard to provide the families in this community with the very best service possible. As a family-owned funeral home, we take personal pride in every service we arrange.
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.”
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.diocesetwsb.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. Rettinger. Gutierrez will take his post at the hospital on Nov. 15.

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 the 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 to two adult children.

For more information, visit www.sjmed.com.

Around the Diocese

Secular Franciscan orders profess vows

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.

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/~alladr/members/march.html. For more information about the upcoming seminar, call Dr. Richard Hurley at (260) 399-7700, extension 8208.

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 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 or call (574) 284-5262.

DENISE SMITH BEGINS CANDIDACY WITH POOR HANDMAIDS

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 Convert in Fort Wayne. Smith is pictured above with Sister Carole Langhauser, left, and Sister Julienne Smith, right, from the Marian Convent.
Father Sienkiewicz recalls over 50 years of priesthood

BY MAY LEE JOHNSON

SOUTH BEND — Sometimes hearing God’s call as a priesthood comes later in life. Although Father Matthew Sienkiewicz knew he had the making 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 crisis. 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 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 Zimatajowski said, “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. I have 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.”

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 call 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 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 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 grades one through three 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 classroom structures.

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 for 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 a 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 class are currently in the works. She wants to teach overseas 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. 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.

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Huser was a 92-year-old Catholic from Indianapolis who raises sheep on his 10 acres of land.

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.

“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

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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.”

“Tell me, those sheep have kept me healthy,” he added.

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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.”

CANCER DAY

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 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.
Five other saints to be canonized

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

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

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 could not afford to attend school on Saturdays for girls who could not afford to attend.

Within a few months of the order’s founding, she was forced to retire because of illness. She was not able to join the Poor Clares but was called to enter the convent, but her father wanted her to marry. She was not able to join the Poor Clares convent but her father wanted her to marry. She was not able to join the Poor Clares convent but her father wanted her to marry.

She died May 17, 1929, the day after giving a final quiz to a group of children she was preparing for first Communion.

**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 disbanning 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 disbanning of the order, the bishop who had initiated the act lifted his censure, and a Church commission cleared the sisters of all wrongdoings.

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 dealings. 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 Soltyś, 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, Soltyś — called Kazimierzczak — 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 Skalica, where he reputedly experienced a vision of the Madonna and child, promising him a “rich reward.”

When Soltyś 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.

**Five other saints to be canonized**

**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 mother 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 Mystical 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 Pius XI recognized the uninterrupted devotion of the faithful to her, which in effect took place of a beatification ceremony and allowed her to be referred to as Blessed Camilla.

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

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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 St. Joseph Cathedral of the Immaculate Conception in Fort Wayne, and Father William Schoeller was named as pastor of St. Paul of the Cross.

Father Schoeller 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 participating with the fourth- and fifth-grade Faith Alive group, the sixth, seventh and eighth grade groups and also the high school youth group. He has developed a 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.

The parishioners often pray outside the abortion facility in Fort Wayne, 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 seniors often pray outside the abortion facility in Fort Wayne. They also hold a "silent vigil" for the unborn.
We Share the Joy of the Occasion of the 150th anniversary of the founding of SAINT PAUL of the CROSS PARISH.
John and Bethann Buchanan

Happy 150th Anniversary
SAINT PAUL of the CROSS
George Crowe, parishioner

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George Crowe, parishioner

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 Deanei, 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.

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Congratulations from Mike and Chris Redman, Parishioners
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
Joseph Alfred Bessette (Brother André) was the eighth of 12 children born to Isaac and Clothilde Bessette who lived near Montreal. Alfred was baptized in Montreal. Alfred was baptized 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. Soon after, Clothilde Bessette who lived near Montreal. Alfred was baptized 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. Soon after, 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’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.

**Who is St. André Bessette?**

**By Catherine M. Odell**

**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 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
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 André 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.

**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.

He inspires us to open our hearts to those in need as we carry out the Holy Cross mission.
St. André has much to teach us.

from Danbury, Conn., concurs.

Dame theology graduate student

ing to offer God or other people.

ple who feel that they have noth-

wonderful things through him.

porter for 40 years but God did

1982 in Rome and his canoniza-

17

BESSETTE

CONTINUED FROM PAGE 1

the only nun in her congregation

Brother André’s beatification in

Working with immigrants

from many different backgrounds

is a challenge, she said. They

have many needs — just like

people Brother André minis-

tered 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

explained, “I told 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 immi-

grants 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.

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 cano-

nization with her parents and with

a group from Holy Cross Family

Ministries in Easton, Mass. After

she got her master’s degree next

spring, Bouffard hopes to begin a

career in campus ministry.

Though Brother André obviously

never studied pastoral the-

ology, Bouffard says, “I can take

lessons from his life. He certainly

practiced the ministry of pres-

ence. He listened to people’s sto-

ries and always redirected praise

back to God.”

The congregation of Holy

Cross “feels great pride and hap-

piness 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 retire-

ment 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, sug-

gested 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. “I thought, ‘They’re still

come in who obviously had can-

cer. 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 conclu-

sion 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 yel-

lowed 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 Kloska. “Seven and a-

table.”

He went through brutal radia-

tion 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 con-

trol 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 provid-

ed a newer, truer perspective.

“When I got sick, it was all

out of my control,” Kloska

observed. “It’s when you’re total-

ly helpless that God can really

work through you.” Brother

André was always deferring cre-

it for accomplishments to God

and to St. Joseph. “Before my ill-

ness, 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

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

— Psalm 118:24
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 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 other. 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 shared Christian spirit was the guarantee of its faithfulness to the Gospel of Christ. Nonetheless, there is some tweaking or nuancing in “Lumen Gentium” of Pius’ 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 following that statement 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 elsewhere was shaped by the Trinitarian questions — received significant attention and sustained reflection. Tertullian, Cyprian, Arnobius, Oec tatus 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 disagreement; it was a violation of communion — a sin against charity and thus against the very Body of Christ. We find in Cyprian an intense sense of how Church and Eucharistic communion 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 written word, the documentation of the Council of Trent on the sacraments and the Church 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 awareness can prevent us from falling prey to the nationalism which has marred so many centuries of Church history.

Franciscan Friars of the Holy Land Custody

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 Mass. When the priest or Eucharistic minister presents us with Holy Communion, our “Amen” is a public declaration that we believe 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 statement 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 conscious 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 week 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@scsisters.org.
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 communications 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 passion and humility, 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 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 E. CAMPION

29th Sunday in Ordinary Time

Lk 18:3-8

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 assault 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 daily when Moses held aloft the staff given him by God did the people prevail. After a while, Moses, by this long 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.

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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 gestures, 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 our lives, eternal life.

READINGS

Sunday: Ex 17:8-13 Ps 121:1-8 2 Tm 13:4-22 Lk 18:1-8

Monday: 2 Tm 4:7-15 Ps 145:10-13, 17-18 Lk 10:1-9

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

Wednesday: Eph 3:12-17 Ps 122:3, 4-6, 12-13 Lk 12:49-53

Thursday: Eph 2:16 Lk 12:1-12, 18-19 Lk 23:47-50

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


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.

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 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 over a catacomb that is the presumed tomb of Barnabas. Stairs lead down to rock-cut chambers with roof for six bodies. Tradition says this tomb was discovered when St. Barnabas appeared in a dream to the archbishop of Salamis and bid him 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 converting the pagan goddess Aphrodite’s love cult at Paphos and was repeatedly scourged for his troubles on the site of the Byzantine basilica called Aya Kiria.

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.
Praying for Christopher Hitchens

Perhaps you’ve heard of Christopher Hitchens. He is a British writer and cultural commentator who has worked extensively in Washington, D.C. For decades now, he has been observing the political/societal scene and writing about it in a particularly insightful, wry 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 also, of course, 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 wittily turned 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 autobigraphy entitled “Hitch-22.” The book is a lot like the man: blunt, 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 heroes, Bob Dylan and Evelyn Waugh. He echoes a number of top heroes, Bob Dylan and Evelyn Waugh. He echoes a number of top heroes, Bob Dylan and Evelyn Waugh. He echoes a number of top heroes, Bob Dylan and Evelyn Waugh.

I was permitted by the one whose plummeting ad revenues and commercial distractions works in the Internet age. But the Catholic journalists, especially those under 35 — especially those under 35 — especially those under 35 — especially those under 35 — especially those under 35 — did not have a good deal of sensitivity to things religious.

Well this very thought was on my mind when I was about last week that Hitchens was suffering from esophageal cancer, a particularly aggressive and unforgiving form of the disease. I realize that certainly 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 a problem 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 opportunity 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 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 sees many 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 aghast George Bernard Shaw and down George Europe, and their arguments were often pointed and aggressive; but after 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.

Father Robert Barron is the founder of Word on Fire Ministries www.wordonfire.org.
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 St. 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 fighting hard until the end. He reported other highlights including the hard-hitting play of Luke Dippold, who ran hard all day getting valuable 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."

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 controlled the tempo of the game coming up with huge stops, big drives and scores from Jacquie 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

SOUTH BEND — Long drives and missed opportunities would be the theme as the Inland 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 Rymiszka 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 from on 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 Petch 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 offensive and defensive line fought hard all day, I think that lineman Nick Reh 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, 37-4. Joe Molnar threw three touchdown passes; Jay Eggeman caught one and J.P. Kowalski, a senior, 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 | Points | St. Anthony Panthers | Holy Cross Crusaders | Mishawaka Catholic | St. Matthew Blazers | West Side | Catholic Cardinals
--- | --- | --- | --- | --- | --- | --- | ---
St. Anthony Panthers | 0 | 4 | 0 | 3 | 1 | 0 | 4
Holy Cross Crusaders | 4 | 0 | 2 | 3 | 1 | 0 | 4
Mishawaka Catholic | 0 | 3 | 2 | 1 | 0 | 0 | 0
Catholic Cardinals | 4 | 4 | 4 | 4 | 4 | 4 | 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 agreements 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 books in languages, including English, the head of the Vatican publishing house said.

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“Light of the World” is expected 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 communiqué.

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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. Vinzent 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 three monthly educational programs “Here’s To Your Health” at Bob Evans on Dupont Road on the second Thursday of a month 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 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 also be available for purchase.

Chili supper
Monroeville — St. Rose Parish will have a chili supper Saturday, Oct. 23, in the school basement from 4:30 p.m. A children’s carnival will be on the first and second floors of the school from 4:30-4 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 children $8, children (4-12) $4. All proceeds benefit Queen of Peace music ministries.

South Bend — Theology on Tap
Fort Wayne — Bishop Luers performing arts department will present “The Curious Savage,” Oct. 17 and 18 at 7:30 p.m. in the Bishop Luers gymnasium. Tickets are $8. For reservations contact Sue Mathias at (260) 456-1261 ext. 3114.

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D. Jeanne Strouts, 92, St. Elizabeth Ann Seton
Anne S. Coville, 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. Henny, 91, St. Therese
Mary E. Krajewski, 88, Queen of Angels
Betty J. Maldeney, 86, St. Joseph Hessen-Cassel
Victoria A. Lovisa, 98, St. Jude
Elizabeth R. Garnett, 52, St. Joseph
Maryanne T. Pollock, 81, St. Bernard
Sister Mary Lorenzo, Stella Wokol, 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.

Victoria A. Lovisa, 98, St. Jude
Elizabeth R. Garnett, 52, St. Joseph
Wabash
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